

and touching her most holy rights and privileges. It may be well to notice in regular succession, some of the more prominent of the numerous cases in which the collateral jurisdictions of the Ecclesiastical and the Civil Power came in collision, within the last four years.

I. The case of Culsalmond. The watchword of the Moderate party had been in the whole course of the controversy, "The law of the land." "Obey the law" was their unfailing argument. It was reserved for this singular case to show that they were ready, not only to disregard the law of the Church, which, by their ordination vows they were bound in all spiritual matters exclusively to obey, but to pay no higher respect to the law of the land, when it suited their purposes of aggression to neglect its injunctions. It had been the long established practice of the Church, and a practice recognised and confirmed by repeated Civil enactments, that the *Call* of the people should form a part of the preliminary proceedings in the appointment of a Minister. This *Call* had, it is true, dwindled away into little more than a form ; but still the form was considered necessary in every case. The Moderate Presbytery, however, who presided at the forced settlement of Culsalmond, were not content with refusing to the people the right of the Veto, but dispensed with the *Call* altogether, and settled the obnoxious Licentiate, Mr. Middleton, on the bare and insufficient authority of the Presentation. Even the leaders of their own party admitted that this procedure was irregular, and inconsistent with all law and custom. And yet, when the validity of the settlement was under discussion in the Church Courts, the Court of Session interdicted the execution of a sentence of a Church Judicatory, which prohibited this irregularly inducted