

both had the same weakness—a strong and pervading belief that their office freed them from responsibilities to which other men are subject. The High Church Party of the Church of Scotland did not confine themselves purely to the defence. They carried on offensive operations against her opponents; denounced Voluntaries as infidels, and pronounced on those who differed from them in opinion as to the Scriptural sanction for Church establishments, the sentence of eternal condemnation, as they subsequently did on the Ministers of the Church of Scotland, when they themselves had left her pale. I would speak with all respect of these men, who were no doubt sincere; but sincerity is no proof of the truth, otherwise how could the testimony be resisted of the Hindoo devotees, who endure, for the sake of their religion, tortures almost, it would seem, too great for human endurance? No doubt in all sincerity, they falsely arrogated to themselves the exclusive claim to the credit for all the progress made by the Church of Scotland, and exclaimed as they left the venerable Assembly Halls in 1843, that they saw the Shekinah remove, and the Spirit of God depart from the desecrated sanctuary. These are the recorded words of the men who declared the Church of Scotland to be a moral pestilence, and the one man to be avoided in every parish, as foul and tainted with the leprosy of sin, to be the Parish Minister. Such men, in spite of their assertions to the contrary, were not the only Ministers of the Church of Scotland who worked for her spiritual advancement. There were others as good, as earnest as they, but with more judgment; as zealous, but with more discretion. The subsequent history of the Church proves this beyond dispute.

The movement consequent on the Reform Bill brought into existence two parties in the Church, and the question of patronage was brought into prominence by the attacks of those who opposed all church establishments, and sought for the weakest points. It is not to be denied that there were evils connected with the administration of patronage. Yet these might have been removed without contravening the law. The Call from the people had become a nullity, the observance of that preliminary