

the leading member of a little congregational state, and all congregations besides are mere foreign states, with whose internal government he has nothing to do. The other, as an insulated Englishman, and as holding in an unrepresentative slumbrous despotism a subordinate command, which resolves itself practically, as certainly as in the case of the Independent, into a sort of leading membership in a detached congregational state, feels himself as entirely cut off from the right or duty of interference with his neighbors. And so long as the Erastian decision, unequivocally legalized by statute, fails to press upon him individually, or to operate injuriously on his charge, he deems it a comparatively light grievance : it affects a foreign state, — not the state that is emphatically his. But not such the estimate or the feelings of the Presbyterian Scot. He is not merely the member of a congregation, but also that of a united, coherent Church, coëxtensive with his country, and whose government is representative. There is not a congregation within the pale of the general body in which he has not a direct interest, and with regard to which he may not have an imperative duty to perform. He has an extended line to defend from encroachment and aggression ; and he feels that at whatever point the civil magistrate threatens to carry in the contamination which, when he assumes the ecclesiastical, it is his nature to scatter around him, he must be determinedly resisted, at whatever expense. Erastianism to the Scot and the Presbyterian is thus an essentially different thing from what it is to the Episcopalian and the Englishman. It is a sort of iron boot to both ; but, so far at least as feeling is concerned, it is around the vital limb of the Scotchman that it is made to tighten, while in the case of the Englishman it is wedged round merely a wooden leg.

The errors committed by the government of the country, in