

sent. They indicate, I am of opinion, the very opposite characters of the two countries. No form of Dissent ever flourished in Scotland that was not of the Presbyterian type. The Relief body,—the various branches of the Secession,—the Free Church,—the followers of Richard Cameron,—are all Presbyterian. Wesleyism thrives but indifferently;—Independency, save where sustained by the superior talents of its preachers in large towns, where the character of the people has become more cosmopolitan and less peculiarly Scotch than in the smaller towns and the country, gets on at least no better;—Episcopacy, with fashion, title and great wealth, on its side, scarce numbers in its ranks the one-sixtieth part of the Scotch people. Presbyterianism, and that alone, is the true national type of the religion of Scotland. In England, on the other hand, there are two distinct national types,—the Episcopalian and the Independent; and both flourish to the exclusion of almost every other. Wesleyism also flourishes; but Wesleyism may be properly regarded as an off-shoot of Episcopacy. In the New Connection there is a palpable development of the Independent spirit; but in that genuine Wesleyism established by Wesley, which gives its preachers at will to its people, and removes them at pleasure, and which possesses authority, order, and union, without popular representation, the spirit and principle is decidedly Episcopalian. It may be worth while examining into a few of the more prominent causes in which these ecclesiastical peculiarities of the two countries have in a great measure originated, altogether independently of the *jus divinum* arguments of the theologian, or of the influences which these exercise.

There obtains a marked difference in one important respect between English and Scotch character. The Englishman stands out more separate and apart as an individual; the Scotch-