

twenty-eight years of the "killing time," we would have nothing to do with them for their fathers' sake. That we are willing after all to acknowledge her as a sister ought to elicit a response of a very different kind. That we do so should encourage them to aim, at having the remaining shackles of an irksome kind stricken from her limbs, so that she may stand forth in true freedom as a spiritual Church, no longer leaning on the crutches of Acts of Parliament. A Church, we think, should legislate for herself, and not be dependent for legislation on an assembly of men, many of whom are hostile to her, and some of whom are not believers in the Christian religion.

Another phase of the history of the two Churches is seen in the character of the secessions that have gone out from them. As we look at these secessions in the one country and the other, may we not reach conclusions which bear both on the characteristics of the two peoples, and the extent to which in each case the people were leavened by the principles of the Reformation? The secessions that took place in England are represented by such Church bodies as the Congregationalists, the Baptists and the Methodists. We need not here refer particularly to the Presbyterians, though in Wales there is a strong, numerous and influential Church of that persuasion. In Scotland there are such secession Churches as the Free Church, the United Presbyterian Church, and a number of smaller Churches of the same order. Now mark the relation in which dissent stands in each country towards the national Church. In north Britain those that dissent are no