

they were the pretensions which the Church of Scotland maintained as a united body before the Moderates became "the prevailing party"—that they were the pretensions which were embodied in her Books of Discipline, and in the formularies of the Westminster Assembly—that they were pretensions in maintenance of which many of the best of her ministers and people had willingly suffered martyrdom—that, in short, they were the pretensions which she was still putting forward when, at the Revolution Settlement, she was restored to the benefits of the Establishment. William the third would gladly have had episcopacy established in Scotland. The people, however, had shewn that they would not submit to human authority in matters of religion; and it was in deference to the will of a nation convinced that the principles of the Church which had been so long persecuted were founded on the Word of God, that an erastian prince and reluctant statesmen were obliged to give way, and to guarantee the privileges of that Church as the Established Church of Scotland.

It is a matter of well authenticated history, that the Church of Scotland exercised her own free and independent judgment in ascertaining what the law of Christ is, as set forth in his own word, for regulating the affairs of his own house. It is also a very obvious truth, that she holds up to the world in her subordinate standards the views which she entertains of the principles as to doctrine, worship, discipline, and church-government which are authoritatively set forth in God's Word, and according to which she engages to regulate her teaching and her practice. Notwithstanding the assertions of some that she consented to forego her liberty in becoming an Established Church, it is not less evident from history that it was as holding these principles, and as having shewn her determination to maintain them even to the death, that she was established in the year 1690.—That establishment was the result, not of any submission on her part, but of the renunciation, on the part of the state, of that power in ecclesiastical affairs which it had formerly usurped.

As a preliminary towards compliance with the earnest desire of the nation for the establishment of that Church which had maintained its freedom amid the persecutions of Charles II. and James VII., the Scottish parliament passed the following Act (1690, chap. i.) "Our So-

vereign Lord and Lady, the King and Queen's Majesties, taking into their consideration, that by the Second Article of the Grievances presented to their Majesties, by the Estates of this kingdom; it is declared, That the first Act of the second parliament of King Charles the second, Intituled, Act asserting his Majesty's Supremacy over all persons, and in all causes ecclesiastical, is inconsistent with the establishment of the Church Government now desired, and ought to be abrogate. Therefore, their Majesties, with advice and consent of the Estates of Parliament, do hereby abrogate, rescind and annul the foresaid Act, and declares the same in the whole heads, articles, and clauses thereof, to be of no force or effect in all time coming." The usurpation of supremacy in causes ecclesiastical having been renounced, another Act was passed (1690, chap. 2.), in the following terms: "Forasmuch, as by an Act of this present Parliament, relative to, and in prosecution of the Claim of Right, Prelacy and the superiority of church-officers above Presbyters, is abolished: and that many ministers of the Presbyterian persuasion, since the first of January, one thousand six hundred and sixty one, have been deprived of their churches, or banished for not conforming to Prelacy, and not complying with the courses of the time [that is, according to the phraseology lately employed, they would not "obey the law of the land"]: Therefore, their Majesties, with advice and consent of the Estates of Parliament, ordain and appoint, that all these Presbyterian ministers yet alive, who were thrust from their charges since the first day of January, one thousand six hundred sixty one, or banished for not conforming to Prelacy, and not complying with the courses of the time, have forthwith free access to their churches, that they may presently exercise the ministry in these parishes, without any new call thereto;" &c. The establishment of the Church was at length fully effected by the Act (1690, chap. 5.) "Nullifying the Confession of Faith, and settling Presbyterian church-government." In this Act, their Majesties and the Estates of Parliament, "conceiving it to be their bound duty, at or the great deliverance wrought for this church and kingdom, in the first place, to settle and secure therein the true Protestant Religion, according to the truth of God's word, as it hath of a long time been professed within this land: as also the government of Christ's