

ently, one grand cause of the strange state of separatism which appears among the people. It seems scarce possible to imagine a fitter soil, than that furnished by a characteristic so peculiar, for the growth of an Independent form of Christianity. The influences of Evangelism are attractive in their nature: they form the social prayer-meeting, the congregation, the national Church, and, spreading outwards and onwards, embrace next the Church catholic and universal, and then the whole human family. And unquestionably in the Evangelism of Independency, as in Evangelism in every other form, there is much of this attractive influence. But it is the distinctive peculiarity of its structure that it insulates every congregation, as forming of itself a complete Christian Church, independent in its laws, and not accountable to any ecclesiastical body for its beliefs; and this peculiarity finds in the English mind the most suitable soil possible for its growth. The country of insulated men is the best fitted to be also the country of insulated Churches. Even the Episcopacy of the national Church has assumed in many districts a decidedly Independent type. The congregations exist as separate, detached communities, — here Puseyite, there Evangelical, — High Church in one parish, Rationalistic in another; and, practically at least, no general scheme of government or of discipline binds them into one.

But while the Englishman is thus detached and solitary, the Scotchman is mixed up, by the force of his sympathies, with the community to which he belongs. He is a minute portion of a great aggregate, which he always realizes to himself in its aggregate character. And this peculiarity we find embodied in our proverbs and songs, and curiously portrayed, in its more blamable or more ludicrous manifestations, in the works of the English satirists. "Most Scotchmen," said Johnson, in allusion to the Ossianic controversy, "love Scotland better