

legislating for Scotland in matters of religion as if it were not a separate nation, possessed of a distinct and strongly-marked character of its own, but a mere province of England, have led invariably to disaster and suffering. Exactly the same kind of mistakes, however, when dissociated from the power of the State, have terminated in results of rather an amusing than serious character. In a country district or small town in Scotland, in which the Presbyterian clergy were of the unpopular Moderate type, I have seen an Independent meeting-house get into a flourishing condition; its list of members would greatly lengthen, and its pews fill; and, judging from appearances on which in England it would be quite safe to calculate, one might deem it fairly established. The Independent preacher in such cases would be found to be a good energetic man of the Evangelistic school; and his earnest evangelism would thus succeed in carrying it over the mere Presbyterian predilection of the people. The true Scotch feeling, however, would be lying latent at bottom all the while, and constituting a most precarious foundation for the welfare of the Independent meeting-house. And when in some neighboring Presbyterian church an earnest Evangelistic minister came to be settled, the predilection would at once begin to tell: the Independent congregation would commence gradually to break up and dissipate, until at length but a mere skeleton would remain. The Independent minister would have but one point of attraction to present to the people, — his Evangelism; whereas the Presbyterian would be found to have two, — his Evangelism and his Presbyterianism also; and the double power, like that of a double magnet, would carry it over the single one. Some of my readers must remember the unlucky dispute into which the editor of a London periodical, representative of English Independency, entered about a twelvemonth after the Dis-