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TO THE EDITOR OF THE PRESBYTERIAN MAGAZINE.

SIR.—The following article appeared some time ago in the *Secession Magazine*. It produced considerable excitement among some of the Establishments. As the intolerant spirit is at present rampant, the republication of it may do good.

P.

TOLERATION, in regard to religion, is inconsistent with an established church and a gross insult to dissenters.

An established church has a creed sanctioned and a clergy paid by the state. The clergy are engaged upon the express condition, that they preach and interpret the Bible in consistency with the state creed. With them the Bible is not the standard of religion, for the state creed is made the standard of the Bible, and the ultimate standard of all religion. An assembly of all the state clergy, though they be convinced that the state creed is not consistent with the Bible, cannot, without the consent of the state, make the least alteration in the creed. They may connive at, but they dare not sanction a departure from it. If any clergyman have the conscience or the audacity to preach according to the Bible, but not in consistency with the state creed, and persevere in the practice, the General Assembly will have no other alternative than to depose him.

According to the natural constitution of an established church, the subjects are to believe that the state creed is perfect; and that every departure from it is error. When a state therefore tolerates a departure from its own creed, or, in other words, makes the preaching of error legal, it treats the creed with contempt, and departs from its assumed duty, as guardian of the people's religion.

The state which sanctions the creed acts the part of a tutor or governor towards the subjects, who are treated as minors, incapable of judging for themselves. From the manner in which the clergy are paid, and the supposed incapacity of the people, the state naturally, and as in duty bound, chooses the clergy.

Among the Jews, it is said, there was an established church; that church, however, was far different from any of the modern established churches. It is true that the political and ecclesiastical states of that nation were connected, were under the same government. The nation