

ved as to the man-
ed—teaching that
e sphere of his la-
mmunicate to him
is the duty of him
ort. “Who goeth
anteth a vineyard
a flock and eateth
unto you spiritual
things?”

upport, and in ac-
hristian teachers.
No petitions were
ave a portion dis-
support of the es-
g upon the chris-
ent forth on their
they had planted.
yet their doctrine
of men, because
d not revel in the
ps. Nor was an
a in Christ began
ed with a worldly
eation drawn be-
nfaitful as the
rom powers that
nothing but hea-
ommand could be
ecertainable mind

of the reigning
—may appear to
he does not ap-
n away.” They
d to engross it.—
God alone. By

them the heart is prevented from saying, with all confidence and sincerity—My safety cometh from the Lord. Can he approve of that which interferes with the place he claims, and the undivided confidence he demands?

Again, they are all truly and properly of heathen origin, and can he approve of them coming from such a source? We could fully prove this to be the case in respect to clerical dignitaries. In the Roman empire the Emperor was the chief Pontiff (Pontifex Maximus) of the established religion. Constantine the Great never renounced this after he took christianity under his protection, but acted as supreme Pontiff both to it and heathenism. It was adopted by the papacy, whose head, the Pope, glories in the title; and it was continued in Britain at the time of the Reformation—the king or queen being established supreme Pontiff in the nation. Space will not permit of our showing that the orders of the Roman clergy were borrowed from the heathens. Now, all these battlements are at variance with the simplicity of the ecclesiastical economy described in the New Testament, with the republican character of the gospel kingdom, and with its spiritual nature.

3. These battlements *are positively injurious to the Lord's cause*, and should therefore be taken away.

Princely authority assumed by the Bishops, gained for them the awe of their people, but was hostile to the power of the truth. The duties of their office were neglected, and they surrendered themselves to effeminacy and indulgence. Rights which pertained to them were usurped by the deacons, and very soon these gave evidence of their incompetency for duties they had assumed, and the evil consequences of blending functions, which should have been preserved distinct, became visible. Most serious were the effects arising from taking the Church into connexion with the state. Constantine did this, that he might rob it of its independence, employ it for his own political purposes, and be the acknowledged head of every religious interest, as he had made himself of every civil. Could it prosper under one who was still supreme pontiff of heathenism, and who did not undergo the ordinance of Christian baptism, till a few days before his death?

The union then formed has never been dissolved, and its injurious effects are traceable throughout its entire history. You see that union in the Papacy—you see the injury it has done to truth and religion—in the confiscation of property—in the prohibition of gospel preaching—in