

clusively made up their minds. If the endowments of the State, instead of being offered as a homage to truth, and to the God of truth, are to take the character of a base compromise between truth and error, and to be used as hush-money to keep Churches quiet, while Christ's cause is being betrayed—then, I have no doubt whatever, there will soon rise up in the realm a cry so loud as to make the deafest statesman hear even the indignant cry of Peter to Simon Magus—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!" (Great applause.) In England we see the Crown claiming and exercising, as regards the Established Church, the supreme authority in all causes, ecclesiastical as well as civil; the Houses of Parliament, though made up of men of all religions and of none, entrusted with the framing of the Church's laws; and the State, in the exercise of this Erastian control, making it legal to teach in that Church's pulpits doctrines which her own bishops and clergy solemnly denounce as damnable and destructive heresies. (Applause.) In Ireland, we see the same State-enslaved Church upheld as national, though having only the merest minority of the people for its adherents—not more, at the most, than a tenth or twelfth of the population. We see there, at the same time, the State at least partially sustaining the Church of another minority of equally limited numbers; and this notwithstanding its being a Church neither prelatial in its Government nor Erastian in its constitution, like the Church the State more especially favours. And, lastly, as if to make a boast of its utter indifference to the distinction between truth and error, whether in religious doctrine or in forms of religious worship, or in systems of ecclesiastical government, we see the State appropriating the national funds and lending the national countenance to provide and educate, for the great body of the Irish nation, a Popish priesthood—a priesthood whose Church and whose teaching it cannot but be a grand object and a fundamental duty of the two other State-supported Churches, if they can, to subvert and destroy. (Loud applause.) Can this be what God means, when, in His holy word, He admonishes the kings and judges of the earth to kiss the Son—when he foretells the coming of a time when kings shall be nursing fathers, and their queens nursing mothers, to His church, and when the gold of Sheba shall be given to Messiah. (Applause.) It is surely hard to think so—impossible, we would say, if men's minds were not blinded by some of those inveterate *idola* which the great author of the "*Novum Organum Scientiarum*" so graphically describes. And if we come nearer home, and look at our own Scotland, what do we see here? We see this:—In the one country in the world where the grand problem of the right Scriptural relation between Church and State has ever been earnestly studied—in the one country in which anything like an honest and earnest attempt has been made to realise the idea which Scripture appears to present of a Church and State union—we see in that country the State peremptorily refusing and disallowing to the Church her inherent and, as she thought, legally ratified rights and liberties; and, by so doing, reducing the Church Establishment to the dimensions of a mere sect, the wreck and fragment only of a national institution, upheld at the expense of being robbed of its birth-right, liberty, and, in consequence, dissociated from the sympathies and the confidence of the majority of the Scottish people. (Loud applause.) This, I repeat, is what we see as regards the union of Church and State where, after all, the State is certainly more entitled to be called Christian than in any other kingdom of the world. To what conclusion, then, do these things lead? Surely to this, that if Christ's Church would maintain her freedom, do her work, and occupy her place as the pillar and ground of the truth, she must, at least until some great change come over the political world, be contented to lean for temporal support on her own people alone. I firmly believe this to have been the great lesson which God was teaching us by the aggressions of the civil power which brought on the disruption of 1843. As regards the far more powerful English Establishment, its condition cannot fail to be both painful and alarming to all its best and most enlightened friends. That degrading subjection to State control in the conduct of its most spiritual affairs which is involved in the very nature and terms of its contract with the Civil Power, has of late years been showing itself in practical results of a most deplorable kind. What with the decision in