

d shown that land over one thousand years ago, it was not until the people had accepted the Presbyterian form of worship that their democratic tendencies asserted themselves fully. The two principles of government for which they contended were: First, that the secular authorities had no power to bind the conscience in regard to religion; and—Second, that the *people* in the matter of church polity were sovereign, not the *state*. They believed Presbyterianism to be government by the people and through the people, sanctioned by God himself, and, having once adopted it, they clung to it with characteristic tenacity. The Confession of Faith and the form of worship which it prescribed, was on this account peculiarly dear to them. It was framed by their own representatives, that is by a general assembly of their own church, and, in defending it, they were simply defending the constitution which they had made for themselves. This fact should not be lost sight of in studying the history of Scotland's religious struggles. I do not desire to depreciate in the slightest degree those stalwart fathers of the