

purchasers, and on the lowest estimate twice as many readers, in Scotland alone. There is a total change, too, in the sources of popular intelligence. The press has supplanted the church; the newspaper and magazine occupy the place once occupied by the Bible and the Confession of Faith. Formerly, when there were comparatively few books and no periodicals in this part of the country, there was but one way in which a man could learn to think. His mind became the subject of some serious impression. He applied earnestly to his Bible and the standards of the church; and in the contemplation of the most important of all concerns, his newly-awakened faculties received their first exercise. And hence the nature of his influence in the humble sphere in which he moved; an influence which the constitution of his church, from her admission of lay members to deliberate in her courts and to direct her discipline, tended powerfully to increase. It was not more intellectual than moral, nor moral than intellectual. He was respected not only as one of the best, but also as one of the most intelligent men in his parish, and impressed the tone of his own character on that of his contemporaries. Popular intelligence in the present age is less influential, and by far less respectable, in single individuals; and, though of a humanizing tendency in general, its moral effects are less decided. But it is all-potent in the mass of the people, and secures to them a political power which they never possessed before, and which must prove for the future their effectual guard against tyranny in the rulers; unless, indeed, they should first by their own act break down those natural barriers which protect the various classes of society, by becoming tyrants themselves. There is a medium-point beyond which liberty becomes license, and license hastens to a