

onal Covenant of Scotland, and the Solemn League and Covenant of the three nations; and against several steps of defection from the same, both in former and present times."

To the leading principles of that testimony we, with our more immediate fathers, have steadily adhered, notwithstanding the various changes which have occurred in the Secession. Our present Testimony, though it comes down to later times, and embraces various questions which have since arisen, is substantially the same with the Judicial Act and Testimony of 1736, and reduplicates upon it. It was enacted May 18, 1827, and is entitled, "A Testimony to the Truths of Christ, agreeably to the Westminster Standards, as received by the Reformed Church of Scotland; and in opposition to defections from the Reformation sworn to in Britain and Ireland." A brief view of the leading and characteristic principles of this Testimony may suffice to show their identity with those of the Free Church.

We hold no peculiar principles different from those which were held by the Church of Scotland in former times, but consider ourselves identical in principle with the Church of the First and Second Reformation, and bound to maintain and prosecute, in suitableness to present circumstances, the whole work of Reformation which our fathers, by the good hand of God upon them, were enabled to attain.

In particular, we adhere to that constitution which the Church of Scotland framed for herself, in the exercise of her own free and independent jurisdiction, and are opposed to all encroachments made upon it by the Erastianism of the State, and the sinful submissions of the Church in former or more recent times.

While we regard the Revolution as a glorious work of God, effecting a blessed deliverance for this Church and country, and while we sympathise with the good men who acquiesced in the settlement of the Church then made, as the best that could be obtained at the time, we lament the defects of that settlement; particularly its leaving the Second Reformation to be dishonoured under the infamous Act Recissory, and going back for the model of its constitution to the year 1592, thus overlooking many of the attainments of the Second Reformation.

While we believe the Word of God to be the sole and supreme standard in all matters of faith and practice, we receive the Westminster formularies, viz., the Confession of Faith, Catechisms, Larger and Shorter, Directory for Worship, and Form of Presbyterian Church Government, as these were originally received by the Acts of the General Assembly of the Church of Scotland, in 1645 and subsequent years.

We lament the defections that have been made from these standards, in doctrine, worship, discipline, and government, and par-

ticularly all Socinian, Arminian, or Pelagian tenets; and testify against the many acts of tyrannical government by the judicatories of the Church, in the restraint of due ministerial freedom, and in the intrusion of ministers upon reclaiming congregations.

We look upon lay patronage as contrary to the Word of God, to the headship of Christ, to the independence of the Church, to the liberties of His redeemed people, and as being fraught with danger to ministerial efficiency and the interests of vital godliness.

We believe that the Lord Jesus Christ is the sole King and Head of his own Church, and that no law, institution, or ceremony, can bind the conscience, unless it bear on it the stamp of His authority. And we regard this head of testimony as of the first importance—as the vital element which pervades and dignifies every other, and which, therefore, ought to be maintained at whatever cost of sacrifice and suffering.

We believe that the Lord Jesus Christ, as the only King in his own spiritual kingdom, has appointed therein a government in the hands of Church office-bearers, distinct from, and not subordinate to, the civil magistrate, and that it is the imperative duty of the Church to maintain the independent jurisdiction conferred on her by Christ the Lord, and to refuse to form her internal constitution and administration in accordance with the laws of the land, where these are contrary to the laws of Christ.

We believe that nations, in their national capacity, and rulers, as rulers, are subject to His authority, and bound according to the nature of the powers bestowed on them to do what in them lies to promote His cause and glory.

We believe that the Church and the State being equally ordinances of God, equally subject to Christ's authority, and equally bound to advance His interests, ought, in accordance with the respective powers conferred on them, to support one another in promoting whatever is good, and especially that they ought to co-operate together for promoting the glory of God and the real welfare of man.

Nations and their rulers being subjects of Christ, we believe it is lawful for them to swear allegiance to Him by entering into solemn covenants or confederations to defend His cause, and that it is seasonable and dutiful to do so nationally when the religion and liberties of a nation may be in danger.

While we do not affirm that there was nothing culpable or defective in the measures adopted by our fathers in prosecuting the work of Reformation, we believe that the covenants entered into by them were in the circumstances lawful and laudable deeds, and that great injury has resulted to the interests of religion and liberty from not carrying out the ends which they contemplated,