

will not do to say to me, that I might accept a non-intrusion measure and then, in all probability, no new case of collision will arise: I may, indeed, sit down and calculate the probabilities of such cases occurring; and I may come to the conclusion, that for the few years I have to live, not one will occur to molest me. But supposing all this,—supposing not only that there was no probability of such a case arising, but a certainty that it would not, still I cannot now retain the benefit of the Establishment without solemnly giving my consent to the principle, that the civil courts are supreme in spiritual matters. If I am an honest man, it is utterly impossible that I can put forth my hand and take the benefits of an Established Church, which shall consent to take its emoluments on such a condition, if I really and honestly believe that the principle to which I refer is an unscriptural one. And when things are brought to this pass, I hope and trust that none of us will be tempted even to look at a measure which does not set us free from the trammels of the civil courts. I trust that none of us will be so far left to ourselves as to sacrifice the principles for which we have been contending these several years past, for any temporal advantage, or to avoid any personal suffering."

From these extracts it was manifest, that the disruption did not arise from the Veto Act, but, as he said before, from a much higher cause,—the assault on the Spiritual Independence of the Kirk. The Veto Act might therefore be passed by altogether in that discussion, as totally irrelevant and disconnected therewith.

As, however, he held that the Established Church of Scotland had greatly sinned in regard to the Veto question, the nature and amount of the sin with which that Church was chargeable in the matter of the settlement of her Ministers, would therefore be the first point to which he would direct their attention. It was a constitutional principle of the Church of Scotland, laid down in her Second Book of Discipline, that no Minister should be intruded on any of her churches contrary to the will of the people; and this principle was only expansive of another, namely, that the pastoral relation could only be legitimately founded on the consent of the people,—that the people were free to choose or to reject in this matter,—and no third party was permitted to interfere therein, or to compel a congregation to receive a Minister who was obnoxious to them. That was the great principle on which the relation of pastor and people was founded by the Kirk of Scotland, and nothing could be more consonant with common sense, or the interests of religion. It was true that Acts of Parliament, imposing patronage, passed at various times, militated against that principle; but still the ground on which all true-hearted Presbyterians submitted to these interferences of the civil