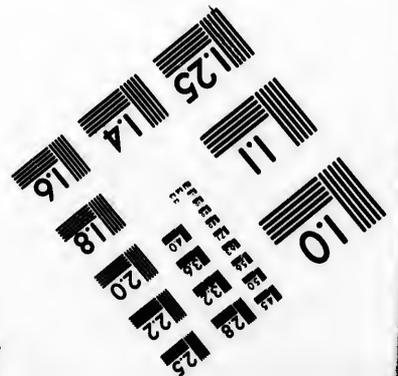
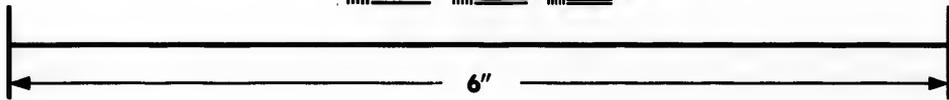
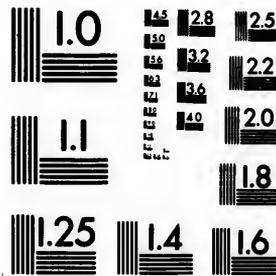


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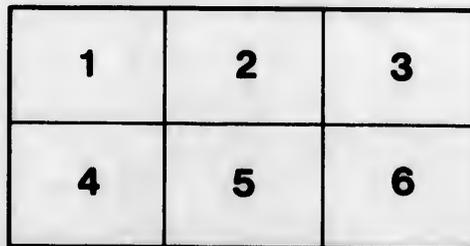
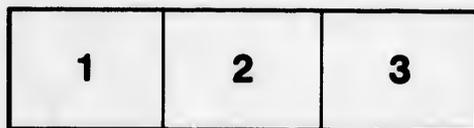
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BRIEF REASONS

FOR LEAVING THE

ENGLISH ESTABLISHMENT,

BY I. DODSON, A. M.,

(Lately Vicar of Cockerham, Lancashire.)

“Buy the Truth, and sell it not.”—PROV. XXII. 23.

“Let God be true, but every man a liar.”—ROM. III. 4.

SECOND EDITION.

TORONTO:

PRINTED AT THE EXAMINER OFFICE, KING STREET EAST.

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By the Publisher, but without permission, to JOHN STRACHAN, who claims to himself the unscriptural and anti-Christian designation of "THE RIGHT REV. FATHER IN GOD, JOHN, LORD BISHOP OF TORONTO"; and who, although the officer of a wealthy community, is a compulsory pensioner on the public chest to the extent of \$6000 per annum.

"I, the Lord, love judgment; I hate robbery for burnt offering."—*Isaiah* xli. 8.

"Be not ye called Rabbi, for one is your Master, even Christ.—*Matthew* xxiii. 8

"Call no man your Father upon the earth; for one is your Father who is in heaven.—*Matthew* xxiii. 9.

"Feed the flock of God; . . . not for filthy lucre, but of a ready mind. "Neither as being Lord's over God's heritage, but being ensamples to the flock."—*1st Peter* v. 2, 3.

"The Gentiles exercise Lordship over them, . . . but so shall it not be among you, for whosoever will be great among you shall be your minister (*servant*) . . . For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—*Mark* x. 42-45.

"He took upon him the form of a servant."—*Phil.* ii. 7.

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BRIEF REASONS, &c.

In giving his reasons for secession, the writer of these pages does not put them forward, as all that might be urged; nor as the weightiest in themselves; nor yet as the most likely to have weight with others; and still less as possessing much originality; but simply as *his* reasons; the reasons, such as they are, that have influenced him, in taking this step.

He would also observe that the change of opinion, effected by them, is not a sudden one; secession is far from being with him a new idea. For many years past, he has heartily disliked, and openly condemned, many parts of the Established Church-system.

So much so, indeed, that he has often seriously questioned with himself, whether so much disaffection to a system could rightly co-exist with continued adhesion to it.

And it has only been the conviction (now believed to have been erroneous,) that the Established Formularies were unexceptionable in point of doctrine; coupled with the unenquiring adoption of the current idea, that corruption in doctrine can alone justify separation from a national Establishment; that has, for some time past, reconciled him to remaining in the Established ministry.

He must now however avow, that, whilst his views of the evils of the system have been greatly corroborated and extended by the perusal of Mr. Noel's recent publication, he has also risen from that perusal, and from the reflections induced by it, at once impressed with the untenableness of his subscriptions; and deeply convinced that whilst, on the one hand, the Established Formularies are not unexceptionable in regard to doctrine; there may be, on the other hand, other evils, apart from doctrinal corruption, which will justify and demand separation from a system which perseveringly and hopelessly maintains them. And further, he has been convinced, that such evils not only exist in the Establishment, but are indissolubly connected with it. The writer must likewise confess his debt to Mr. Noel for a juster appreciation of the voluntary question than he previously possessed. In making these avowals of obligation to that eminent individual, the cost has been counted; the consequences are understood. To approve what others condemn—to justify what all agree in reprobating—to confess one's self influenced by a book which, it seems, not only the sixteen thousand ministers of the Establishment, but some Voluntaries and Presbyterian Free Churchmen, affect to depreciate as weak and worthless; this is evidently, if not happily to escape censure,

by placing one's self beneath contempt, to insure no very flattering or enviable measure of it.

Nevertheless, the avowal, being claimed by truth and justice, is not withheld. Nor, if the truth must be spoken, does the avowal cost any very painful effort. For he cannot but feel, that, whatever weight the arguments of Mr. Noel's adversaries may derive from the numbers and character of those who urge and acquiesce in them, that weight is materially diminished, alike by the *position* of those parties, and the *temper* they have displayed; whilst it is little enhanced by the intrinsic value of the arguments themselves. If, indeed, one circumstance, as much as another, has tended to confirm the writer in his long-cherished prepossessions against the Established System, it is not merely the presentation to his mind of Mr. Noel's irresistible facts and arguments, but, perhaps, equally the circumstance of that book's having been assailed, at once so generally, so unfairly, so acrimoniously, and so feebly. It has been peculiarly instructive to note how, in attacking Mr. Noel, the best have forgotten their charity and lost their temper; whilst the ablest have reasoned feebly, and, in too many instances, dishonestly. And then, again, as regards the position of the assailants, he thinks that without imputing conscious insincerity to a single individual of the sixteen thousand clergymen who repudiate Mr. Noel and his views, it must yet be conceded, that their position does, and must, detract materially from the weight which the opinion of so large a number of enlightened and good men would ordinarily possess: in fact, that it cannot be, and ought not to be, forgotten, that that opinion is in favour of a system which is truly far more indebted to them than they to it, but in which they are, nevertheless, interested, not merely to the extent of some five millions annually, but to the extent of their position in society; their prospects in life, and those of their families; and still more, as they think, however erroneously, of all their means of usefulness to God and his church. This fact will, and must be remembered. These men, at least many of them, are worthy of the highest admiration and honour, and are, it is believed, as free from all selfish considerations as human beings can be; but still *their position is a fact*; the recollection of which, whilst it ought to induce much modesty and forbearance on their part in giving their opinion, even against a contemptible minority of their brethren, must needs, at the same time, detract something from the weight of that opinion, in the judgment of impartial men. And it may be added further, that the recollection of this fact may serve to repel that charge of presumption which so naturally suggests itself, when, as in the present case, two or three individuals venture to oppose their judgment to that of an overwhelming majority.

I now proceed to give, briefly and summarily, my reasons for seceding; believing that some will wish to know them, and thinking it due to truth to guard, as far as possible, against that spirit of misrepresentation, which is generally active on occasions like the present.

REASON 1. My first reason is, *I cannot maintain my subscriptions.* Continuance in the Established ministry would be, in me, a continual

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falsehood. In becoming a clergyman, and on various occasions since, I have been required to make certain subscriptions; to sign with my hand, and affirm with my lips—and, in some instances, to confirm with an oath,—certain propositions, which I did not then perceive to be, but which I do now perceive to be, indefensible and untenable. It was only through making those subscriptions, that I obtained admission into the orders and benefices of the Established Church. And it is only through my continued adherence to those subscriptions, through the daily affirmation of their truth (implied by, and justly inferred from, my continuance in the Established ministry,) that I am allowed to retain my orders and emoluments. Now the subscriptions referred to, and the propositions involved in them, I believe to be false. Those subscriptions involve the affirmation, of what, I believe, cannot with truth be affirmed. Take, for example, the three articles of the thirty-sixth canon. The thirty-sixth canon provides, that “no person shall be received into the ministry, nor admitted to a living, except he shall first subscribe to these three articles following:”

1st. “That the Queen’s Majesty, under God, is the only supreme governor of this realm, as well in *all spiritual or ecclesiastical things or causes*, as temporal.”

2nd. “That the book of Common Prayer and of ordering of bishops, priests, and deacons, contains in it *nothing* contrary to the Word of God.”

3rd. “That *every* one of the thirty-nine Articles is agreeable to the Word of God.”

The subscription to the above three articles is directed to be in the following form of words:—“I, N. N., do willingly and *ex animo*, subscribe to these three articles above mentioned, and to all things that are contained in them.” “Revolters after subscription,” are directed to be “suspended, excommunicated, and finally deposed from their ministry.” (Canon 38.)

Now those three articles, along with all other clergymen, I have subscribed and affirmed. But I believe them to be false. I believe the *first* to be false. I believe it to be false, that the Queen is, by right, and according to God’s word and will, “the only supreme governor, under God, in all spiritual and ecclesiastical *things and causes*” within her dominions. On the contrary, I believe that in *some* things and causes, *e. g.* in the spiritual and internal affairs of Christian churches, the Queen has no right whatever to interfere. I believe that, in *such* “things” the church itself is the sole appointed ruler and judge, under Christ. And I, therefore, unhesitatingly deny the truth of that article i, canon 36, so far as it attributes to the Queen that supremacy, which it rightfully denies to the Pope. Then, as regards the second article of that canon, though far from objecting to the use of the Prayer-Book, I utterly deny, that “the book of Common Prayer, and of the ordering of bishops, priests and deacons, contains in it *nothing* contrary to the Word of God.” I believe for instance, that the rubric, or note at the end of the baptismal office,

"It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." I believe that this is quite contrary to the Word of God. I believe that it contains by necessary implication, a most momentous untruth; viz. that infants being baptized, are, as a matter of course, regenerated. This false doctrine cannot, I believe, be separated from that rubric, by the most subtle ingenuity. Ingenious handling may, no doubt, make something of the other parts of the baptismal office in a sense opposed to the doctrine of Baptismal Regeneration. But here the most refined special-pleading must ever be at fault. The doctrine of Baptismal Regeneration is inevitably and inextricably involved in this sentence. And, therefore, seeing that I utterly reject that doctrine, as unscriptural and pernicious, I must equally reject the assertion that the Prayer-book, which contains it, "contains *nothing* that is contrary to the Word of God." I also deny the scriptural character of the form of Absolution contained in the office for Visitation of the Sick. I believe that it would be altogether an unscriptural assumption, and a downright imposture, should any clergyman presume to pronounce these words to a fellow sinner, "By Christ's authority committed to me, I absolve thee from all thy sins!" And again, I believe it to be awful profaneness, that any bishop or archbishop should use any such language as that, which is, by the Book of Common Prayer, prescribed to be used by them in ordering priests, and in consecrating bishops; to the priest, humbly kneeling, "Receive the Holy Ghost, for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands." To the bishop, also kneeling, "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands— and remember that thou stir up the grace of God, which is given thee by this imposition of our hands." I consider it to be just blasphemy, that any bishop should be made to speak, as if he had the power of conferring the third person of the Godhead, by the imposition of his hands; or, as if the Holy Ghost were ordinarily conferred, upon occasion of, or in connexion with, any such act. Such, briefly, is my judgment of *some* things in the book of Common Prayer; whereas, my continued conformity would be a daily testimony to the truth of that subscription, by which I declared, that that book "contains *nothing* contrary to the Word of God."

And then, with regard to the *third article* of the thirty-sixth canon, by which I have asserted "*every*" and all of the thirty-nine articles to be "*agreeable* to the Word of God," though valuing those articles, in the main, very highly, I cannot but remember (to mention no other cases,) that the twenty-sixth article asserts, that "evil ministers" "do minister by Christ's commission and authority;" a statement which I hold to be *not* "agreeable to the Word of God;" and that the thirty-sixth article asserts, that "the Book of Consecration of Bishops, &c., has nothing in it, which is of itself superstitious and ungodly;" which I also deny: and further, that articles, numbers twenty-five and twenty-seven, taken in connexion, involve the doctrine of Baptismal Regeneration, as Mr. Noel has shown; which articles, therefore, so far, I also deny. All the three articles then of the thirty-sixth canon I believe to contain false propositions.

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of an important character. And yet, in subscribing them, I affirmed their absolute truth: and only by that affirmation did I obtain, and only by my supposed continued adherence to it do I now retain my orders and benefice. Having then seen the falsehood of those subscriptions, shall I continue to affirm them? shall I consent to retain my ministry on these terms? shall I maintain myself in my position by the virtual daily ratification of a subscription now seen to have been made in error? shall I purchase my orders and my benefice by a daily acted falsehood? I think then, that I am justified, in assigning the untenableness of my subscriptions, as my first and foremost reason for secession, from at least the *ministry* of the Established Church. With my views of the matter of the subscriptions, continuance in that ministry is impossible. Not that I must needs have quarrelled with the Established Church, because its Prayer-book contained a few blemishes; no! it is the solemn affirmation of the scriptural character of those blemishes, which I am required to give every day of my life, it is this, that I feel to be an intolerable burden; this that makes secession inevitable: *I would not be a living lie!*

This reason for secession is "*instar omnium*:" no other is needed. This alone would suffice. This alone constitutes a prohibition, clear, decisive, and imperative, to remain where I am a single day longer. The same remarks will apply to most of the other subscriptions. I pass on, therefore, to

REASON II. Which is this, that *my views and convictions are increasingly at variance with the system of the Establishment*: a reason which applies to continuance not merely in its ministry, but in its *communion*. Whether in the officers, or the private members, of any society, loyalty to the system and constitution of that society is demanded. But I cannot be loyal to the Established system. I dislike it. The more I see of it and reflect upon it, the more I find myself ill-affected to many of its main parts. Of its prelatical episcopacy, of its State-supremacy and government, of its patronage, of its surrender of all pretensions to any exercise of a scriptural discipline over its members, of its *tyrannical* discipline over its ministers, I can truly say, that in my heart I renounce them all. I believe those, and other principles of the Establishment, to be essentially unscriptural and anti-christian; and, as such, necessarily most hurtful to the life and spirituality of the Christians connected with them; and a fatal obstruction to the success of religion in the world. I do not vindicate these views at present, but I ask any honest man, how, entertaining them, be they right or wrong, can I belong to the Established system? Can I maintain a position, in which my actions and my feelings must ever be at variance? Can I outwardly approve and sanction, what I inwardly condemn? Shall I renounce my own judgment? or shall I retain my judgment, and still outwardly cleave to the Establishment, whilst inwardly reprobating it? No! a dutiful dissenter, with my views, I may be; but a dutiful churchman I can never be. We cannot act dutifully to a system that we condemn, except by quitting and openly denouncing it. We may wear its livery, and eat its bread, but we must needs be betraying it. We cannot defend it against its assailants. We must abandon it at the

first assault. And so, from time to time, we shall be giving most just occasion, to conforming tractarians and others, to hold us up, as being, like themselves, insincere hypocrites, in allying ourselves with a system, only to wound and betray it. But further, as I cannot defend the system, so neither can I *work in harmony with it*. I have often been made to feel this painfully.

In baptizing children, in receiving communicants at the Lord's table, in burying the dead, and in rejecting or presenting candidates for confirmation, I have often been sensible of painful clashings between my duty as a minister of the Establishment, and my duty as a minister of Christ. I may indeed, at times, have satisfied myself that any seeming discrepancy between the two was rather apparent than real; that, if the two systems used a different language, they meant the same thing; and that, in endeavouring to discharge my duty to Christ, I should always be most effectually rendering that which I owed to the Establishment. But then, again, at other times, and far too often for my comfort, it has seemed to me that to adopt a subtle and far-fetched interpretation of the Formularies, leaving the sense which they carry upon the face of them, was a course hardly reconcilable with straight-forward dealing: whilst I could not but perceive that, however such an interpretation might be sustained by argument, it was utterly discredited by the *all but universal practice of the clergy*; whether seen in the charges of bishops; in the mode of conducting confirmations; in the tone of the pulpits; or in the plainly expressed judgment of those around me, (evangelical not less than others) that, in attempting some faint shadow of a return to right practice, in denying the immemorial plea, that a diligent, not to say nominal, attendance upon christian instruction confers the right to christian ordinances, I was violating the church's rules, and undermining her interests. In a word I am satisfied that there does exist a serious discrepancy between the two systems, that of the Gospel and that of the Establishment; so that if I will faithfully serve the one, I cannot act in good faith by the other. But deliberately and systematically to betray the rules of Christ is surely what we may not do: whilst deliberately and systematically, however, surreptitiously, to betray the rules of the Establishment, whilst professing to adopt them, is what, upon reflection, one would almost equally shrink from. Such a course could ill be reconciled with common ideas of honesty. What then is to be done? How escape from the dilemma? Clearly only one course is open; quit an Establishment which, whilst you remain in it, you can neither condemn nor defend—whose rules you can neither observe nor break, with a safe conscience. Better go out and be an enemy, than stay in and be a traitor.

REASON III. My third reason for secession is, that *I believe many of the fundamental principles of the Establishment to be unscriptural and mischievous*. Some will maintain, that this, even if true, is no reason for secession. They will say, that nothing but *doctrinal corruption* can justify secession. But why not? What is the great harm of secession? *Secession is not schism*. **THE ESTABLISHMENT IS NOT THE CHURCH**. In leaving the Establishment, we do not leave the Church. The Church in

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England is the body of Christ's people in England. But, in quitting the Establishment, I do not separate from them; but, rather am throwing down some barriers which separate me from many of them; and drawing closer the bonds which unite me to them. Nor do I even separate, in heart and spirit, from that portion of the Church which is in the Establishment. I still love that section of my fellow christians. I do indeed leave them in one point: I take, as I conceive, a step in advance of them, in renouncing certain practical evils, to which they adhere. And, undoubtedly, I may lament and condemn their conduct in this, if they persevere in it. But will love, therefore, be lost? Shall I not still feel at one with them? Undoubtedly. I leave the Establishment. But I have still the same Lord,—the same faith,—the same spiritual baptism,—the same God,—as many who remain in the Establishment. And, therefore, though I may on one point withstand them to the face, and say that they are to be blamed, I shall still regard them as brethren (however they may choose to regard me), and shall be ready to serve them, and shall neither repel such from my communion table, nor shrink, upon occasion, from approaching theirs. Now, what great harm is there in such a separation as this—a separation merely in some external matters? I do not say that even such a separation is desirable, on its own account. But I ask, where is the great harm of it? What harm is there in it, so that nothing can justify it, short of a total apostacy, like that of Rome? The idea is absurd, and most unscriptural. *The Establishment is not the Church.* Such a separation, therefore, is not necessarily schism. *The Establishment may be left, in order to avoid any evil greater than that of passing over from one section of Christ's Church to another section of the same Church.* And such an evil may doubtless be found in the fact, that the Establishment is based upon unscriptural and noxious principles. For example, if we see the government of the Establishment corrupt and corrupting; its ministry secularized; its discipline dissolved; and in its communion the Church and the world systematically blended together; we feel then, that it is no longer any matter of doubtful debate, but a duty, clear as the light, to protest loudly and effectually against these evils, in the only way in which it can be done—by “coming out from among them, and being separate.” We feel called to do this—believing that *truth* is all important; that *principles*, not *men*, are the grand instruments, by which Christ builds up his Church; and, therefore, the grand means, by which we must seek its prosperity; believing it is our duty to “buy the truth,” at every cost, and to “sell it not,” for any consideration whatever. Sound principles are indeed too precious, too essential, to be foregone, for the sake of any questionable advantages whatever, which their abandonment might be thought to promise. Such a policy may perhaps promise fair, and it *will* do so to those who place an overweening value upon their own individual importance; but it never did, and never will answer. What is bad in principle, can never be expedient; will never be useful; will never build up Christ's Church; but will rather be found an obstruction, till it be got out of the way. And if it be persisted in, sooner or later the day of reckoning will come, and the fruits of every such deviation from the straightforward path, will have to be painfully and bitterly gathered in,

a harvest of sorrow and disappointment, that will be found far to outbalance all its promised but imaginary advantages. Nor does the objection move us, that in seceding from the Establishment, we shall be leaving our places to the Tractarians; and shall soon see them working the Establishment to their own advantage, and the deadly wounding of the cause of truth. If it be so, we cannot help it. We may not "do evil, that good may come." We will not do wrong, to prevent others from doing it. The place is too strait for us. If the Tractarians do not find it so, they can stay. We cannot. Not indeed that we admit that the Establishment belongs of right to them, any more than to us. The Establishment is not theirs, any more than ours. If we are not at home in it, neither are they. If too many of its practices and principles favour them—its doctrinal articles, being in the main Protestant, are against them. This, the honest Tractarians have confessed; and, as in duty bound, have become Papists. And so it is: Tractarians and Evangelical men must alike quit the Establishment, if true to their convictions; the former, because it is too Protestant, the latter, because it is too Popish.

The fact is well known, that our Reformers were Dissenters, from much of the language, which they were led to adopt; and from many of the principles, which they were compelled to sanction. They were great and good men, sincere Protestants, and certainly no Tractarians. Still, whether through fear and secular compulsion, or through human fallibility, they erred. They erred in aiming at too much, attempting what was impracticable, a combination of light and darkness, a comprehension of Protestants and Papists in one communion. And the result has been what is usual, in such cases of compromise. Principle has been lost, and the good sought by questionable means has not been gained. Each party has been offended, and neither propitiated. Instead of gaining both, the Establishment has lost both. The Papists, on the one hand, and the Puritans, Nonconformists, and Dissenters, on the other, renounced the system long ago. And the same process still continues. Decided men, (call them, if you will, *extreme* men,) the sincere, fearless, less calculating advocates, whether of truth or error, are still repelled: honest Tractarians are seen following the Papists, and evangelical men from within the Establishment are from time to time joining Dissenters out of it. And so it ought to be, and so it will be, at least as regards the latter, more and more, as principles are more examined, and truth more sought out. If many of the clergy do not quit the Establishment; many of the laity will. If the clergy do not at once quit their places, fewer of the rightminded will step forward, to fill the places which time empties. And then, granting that Tractarians or Papists will flock in to supply the vacancies, what will be the consequence? Simply this, that the nation will be daily more and more identified with dissent, and will be advancing in life and strength; whilst the Establishment will be undergoing an evaporating ordeal, exhausting its vitality, until, become a mere residuum of Popery and formality, and its unscriptural character and antagonism to the truth being more and more manifested, it will at length fall an easy prey, in some hour of national awakening or excitement, to one or all of those many foes, instigated by love of lucre, or hatred of oppression, or zeal for truth,

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whom its wealth or its corruptions will have arrayed against it. And, therefore, let it be so, that Tractarians and High Churchmen will fill our places in the Establishment; we believe that its days are numbered, and that their adhesion will only hasten its downfall.

I repeat it then, that my third reason for secession is, that I believe many of the fundamental principles of the Establishment to be unscriptural and mischievous. And I now proceed to show that they are so: referring first to some of the principles of its internal economy, and then to those of its relation to the State.

1. Amongst the principles upon which the internal economy of the Establishment is based is its *prelacy*: an institution, which I cannot but regard as alike unscriptural and injurious.

The episcopacy, as it is called, of the Establishment, is not merely an episcopacy or oversight, which might be scriptural; but a *prelacy*, which is unscriptural. In the Old Testament it is needless to seek for it. The appeal to the Levitical hierarchy, which was a *sacrificial* institution, and consequently has its counterpart, not in the officers of the Church of Christ, but *in Christ himself*, is altogether unmeaning. In the New Testament we do indeed find a considerable variety of church officers, ordinary and extraordinary; but where bishops, in the sense of prelates, are to be found, we have yet to learn. Bishops, as mentioned by St. Paul to Titus and Timothy, were certainly not prelates, (persons possessing power or pre-eminence over their brethren,) but simply presbyters or elders. And in this sense, doubtless, apostles (whose successors our prelates assume to be,) were bishops, *i. e.*, they were presbyters or elders. (See 2 and 3 epistles John, and 1 Peter v. 1.) But, farther, there is no doubt that the apostles had also an *extraordinary* office distinct from the eldership; an office conferred upon them by special appointment of Christ himself, and attested by the miraculous gifts and powers exercised in connexion with it. And doubtless their powers and pre-eminence, as holding this office, were considerable, far exceeding those which they possessed as ordinary presbyters. But I believe, and am satisfied, that apostles, and some others of their contemporaries, had those powers conferred upon them, not as the holders of a standing ministry, but as men divinely called, inspired and commissioned, personally by Christ, or miraculously and visibly by His Spirit, for a special work; to be the inspired and infallible founders, teachers, and rulers of His Church, having been, for the most part, eye witnesses of His death and resurrection. So that, whilst, as presbyters or ordinary ministers, they stood on a parity with the rest, and had no extraordinary powers or pre-eminence to transmit to their success; as apostles or special and extraordinary ministers, having such power and pre-eminence, they had, and could have, no successors to transmit them to. In other words, as *ordinary* ministers, the apostles are succeeded by *all true ministers* of the Gospel; as *extraordinary* ministers, they are succeeded by *none*.

Nor do the "angels" of the Asiatic Churches help the argument. That those "angels" afford countenance to prelacy, that they were any

thing more than ordinary pastors of the Churches, has been freely assumed, but without the shadow of *proof* from scripture. The "angel" might mean an individual presbyter; or it might mean the body of presbyters, those of all the churches of one city or district, who might occasionally assemble for consultation; or it might mean the ruling body of one church, including laity as well as ministers; or the ruling bodies of several churches, whether meeting in council or not; but there is not the smallest necessity for supposing, that it meant an individual minister, possessing pre-eminence, and exercising authority over his brethern.

In fact, far from the lordly prelacy, which obtains amongst us, being discoverable in this passage, there cannot clearly be seen in it even that moderate episcopacy, for which some contend, as apostolical and scriptural, an elder presiding over brethern, *primus inter pares*.

Nor are the apostolical instructions to Timothy and Titus more to the purpose. I have never yet been able to discover a single instruction, in any one of those oft-quoted epistles, which Paul might not have addressed to the congregational missionary, John Williams, on the occasion of his second visit to the South Sea islands, with the most perfect propriety; and in entire consistency with that missionary's own views of church government, and with his office as a simple elder in the church.

But if the New Testament contains little, either in the way of precept or example, in favour of prelacy, it contains much, very much, of an opposite tendency. Christian ministers are expressly taught, that, though "the princes of the Gentiles exercise lordship," it must not be so amongst them. Christian ministers must never be called "Rabbi," because *one* is their Master, even Christ. We read of "the chief shepherd," *i. e.* of *one* not of *many*, such. Whilst Peter (designating himself an *elder*, though an apostle.) expressly warns his co-presbyters, against aspiring to be "lords over God's heritage."

We are, indeed, told of one who affected prelacy in the apostle's times; but the notice bestowed upon him is far from being favourable to any such pretensions; "Diotrephes, who loveth to have the pre-eminence among them, receiveth us not; wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words."

Nay, it would seem to be matter for our serious consideration, whether this very institution of prelacy is not formally denounced by St. Paul, 2 Thess. ii., as that feature of the great "mystery of iniquity," which was even then beginning to be manifested, ver. 7.

Prelacy, pre-eminence in the Christian ministry, was certainly then "already working" in the Christian church; or so many cautions against it would nothave been elicited. And it is equally certain, that that feature soon grew and increased exceedingly, until it became fully developed in "the man of sin," "who opposeth and exalteth himself against all that is called God, or that is worshipped: and that, as it marked the rise, progress and completion of the Romish apostacy, so it has both been a distinguishing mark of that apostacy, in its whole subsequent course, and has been the

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chief nurse and mainstay of all its corruptions and enormities. Nor is that all: we cannot be blind to the fact, that prelacy has too constantly evidenced its close affinity with the Romish system, by its workings even in Protestant communities:—tending, as it almost invariably has done, not only towards renewed alliance with Rome, but towards the introduction and adoption of the worst parts of her system, secularity, exclusiveness, persecution, and doctrinal declension: thereby proving scarcely doubtfully, their common parentage; and that we may not improbably, regard the rising spirit of pre-eminence in the apostolic Churches, as the budding horn of “the man of sin.”

But however this may be, we cannot but consider, that Episcopacy, as used in the Establishment, the exaltation of individual ministers to lordship over their brethren, is an unscriptural and anti-Christian device; and one moreover, which has been, and must be, attended with the most pernicious consequences to the Church of Christ; tully justifying the numerous warnings uttered against it by our Lord and his apostles.

2. Its *patronage* the method of appointing its ministers to the cure of souls, treating the cure of souls as property, allowing the right of appointing to it, to be transferred as a marketable commodity from one party to another, and to be exercised by the most worldly and ungodly; whilst the parties whose eternal interests are at stake, are compelled to be as passive during the transaction as negroes in a slave market; this is another principle of the Establishment, universally allowed and recognized which I hesitate not to denounce, as utterly unscriptural and mischievous. No one can pretend to vindicate it as scriptural. Whilst few, who have at all studied the Christian pastorate, will be disposed to consider it otherwise than as a most deadly evil in the Church.

3. The principle of *compulsory maintenance of ministers* will not be so readily abandoned; but it is one, which I cannot but regard as most pernicious to the well understood interest alike of the Church (ministers as well as people) and of the world: tending, as it does, to introduce ministers into a position for which they are utterly unsuited; and to maintain them in it, whilst its duties are wholly neglected, and souls are starving and perishing around by hundreds and thousands: tending too, as it does, to the oblivion of Christian responsibilities, and the stagnation of Christian feeling in the Churches themselves; and to the vast augmentation of distrust, alienation, and open hostility in the multitudes without.

4. But I must now glance at one or two of the principles of the Establishment, *in its relation to the State.*

And first, I would notice the principle of *State Supremacy*. This is one of the recognised and daily working principles of the English Establishment. The Established Church is essentially a *State Church*. It is subjected to the State's absolute control and rule. The power of the State, that is, of Parliament, and those whom it entrusts with its authority, to appoint the chief ministers of the Establishment, and to make the laws which regulate, not only its internal government and discipline, but its

very standards of doctrine and forms of worship; the power of the State to do all this is undeniable. It is in daily and hourly exercise.

The bishops have all been appointed by the State, and hold their office, not by the free choice of the Church, but by the authority of Parliament.

And so all matters of discipline are decided, not by the laws of Christ and the judgment of Christian men, but by State-made laws and State-appointed judges. And the very standards and formularies of the Establishment are what they are, simply and solely, because Parliament wills them to be so. Parliament made them binding: and Parliament keeps them binding.

In a word, Parliament is the supreme head of the Establishment. Men of every religion, and men of no religion are the avowed and allowed arbiters of every matter, whether in doctrine, government, or discipline, connected with the national Establishment. Men who, under a wholesome state of things, would not be allowed as *members* of the Church, are submitted to as its *rulers*.

And, to make way for their rule, Christ is practically dethroned. To Christ's word, Christ's laws, Christ's people, no deference whatever is paid, in deciding ecclesiastical causes, if they contravene the laws of Parliament, or the maxims, canons, and traditions of Ecclesiastical Courts, derived, as these chiefly are, from the Papacy itself.

Now, all this is absurdly impious. It is a truly heathenish state of things. In fact, the principle of State-supremacy is not only essentially, but actually heathen. It was taken by the popes from the heathen emperors, who held the office of Pontifex Maximus or high-priest of heathenism. The Pope borrowed the idea from his pagan predecessors; and constituted himself the Pontifex Maximus of Popery, as the emperors had been of heathenism. And Henry the Eighth took the office from the Pope becoming, in England, the Pontifex Maximus of Established Protestantism. And now the course of affairs has transferred the office from the Crown of England to the Parliament.

But Christ is the only rightful Head of the Church. Christians *may* have no other. In all *civil* matters every Christian owes a full and undivided submission to the Queen and Parliament: but in *spiritual* matters, in matters of faith and worship, and the administration of the internal government and discipline of the Church, *he owes the Queen and Parliament no submission*. These matters belong, *not to Cæsar but to Christ*. Christ is the sole head of Christians in these matters. We hear, however, the objection, that, if the State is not to be the head of the Church, in regard to such matters, as well as in purely temporal matters, the consequences will be most mischievous: for a spiritual despotism, a priestly tyranny, like that of Popery, will speedily be brought in; and the State will, in a little time, be enslaved to the Church. But this is a chimera. what we contend for is, neither a *Priest-supremacy*, as in Rome; nor a *State-supremacy*, as in the Established Church; but a *Christ-supremacy*

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in other words, a *Christian-supremacy*; a self-government of the Church by the body of each Christian society. We contend for a government of the Church by those, who shall eventually "judge the world," (1 Cor. IV. 2, 3); a government of the Church by Christ himself, speaking and acting in, and by his people, (1 Cor. IV. 2). A *State-supremacy* is doubtless not so bad as a *Priest-supremacy*; but still it is altogether to be deprecated; as the Upas tree, whose deadly shade destroys the life of the Church; as a mingling of the world with the Church at the fountain head, to the polluting and poisoning of all its waters.

And being such, it is the duty of Christians to protest, unitedly, solemnly, and effectually, against it: and that they can only do, by first withdrawing from it.

5. *State payment* is another unscriptural principle of the Establishment: and which, therefore, condemns the Establishment, and renders secession a duty.

The evil of the ministers of religion being the stipendiaries of Parliament is fully admitted by the advocates of the Established system, when they indignantly deny the fact, and resent the allegation, as a deliberate untruth, a dissenting clap-trap, and the like.

It is, however, the truth. The clergyman's stipend is State wages, and nothing else. It is said, that the State no more pays the Established minister his rent-charge, than it pays the land-owner his rent or the dissenting minister his endowment or his pew-rents; inasmuch as it equally protects them all in the enjoyment of their property and nothing more. But is this a true statement of the case? I would ask, is there not a difference in the respective terms on which this protection is accorded? What interference is there by the State with the creed of the land-owner or of the dissenting minister (who only meets the terms of his trust deed)? The State imposes no restrictions of its own, in regard either to their belief or teaching, on either the landlord or dissenting minister.

But can the Establishment apologist assert the same, as regards the clergyman? He cannot. The State, indeed, secures to the clergyman his glebe, his parsonage, and his rent-charge, or whatever else he is legally entitled to; *but it is upon condition of its own fixing and imposing.* The State lays down its own terms, and if the clergyman violates the terms the State employs the agency of a bishop and an Ecclesiastical Court and stops his stipend. And what are those terms, which the State imposes upon the clergyman, as the condition upon which he enjoys his emoluments? The terms are these: that he makes certain subscriptions and thinks and acts in accordance with them, however false they may be; that he uses certain forms of worship, however unscriptural they may be; that he preaches certain doctrines, which possess the State's imprimatur, no matter whether he thinks them true or false; and, further and especially, that he is *silent*, respecting everything in the system, which he considers objectionable, and might sell it his duty to condemn and denounce. Parliament gives to each individual clergyman his emoluments *on these terms; and on these terms it maintains him in them.* Thus then there is a wide difference between the

two cases. Neither landlords nor dissenting ministers hold their property upon the terms of the Act of Uniformity, as the clergyman does; and as he will soon be taught to feel that he does, if he transgresses its provisions. The landlord and the dissenting minister are under no restriction whatever, except that of conducting themselves as dutiful and peaceable subjects; whilst the suit and service exacted from the clergyman, as the terms of his tenure, (*viz.*, to think, speak, and act, in relation to Divine truth, the worship of God, and the discipline of the Church, just as Parliament in its wisdom has prescribed,) prove, but too clearly, the position with regard to the property of the Establishment occupied by Parliament, and the capacity in which the clergyman receives his income. It is idle then to deny, that clergymen are paid by the State. And this, I maintain, is an unscriptural principle, and one, which must needs operate most injuriously, on the pastoral relation, and upon the spiritual prosperity, purity, and independence, of Churches. But that is not all. I must also, in candour, state my conviction, that, *considering the terms on which those wages are conceded*; to ministers, as the price of their subserviency; to Churches, as the reward of their surrender of Christ's rights and their own best privileges; these are not merely *State-wages*, but wages of a very discreditable kind, wages of unrighteousness, a bribe to blind the eyes in judgment, the hire of a harlot.

6. To the abstract principle of *State-connexion*, I would also record my objection, as being unscriptural and mischievous. This principle of course does not necessarily infer the two former (*State-supremacy* and *State-payment* of ministers). The State *might* forego its supremacy, and the Church the payment of her ministers, and yet the *legal Establishment* of the Church might remain; the Episcopal, or some other section of the Church, still being the object of the State's exclusive favour, and receiving from the legislature various privileges and immunities, pecuniary and otherwise, not conceded to other Christian bodies (as houses of worship, Church-rates, education-grants, chaplaincies, and the like). Whether such an arrangement would be right, it may be well to enquire; although experience sufficiently proves, that this is not, and never will be, under the existing dispensation, a practical question; for that no State will ever establish a section of the Church, without endeavouring to establish in it its own supremacy. The State, in return for its exclusive protection, will always claim some concession of power; to confirm and perpetuate which, it will naturally resort to the approved device of clergy-payment. Let us, however, glance at the arguments for *State-connexion*.

The true test of this, and of every other principle, is undoubtedly Scripture. And yet, confessedly, this principle, the principle that the State ought to establish and support religion in the nation, in fact to provide a religion for the nation, and to enforce religion with its authority, this fundamental principle of the Establishment, I say, *confessedly*, derives not a shadow of countenance from the New Testament! We find there much to discredit the principle, as Mr. Noel has well shown; but nothing upon which its defence can be rested. This is ominous. We pass, however, to the Old Testament, and what do we find there? Much, doubtless, that may be distorted into the shape of an argument; but *nothing*

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fairly to the purpose. Such we certainly cannot consider to be any reasoning from Judaism to Christianity, without reference to difference of circumstances.

Thus the Jewish religion was, doubtless, an *Established* religion. But then it was established *not by man, but by God.* That Establishment was a *Divine*, not a *human*, institution; a *Divine* not a *national*, Establishment. It was indeed national, as being for the use of the nation, and as including the whole nation, but *not national as being the nation's work.* In this sense it was *not a national* but a *Divine* Establishment. It existed by God's laws and authority; and was supported and paid by a *Divine* provision, and, as such, it was *wholly independent of man.* There was in such an Establishment therefore, nothing that the sternest voluntary could object to; nothing that tended to corrupt and enslave God's Church; but a *Divine*, and to all human seeming, an effectual provision, for preserving it independent of kingly favour, untainted by kingly declension and apostacy and faithful, throughout its course, as a witness for God's truth. Such an Establishment, therefore, affords no precedent for one, framed, as ours, by the State; paid by the State; and consequently, dependent upon the State; and sure, in the nature of things to become the servant of the State, instead of being God's servant.

But it is said, may not what God did, be done by man? The answer is obvious, man *cannot* do it, if he would. God having given no such command under the Christian dispensation, therefore, if man now erects an Establishment, he must erect it by his own authority; and it must come forth to the world, not an institution of God's, but a device of man's—a mere creature of man, made by his hands, possessing only his sanction, depending upon his favour, existing at his pleasure. Such an Establishment resembles that which existed amongst the Jews as a figure of clay may resemble a living man. In short the external fabric of an Establishment was ordained by God under the old dispensation, and hence we conclude that it was necessary. No such institution has been appointed under the Christian dispensation, and hence we conclude that none is now required. Nay! we see other means abundantly provided, and which the experience of all ages has proved to be entirely and alone efficacious, for collecting and organizing the Church of Christ. The WORD is to be preached; and the SPIRIT is promised; and EVERY BELIEVER IN THE LORD is required to be, in his measure a witness and missionary of the truth. Christ has appointed these means: and we are assured, that as they have been found, so they will, if tried and trusted, be found again, effectual for the end proposed. If we do not disparage these divinely appointed means, by bringing to their aid our own unnecessary and impertinent devices, we shall find that Christ is able, without other aid, to build up his own Church and to protect it to the end, so that "the gates of Hell shall not prevail against it."

Nor does *patriarchial* precedent avail more than Jewish. Abraham provided a religion for his household. But, then, the parental relation of Abraham to those about him is indisputable. The parental relation of Parliament to the nation, is on the contrary, altogether denied. The

relation of Parliament to the nation is, as has been well observed by Mr. Noel, not that of the parent to the child, but of the child to the parent. The nation chooses and *makes* the Parliament, and the nation in general is *wiser* than the Parliament in *spiritual things*: the Parliament, therefore is the child, and the nation the parent. And, therefore, until children shall be found generally, competent to instruct their parents, and to provide a religion for them, we must doubt the competency of Parliament to choose and provide religious instruction for the nation.

When the usual Scripture-props refuse to support the Establishment principle, history is boldly appealed to. But history condemns the principle, uniformly and unequivocally. We confidently ask, when did Christianity continue for a longer period, pure and expansive, than during the centuries that elapsed from its rise to its establishment by Constantine? And what else but growing and overspreading secularity and corruption began to characterize it, from that era downwards? We see the first Christian emperor, extending to the Church his fostering care. But what was the result of his state-nursing? It proved the Church's greatest bane. The State-embrace, the support of a professedly Christian emperor, affected the Church, just as the embrace of a dead body might be supposed to affect a living man. The dead world and the living Church being pressed, by the process of State connexion, into a close and permanent union, the Church sickened under its pestiferous influence, and its vitality ebbed apace; till it became even more corrupt than the dead world itself. Popery soon spread like a gangrene, through its system, till it became wholly apostate: excepting that small portion of it, which, to escape that deadly connexion, fled into the wilderness, where, unimpeded with the trammels of State favour, kept by God, and nourished with the bread of Heaven—the true doctrine of salvation—it renewed its strength like an eagle; and retained its life and vigour, through more than a thousand years, of established darkness and apostasy.

And I am fully satisfied, that the same lesson is generally taught, *all things fairly considered*, not only by the history of the Romish and Waldensian Churches, but by that of all other Churches, whether free or established, in all ages of Christianity, and in all countries, whether in England or Scotland, on the continent of Europe or in America. On the whole then I find, that the principle of *State connexion* is unsupported and discountenanced by Scripture; whilst its mischievous and fatal tendency is attested by all history.

But we must go further. It is clear, that this principle must not be viewed in the abstract. It must be considered practically. If our inquiries are to serve any useful end, we must consider it, not with reference to its applicability under some imaginary, Utopian, circumstances, that never will be realized: but under *existing*, or, at least, under some *probable*, circumstances. — And accordingly, the true question is, not what might *Christian kings or states do?* but what are kings and states to be allowed to do, *being such as they are, such as the world has ever seen them, and such as they are likely to remain, under any probable change of circumstances, during the existing order of things?*

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The question of Establishments must be considered in connexion with existing facts and circumstances.

Admitting, therefore, for a moment, that *pious* kings and states may and should give freely and unconditionally their legislative sanction to God's Church; what then? we must not forget that *some* kings and states are not pious; and this will alter the whole case. It will be said, indeed, that duties don't change; that they are independent of men's characters; and that what a *pious* king is called to do, is equally the duty of an *ungodly* king. This is true in a sense. But still, who will deny that moral capacity and moral incapacity make a vast difference in this case? Granting that it is the duty of a pious king to nurse the Church, it does not follow that a king, who is not pious, must be allowed to attempt the same service. It is the duty of the Church to guard her own purity and safety, and to shrink from the touch of a king, whom she sees to be in a state, that morally incapacitates him for his duties with respect to her; and who would be apt, in trying to nurse, seriously to injure, her. The Church's *first* duty is fidelity to Christ; and, for this end, to guard her own purity, by shrinking from all worldly contact, and, especially, by confining her government to her own approved members. And if any of those members should be seen to act inconsistently with their Christian profession, instead of continuing them in their office, under the idea, that they have duties, for which they are responsible to God; and that she may not interfere, to prevent the discharge of those duties; it is her duty, not only to divest them of their office, for which they are unfit; but to *eject them from her communion*. And thus they will be rightfully debarred from duties, for which God holds them responsible, until they can evidence their capacity to fulfil them aright.

And the same measure must be applied to Kings and States. Granting that pious kings have functions as regards the Church, still ungodly kings must be debarred the exercise of those functions. If the king has *his* duties; the Church has *hers*: and she must not allow an impious king or Parliament, to touch the ark which she bears; to interfere in matters, to which they are morally incompetent; she must not be a consenting party to their attempting duties as regards herself, which they are incapacitated from performing aright; and which they cannot even attempt to perform, without inflicting upon her serious injury. She must, under such circumstances, *depose the king from his office as regards herself*, if he has any such office. She must, on no account, intrust a helpless infant to the drunken nurse, who would overlay and suffocate it!

Such, indeed, would be the consequences of the Church's connexion with an ungodly State. Such have always been the consequences. And ungodly States will never want either the will or the power, to invade the purity of that Church, which receives their favour, and is dependent upon their patronage. Such a State, not taking Christ's law in all things for its guide, will inevitably impose upon the Church, as the price of its support, many conditions at variance with that law; such as the surrender of its right of self-government; the abandonment of a scriptural discipline; the sacrifice of its right to choose its own ministers; and the like. The State

will thus make its support the price of the Church's subjection, and of her sacrifice of Christ's rights: and thus the connexion will be found most hurtful to the Church; issuing in her slavery, oppression, and degradation.

But these considerations carry us still further; even beyond the case of *ungodly* kings and States. For, if experience teaches, that such has been the general character of kings and States from the beginning, it must evidently be the Church's duty, to give due weight to this fact; and to consider, according to the wisdom given to her, whether, *under any circumstances*, it can be either right or safe, to form a connexion, the result of which is likely, in nine cases out of ten, to prove highly detrimental to her own purity, and the honour of Christ. Nor let it be said, that it would be an injustice to pious kings, to prevent them from paying a national homage to God, by affording their legislative support to His Church. For, admitting, as we do, that, by a Christian State, all *real and effectual* aid should be afforded to the Christian Church, and the interests of religion, it still remains an important question for the *State* to consider, *how* can it aid the Church, so as not to injure it? and an important question for the *Church* to consider, are the terms proffered by the State eligible? can she accept them, compatibly with her duty to Christ, and her own spiritual prosperity? And thus, even admitting it to be the duty of Christian kings to nurse the Church of Christ, if there should be found ample evidence to prove, that religion flourishes most when left alone; that it grows up most healthy and vigorous when unencumbered with the swaddling-clothes of State-aid; that statesmen can never touch without marring it: I say, if this should appear, it may, after all, come to be seen, that there is some truth, in that much-abused dissenting apothegm, that "the true province of the magistrate in religion, is to have no province at all." Surely, it may reasonably be contended, that, since an *ungodly* State cannot safely or lawfully be allowed to aid the Church, it is expedient, *under present circumstances*, to debar that province to statesmen altogether.

Nor, in doing so, do we, in fact, after all, tie the hands of pious kings or statesmen; and hinder them from the discharge of their highest and noblest duties. We desire them indeed to abstain from *hurting* the Church: and, therefore, we close up to them one *doubtful and dangerous mode* of helping her, the mode of *direct legislation*. But still we invite and charge them, to help her, and to serve her interests, to the very utmost of their power, in safer, and, therefore, more legitimate ways; as, by protecting her freedom; by paying to her every possible public respect; by their *general* legislation; and, not least, by their most zealous efforts individually, whether as the Church's ordinary members, or as her regularly appointed officers.

Upon the whole, we would abandon the Establishment principle; seeing that, whilst we cannot perceive it to possess the warranty of Scripture, we do perceive it to be at once incompatible with many essential principles; and utterly condemned by the lessons of experience, as fraught with imminent peril to the best interests of the church.

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REASON IV. I now come to my fourth reason, which is this, that the sins of the Establishment compel me to leave her. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" I believe this warning to be just as applicable to the smaller Anglican, as to the larger Roman community. I see the English Establishment to be guilty of many and crying practical sins; whilst she exhibits as few signs of repentance and reformation, as if she joined in Rome's own claims of infallibility.

1. Under the head of the Establishment sins, I would specify her *false and unscriptural teaching*; her teaching, for example, in her catechism, and in her baptismal and burial offices, the doctrine, that infants being baptised, are regenerated. Such teaching is not to be found in the Bible, but it is to be found to *all appearance* (and that is what I insist upon) in the formularies of the Establishment. Those formularies are, at the best, ambiguous and uncertain; so uncertain, that scarcely any two men can agree in their interpretation. Of the varying interpretations proposed, the hypothetical (which is doubtless the most agreeable to sound doctrine, and may be the true one,) is certainly not the most obvious. No small ingenuity, not to say finesse, is required to explain it satisfactorily and intelligibly, even to ourselves, to say nothing of other people. And then, admitting it to be a true one, it is, certainly not that, which one in a hundred, even of the clergy, adopt; and still less is it that, which ever occurs to any common hearer or reader. No; whatever the language of those offices was intended to convey, I feel assured, that the ideas which it *does* convey, to almost all who are conversant with it, is the doctrine of Baptismal Regeneration, and nothing else.

In spite of the fine-drawn explanations that may be given in set arguments, and adopt which of those explanations you will, say, that the language is absolute or hypothetical, literal or figurative; talk of the benefit, as being actual or contingent, conditional or unconditional; as occasionally, ordinarily, or universally conferred; insist upon the change as being one of character, or of mere relation only, as external or as spiritual, incipient or perfect, defectible or enduring, as depending upon the prayers of the congregation, upon the present state of the child, or upon his future behaviour; adopt, I say, whichever you will, of the thousand and one conflicting, and often ludicrous solutions, that have been vainly offered to reconcile those offices with reason and scripture; and you will still find, that the doctrine of Baptismal Regeneration is that which the common sense of mankind persists in gathering from them. You will find the mass both of Clergy and laity, still leaning to this doctrine; and openly defending it from these very formularies; and stigmatising as disingenuous shufflers, all who venture to expound them in a different sense. Nay, more than this, if you look at facts, you will find, that notwithstanding all your explanation of this language, its actual effect has been, in every age, and in every generation, not only to train up the great mass of the English clergy, to be the holders of that soul destroying doctrine, but to alienate them from the doctrines of the Reforma-

sion generally, and to instigate, and greatly to aid their endeavours to bring back the Church of England to the embrace of Rome.

I class this language, therefore, unhesitatingly, amongst the practical sins of the Establishment; not amongst her false principles, for I would allow her the benefit of the doubt, that may be thought to exist, as to what her meaning really is, (of which doubt, however, the Rubric at the end of the baptismal office, with articles 25 and 27, would seem in all equity to deprive her :) I look merely at her *practice*, at the *fact*, that she uses language, and has stereotyped it in her forms of worship, which obscures the great doctrines of the Gospel; and which conveys to the great mass of the people of these kingdoms, from one generation to another, notions, which are utterly destructive of their spiritual and eternal well-being: and, looking at this, I maintain, that the Establishment is *corrupt in her teaching*; that she is *not* a faithful witness for the truth of the Gospel.

2. Another sin of the Establishment, which, in my opinion, renders it the duty of Christians to leave her, is her criminal abandonment of one of the most imperative of the duties, enjoined by Christ upon his Church, the exercise of *Church discipline*. Every Church is bound to guard its own purity; and, to this end, is required, both to watch over the conduct of its members, and also to guard, by strict regulations, against the introduction into its communion, of unsuitable persons; and, especially, it is its high privilege and duty to bear a prominent and responsible part, in the appointment of its ministers.

But what is the case in the Establishment? In defiance of all Scripture precept and example, the Established Church, in all these matters, admits the uncontrolled interference of strangers and worldlings (statesmen, bishops and patrons); leaving, to those persons, the appointment of her ministers; and submitting to be stripped of every vestige of power, to regulate the admission or rejection of her own members. The Christians of the Establishment, instead of possessing the power, "to put away from among them any notoriously wicked person," any notorious drunkard, or adulterer, or infidel, are compelled to kneel with such at the Lord's table; whilst the ministers of the Establishment are obliged, not only passively to admit such, and to baptize their children, but to read at their funeral a service, which, in such a case, is (according to the varying intelligence of those who listen to it,) *either a wicked cheat or a solemn mockery*. And then, again, Christian people instead of being permitted, as they are in duty bound, to "try the spirits" of those who speak to them in God's name, and to reject those who appear not to "be of God," and to "count accursed those who bring to them any other doctrine" than that which the Bible teaches, are compelled to receive, unresistingly, all that are sent to them, however ungodly they may be, however blind or however heretical.

I believe, that, not only is this abandonment of discipline one of the heavy sins of the Establishment against Christ and against the souls of men which he will soon require at its hands, and at the hands of those who adhere to it, but I believe moreover, that it is an evil of so fundamental a

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sort, as to render very questionable the title of the Churches of the Establishment to be considered as true churches of Christ.

3. Further, the Establishment is *schismatical*. This is another of her sins, in which I am most unwilling to be implicated. She curses God's people: and ble-sses his enemies. Whilst she holds out the right hand of fellowship to the apostate community of Rome, allowing the validity of its orders, by admitting its priests to her ministry, without re-ordination, she, at the same time, brands dissenters as schismatics! counting their ministers, though endowed with every ministerial gift and Christian grace to be mere laymen, and standing aloof from them as aliens and enemies. "Shouldst thou help the ungodly, and love them that hate the Lord?" "Woe unto them that call evil good, and good evil!"

Let all, who would not have the guilt of such unfaithfulness cleaving to their souls, flee from this schismatical communion!

4. One more sin must be mentioned: it is a crying one:— the sin of *persecution*. Of this sin the Establishment is guilty. I need not speak of those canons, which, as they emanated from Rome, breathe its very spirit against all who presume to think for themselves, or who venture upon doing that, which the Lord's apostles did at all hazards, "preaching *everywhere*, in the name of the Lord Jesus." I need not enlarge upon those canons; it will be sufficient to note one or two of their present effects.

There is the Rev. Mr. Shore, an excellent minister of Christ, who, for preaching the Gospel in an unconsecrated place, has, notwithstanding that he has voluntarily relinquished his position as a minister of the Establishment, been ruthlessly pursued with legal proceedings, and condemned in costs, to the amount of £1700! and is at this moment, as the result of this Prelatical and State-Church persecution, the inmate of a jail! Is this Christian practice? Did *Christ or his apostles* punish refractory preachers with temporal pains and penalties? Is there the shadow of a sanction for such proceedings, in the New Testament? Are they not essentially anti-Christian?— Could Rome herself give a stronger pledge, than the English Establishment thus gives, of her disposition, *to go further if she could?* And can we defend such practices? And if not, dare we countenance them? And how then can we but protest against them by "coming out of her"? Yes! we must "come out," if we would not have the blood of this injured man found "in our skirts," in that day, when inquisition will surely be made into such doings.

Mr. Gorham's case is similar. A learned and pious pastor, because he would not adopt the heresies of his bishop, has been harassed by a long course of inquisitorial examinations, and protracted legal proceedings, and, after being plentifully vilified by the hireling advocates of a so-called Ecclesiastical Court, is in a fair way to be hunted down to beggary.

Other cases might be mentioned. But, undoubtedly, the cases, that can be seen and known, are few, compared with those, which are unseen and unheard of. How many murmuring and dependent men are threatened and submit! how many hundreds groan in silence, awed by the array of power which faces them! and how many thousands never complain,

and never murmur, and never feel the oppression of the system, because they have never dared to think! It has crushed in them the very germs of thought. And so, like a captive asleep, they never feel their fetters. The system is easy to them, just because it has made them slaves. So that of the Establishment, we may say, with respect to many of its warmest supporters and eulogists, "fecit solitudinem, appellet pacem." That many are thus persecuted (not merely restrained in action, and awed into silence, but benumbed and crushed in thought), we cannot doubt, if we only observe the workings of the system in a few cases: but how many they are, and have been during its three hundred years course, will only be known in that day, when "the earth shall disclose her blood, and no more cover her slain."

Now I would not be a persecutor: and consequently, I would not be a partaker in the sins of a persecuting Establishment, by continuing a member of it. Some of its prelates may persecute; and the rest may acquiesce in silence; and some of its clergy and laity may loudly applaud, whilst others look coldly on, and withhold every mark of sympathy from the oppressed: but, for myself, I feel, that, of the two, I would rather be its victim than its accomplice. I cannot sanction a system, which can be made to rob Englishmen of their property and liberty, in the revived spirit of a Gardiner and a Bonner. Nor would I belong to that system, which, whilst it elevates a Phillpotts to its posts of dignity and wealth (with many others, perhaps even more objectionable), persecutes with unrelenting malignity, drives from its communion, and consigns to confiscation, exile, and imprisonment, such men as Shore, Kyle, and Gorham.

REASON V. Further, if we look at the *Results* of the Established system, we find our judgment of its principles and acts, by no means discredited. The results of the system are indeed such, as altogether to confirm me in the conviction, that the Establishment is rather a hinderer, than a promoter of the cause of truth. How indeed can it be otherwise?

If the State is suffered by Christians to usurp Christ's place, if Christ is practically deposed from the government of his Church, can it be expected that he will visit her with many tokens of his presence? If her principles and practice are erroneous, in so fundamental a matter, is it not likely that her spiritual prosperity will suffer a diminution?

If prelates are appointed by worldly statesmen can the stream rise higher than its fountain? Can we reasonably expect, that many of the rulers, so appointed, will prove to be "good men, full of faith and of the Holy Ghost," "such as fear God, men of truth, hating covetousness?" How can we but expect, to see worldliness pervading the Establishment, *as the rule and not as the exception*, from the episcopal bench down to its lowest members?

If prelacy and lordship, amongst ministers, are proscribed by God's word, as opposed to the spirit of Christianity, nay, as part and parcel of "the mystery of iniquity," can we wonder, if, in practice, the system is found little conducive to the edifying of the body of Christ?

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If the Establishment's system of patronage, is essentially worldly, if not a shadow of regard is had to Christian character, in those who appoint the pastors of Churches, if interest, and money, and simony, are constantly forcing men into the cure of souls, how can the ministers of the Establishment be, in general, spiritual evangelical and devoted men?

And if, further, the Formularies of the Establishment give an uncertain sound as regards the truth, nay, if they contain much positively erroneous teaching, at the best placing truth and falsehood side by side; how can it be, considering the proneness of man to error, but that the spiritual perceptions of those, who are compelled to use those Formularies will, in the long run, become dim, and that error will be found rife in her pulpits?

And then again, if all exercise of discipline is criminally abandoned, in the admission or rejection of its members, if every fence is left broken down, and the wolves and the sheep are allowed to mingle in the fold indiscriminately, what but havoc and ruin can be the result?

And if ungodly persons are compelled to support this system, will that circumstance predispose their minds to receive from it the Gospel? And if Christian dissenters from this system are compelled to support, whilst they conscientiously dislike and condemn it, as hurtful to the cause of truth, and are meanwhile maligned as schismatics and heretics, what can result but murmurings and heart-burnings? Can even *good* men be reasonably expected to rest satisfied under such circumstances?

Lastly, if prelates are persecutors, if the Establishment itself is a persecutor, as wielded by them, who can imagine that it will either retain in its communion God's people, or convert his enemies? Can coercion produce union? Did injustice and oppression, ever command respect, or conciliate affection?

And, accordingly, it does not at all surprise us, to observe, that, whilst the Establishment is powerful for evil, the good, which it effects, is incalculably small, compared with its apparent means. We cannot under the circumstances, be at all surprised, to find, that, notwithstanding its five millions of annual income, (equal to a provision of about £300 a year for each of its 16,000 ministers, a number equal to dividing the whole population of England and Wales amongst them, by taking each a flock of about a thousand souls,) that, notwithstanding this, the masses of the nation (now 300 years after the Reformation) are heathen; whilst the bulk of the remainder (leaving out the 3,000,000, who dissent from the Establishment,) the *bulk* of those who have been baptized and educated in the Establishment, and confirmed by its bishops, and who assemble at its communion table, are little better than nominal Christians, the large majority of its ministers being meanwhile unconverted men, men who deride the very idea of conversion, as apart from baptism. I am perfectly well aware, that this statement, of the results of the Establishment, will be stigmatized as a calumny: but it is I believe a fact. I believe it and therefore I have spoken it. And I have so spoken, not only from my conscientious belief, but from lengthened experience and observation.

Moreover, I believe the fact to be too notorious, to need any attempt to prove it. I speak to honest men. Let such judge.

I trace these results to the system. I believe that the Gospel, if not hindered by the system, would produce far better results than these.

I know indeed that a system cannot work miracles; that no system is perfect; that men are but men, after all; and that the best system in men's hands, will be found to go but lamely.

Still the Word of God is true. The Gospel is the power of God unto salvation. And we are certainly warranted, in looking for great results, from its being brought to bear extensively upon the minds and consciences of men. Not only God's promises, but experience, warrants this expectation. What have not various dissenting bodies been instrumental in effecting, for the population of England and Wales, with external means, utterly contemptible, as compared with those of the Establishment? Dissenters (and I include Wesley and Whitfield; for, though educated in the Establishment, they violated its system, and shook off its trammels;) going forth with the Bible in their hands, as the Establishment also *professedly* does, have made an impression upon the masses, to which nothing, effected by the Establishment, can at all be compared. Or, consider the amount of good, which those *voluntary* Societies, the Church Missionary Society, or the London Missionary Society, or the Wesleyan or Baptist Missionary Societies, have severally been enabled to accomplish with about a fiftieth part of the means and advantages, wielded, for centuries, by the National Establishment. Judging from experience, if any one of those Societies might dispose of an income derived from voluntary sources, equal to a tithe of the income of the Establishment, what changes might not the world expect to witness?

And what is it, which causes this immense difference of result? Just the system. In one case, there is a good system; human, certainly, in its instrumentality, and therefore, far from perfect; but still *good upon the whole*; well-adapted, in the main, even humanly speaking, to the end in view; certainly not discordant, to any glaring extent, either with Scripture or common sense; and hence "the Word of God has free course, and is glorified;" and we see a blessing descending upon the means employed, out of all proportion to their magnitude. Whilst, on the other hand, the Established system, being, in the main, *ill*-adapted to the work in hand; being opposed, in many important particulars, both to reason and Scripture: the results are, what we may look around, and see them: the nation far outstripping every attempt to overtake its spiritual wants; the spiritual condition of the Church in the Establishment (ministers as well as people,) in general, most deplorable; her demeanour towards those Christian bodies, which are the salt and life of the land, most offensively exclusive, repulsive, and schismatical: her treatment of her own ministers, and of the truth itself, distrustful and oppressive; whilst Popery, both within and without her pale, is smiled upon; and her own approximation to Rome becoming, every day, closer and more manifest: the nation, meanwhile, being divided, and split into factions, on her account; and the minds of

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attempt to too many of its best citizens alienated from its invaluable civil institutions, through viewing them as bulwarks of an unscriptural establishment, and barriers to the freedom of religion; and finally the spirit of open persecution itself, after centuries of slumber, once more angrily glaring upon us, and preparing to renew its banquet of blood.

In short, I consider, that the results of the Establishment are such, as' alone, to furnish solid ground for its condemnation.

When some dissenter asserted, some years ago, that "the Establishment destroys more souls than it saves," that assertion was met with a loud shout of indignant denial, and denounced as a foul libel. But, when I look at the Establishment, and consider its unscriptural principles; and its sinful practices; its sins of commission; and its sins of omission; and not only the good, which it has itself left undone, but the good which it has prevented others from doing; its systematical obstruction of Christian effort in its own members; and the discouraging and paralyzing action of its system upon the efforts of those who have seceded from its communion; I scruple not to avow my own opinion to be, that *that assertion is not otherwise a libel, than as truth itself may be a libel*. I conscientiously believe, and I state it as my serious and deep conviction, in all soberness and sorrow, that "that witness" concerning the English Establishment "is true."

Such then being, and such being likely to be, the *results* of the Establishment, (in spite of well-meant reforms, which instead of removing, can only, by palliating, conceal, confirm, and perpetuate, the innate and radical evils of the system;) my judgment the more condemns it; I shrink the more from connexion with it; and I feel the more constrained even to desire its downfall; and to join in that cry, (with respect to the Anglican Church, *as established*,) which will yet be heard to wax louder and louder, "take away her battlements, for they are not the Lord's!"

I might proceed to adduce yet other reasons, which weigh heavily with me, in favour of secession from the Establishment.

VI. I might state, as a sixth reason, my belief in the infinite ability of Christ to defend his own cause: in other words, that *the voluntary system would not be found wanting*, were every form of Christianity to be dis-established to-morrow; but that it would soon be seen, how much better a thing, for the Church, *Christ-protection* is, than *State-protection*: that, resting upon this principle, (upon which Christ left her resting, and which she should never have quitted,) the Church would speedily be seen to do that, which she never has done since she abandoned that principle, rise equal to the emergencies of her situation, and the demands of her high calling.

VII. I might urge, too, what impresses me very strongly, *the danger of the Establishment principle, as a precedent*, in the hands of modern statesmen: the certainty (judging from the general tenor of British legislation, in the present day,) that this principle, if not speedily renounced and rejected by the nation, will be employed, at no distant day, in

behalf of the Church of Rome; and will serve to accomplish the establishment of Popery in Ireland, in the Colonies, and in England herself.

VIII. Or, yet further, I might enlarge upon the injustice, to the dissenting bodies in general, and to recent seceders in particular, were one, holding my views, to draw back from bearing his testimony (however feeble) to the rectitude of their acting in regard to the Establishment; and were he, by maintaining a sinful silence, to sanction the absurd and wicked charge of schism, which is so freely laid upon them. Any course, which should seem to sanction such a charge, would indeed be most unworthy. In times, like the present, and like those which are coming, when the very foundations of truth are being examined and tested, neutrality is not only cowardice, but treason. If ever there has been a time, when each individual Christian, and especially each minister of the Gospel, was loudly and solemnly called upon to lay his hand upon his heart, and to bear a faithful testimony, to deliver a true verdict upon questions at issue, that time is now. And woe will be to that man, who, to avoid present loss, or obloquy, or trouble, shall consent to occupy a wrong position, and so to deliver a false testimony, to the perplexing, discouraging, and misleading of others!

But I abstain from adding more of my reasons. Enough, and perhaps more than enough, has been advanced, to show, that the claims of the National Establishment to our support and allegiance, may, with some appearance of justice, be questioned. Those claims I myself altogether reject and repudiate. I feel that other parties possess claims, not only much stronger than these, but altogether incompatible with them. I believe that fidelity to Christ, and duty to his Church, (not only out of the Establishment, but in it,) and not only to the Church, but to the nation, and ultimately to the world at large, require me (an atom it is true, but still an atom invested with responsibilities, in relation to the truth, of which I cannot, if I would unburden myself) to take such a position, with regard to the Establishment, as I can reconcile with my sense of right, and may be able to justify to my own conscience, in my dying hour.

And such a position, after long, deep, and painful deliberation, I now take; when I declare my belief, that the Church Establishment of this country is unscriptural in its principles, and in its practice antagonistic to the Gospel; and as such, an offence to Christ, a burden to the Church, and a mischievous obstacle to the best interests of mankind, and, that, such being my judgment of her, I resign her emoluments, decline her ministry, and secede from her communion.

And now, I would only observe, in conclusion, that my motives, in delivering this testimony, have respect to my own satisfaction, fully as much as to that of others. My expectations, indeed, of any results from it, in the way of influencing others, are sufficiently limited. I have small reason to hope, that, standing alone, its voice would either be far heard or much regarded. I do not forget, how greatly the success of such an appeal depends upon the personal eminence of the individual who makes it; and

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Also, in some degree perhaps, upon the ability, with which it is urged. And I know, too well, the deficiencies of the present case, in both these respects, to harbour any extravagant expectations.

There is, also, confessedly, another drawback. The extent of the sacrifice is, perhaps, hardly such, in the present case, as to afford that indisputable pledge of overwhelming conviction, which people like to have, on an occasion of this nature. In leaving the Establishment, I do not of necessity leave all. I do not exchange, as many, in taking the same step, would have to do, competency for penury. And yet, after all, perhaps, even in this case, the sacrifice may be underrated. It is surely something, to alienate friends, and displease connexions. It is something, to relinquish position; influence, and honour. It is, perhaps, not much, to be voted vain, weak, and crotchety; to be charged with wrong and disparaging motives; and to be reviled as a renegade and apostate, by those who never sought truth, and know not, and care not, what truth is. To be thus the object of considerable wrath, bitterness, clamour, and evil-speaking, and even of proscription and persecution in its minor forms, on the part both of interested and disinterested meddlers,—this is what may, doubtless, be borne, not only easily, but cheerfully, when we regard such ebullitions, as, what they really are, *Satan's formal attestation to the truth of our principles*. But if these things are easy to bear, there are *others*, to which we cannot be so insensible. It is not an easy matter, to tear from one's heart the associations of a life; and still less, to sever the links of a ministerial connexion, most pleasant and endeared, of twice seven years. And, least of all, can we be indifferent, to the awful thought, that, by quitting our post, (though at the call of duty,) we may, not improbably, be opening a door, for an enemy to enter in, to the deadly wounding, of those highest interests of our flock, which we have long learnt to indentify with our own.

And though it is doubtless *much* easier, it is what few would needlessly choose, to cast away much of their children's patrimony; to relinquish for them advantages of scation; and to shade their fair prospects of education and advancement. Nor is it, altogether, without a pang, that we can abandon the scenes of our brightest, best, and happiest days; scenes, which our own hands have created and embellished; and which are hallowed by all our fondest recollections, and dearest associations, not only with the living, but with many who are departed. Still, I shall not attempt to deny, if any choose to assert it, that even all this is light, in comparison with the sacrifices, which some would be called to make, in making the like step.

And so far, doubtless, the weight of this testimony must suffer diminution.

Such, however, as the testimony is, and such as its circumstances are, I joyfully leave the result of it, with Him who can, if He will, "perfect His own praise, out of the mouths of babes."

Finally, let it not be thought, that, whilst fully satisfied of the rectitude of his own course, and firmly vindicating it, the writer is disposed to judge harshly, those who act differently. He has met with too many ministers of

the Establishment, who are both much abler, and much better men, than himself, to entertain such thoughts. He simply believes, that others do not see the question aright as yet, nor does he much wonder at this. He is aware of the *mystification*, that exists upon many of these subjects. He has himself felt the force of prejudice, growing out of education, example, and habits of thought and action, and has experienced, how slowly it yields to the progress of conviction. Moreover he believes, that there are, amongst the Established ministers, some, who are really too engrossed in their great work of saving souls, to think that they have much time for the questions here considered. And, at the same time, he cannot but see, that many others are most unfavorably situated, in some important respects, for forming an unembarrassed judgment, and fearlessly acting upon it.

In short, he would judge no one. With respect to others he is content to say,—as he should be glad that others would be content to say with respect to him, “Let every man be fully persuaded in his own mind.” “Blessed is he that condemneth not himself, in that thing which he alloweth.”

NOTE.—For abundant details, in relation to the matters here adverted to, the Reader is referred to Mr. NOEL'S Work.

REMARKS BY THE PUBLISHER.

The testimony given by the author of this work to the immeasurable evils of the alliance between Church and State, possesses intrinsic evidence of strong conviction, and of a desire to follow truth at all hazards. This testimony is also further enhanced in value by the fact, that he freely relinquished a beautiful Parsonage and Glebe, and a living in the Establishment worth £650 sterling per annum, rather than continue to countenance, by his presence and example, such a monstrous and ruinous counterfeit of the church of Christ.

The anti-Christian alliance of Church and State, which, since the fourth century, has been the bane of pure religion, and of the

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liberty of the world; the prolific cause of civil commotions, and of the most bloody persecutions and war, the Statesmen of Britain gratuitously hope, in the middle of the nineteenth century, to rivet upon Canada and the other North American Colonies. The sad experience of the past should have taught them the folly and wickedness of such an attempt; and there can be no reason to doubt that if it be continued much longer, the minds of the people of these Colonies will be irretrievably alienated from the Imperial Government. There is a point, beyond which reaction is inevitable and dangerous. The high crime of wantonly denying moral justice to a long suffering people, by attempting to thrust upon them institutions which, generally they abhor, had well nigh lost this colony to the British Crown in 1837, and if persisted in will lead to a final, if not a violent separation. The drama of Ireland cannot be played with impunity in Canada,—it is impossible.

“The Throne is established by Righteousness.”

The people of Canada demand that the Rectories, established by fraud, shall be abrogated on the death of each incumbent, and that the whole proceeds of the Clergy Reserves (one seventh of our soil) sold, or to be sold, shall be invested in public securities, and the interest be devoted to the support of our Common Schools. Thus will all classes obtain equal and impartial justice, and the chief element of party strife be for ever removed.

The following extract from Mr. Noel's work will form an appropriate conclusion to this:—

“The union of the Churches with the State is doomed. Condemned by reason and religion, by scripture and experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its State salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the Word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the Gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ, confounds the Churches of the world, foments schism among Christians, and tempts the ministers of Christ both in and out of the Establishment to be eager politicians. Further, it embarrasses successive Governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican churches hopeless, hinders the progress of

the gospel throughout the kingdom, and strengthens all the corrupt Papal establishments of Europe. Worst of all, it 'grieves' and 'quenches' the Spirit of God, which cannot be expected largely to bless the churches which will not put away their sins.

"But when it shall be destroyed, we have reason to hope that the churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; scriptural discipline will be restored; schism will be mitigated; Christian ministers will cease to be political partizans; we may look for a larger effusion of the Spirit of God; and England may become the foremost of the nations in godliness and virtue. Let all who love God arise to accomplish this reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us in their spirit complete.

"If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and M'Neile, by Gladstone and Berks, on one side, with those advanced by Dick and Graham, by Ballantyre and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches of Scotland and of Vaud. Let him attentively examine the phenomena of State-churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird, the grand results of spiritual liberty in the United States. And let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and accountable to the heart-searching God.

"Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ, who ascertains the separation of the churches from the State to be his Master's will, must count it an honour to serve him singly, if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends his duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican churches from the fetters of the State. Members of congregations, who already maintain your ministers in connexion with the union, by which your own functions are abandoned and your ministers fettered, release them, and recover your own sacred rights, by declaring that you will be free. A few such instances in London, Manchester, Liverpool, Leeds, and Birmingham, would awake the whole nation to their duty.

"With greater confidence I address my brethern of the free churches. There should be no longer disunion or sloth. Independents and Baptists, Wesleyans, and members of the Free Church of Scotland, let us all, with united voices, from Cuthbert to Cornwall, claim, in the name of Christ, the Christian liberty of the British churches; and this generation may yet see accomplished a second Reformation more spiritual, and not less exclusive, than the first.

"Above all, let us take care to fulfil this duty in a Christian spirit. No religious cause requires irreligious means for its advancement. Let us disgrace ourselves by no railing, condemn all personal invective, and be guilty of no exaggeration, for these are the weapons of the weak and the unprincipled; but uniting with all who love the Redeemer, let us recognize with gratitude every work of the Spirit within the Establishment as well as without it. And with much prayer, with constant dependence on the Holy Spirit, with a supreme desire to glorify God, and with an abundant exercise of faith, hope, and love, which are our appropriate armour in every conflict, let us persevere in our efforts, till the blessing of God renders our triumph a decisive step towards the evangelization of the world.

