

Ere the movement was thirty years old it had transformed the face of religious England. The High Churchmen had from the first shown a capacity for combined action and orderly co-operation which the Evangelical party had never displayed. It came, no doubt, from the fact that their doctrines laid great stress on the corporate unity of the Church, and the duty of working in unison and setting aside personal prejudices, while the Evangelicals had relied on individual effort, and had never given their party any effective organization. Though not more zealous in parochial or missionary work than their elder rivals, the Tractarians proved far more successful. They did admirable work in the way of stirring up neglected districts, building new churches, putting an end to careless and slovenly forms of worship, and raising the general standard of activity expected from the clergy. It is by their splendid practical work in this direction that they have raised themselves to so high a place in the Anglican communion, for public opinion seldom fails in the end to recognize and reward such merit. Zeal, of course, has not always been tempered with discretion; but eccentricities on the part of a minority cannot blind us to the admirable effect of the High Church movement as a whole: it has certainly left the National Church in a condition of greater health and activity than it has enjoyed at any time since the reign of Queen Anne.

While the Tractarian movement had been fighting its first battles in England, the Established Church in Scotland had been rent asunder by a struggle quite as fierce, though turning on very different points (1834-43). The question at issue north of Tweed was the relation between the State and the Church, taking shape in a dispute as to the right of presentation to benefices. The system by which ministers were nominated by a patron instead of chosen by the congregation seemed so objectionable to a large section of the Scottish clergy, headed by Dr. Chalmers, that when Parliament refused to give the

Schism in  
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—The Free  
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