

will be seen by an unprejudiced comparison of them with the great principles of the Bible. In regard to the Solemn League, the impartial Free Church historian, Hetherington, declares that "it was the wisest, the sublimest, and most sacred document ever framed by uninspired men, * * * the noblest in its essential nature and principles of all that are recorded among the international transactions of the world." If it can be demonstrated, as most assuredly it can, that the pledges of these Covenants are based on the pure and indestructible principles of the word of God, it follows that they must remain in full force, unaffected by lapse of time, and undisturbed by any subsequent legislation, designed to render them null and void.

Second.—They were truly *national* deeds. They were not the transactions of a party in the nation, but were as truly *national* as any that ever occupied a place on the Statute book of the realm. The Scottish Covenant was the deed of the *nation*, hence called the *National* Covenant. The Solemn League was first taken by the Lords and Commons, legally assembled in Parliament, then by the generality of the people of England. It was sworn and subscribed by Charles II, on his ascending the throne, and was placed on the Statute book, as British law throughout all future time.

Third.—The ends contemplated in these Covenants have not yet been accomplished. It is one of the common objections to the present obligation of these national deeds that, "whilst they were very necessary and useful in their day, they have served the purpose for which they were intended, and are now no longer needed." No assertion could be more contrary to facts. The British Covenants are as much needed now as they were in the day that gave them birth. The same evils against which they were intended to be a national testimony still exist. Therefore, Covenants that aimed at their removal, are no less needed in the nineteenth than in the seventeenth century.

Now, let these three facts be duly considered by any intelligent, unprejudiced person, viz: that the Covenants referred to were Scriptural in their nature—that they were truly national deeds—that the objects contemplated in them have not yet