

eration, to prevent such a plan of uniformity from being followed. There was the system of Popery, which had its *leagued* and vigilant emissaries over the whole Nation. And there was the system of prelacy, at the head of which the Monarch had placed himself. The spirit and object of the Monarch, in heading this latter system, are very graphically set forth by King James, when, on one occasion, he happened to have before him some Ministers of the Gospel pleading for freedom to meet together to consult about the affairs of the Church, he said to them—"To that I will never agree; for the bishops (meaning the prelates) must rule the Ministers, and the King must rule both." To oppose and root out both these systems, and the many evils arising out of them with which the whole country was inundated, an agreement or league was entered into by all those in the Nation who had witnessed the disastrous effects which had resulted from the prevalence of those systems, and who longed that such effects might be counteracted. This document is usually called by the name of the "Solemn League and Covenant." This Covenant was subscribed by both Houses of Parliament in 1643; by the Westminster Assembly: by persons of all ranks in the three Kingdoms in the year following: and was also subscribed by King Charles the Second, on two different occasions in Scotland previous to his restoration to the throne: as a similar Covenant or Bond had been subscribed by James, previous to his accession to the throne of England! It is to be found in the volume which contains the documents which have been already referred to. This Covenant only requires to be diligently perused, with a steady recollection of the circumstances of danger in which the Empire was then placed, to remove from the mind the feeling of derision and obloquy which it is to be feared has long been thrown around the very mention of its name. And if the daily accumulating signs of our times be regarded with an eye at all attentive and enlightened by the sure word of prophecy, it requires no great sagacity to foresee that in the coming storm of God's righteous indignation against professing Christian Churches and Nations, those who would be safe till the calamity be overpast, must bind and pledge themselves together, and to one another as before God—to lead a holy life—to mutual liberty, and the preservation of the Scriptural authority of Civil Rulers—to the extirpation not only of popery and prelacy, but every other plant which the Divine Father has not planted—and to preserve pure and undefiled Religion, according to the word of God, and the example of the best Reformed Churches, and to endeavour to bring all the Churches to as great a uniformity as possible—which are very things, and no other, than what were aimed at by those who subscribed that Solemn Deed—with what measure of sincerity on the part of some of the Subscribers, the great day of retribution will disclose.