

less Calvinistic in doctrine and Presbyterian in government than the national Church is, but more ; at least the claim that they make is that they are more than the mother Church from which they broke off. In breaking off from the State they believed, and their descendants now believe, that there is a better opportunity to work out both doctrine and polity in Free Churches than when hampered by State control. Of course, I am not concerned here as to whether they were right or wrong in the view that they take as to the State and its influence. The point that I want to make is that the Scotch people show no disposition to break off from Presbyterian polity ; those that are out of the national Church, with but few exceptions, are as warmly attached to the doctrine and polity that John Knox and others set up, as founded on and agreeable to the Word of God, as those that are within the national Church. Contrast that with the state of things in south Britain. In not one of the dissenting Churches is prelacy retained. Whether the Congregationalists, the Baptists, the Methodists and others were right, or whether they were wrong in casting from them that feature of polity is not what we are discussing now. That they did cast it off is the fact that is before us, account for it as we may. What seems to be the case is this, that the English people of the Reformation, as soon as they broke off from State control and State restrictions, were determined to be wholly free from every rag and remnant of Popery, of whatever would remind them of the bondage to Rome that sat on their fathers as a night-