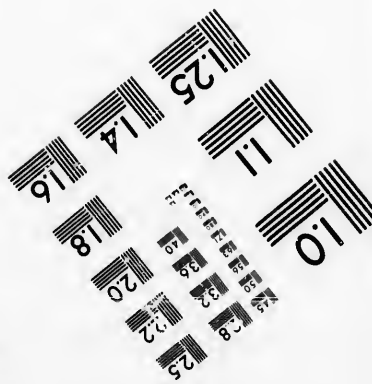
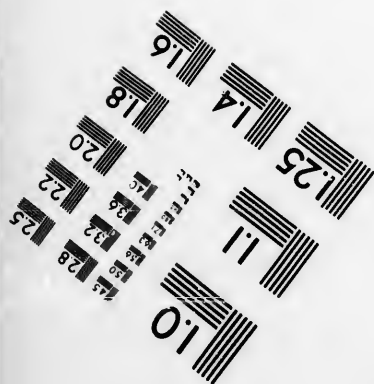


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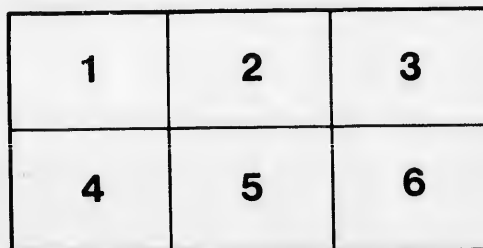
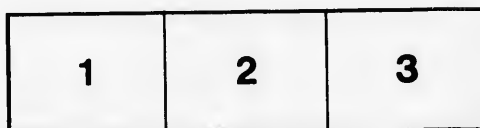
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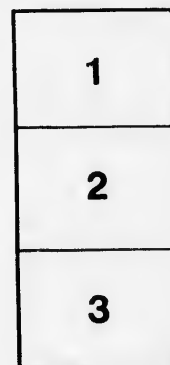
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Rev. Mr. Hodgskin. E-85

S with the Author's compliments.

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AND

HER BATTLEMENTS:

BY THE

REV. ROBERT TORRANCE,

UNITED PRESBYTERIAN CONGREGATION, GUELPH,



TORONTO.

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S E R M O N .

"Take away her battlements, for they are not the Lord's."—Jer. v. 10.

At the time to which these words refer, gross corruption and immorality prevailed among the Jews, and, in consequence of this, their national glory had departed, and they were about to be visited with signal chastisements. Injustice was practised and insincerity abounded. The people were wayward in their evil courses, and would not be corrected: the poor and the great were alike implicated in transgression: lewdness was wrought and spiritual adultery was committed by their children.—Because of these things their civil interests had suffered—their prosperity had declined. Having lost their excellency as a Church, they could not expect, according to the principles of their constitution, to retain their glory as a nation—having forsaken the worship of their covenant God, would he not remove the fear of them, and the dread of them, from the neighbouring people?—having dishonoured his name, would he not make them a by-word and a reproach? No more shall his arm be made bare in their behalf, seeing that they have so long grieved him with their idolatries and abominations. As they would not be reclaimed from their courses of backsliding, by the gentle admonitions, the stern reproofs, or the affectionate remonstrances of prophets, whom the Lord had raised up and sent to them, they will be delivered into the hands of an enemy that will have no mercy upon them, and be grievously punished because they have grievously provoked. A foe from the north has been commissioned to destroy. From a distant land does God call the ministers of his vengeance. The Chaldean army is to prepare for the battle and the siege. Jerusalem shall be razed to its foundations. Princes and nobles, and all pleasant vessels, shall be carried away to Babylon. By these judgments would the Lord be avenged on a nation that had insulted his majesty, corrupted his worship, and polluted his courts—that had broken the co-

venant under whose provisions they were entered, when the sign and seal of circumcision were administered—that were lewd and depraved, from the rich to the poor, from the peasant to the noble. Strong may be the position of their metropolis, but it shall not stand. Numerous may be its fortifications, increasing the probabilities that it shall hold out against the besiegers, but God has appointed them to overthrow these fortifications, and he will help them in the work. The wall of defence may be complete at every part, but God musters his forces round about it, and encourages them to the assault—“Go ye up upon her walls and destroy; but make not a full end: *take away her battlements, for they are not the Lord's.*”

External defences will not avail when the necessity exists for internal reformation. To trust in the former, when no respect is paid to the latter, is to adopt a course which will certainly end in disappointment and vexation. Jerusalem's battlements shall not save the city so long as injustice and oppression are in her streets, insolence towards God among her inhabitants, rejection of his word and departure from his worship.—Yet how prone are men to multiply defences of their own invention, and neglect the true means of safety! So had it been with the Jews:—having broken their national covenant, and proved disloyal to their King, they increased the fortifications of their city, that they may be able to withstand the enemy he employs to punish them—their confidence being withdrawn from God is placed on the structures their own hands have reared.

So has it been with the Church of Christ. In many cases she has corrupted the purity of New Testament doctrine, and made additions to her code and ritual, without the sanction of her Lawgiver. She has surrendered the spirituality of her character, and ceased to maintain her distinctness from the kingdoms of the world. She has displayed precisely the same feeling that was evinced by the Israelites, when they would have a king, that they might be like other nations. She has gone down to Egypt for help; she has stayed on horses and trusted in chariots, because they were many, and in horsemen, because they were very strong, and she has not looked to the Holy One of Israel, neither sought the Lord. She has been constructing outworks, when she should have been purifying her sanctuary. Disbelieving the promise that God would be a wall of fire round about her, she has erected battlements according to her own understanding,—instead of an inward reformation she has been

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throwing up ramparts of defence. Admonition, entreaty, reproof, and threatening, have been addressed to her—not by prophets raised up and sent since her corruptions began to multiply—but in the living word of inspiration. And if she will not hearken and respond—cease from her prostitution—repent and reform—the day of Christ's patience will come to an end:—instead of remonstrating by his servants, he will employ a foreign power as the rod for her correction:—an enemy will receive the commission to “go up upon her walls and destroy, but make not a full end” if she continue to disregard the counsel which may be viewed as addressed to her by Christ her Head, and which we would urge upon her in his name, with a friendly concern and from friendly motives, “take away her battlements, for they are not the Lord's.”

I. We shall enumerate some of the human battlements which have been thrown up around the Church. II. Apply to them the divine injunction here given. III. Illustrate and enforce the reason here assigned.

I. Let us specify some of the battlements which men have thrown up for the defence of the Christian Church.

1. *Gradation of rank has been introduced among religious Teachers.*

Pride and ambition began early to manifest themselves among the subjects and office-bearers of the Redeemer's kingdom. The same desire that was felt for seats of honour and authority beside the King, by the two disciples, and conveyed from them to Christ by their mother, appeared after the Saviour was glorified, and was not checked by the answer he returned on that occasion—an answer which has been recorded that it might be applied to all similar cases.

Elders or Presbyters are the only church rulers mentioned in the New Testament—all of them having an official equality, possessing the same extent of power and authority, and distinguished simply into those who rule, and those who labor in the word and doctrine. But it is natural to suppose, that those who possessed the greatest talent, and highest social station, would command more attention and influence than those who possessed less—their judgment and opinion would be deferred to; and this circumstance would be favorable to the ambitious, who aspired to be exalted above the brethren, and would prepare the way for gradation of rank. The moderator of the congregational presbytery or session was, in the early period, regarded as but “first among his equals,” (*primus inter pares*;) but by degrees came to have appropriated to him the title of *bishop*, or overseer, and next began to act upon his own authority.

without taking the advice of his council in the congregation. Ministers in cities were consulted by provincial churches, when any difficulties arose in the management of their affairs, and a commencement was thus made for the introduction and establishment of diocesan episcopacy, according to which a certain extent of territory, with its churches and their pastors, are under the superintendence of one bishop, and subject to his authority. A complicated machinery was gradually introduced into the congregations, disturbing the simplicity of primitive arrangements. Subdeacons, an unscriptural class of office-bearers, were appointed; Acolyths, or cup-bearers, were chosen to wait upon the bishops, and help them when engaged in their peculiar duties; and Readers, whose business it was to read the scripture lesson to the congregation—a service that had formerly been done by a deacon or presbyter. Thus was there the creation of new officers among the people. In the councils of the Presbyters some arose, who, like Diotrophes, would have the pre-eminence—taking the title, and assuming the importance of bishops. Among the bishops, again, some appeared who acted towards them as they had done to their fellow presbyters, aspiring to be metropolitans and primates, while some struggled for the ascendancy even among these grounding their claims on the importance of the city in which they were located—the name of the apostle by whom their church was founded—the number of disciples under their teaching—the purity with which apostolic doctrine had been maintained, or the number of believers who had suffered martyrdom.

Personal ambition may have been, in many instances, the feeling which incited to this distinction of office and gradation of rank. But it was also thought that the introduction of these would be for the Church's defence. Difference of rank existed in society—could the Church suffer, if she were made to conform to society in this respect? Gradation of rank existed also in the priesthood of the heathen world—might it not be introduced with advantage among the teachers of Christianity? An hierarchy had existed in the Jewish Church—would it not be to the prosperity of her interests, the elevation of her position, and her security against the many adverse powers with which she had to contend, if there was the introduction of the same into the Christian republic? Moreover, would it not give greater efficiency to have ecclesiastical power concentrated in the hands of a few, than diffused throughout the entire eldership? Did not the very simplicity of the Christian system disqualify it for making an impression upon the general mind? Introduce

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grades of office, splendor and parade,—would not a firmer hold be taken of those who were already professors—would not the interest of those that were without be excited—would not an influence be infused which was not at present possessed? In this manner would they be disposed to argue, and thus justify themselves in departing from the simple scriptural platform, which had been appointed for the Redeemer's kingdom—the visible Church?

2. A second human battlement thrown up around the Church, *is the connexion of civil and ecclesiastical power in the same person.*

At first, and for some centuries after the introduction of Christianity, the office-bearers of Christ's kingdom did not interfere with those who were invested with civil authority, nor seek their official patronage and favour for the Church. Indeed the civil and the sacred, so far from standing to each other in the attitude of correlate powers—powers in combination or alliance—were in the attitude, respectively, of persecuting and persecuted—the sword of the magistrate being unsheathed against the subjects of Christ, and stained with their blood on account of their religion. Emperor and magistrate and governor, instead of considering themselves to be office-bearers in the Church, were its bitter adversaries and active opponents—they were office-bearers in Paganism—but persecutors of Christianity. Even Constantine the Great, during whose reign, and by whose act, the Church ceased to be persecuted, and became patronised by the state, did not claim an independent spiritual authority. Whatever explanation may be given of his conversion, or cause assigned of the favour he extended to Christians, yet when any doctrinal controversy arose, which he was anxious to have settled, he summoned a council of the bishops, and submitted the matter under dispute to them for deliberation and decision. He took the opinion of the Church, and not that of crown advisers or legal functionaries.

A considerable period elapsed after the death of Constantine, before the bishops of Rome became temporal princes, thus uniting both the civil and the sacred in their own persons—an event of no small importance in the history of the Church—an event which prophecy had foretold—which has been followed by the most pernicious consequences to the nations of the world and to the kingdom of the Redeemer—an event, the undoing of which will form an epoch in the history of the Church of the future, and be the precursor of the glorious appearance she shall present, when she shall be fair as the moon, clear as the sun, and terrible as an army with banners, as its occurrence, resulting from corruptions that had

already erept in, opened the way for an overflowing flood of error and mischief.

We cannot enter into a detail of the circumstances which led to the Bishops of Rome assuming civil jurisdiction. We may just mention, that at a Synod held in Constantinople, in the year 754, it was resolved that no symbols of Christ should be allowed in the Church, but those employed in the Eucharist—"that image-worship was a corruption of Christianity, and a renewal of Paganism—that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver up the objects of their private superstition, were guilty of disobedience to the authority of the Church and of the emperor." This resolution provoked the bishops of the western or Roman Church, and they availed themselves of the services of the Lombards in their quarrel against the emperor and bishops of the East. Successful in effecting their object, they next found that the Lombards were endeavoring to subdue them under themselves, and they invoked the assistance of the Franks against this new enemy. Pepin readily acceded to the request of the Roman Pontiff—led his forces against the Lombards—forced them to restore the possessions they had seized from the Church, and asserted the independence of the Roman territory. It was not to be expected that the bishops would again place themselves under the authority of the Eastern monarchs, whom they regarded as having committed a most sacrilegious outrage upon the Church—most anxious were they to be free from all control by the Lombards. It was maintained that it was only in the Church that materials could be found for constructing a civil government. The Popes became temporal princes, and ascended the throne for the administration of secular interests. From this event the origin of Popery is to be dated. The bishops of Rome now assumed the state of sovereigns, as they had formerly possessed the power of the keys. From that time to the present they have claimed to be regarded as civil dignitaries, as well as ecclesiastical persons. The union of secular and sacred authority in them has not since been dissolved, although an attempt to do so was lately made by Mazzini and his associates; and although Gavazzi has been delivering his famous orations against it, still, however, does the Bishop of Rome sit upon a throne, maintaining the state, and exercising the authority of a monarch. Surrounded by his Cardinals, who are temporal princes, and compose his privy council, he deliberates upon the affairs of the States of the Church, and has even claimed the

right to depose the kings of other nations, and absolve their subjects from their oath of allegiance.

According to the British constitution, the reigning sovereign is head of the Church, established by law in Great Britain and Ireland; and some of the high functionaries of state have lately asserted that that Church is also established throughout the British colonies. The claim is advanced to the title, "Defender of the Faith," and the importance attached to it is shown by the fact, that no coin is legal which does not bear the initials of this inscription. Given at first by Pope Leo X. to Henry VIII. of England, in approval of a book, this monarch had written against Luther and the doctrines of the Reformation, it was retained by him after he separated from the Church of Rome, and has been worn by his successors upon the English throne down to the present day. Statutes might be quoted which were passed during the reigns of Henry VIII., Edward VI. and Elizabeth, and which have not yet been repealed—conferring upon the sovereign the title of Supreme Head on earth of the Church of England, and investing with authority to repress, correct and reform errors, heresies, abuses which may be lawfully reformed by any manner of spiritual authority and jurisdiction—idolatries, hypocrisies, and superstitions. Archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of ecclesiastical jurisdiction, but by and from the reigning monarch, and by the statute, 1st Elizabeth, this power has been annexed and united to the imperial crown for ever; although in the course of events, it has come to be exercised by Parliament. Nor does the Church raise a protesting voice against the claim. On the contrary, her canons confirm what the law has decreed. They declare that the king's majesty possesses the same authority in ecclesiastical matters that Jewish kings and early Christian emperors possessed; nor is any one admitted to the ministry who will not subscribe to the sovereign's supremacy in things spiritual as well as temporal. When the Bishop of Exeter stated in the House of Lords, in 1845, that their ancestors had never thought of transferring spiritual supremacy to any and every sovereign that might ascend the throne, Lord Brougham replied, that the jurisdiction of Parliament extended over every thing in the country, both civil and ecclesiastical; and we need only remind our readers of the case of *Shore and Gorham*, tried not long ago in the ecclesiastical courts, but carried by appeal to a civil tribunal, to confirm the statement

that the civil and sacred are in the hands of our rulers, and the power of declaring what are doctrines of the English establishment.

Such a connexion is plainly considered by its advocates to be a battlement of the Church. She is regarded as occupying a position which commands more respect and homage from being represented upon the throne. How greatly were her circumstances changed in early times, when emperors took her under their patronage, and busied themselves with her interests—how soon did the grandees of the state enroll themselves among the professed disciples? She shook herself from the dust, and on her beautiful raiment. Yes, but this change in her external condition was made at an immense sacrifice. Better, much better, that the sovereign had never smiled upon her—that she had never basked in the favor of royalty, or been fondled and caressed by the nobles of the earth. This connexion would afford the opportunity to employ the civil authority in propagating religious doctrines, and in repressing what was considered hostile to the Church's prosperity. Yes, and it has been done with as much bitterness and severity, as have ever been evinced by Paganism against Christianity. Bear testimony, ye nations of the continent of Europe—ye valleys where dwelt the Waldenses and Albigenses—ye glens and moors of Scotland, with the blood of whose saints Rome Papal has made herself drunk. Nor has the state-connected Protestant Church kept her hands clean from blood. Her history has not been one of uniform toleration to dissenters. You know her acts enjoining conformity to the modes of worship, authorised by parliamentary enactments, and against conventicles. Prelacy is bloody, as well as Popery and Paganism; nor is Presbyterianism altogether innocent in this matter. State and Church connexion has been adopted as a battlement, but it has been for the interests of a party.

3. Another human battlement thrown up around the Church, is the *appointment of State-support for Religious Teachers*.

Nothing of this kind existed in the primitive christian Church. Its statute-book contains no injunction for the civil power to provide endowments for ministers, because its Head and Lawgiver never contemplated nor designed that an allowance should be formed between it and the kingdoms of this world, or that its office-bearers should be remunerated for their religious services out of a treasury that was furnished by civil taxation. Temporal rulers, however, deemed it expedient that state-pay

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should be offered to bishops, and these that it should be accepted. Judaism, it was reasoned, had state support, may not and should not Christianity? Heathenism had battered upon the wealth of the national treasury, and flourished under endowments by kings and councillors, emperors and senators—will it not be to the prosperity of Christianity to be introduced into the same relation towards the state, and placed upon the same footing? Monarchs came to perceive that as Christians formed no inconsiderable portion of their subjects, it would go far to strengthen their position and confirm their authority, to have their support and co-operation as parties who were bound to the throne by a chain of gold.—Heathenism is expelled from the palace, the Church receives a civil incorporation, and her teachers are paid out of the national chest.

If at all possible, it would be difficult to collect the statistics of revenues derived by the Church from the state from the time that the former was incorporated with the latter. The tithe system has been acted upon since the fourth and fifth centuries of the Christian era. It was introduced into England by Ethelwolf, in the year 855, who, "having summoned the states of the whole kingdom, solemnly conferred upon the clergy the tithes of all the produce of the lands;" yet Burns, in his "Ecclesiastical Law," as quoted by Noel, says, "About the year 794, Offa, king of Mercia, made a law, by which he gave unto the Church the tithes of all his kingdom." The decree of Ethelwolf is to the effect, that the tenth part of the produce of all lands be appropriated to the honour of God, the blessed virgin, and all the saints, that temporal calamities may be averted, the pardon of sins obtained, and masses be said for himself and nobles after their decease. It thus appears that the introduction of the system into England, like the origin of the title, "Defender of the Faith," is to be traced to Popery. Acts of Parliament were afterwards passed, confirming the grants thus made, and when Henry VIII. declared himself in favour of the doctrines of the Reformation, and, in resentment against the Pope, revolutionized the ecclesiastical affairs of the country, Protestant pastors entered upon the rich livings which formerly belonged to the Roman Catholic Church.

The system of state support was also introduced into Scotland. It prevails upon the continent of Europe—in some countries the Lutheran, in others the Greek, but in most the Roman Catholic Church being the one that is supported by the state.* You have it also in Canada—sev-

* We refer to the number of the *United Presbyterian Magazine* for

eral denominations of Christians receiving out of the public funds.*—When the Lower Province was conquered from the French, the Romish clergy were allowed, by a Protestant government, whose sovereign was sworn to do nothing hurtful to the interests of Protestantism, to retain the endowments they had previously enjoyed. In 1791 an act of the Imperial legislature was passed, authorising His Majesty George III. to reserve one-seventh of all lands granted within the Province for the support and maintenance of a Protestant clergy. Five years afterwards, Reserves began to be granted in the Lower Province.† Up to the present time the country has been saddled with this provision. Parties have exclaimed against it, but no change has been effected. The injustice and invidiousness of the measure have been asserted, but interested parties have prevailed with the government to accede to their requests. The injurious effects of the system have been repeatedly and faithfully declared; but the State is anxious to have such a useful pensioner as the Church,‡ and the Church, alas! is willing to forget her spiritual character as a kingdom not of this world, craving alliance with the powers that be, and prostituting herself to our civil legislators.

December, 1851, where will be found a table showing the "cost of religion in different countries." In England the annual sum amounts to \$47,297,825.

* These denominations are the Episcopalian, which received last year £14,820, 5s. 5d.; the Kirk of Scotland received £8,201 15s. 11d.; the Roman Catholic received £1,666 13s. 4d.—that is for Upper Canada; the Wesleyan Methodist, £777 15s. 6d.; the United Synod—which must not be confounded with the United Presbyterian—received £565 13s.

† At present we can do little more than refer to the history of the Clergy Reserves. A good pamphlet upon this subject is a desideratum. One was issued some time ago from the press of the *North American*, which is useful as a statement of facts, but it may be described as *rudis indigestaque moles*.

‡ This remark seems to be fully supported by the proceedings of the late session of our Provincial Parliament. We need mention no more than the action taken upon a resolution introduced by George Brown, Esq., Member for Kent, and which we are certain has taken every voluntary by surprise. Mr. Brown proposed that 527,559 acres of land, which have been unjustly included in the Reserves, should be restored to the public, and he had only one supporter, namely, Mr. Mackenzie.

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II. God's command in reference to these battlements, "Take them away." Without entering upon the illustration of this topic, we would remark, 1. There should be their *immediate removal*. 2. There should be their *complete removal*. 3. There should be their *permanent removal*.

III. We shall illustrate and enforce the reason assigned for their removal, "for they are not the Lord's."

1. These battlements have not been *appointed by the Lord*.

Scripture, we think, will sustain the truth of this remark in regard to gradation of rank among religious teachers. You do not read of an hierarchy in the pages of the New Testament, and it is the only statute book of the Church. No official precedence existed among the apostles—those extraordinary office-bearers. We read of no higher functionary than the presbyter, or bishop, or elder, for these terms are synonymous, and frequently interchanged in the writings of inspired men. In the history given of apostolic and evangelistic labours, we read of the appointment of no office-bearers in the churches that were planted, except elders and deacons. Epistles are inscribed to elders and deacons, but no mention is made of any higher class; and while the epistles contained in the commencement of the Apocalypse, are addressed to the "Angel" of the respective churches, he must be viewed as the presiding elder in the congregational presbytery, or session, rather than as one who had an exclusive or paramount authority, standing as the prototype of men in lawn sleeves and ermined robes. And in subsequent ages, when it may be expected that but few changes had been wrought upon the constitution of the Church, as left by the Apostles, we hear of no one receiving a higher title than that of "first among his equals," which may be understood of the Moderator of Session according to Presbyterian form.

And we may well inquire, where is there any authority in Scripture for committing things sacred to the charge of him who has been called to preside in things secular? for making the monarch in the nation a monarch in the Church? Christ himself shunned all interference with the political questions which, during his day, were engrossing the attention of the Jews. To one who urged him to speak to his brother to divide the inheritance with him, he replied, "man, who made me a judge or a divider over you?" thus refusing any management in their temporal affairs. "My kingdom is not of this world," was the avowal which he made in the presence of a heathen judge, following it up with

the remark, that if it were, his servants would have recourse to those measures of force and bloodshed which civil rulers adopt to enforce their claims or carry out their ambitious projects. That statement, we think, is sufficient to settle the point that civil rulers, as such, should have no sacred function or character. If his kingdom is not identical in kind with worldly empires—if it has its peculiar constitution, laws, and immunities—if its rewards are different from the favours, and its punishments from the penalties which the State dispenses—then, why should its *keys* be committed to the hand of the supreme magistrate? Observe that Pilate's desire was to know whether Christ was a temporal prince. When he asked, "Art thou the King of the Jews?" his question amounts to this: Art thou come to establish a kingdom such as the Jews formerly had, and which they are now expecting? His reply is, "My kingdom is not of this world,"—not such as the Jews anticipate—not one that will be a rival or an enemy to any earthly kingdom—not one of which the Romans need entertain any apprehension—it is not of earth, but from heaven—it is not civil, but sacred—it is not to be established by wars and bloodshed—it is quite distinct from the empires that exist. Upon what pretence, then, can those rule in it who rule over kingdoms which are of this world?

Our position receives confirmation from the preaching of Christ and his apostles. Reformation was insisted on, but Herod is never exhorted to take the Church under his guardianship. Pilate is not urged to throw aside his idols, and take the truth and its disciples under the fostering wing of his official patronage. Righteousness, temperance, and judgment to come, were the subjects of Paul's reasoning before Felix, but he does not enjoin him to take the doctrines of Christ under his protection. When the same Apostle so eloquently pleaded his cause in the hearing of Agrippa, and drew from that king the acknowledgment, "almost thou persuadest me to be a Christian," he is met with the response, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds;" but there is not the slightest intimation that he should become the royal patron of Mes-siah's kingdom. To the very palaces of the Roman Emperors had the gospel sounded; before Nero had Paul been summoned, and in his presence had he pleaded, but we hear of no command from heaven to that monarch that he should become head of the Christian Church throughout his extensive empire. Rules are laid down for the subjects of Zioe

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in their several relations, social and civil; servants and masters, chil-
dren and parents, church members and church office-bearers are instruct-
ed in their relative duties; believers are commanded to be in subjection
to the powers that be, that is, to the civil authorities; they are told that
those who resist, resist not man but God, and is it not strange that, if it
were the duty of emperors and kings to assume the headship in the
Church, or the office of defender of the faith, they are never enjoined to
do so in the Scriptures, nor are they informed how they should act in that
capacity? And it must appear the more wonderful, when it is considered
that the civil powers were then engaged in the work of persecution; for
would there not have been the greater anxiety to make them acquainted
with their duty, that the Church might have rest and walk in the fear of
the Lord and be edified, that those in authority might not contract the
guilt of persecution, and that the heralds of the cross might be entitled
to the name of faithful ambassadors for Christ Jesus?

We may be met with the remark, that the Jewish kings had power in
the ecclesiastical state, as well as in the civil polity of their country, and
that it may be warrantably inferred that had there been any essential
impropriety in the connexion, this would not have been allowed, much
less appointed, and if it was not wrong then it cannot be so now.

One important consideration should be stated here, namely, that the
Jewish economy was not regal in its first institution, that form of govern-
ment was strictly and literally a *theocracy*. God was king of the Israel-
ites, and when they desired to be made like the surrounding nations, by
having a king appointed who should take the command of their armies
and attend to the administration of their affairs, they departed from the
revealed code of spiritual and political laws which had been given them.
"They have not rejected thee, but they have rejected me, that I should
not reign over them. According to all the works which they have done
since the day that I brought them up out of Egypt, even unto this day,
wherewith they have forsaken me and served other gods, so do they also
unto thee. Now, therefore, hearken unto their voice; howbeit, yet pro-
test solemnly unto them, and show them the manner of the king that
shall reign over them"—1 Sam. viii. 7-9. Now if the State had been
governed according to the original form, there would have been no mo-
narch to hold the reins—monarchy was one of the battlements which the
Jews would have for their defence and security, and showed their want
of confidence in God.

Let us look, however, at the historical fact, that monarchs did arise in Israel—that they had an ecclesiastical as well as a civil character, and that the prosperity which was vouchsafed so long as they were upright men, and fearing God, is evidence that the Divine blessing rested upon their counsels and their measures.

Now observe that a covenant of peculiarity had been made with the tribe of Judah. Kings were to be chosen from it, because Christ, who was to be a priest upon his *throne*, was to descend from that tribe; and a covenant of royalty was made with the family of David, as the covenant of high-priesthood had been made with the family of Aaron; and the throne was to be possessed by David's descendants, provided they fulfilled the conditions of the covenant, till He came whom they typified and pre-figured, and who should take the administration of the holy nation, the peculiar people, the royal priesthood, that is, all the New Testament Israel, into his own hands. At present there is no covenant of royalty with any branch of the Church, with any family, or with any individual. As this was part of the typical institutions introduced among the Jews, it ceased when the Shiloh came, and there is no more reason, so far as that economy is concerned, for having a king reigning over the Church, than there is for having a priesthood established. It was not binding except under the Jewish theocracy. It was typical of Him who is a priest for ever after the order of Melchisedeck, *King of Salem*, and priest of the Most High God; and since he has appeared, and been exalted to the right hand of the Majesty in the heavens to be a Prince and a Saviour, such a covenant can no longer have an existence, the divine right of kings has ceased, and they have no longer any warrant for stretching the sceptre of their government over the kingdom of the Redeemer. It follows, then, that before any argument, drawn from the fact that there was a monarchy in Israel, can be valid, in proving that there should be a regal supremacy in the Christian Church, it must be demonstrated that the covenant made with the family of David, is still in force—that the nations which constitute christendom are under a theocratic form of government—that earthly sovereigns are sprung from the seed of David—that the sceptre has not departed from Judah, nor the law-giver from between his feet—that Christ has not appeared in the flesh, nor been actually invested with mediatorial sovereignty.

Moreover, we maintain that the difference between the New Testament Church and the Mosaic Economy is so great, that there can be no

reasoning from the existence of monarchy in the one for the existence of royal headship or magisterial pre-eminence in the other. Civil and sacred interests were combined in Israel. The nation was the Church, and the Church was the nation. Both were of Divine institution, and were founded in grace. God was the author of law for the civil polity, as well as for ecclesiastical affairs. No change could be made upon the constitution except by his authority. No repeal could be made by man of the laws which were recorded in the statute book, for they were divine. No representatives of the people could be chosen to meet in Parliamentary council for legislative purposes; if any difficulty arose, or event occurred, which required special consideration, enquiry was to be made at the oracle of God, the ephod, and the Urin and Thummim had been appointed for this end, and God also declared his mind by the prophets. Now the kingdoms of the world are not founded in grace, but in nature. God is not the author of the constitutions that may be adopted nor of the laws that may be in force. No political code is contained in the New Testament scriptures. The ecclesiastical and the secular have not been combined. Those who hold office in the one, do not thereby become office-bearers in the other. In fact the Jewish nation was a type of the Christian Church, and not a type of what nations would be under the New Testament economy. To reason, then, that because there was a kingdom in Israel, the kings of modern nations should be head of the Church, is a piece of most palpable sophistry, and assumes that two institutions, between which there exists a very great difference, are parallel.

Neither has it been ordained of the Lord that his ministering servants should be paid out of the national treasury. Such a conclusion must, we think, follow immediately from the fact that he has not authorised a state and church connexion, for if his kingdom of grace and the kingdoms of the world are distinct in their constitutions, laws, office-bearers, and effects, why should the one devote of its revenue to the support and extension of the other? It is in vain to refer to the Mosaic dispensation in proof that there should be a state-paid clergy, for it was the Divine law which prescribed the mode in which the priests under that system were to be supported, and we never read that the tithes were collected by regal enactment or compulsory measures. No commandment can be produced from the New Testament for the state to endow ministers of religion. "Thou shalt not muzzle the ox that treadeth out the

corn," is one of the forms in which instruction is conveyed as to the manner in which the spiritual labourer should be supported—teaching that his maintenance should be derived from the immediate sphere of his labour. Again, "Let him that is taught in the word, communicate to him that teacheth in all good things;" shewing that it is the duty of him who enjoys the service of a pastor, to give for his support. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Such is the gospel precept respecting ministerial support, and in accordance with this was the conduct of the primitive christian teachers. They were not endowed out of a national treasury. No petitions were lodged by them at the foot of the imperial throne, to have a portion dispensed out of the funds that were appropriated to the support of the established religion. They gave their services depending upon the christian liberality of those to whom they ministered, and went forth on their missionary tours, brought on their way by the churches they had planted. To no other quarter did they look for provision; and yet their doctrine commended itself no less forcibly to the consciences of men, because they were not supported by imperial enactment, or did not revel in the abundance possessed by some of our state-paid bishops. Nor was an endowment accepted for some centuries after the truth in Christ began to be preached. Not till the Church had become infected with a worldly spirit—not till she had lost sight of the line of demarcation drawn between her and the world—not till she had become unfaithful as the spouse of Christ did she consent to receive provision from powers that had been her persecutors—thus taking a step for which nothing but heathen example could be pleaded—for which no divine command could be alleged—a step which was at variance with the easily ascertainable mind of her Lawgiver and King.

2. These battlements *are not sanctioned* by the Lord.

Prelacy among the clergy—the spiritual supremacy of the reigning sovereign and the state-maintenance of christian pastors—may appear to give influence and strength to Messiah's kingdom, but he does not approve of them, and says, respecting them, "take them away." They are the objects of an unlawful confidence, and they tend to engross it.—They engage expectations that should be directed to God alone. By

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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

the imprisonment of the saints, and their condemnation to instruments of torture—to the flames and to the scaffold, which history charges home upon the Papacy. Tried by the Church inquisitors, convicted of heresy, and refusing to recant what they knew to be the doctrine of Christ, Protestants were delivered over to the civil magistrate for the infliction of the penalty adjudged—priests standing by to see that it was carried into effect. This union was the most formidable barrier to the Reformation. The Reformation was more than a struggle between reviving truth and long prevalent error. It had to encounter civil authority, and this was one reason why it was arrested in some lands, and did not gain universal prevalence in others. But for the sword, Italy would not have been in such darkness and degradation as she is at the present day; and the city whose church members were, in the early history of Christianity, distinguished throughout the world for their faith, would not now be without an evangelical congregation; nor would Captain Packerham have been banished from its walls because he circulated some copies of the Scriptures during the late revolution. And the same remark applies to every country on the continent of Europe in which the endeavour was made to introduce the light of the Reformation. With civil pains and penalties were the Reformers met; and those who received them were spoiled of their goods, and subjected to banishment or death. A similar state of things now prevails. A protestant church cannot be opened in Rome. Great opposition has been made to the erection of one in Turin. In Tuscany, the Medici, husband and wife, have been sentenced to the gallows for reading the Bible, and the Duke has proclaimed the penalty of death against all who do any thing against religion—that is—Popery. Austria has lately expelled, upon a few days notice, and despite every remonstrance, missionaries who had been laboring for a time among her population. Great danger is incurred by attempting to circulate the bible in Spain—Borrow was actually led out to be shot; and an evangelical preacher would not be tolerated. France is far from being friendly to the Christian religion. We could go over every state-connected church, and show that the Lord's cause, so far from being benefited by the connexion, has really been injured, and that in state churches of the present day, error is tolerated—spiritual darkness abounds—infidelity is prevalent—and that if any one would arise to revive and reform, he would be regarded with suspicion, and compelled to retire from the denomination.

What is your duty in such circumstances? What is the work to which the Lord is calling you in this state of matters? Evidently you should not sit still. You have an influence which you ought to exert—there is an end to which your energies should be devoted, and there is a course for the attainment of that end which you ought to adopt.

In the first place, ground yourselves in the knowledge—establish yourselves in the enlightened persuasion that these battlements are not the Lord's. Familiarise yourselves with the scriptures, with the view of discovering whether they contain any warrant for them. Inquire into the genius of Christianity, and see if they are not condemned by it. This should be your first step, and it is an important one. Friends of the truth are rallying for her emancipation from the golden chains of the state, and the cry is heard through our borders, "Go ye up to the help of the Lord, to the help of the Lord against the mighty." But let your help be that of honest men, who know the ground they occupy—who are fully convinced of the legitimacy of their object—and who feel that they are fighting the battle of the Lord. For this purpose study the scriptures, that you may have a distinct idea of the nature and design of the christian church, and avail yourselves of other means of information—whether the pamphlet or the treatise—the weekly sheet or the monthly periodical.

Next, try to have those injurious arrangements which exist at present, remedied or abolished. You are under obligation to do so, by your loyalty to King Jesus; for every endeavour should be made by his subjects to get removed out of his kingdom that which is inconsistent with its constitution and adverse to its extension. While so much is being done by the enemies of the church without—while so much injury is wrought by false friends within—will you stand still, as if you saw it not, or look on as if you had no duty to perform? When the emissaries of satan are so busy, will the disciples of Christ refuse to move? Owing to the connection that has been formed, you require to approach the Legislature of our Province, and ask them to demolish those battlements that have been thrown up in the interest of Methodism, Presbyterianism, Episcopacy, and Romanism. The State has thrown its patronage over those denominations, and you should urge the State to withdraw it, and confine itself to its proper functions. Public lands have been given in behoof of sections of the Church, thus doing injustice to loyal subjects of the Province, and inflicting an injury upon the truth. Your endeavour should be, to get these lands reclaimed and set apart for purposes of which all

can approve. Ecclesiastical corporations have been formed—it should be your aim to have these abolished; and our legislators, in the session that has been adjourned—several of them professing themselves staunch voluntaries—have granted every application that has been made for a corporation, and even gone the length of passing a bill to tax a parish for the building of a cathedral. The Rectories have been thrown into Chancery, that it may be decided whether they are legal; whereas, the speedier course, and one which could not been charged with injustice, would have been, to decide the point upon the floor of the House of Representatives. Resolutions, strongly worded, have been drawn up, it is true, by Mr. Hincks, and transmitted to the British Government, on the subject of the Reserves, but the ministry have not pledged themselves to secularise them, even if permission be granted to dispose of them as the good of the Province may seem to demand.* The time has not yet arrived when you may rest on your arms, or cease from your labour. Every influence is being used at home, to hinder the diversion of the Reserves from their present use—witness, for example, the letter of Archdeacon Bethune, in the *London Times*. Addresses and memorials should be prepared, and that, too, speedily, that our legislators may understand that we are alive to the subject, and that we may crush in the bud attempts which may be made to saddle the country with a State Church.

Let your measures be adopted, and carried into execution with a prayerful spirit, and not with a factious temper. Whatever you do in word or in deed, do all in the name of the Lord Jesus. Ask his direction, and seek his blessing. With him upon your side, success may be expected. We are persuaded that it is his will that these battlements should be overthrown, but have an eye to him in your attempts for their abolition. Let your governing motive be his glory and not your own—the advancement of his kingdom, and not the praise that you have come off victorious. “Go ye up upon her walls and destroy, but make not a full end; TAKE AWAY HER BATTLEMENTS, FOR THEY ARE NOT THE LORD’S.”

* The Secretary of the Colonies has announced, in reply to a question from Sir W. Molesworth, that liberty will not be granted to the Canadian Parliament to deal with the Clergy Reserves. No one acquainted with the high church prejudices of the Earl of Derby and Sir John Pakington, will be surprised at this. We are more convinced than ever, that the proper course would have been to proceed by bill, for the Home Government was not so likely to lay their veto upon a bill, as to refuse the request of a series of resolutions. It remains to be seen what step shall be taken by the Provincial Cabinet.

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