

Augustine, that cannot be said of the claims of the other, to begin with Columba? The Church of England is the legal heir of the status, buildings, income, and so forth, of the Church that was in the country before the Reformation; in like manner the Church of Scotland is the legal heir of the Church that was in the northern part of the Island prior to the Reformation. It is true the wealth of the northern Church was very much diminished at the Reformation because of greedy and grasping nobles who laid unholy hands on a part of it, and we are sorry for it; that, however, was not the fault of the Church, though it was her misfortune. That cannot be held to affect the succession, however, and here we are not speaking of the succession that consists in tactual transmission of episcopal grace; it is altogether another kind of succession we are speaking of. If those who advocate the claims of the southern Church point to a succession of men who in dark days were more or less evangelical in their preaching, and who were resolute in their endeavour to limit the foreign ecclesiastical domination, those that speak for the northern Church can point to no less, but more, of the same kind; they can take pride in the Culdees and the Lollards who, up to the very eve of the Reformation, were more or less loyal to Gospel truth and resolute in their resistance to foreign ecclesiastical tyranny. In all modesty, we think that the claim we make for being fully the equal of our sister in antiquity is successfully made out, and we move the court of arbitration for judgment on our behalf. As regards those thirty odd years that are in our