

with a simple profession of the true faith, is that which regards the renunciation of error. The original formula of 1711, still made use of in the Established Church of Scotland, requires the renunciation of Popish, Arian, Socinian, Arminian, *Bourignonian* and other errors. Antoinette Bourignon de la Porte was a Flemish lady who died in 1680, and whose system exercised some influence in Britain during the end of the 17th, and the early part of the 18th centuries. Mosheim says, "neglecting all the details of her system, the substance of it is that religion consists in an internal emotion or sensation of the soul, and not in either knowledge or practice." As the very name of the Bourignon heresy had gone into oblivion, and its principle was one not much to be dreaded in a practical age, the Free Church put *Erastian* in its place.

We are not in much danger in this country of having Erastianism pressed upon us by the State. Some instances have occurred in which, on the appeal of ministers, office-bearers and private members, civil courts have taken up ecclesiastical cases in the United States. These instances, however, have been furnished by the Episcopal Church in the United States, the organization of which would necessarily be defective without some connection with the civil power, such as it has in England. Yet there is a kind of Erastianism of which we may stand in wholesome dread, that is not generally recognized by the name. During the dark days of the Covenant, there suffered along with those who threw off allegiance to the Government, and communion with those who accepted the indulgence, a large number of ministers of the moderate Presbyterian party, including Blackader, Welsh, Dickson, Riddell and Rae, men of unquestioned piety, who would not submit to restriction on their ministerial freedom, and yet would not advocate extreme measures. "When Sir Robert Hamilton, who headed the small party afterwards known as Cameronians, and who commanded at Bothwell Bridge, ordered them to preach against the indulgence, Mr. Rae, in name of the rest replied, that he had been wrestling against Erastianism in the magistrate for many years, and he would never truckle to the worst kind of Erastianism in the common people—that he would receive no instructions from him nor any of them as to the matter of his sermons; and wished Hamilton might mind what belonged to him, and not go beyond his sphere and station."

Erastianism of this type is what the Church of the present has most to fear from—that of the people. We have already shown, by the examples of the British Commonwealth, the Dutch Republic and the American Democracy, that the people are as ready to encroach upon the Church's liberties as the people's absolute rulers. It is not necessary, in order to constitute Erastianism, that the whole State impose certain conditions upon the Church, or that the whole Church submit to these conditions. The principle would be the same if a municipality were the aggressor, or even if a few leading men in connection with an individual congregation were to take minister and session into their hands. A Church need not draw its support from the State in return for obedience shown to the powers that be, in order to constitute it Erastian. A single congregation which is governed, in regard to matters spiritual, by those who hold the purse strings, or exercise an influence conferred upon them by worldly position, is as thoroughly Erastian in principle as that which, on a larger scale, bows to similar influences emanating from more widely recognized authority. Cases are by no means rare, either in Britain or on this side of the Atlantic, of ministers being ejected from their charges because they would not modify