

never did the spiritual interests of the nation sink so low relatively to their civil affairs, as in most countries; so that when the union between England and Scotland was effected early in the last century, the very foremost of the terms of the compact insisted upon the continuance of the special cherished religious principles of the Scottish nation. The persecutions which they had to undergo from the sovereigns of their own race, but now reigning over England as well as Scotland, instead of lessening their attachment to their religious ideas, rather greatly deepened it. The trials they had to endure for the continued possession of the ordinances of religion, in a form that commended itself to their judgment and conscience, made their views doubly precious to them. And though many may think that the alliance between Church and State, having served its day, may now be out of date, no one need wonder that the Scottish people as a whole should cherish the time hallowed arrangement, and especially that they should resent the threatened disruption of the long existing order of things, through the help and co-operation of a people of an alien faith and race. They had to contend even unto death for the situation as it is now; and they are not likely to surrender it without a struggle. Their religious rights they have always deemed of paramount importance, and this has been the chief factor in the production of the Scottish national character. They have been a God-fearing people, first of all, and that fact has stamped upon them their peculiar type.

But in addition to the predominance assigned to religious affairs in the nation's history for three centuries, there was a special feature in their belief that was probably not without its influence in making them the people they are to-day. The late Mr. Froude cannot be charged with any prepossession in favour of that system of doctrine which has obtained in Scotland since the days of Knox, yet he bore this testimony to it, in his renowned rectorial address at St. Andrews, in 1871—that it has “borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation.” It represented God as “the actual living ruler of real every day life,”—as an “unsleeping, inflexible, all ordering just power; and this power governs the world by laws which can be seen in their effects.” It declares that “men will be tried by the moral law before a perfectly just judge, and that no subterfuges will avail,” and therefore it had a tremendous influence upon human conduct. It further taught that man was in the hands of God, like clay in the hands of a potter, and that the Divine Being interested himself in each individual whom He called, overcoming man's baser tendencies by the omnipotence of His Grace. It made little of man but much of God; and yet the thought that God cared for him and was arrayed on his side made him ten times a man, paradoxical as it may seem. It is not by flattering men, by puffing them up with a conceit of their own greatness, that you make heroes of them, but by taking them out of themselves and filling them with enthusiasm for some patriotic or religious object beyond their own immediate interests. And so, Mr. Froude remarked, “where we find a heroic life appearing as the uniform fruit of a particular mode of opinion, it is childish to argue, in the face of fact, that the result ought to have been different.” Facts are God's logic, however