

vive and strengthen the Voluntary principle, as tending to supply to the candid members of the National Church a practical illustration of the groundlessness of their fears for the cause of Christ, were it left, as at first, under His blessing, to the consciences and hearts of His friends, moved by His authority and love.—Again in the efforts making for Church Reform, as far as these are accomplished by scriptural means, and terminate in scriptural results, every christian must rejoice, inasmuch as the more any portion of the christian community is freed from its corruptions, and the nearer it approaches to the will of God in sentiment and administration, the more efficient it will become in gaining the great end for which the Christian Church has been instituted,—the glory of God in the salvation of men; and the more that Church will be prepared, by the influence of its views and its spirit, to co-operate to the extent of its agreement with the other Churches of Christ.”

Whilst Dr. Heugh most strenuously repudiated the principle of a civil establishment of religion he distinguished widely between the system itself and its supporters. “Because,” says he, “the system is unjust, we must not, in our turn, be unjust to its defenders. While we expose the system, we must spare its friends. To them I do not impute the conviction that the system is unjust. If they were persuaded of this they would remove it. Who knows not the influence of system over the best minds; how it often sounds the clearest intellect, and embitters the kindest and gentlest nature? When I think of a Knox getting the Scottish Legislature to decree that whosoever should say mass, or receive mass, or be present thereat, should, for the third offence, be put to death—a law, you know, the execution of which, at this day, would amount to the butchery of nearly all Ireland,—when I think of the devotional Rutherford, writing with all imaginary animosity against the vile Independents, for their intolerable toleration of all religions,—when I think of the heavenly—the seraphic Leighton, allying himself with as unjust and bloody a system (Bishop Burnet himself being judge) as religious tyranny ever attempted to impose on this country,—when I think of such a man as Dr. McCle appealing to a degree of Nebuchadnezzar, as an authority, which appoints ‘at those who speak against the God of Heaven should be cut in pieces,—a law, all when I think of the two disciples of Him who was meek and lowly in heart, whose soul was gentle as a lamb, and who preached and breathed good will to men, requesting from Him miraculous power, not to convert their enemies, but to burn them with fire, I see abundant cause for tolerance, and for kindness, and I blame the system more than the men. I say, deal kindly with the men, but spare not the system.”

On two different occasions Dr. Heugh was one of a deputation to London to hold an interview with the leading men of the government, in reference to facts connected with this controversy; and those visits produced the most favourable impressions respecting the Voluntary cause, and were successful in defeating some of the objects of their opponents,—especially the application for additional endowments.

Latterly, many ministers and private christians in the Established Church, continuing to press their views on the country and on the government, and, intermingled as their questions now were with political proceedings, were desirous to secure the electoral influence of dissenters. “Their case,” says