

ministers, at this period, the late Rev. Dr. Young of Hawick, who was an eminent scholar, as well as a pious and gifted minister, was induced to publish a political pamphlet in defence of the British Government. He states that, "though the principles of the Secession Church with relation to the civil government of this nation have been fully laid before the world fifty years ago, and though the Seceders have always given the most unequivocal proofs of their loyalty on every proper occasion, yet, there never have been wanting some who attempt to traduce them as enemies to the present government."

This pamphlet was well received by the leaders of state affairs, and not only by them but by multitudes who interested themselves in the political state of the country. It was read with avidity and delight. Soon after this work appeared the author was offered a pension by government, which he respectfully declined. About the same time, in consequence of the learning and talents he displayed, he had the honorary title of Doctor in Divinity conferred on him by King's College, Aberdeen. We may also mention the anecdote which Dr. McKerrow presents in a note respecting this pamphlet:—"Soon after publication, at a dinner given by the Lord Chancellor of England, where were present the late Dr. Moore, Archbishop of Canterbury, Dr. Horsley, (then Bishop of Rochester) several other dignified clergymen, and the gentleman who related the circumstance to me; the conversation turned on the immense number of publications which had been produced by the French Revolution; some spoke well of one, and some of another. The Lord Chancellor said, *'that the best he had seen was written by a Scotch Seceder, Mr. Young in Hawick, and strongly recommended the work to the attention of the Archbishop and Bishops.'*"

From these and other circumstances the attention of the public, especially in the Secession, was at this time occupied about the power of the civil magistrate in matters of religion; and the language of the Confession on this subject was considered very objectionable. For, although it had always been understood that in assenting to the second question in the Formula, which required an approbation of the doctrine of the Confession of Faith, it was given in accordance with the Act of the Associate Presbytery in their answers to Mr. Nairn's reasons of dissent,—yet, that being now of old standing and not sufficiently known or satisfactory to the present generation; it was felt that some more distinct qualification was necessary.

This matter having been introduced into the General Associate Synod by Overtures, was sent down by them for consideration to the Provincial Synods and Presbyteries. The passages objected to were the following:—

"And, because the powers which God has ordained, and the liberty which Christ has purchased, are not intended by God to destroy but mutually to uphold and preserve one another, they who, upon pretence of christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness, or such erroneous opinions or practices, as are, either in their own nature, or in the manner of publishing or maintaining them, destructive to the external peace and order which Christ has established in the Church, they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil magistrate." (Chap. XX., Sec. 4.)

"The civil magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the Kingdom of Heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he