

moulding the Church for that purpose, other influences were at work. The Royal hand which had aided, and to some purpose too, in severing the old ties which still knit together the tottering fabric of the falling Hierarchy of Rome in the realm of England, claimed also to adjust the proportions of that reformed Church which was then being upreared in its room. Therefore, although I do not say that on that account it was necessarily wrong, in the introduction of different ranks and orders among its Clergy, and in the peculiar position and work, and authority assigned to each: yet I do say that with such influences controlling its origin, there was less likelihood of its being right to the exclusion of those who adopted a different system:—especially since, as was the case, almost all other reformed Churches, then emerging from the ruins of that which had apostatized from the truth, concurred in adopting a different system. With them the *overseeing*—that is the Episcopal function, or the office of the Bishop; and the *teaching*—that is the Ministerial office, were regarded in one—the common right of all the Ministers of the Church. The decision of the Scottish Reformers on this point was—and here we quote from the history of the Church, that “the name of Bishop is common to all who are appointed to take charge of a particular flock, in preaching the Word, administering the Sacraments, and exercising discipline with consent of their Elders, and that this is their chief function.”

In Scotland the Reformers of the Church in the Sixteenth Century—the men of learning and zeal, who had laboured for accomplishing the substitution