

gal, and all other Romish 'countries, conceive that they 'honor Christ' by endowing Popery. In England, and several other Protestant countries, Christ is 'honored' by the establishment of Prelacy. Charles II., and his godless ministers, believed they were 'honoring Christ' when they forced Episcopacy upon our forefathers, and consigned our martyrs to exile or to death. If you exhort the 'civil magistrate' to honor Christ in Scotland, will he not tell you that he is doing so to the utmost by upholding a Presbyterian Establishment? This system is universally carried out, and yet there is not even one Established Church in Europe, of which any Free Churchman or United Presbyterian would not repudiate the fellowship, and desire either the radical reformation or the entire abolition. If it is replied, that we contend for a '*scriptural*' establishment, every civil magistrate would at once exclaim, that *his* edifice is framed entirely on that basis, and that such an one as we are bent upon erecting would be anti-scriptural, pernicious, and inadmissible. In fact, our views could not be carried out, unless Free Churches, according to our model, were established in every Christian country throughout the world—a consummation which cannot take place until Free Church sentiments predominate in courts, in senates, and in all the high places of the earth. Can we be surprised that our United Presbyterian brethren, when they contemplate the fruits which the adoption of this course has produced, should prefer the non-establishment principle (the power of which we ourselves have experienced and exemplified in an unprecedented degree) to the existence in every land, where the opposite view has been adhered to, of churches which (in our opinion as well as in theirs) are nurseries of error in doctrine, laxity in discipline, misapplication of immense resources, and uncharitable exclusiveness in regard to every other denomination? or that they should be apprehensive of State interference with respect to Sabbath observance, as its practical application must in every case be regulated according to the sentiments of the 'civil magistrates' themselves—a great majority of whom entertain very confused or inadequate ideas on the subject, and are more likely to consult the Book of Sports, than to conform to the Book of Discipline? In truth, the vagueness of the phrase, that it is the duty of the civil magistrate, in his official capacity, to 'honor Christ,' reminds me of a conversation in which, many years ago, my zealous and indefatigable friend, Joseph Hume, expressed his surprise that he should experience so much opposition, and incur so much obloquy, when his only aim was to procure 'good government' for the people; upon which I observed, that as to the praiseworthiness or importance of his design, as thus enunciated, there could not be two opinions; but that a striking and strenuous discordance would be developed when the practical meaning of the words 'good government' came to be considered and defined, for although no politician would be so crotchety and paradoxical as to contend in favor of 'bad government,' and the absolutist, the liberal, the republican, the socialist would all assent to his general principle, very many would aver that the plans which he had devised for the establishment or security of good government, would only render our present position much 'worse,' and each would maintain that his system, and his only, would ensure the greatest possible amount of freedom and happiness to the greatest possible number.—Thus, also, with regard to the duty of the civil magistrate in relation to Christ and his Church, all Christians of all communions would at once admit, that in every capacity, and by all means, he should 'honor Christ;' but when different parties proceeded to state the meaning which they respectively attach to that dictum, the United Presbyterians would say that the civil magistrate honored Christ by protecting his Church and all its members against any invasion of their rights, and in the unfettered enjoyment of their independence; by not interfering either with its spiritual or secular concerns; and by bestowing no invidious and exclusive advantages, whether pecuniary or preferential, on the ministers or members of a particular denomination, whilst all the less favored classes (though perhaps equal or superior in piety