

**LECTURES ON CHURCH  
ESTABLISHMENTS. UNDER THE  
PATRONAGE OF THE GLASGOW  
VOLUNTARY CHURCH SOCIETY.  
DELIVERED IN THE RELIEF CHAPEL, JOHN  
STREET**

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**VARIOUS**

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ON  
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UNDER THE PATRONAGE  
OF  
THE GLASGOW  
VOLUNTARY CHURCH SOCIETY.

DELIVERED IN THE BELLEVUE CHAPEL, JOHN-STREET.

LECTURERS.

REV. W. ANDERSON,

DR. WARDLAW.	REV. J. C. EWING.
DR. HEUGH.	MR. JAMES BEITH
REV. D. KING.	REV. A. HARVEY.

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LECTURE FIRST:  
UNDER THE PATRONAGE  
OF  
THE GLASGOW  
VOLUNTARY CHURCH SOCIETY.

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THE OPENING OF THE CASE.

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DELIVERED ON THE EVENING OF FEBRUARY 27th, IN THE RELIEF CHAPEL,  
JOHN-STREET.

By WILLIAM ANDERSON,  
MINISTER OF THE GOSPEL.

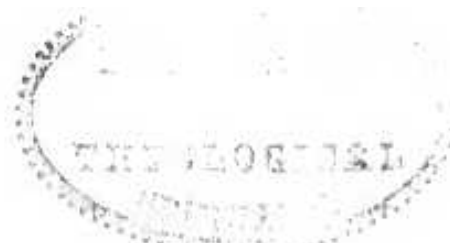
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It may be proper farther to explain, that, although the following pages, the length of No. 18. are printed verbatim from the manuscript from which the Lecture was publicly read, yet, afterwards, there is a little difference between what is printed and what was spoken, in consequence of the Lecturer having, towards the conclusion, addressed his audience, even without premeditation.



## LECTURE.

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FRIENDS AND HEARERS,

THE part of the work assigned me, in the projected course of Lectures, is to do little more than make a statement of our objects and views, and offer such explanations as seem necessary for setting our cause fairly before the public. This being done, the way will be open, for those who succeed me, to engage in the argumentative discussion.

In the First place, then, as to our *object*—it is to gain such a separation of Church and State, that our civil legislators and governors shall cease, when acting in their official capacity, from patronizing either one or other party of professing Christians;—that they shall desist from making declarations, in the name of the subjects, either of what is, or what ought to be, or what ought not to be, the National religion;—that they shall abrogate all existing laws which make a distinction among the subjects on the ground of religious opinions;—and, consequently, that they shall also abrogate all laws which have for their object the perpetuation of the endowment of what are called the National Churches, with the nation's property and treasure; and that they shall apply the funds thus disengaged from partial services, to secular objects of universal national benefit. In a word—that they shall confine their legislation and government to those objects to which we are convinced the ordination of God limits them, *viz.* the protection, regulation, and cherishing, of our temporal interests; and cease from presuming (for less than presumption we cannot account it when they attempt,) to help forward, by their compulsory legislation, the spiritual ark of the Christian covenant. *Ne sutor ultra crepidam*, we say of them; let them keep