

minster Assembly: it was carefully revised by the Westminster Assembly: it was examined by the General Assembly and Presbyteries of the Church of Scotland; and after receiving some alterations, was attested as a faithful metrical version of that part of the word of God which contains so appropriate and edifying matter for the exercise of praise.

In 1647, the Scottish Commissioners to the Westminster Assembly returned to Scotland, after an absence of nearly four years, during which period they had signally distinguished themselves by their unremitting and laborious attention to the important business which had been entrusted to that venerable body. On their return, a General Assembly of the Church of Scotland was held, at which the confession of Faith was approved of, after a declaration of the construction which they put on that part of the thirty first chapter which refers to the calling of Ecclesiastical Assemblies by the Civil Magistrate. In the following year, the larger and shorter Catechisms received the approbation of the General Assembly; as the Directory for public worship, and the Form of Church Government had been approved of by a General Assembly held in 1645; these two latter documents having been forwarded to Scotland by the Scottish Commissioners, while the Westminster Assembly was still sitting. The several Acts of the General Assemblies approving of these documents were immediately ratified by the Parliament of Scotland; and thus, so far as that Kingdom was concerned, the terms of the League between the three Kingdoms were without delay and heartily complied with.

It will be seen that each of these five documents is represented as "a part of the covenanted uniformity in Religion betwixt the churches of Christ in the Kingdoms of Scotland, England, and Ireland." It had been felt, from the beginning of the period of the Reformation, by all the "congregations of faithful men" in those Kingdoms, that it was most desirable and necessary for the several churches of Christ to have one method or rule of procedure, in the various acts which, at parts of one body, they were required by Divine authority to perform in the Divine presence, and before one another, as well as in the view of general society around them. It was felt that as they had one Divine Rule, the word of God, so the exigencies of the times required that on the great questions of the *belief, worship, government, and discipline* of the Churches, there should be some uniform and regular plan, which all holding the Head might recognise and act upon, as well for their own edification, as with the view of presenting to the world, for the world's benefit, the idea of *oneness* among those who professed to be one body in Christ. Even though such a plan should be agreed upon by the Churches, there were, throughout the three Kingdoms, various systems of great influence in active op-