

in matters of faith, are accountable only to himself. But as Pollok's Bard says,

"Thus did the uncircumcised potentates
Of earth debase religion in the sight
Of those they ruled, who, looking up, beheld
The fair celestial gift despised, enslaved ;
And, mimicking the folly of the great,
With prompt docility despised her too."

And is not this strictly true, and debtor to the Poet's fancy for nothing but its diction? An immoral irreligious potentate may govern wisely in temporal matters, for "the children of this world, are wiser in their generation than the children of light;" but such an one, though supreme in temporals over his brethren, should bow humbled and abashed as the lowest, in the temple of the Most Holy; and should stand corrected and reproved as regards spiritual concerns. But if such an one be supreme in the Church of Christ, also! if he be the creator of Prelates, the director and paymaster of ministers of religion, does not such impious intermeddling tend to make church government appear as a form of mere earthly policy? does it not debase the doctrines of religion, by making them appear as the mere trappings of state, enjoined for the government of the many, but despised and neglected by the source from whence they issue? does it not enslave the "fair celestial gift," by yoking its ministers to the state car, and by dictating to the hearts of men in matters where man should be "lord of himself, accountable to none, save to his conscience and his God alone"? and as the Poet says, does not such touching of the ark with polluted hands, induce the ruled—seeing the presumptuous folly, and incincerity of their rulers—to despise the system which has been visibly debased into a machine, to be worked by temporal power, for temporal ends? We do not say with Pollok, that,

"The prince or magistrate, however named
Or praised, who, knowing better, acted thus,
Was wicked, and received, as he deserved,
Damnation."

Neither do we join with him in the loud anathemas which he pronounces on the priest, who for titles, place, benefices and pomp, makes merchandise of the souls committed to his care; but in common with the Poet, we regret that those things are so. We join not in his denunciations, because bad systems may have been introduced for their seeming excellence; and because dislike of innovation, and force of habit, may induce a continuance of such systems, rather than a depraved policy; but from a wish for the advance of the best interests of Church and State, we join in the regrets of our author on the subject.

The Bard describes the Bible, lighting "earth's mid-day" as a