

as a Church of Christ, she was bound to pursue, whatever temporal advantages she might forfeit by her faithfulness; but it was a course in which, from the hitherto recognised principles of her civil establishment, she had every reason to expect she would be supported, as being most distinctly within her acknowledged jurisdiction.

But what really is the new light that has at length been diffused upon subjects which were supposed to be pretty well understood before? Listen to Dean of Faculty Hope. According to Robertson's Report of the Auchterarder Case, vol. I. P. 183, speaking of the Roman Catholic Church, at the time of the Reformation, he says, "The authority of the existing Church was completely annulled; and for some time no establishment whatever existed in its room. It was not by pouring fresher blood into the ossified and corrupted veins of the ancient system that our Reformation was accomplished. A new and vigorous—a young and untried fabric, full of energy and power, was created by the state, in the room of that which the state overturned and abolished. *I say CREATED—for it was devised, formed, moulded, instituted, and created wholly, and of new, by the State.*" Independently of the older and the better light, which history throws on the subject here referred to, it happens rather unfortunately for the learned Dean's argument that, while various acts of the Scottish Parliament ratify the liberties of the true Kirk, these acts prefer no claim to this creative power which has been ascribed to them. On the contrary, they recognise the church as already constituted, when they adopt it, and secure to it the benefits of the establishment. It is true, James VI., and his ungodly courtiers, endeavoured to subvert all this. In 1584, they introduced into their legislation principles which accord with the views of the Dean of Faculty. In that year they succeeded in getting through Parliament certain acts—known in history as the *Black Acts*—in which the doctrine was laid down that the Established Church had no intrinsic authority, and that all her power must be conferred by the State. The ecclesiastical supremacy of the crown was now set up; one act was passed, not as on former occasions, "ratifying the liberty of the Kirk," but "granting the liberty of the preaching of the true Word of God, and administration of the Sacraments;" while another discharged "all jurisdiction, and judgments not approv-

ed by Parliament, and all assemblies, and conventions, without our Sovereign Lord's special license and commandment." This, however, was done in prosecution of the attempt to establish the episcopal hierarchy. That attempt did not succeed. The General Assembly which met in 1586 proceeded, notwithstanding, more fully to organize its own courts, and particularly to erect Presbyteries, for the administration of the affairs of the Church.—After some further struggles, the liberties of the Church, even as an Establishment, were again secured. The act 1592, by which this was effected, and which is still referred to as the Charter of the Established Church of Scotland, does not pretend to create Presbyteries, it does not condemn the church for appointing Presbyteries while the act 1584's stood unrepealed, but it "ratifies and approves the Synodical and Provincial Assemblies, to be holden by the said Kirk and Ministers, twice each year, as they have been and are presently in use to do within every Province of this Realm; and ratifies and approves the Presbyteries and particular Sessions appointed by the said Kirk." That act sets aside the *erastian* acts of 1584; and, with a distinct recognition of the Divine authority which created, instituted, and moulded the Church, it declares particularly with respect to that act which had asserted the King's supremacy that it "shall no ways be prejudicial, nor derogate any thing to the privilege that God has given to the spiritual office-bearers in the Kirk, concerning heads of religion, matters of heresy, excommunication, collation or deprivation of ministers, or any such like essential censures, specially grounded, and having warrant of the Word of God." In perfect obliviousness of all this, and as it his province had been not to expound existing statutes, but to instruct legislators in the principles upon which, according to his view, sound legislation should proceed, the Dean, in the report above quoted, P. 184, is represented as saying, "The question I advert to involves the claim of Divine Right—of a power to legislate and regulate as bestowed on the Church by its great Spiritual Head, and inalienable as in a pre-eminent manner derived from the authority, and accompanied by the blessing, of God. This, my Lords, is the most pernicious error by which the blessed truths of Christianity can be perverted, and its influence on the Social System blighted and destroyed—an error which arms fallible man with the belief that he pos-