

give any body of men the right to say what laws they would or would not obey, was to break down the very foundations of civil liberty.

The *British Quarterly Review*, the organ of the Nonconformists, says, regarding their claims: "They claim not only entire spiritual independence, but the uncontrolled power to determine what it is that constitutes such independence. Of all the theories that have been broached on the subject, the theory of the Free Churchman is the most impracticable, inasmuch as it makes provision, either for encroachments, at the will of the Church, on the rights and arrangements of parties who are least of all disposed to submit to such interference, or for perpetual disagreements between the civil and ecclesiastical powers—a state of things alike inconsistent with the peace of society and the prosperity of religion." These are words worth considering, coming from a publication which has always contended for the fullest freedom in religious matters.

There was another infraction of the law which tended still further to complicate matters. It was found that population had so increased, that church accommodation was not sufficient in the parish churches. A large number of chapels were built, which were subordinate to the parish churches, and became known as Chapels of Ease. As they increased, great inconvenience was found to result from there being no Kirk Sessions attached to them, and, consequently, that the ministers who filled these charges had no seats in the Church Courts. This inconvenience might have been easily and legally remedied, and since the disruption it has to a great extent been removed. A short and inexpensive process before the Court of Teinds, the legal tribunal for erecting new parishes, would have been sufficient for the purpose, and thus the presence in the Church Courts of the ministers and representative elders from the new parishes would have been legally invulnerable and safe from attack. But the same men who insisted on their power to pass the Veto Law also insisted that by their own inherent power they could pass a law giving to chapel ministers the full status of parish ministers. They dignified the chapels with the name of Parish Churches *quoad sacra*, thus establishing