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What Connexion has the Church with the World?

(Continued from page 108.)

It is, indeed, astonishing that men professing to believe the word of God, and to take it for a lamp unto their feet, and a light unto their path, should ever presume to attempt defending the antichristian principle, of a creature, and that creature too a sinning mortal, being, in any sense of the term, the head of the Church of Christ, in any part of the world. The scriptures are full of the doctrine of Christ's headship over his church and most explicit in declaring it. It would, therefore, not be more daringly impious, for any man to attempt usurping the throne of the universe, than it would be for him to attempt usurping the headship of the Church of Christ.

It is, however, sometimes argued by the defenders of Politico—ecclesiastical establishments, that they hold the supreme headship of Christ over his church as fully and as firmly as we can possibly do; and that while they assert and declare, that the head of the civil Government in every kingdom of the world, is, in his official capacity, bound in duty to God by whom princes reign, to take the Church under his special patronage, and to legislate so as to promote her extension and establishment,—they also, at the same time, strongly affirm that the chief magistrate does not, in this case, interfere, in the least, with the royal prerogatives of Christ. It is, however, very evident, that this defence of state Churches, assumes that which requires to be demonstrated, namely, that Christ hath either appointed the chief magistrates of the several nations of the earth to this spiritual vicergerency, or he permits them to assume it: but we do not find a single hint in the New Testament of such an appointment, or permission; consequently it is high presumption for the most christian prince, or chief magistrate of any nation, in virtue of his high civil station to become vicergerent in the Church. If Christ himself has not appointed any such office, and has not invested any creature with such authority and power in, or over the Church, it is obvious that the moment the Church submits to the headship of kings, or chief magistrates, she acknowledges the sway of a usurper, offends her divine lord, and, to a great extent, goes over to the side of antichrist.

Civil governors and rulers cannot, in their official capacity, establish the church of, their adoption beyond the limits of their own territories. The Emperor of Austria is the most devoted and the most potent popish prince of the present time, and would most certainly, if he could do it, establish popery in every kingdom of the world and compel all men without excep-