

church and the people for legislative redress—and still persist in maintaining that the great body who now constitute the Free Protestant Church, could have continued consistently and conscientiously within the pale of the Establishment any longer than they did. They saw the constitution of the Church changed—her whole internal framework disorganized. The authority which the Church had always understood to be confirmed to her for ever by both the Act of Security and the Treaty of Union, was now in effect declared null and void. One after one, the usurpations of the civil power in spiritual matters followed in rapid succession, until stripped of her ancient rights, despoiled of her blood-bought liberties, the Church could exercise no sacred function, could perform no judicial act, without incurring secular censure, or being threatened with criminal punishment. On the original principles of the Church of Scotland, the Evangelical clergy took their stand, and to its now altered constitution they felt that they could not consent, without in effect denying the high and mighty truth, that the Lord Jesus Christ is the alone King and Head over his Church, and his word the only law for its government and direction. They admitted the right of the State to fix the conditions on which it should extend to the Church the benefits of an establishment, and now that these conditions were pronounced to be of a nature which they considered it sinful to accept, they declared that it was not for them, as servants of Him whose kingdom is not of this world, further to prolong the strife. The voice of duty called on them to separate from a church on which the unhallowed yoke of state-bondage had been laid, and in the hour of trial they faltered not. For the sake of a good conscience, they left the homes that they loved, and cast themselves on God, even the