majority declaring that the individual offered to their acceptance was one by whose ministration they could not profit, the Assembly ordained that the *vetoed* candidate should not be inducted, but that the patron of the parish should be requested to give the people the offer of another minister.* In the progress of certain civil suits which arose out of this ecclesiastical law, it was not only declared by the secular courts, that the General Assembly did not possess the statutary power to confer this privilege on the people of her communion, but the civil courts went on to claim powers over the Church courts, at which many stood aghast. For instance, the Court of Session drew a line round certain districts of country, and said to the ministers of the Establishment, "We prohibit you from preaching here under pain of imprisonment." It took its stand at the door of the Church Courts, and prohibited certain members from taking their places in Presbyteries and Synods. It imposed a crushing fine on a Presbytery for refusing to ordain a man to the ministry of a parish where, out of 3,000 inhabitants, all, save two, deprecated his admission. And, not content with inflicting pains and penalties on Presbyteries, it had at last descended to the discipline of separate congregations, and tampered with the sacredness of the communion-table. The Church began to see too plainly that not a vestige of separate jurisdiction was left to her, and that in endeavouring to restore the liberties of her people she had lost her own.

It was in consequence of the intolerable pressure of these encroachments, and the sanction given to them in the Court of highest appeal, that the Convocation of

* The Crown-lawyers of the day assured the General Assembly that the passing of such a law was within their competency. In this opinion five of the thirteen Scottish judges afterwards concurred.