

institution intrude between the Head of the church and his people, but the church itself, or any number of its office-bearers, were not at liberty to lay down or abandon any of the privileges it enjoyed : and if the Church should so far forget her duty to her Lord and Master as to permit or sanction any interference with her direct powers and allegiance, then did she become a traitress, and practically denied the sole Headship of the Redeemer.

Applying these principles to Establishments, it was manifest that no Church could remain true to her principles and allegiance, unless in her connexion with the State to which she is attached, she was permitted to exercise, untrammelled and unfettered, the full powers and functions committed to her by her Great Master.— Cæsar, or the civil power, may take away what he gave, but nothing more. He gave stipends, manses, and glebes, and he may take them away again ; but he gave not the power of governing and regulating the Church of Christ ; and therefore, without rebellion against the King of Kings, he cannot take it away. These were the principles on which the Church of Scotland was founded ; as they would be found well laid down in the following extracts from the Memorial of the Convocation of Ministers of that Church to Sir Robert Peel :—

“ According to the doctrine of the church of Scotland, in this matter, the Church and the State, each in its own sphere, is, and must be, under all circumstances, supreme. It is true, that being equally ordinances of God, and having certain common objects, connected with His glory and the social welfare, the Church and the State may, and ought to unite in a joint acknowledgment of Christ, and in the means and resources belonging to them respectively, for the advancement of his cause. But while the church, in this manner, may lend her services to the State as the State may give its support to the Church, each still remains supreme as before. Thus, on the one hand, in regard to the church,—She has received her power of internal spiritual government directly from her Divine Head, and she must, herself, at all times, exercise the whole of it, under a sacred and inviolable responsibility to Him alone ; so that she has no power to fetter herself,—by a connection with the State or otherwise,—in the just exercise of any part of her spiritual functions. And, in like manner, in regard to the State,—the same is true, on the same grounds, and to the very same extent, as respects its secular sovereignty,—including therein whatever it is competent for, or binding upon, the State to do, *sicra sacra*, or in relation to the church. Its entire secular sovereignty, and whatever is therein included, the State holds, directly and exclusively, from God,—