

in a Presbyterian type, which the world has yet seen. The insulating bias of the English character leads to the formation of insulated Churches ; while this aggregate peculiarity of the Scottish character has a tendency at least equally direct to bind its congregations together into one grand Church, with the area, not of a single building, but of the whole kingdom, for its platform. It is not uninteresting to mark, in the national history, how thoroughly and soon the idea of Presbyterianism recommended itself to the popular mind in Scotland. Presbyterianism found a soil ready prepared for it in the national predilection ; and its paramount idea as a form of ecclesiastical government seemed the one natural idea in the circumstances. An Englishman might have thought of gathering together a few neighbors, and making a Church of *them* ; the Scotchman at once determined on making a Church of all Scotland.

It seems necessary to the right understanding of the leading ecclesiastical questions of Scotch and English history, that these fundamental peculiarities of the two countries should be correctly appreciated. The attempt to establish a Scottish Church on an English principle filled an entire country with persecution and suffering, and proved but an abortive attempt, after all. And a nearly similar transaction in our own times has dealt to the cause of ecclesiastical Establishments in Britain by far the severest blow it has ever yet sustained. What was perhaps the strongest of the three great religious Establishments of the empire, has become, in at least an equal degree, the weakest ; and a weak State Church placed in the midst of a polemical people, is weakness very perilously posted.

In no respect did the national Churches of England and Scotland differ more, as originally established, — the one at the