

and carefully wrought. Now, upon the principle that to whom much is given, of them much shall be required, the spiritual state of the community should be better than that which any people ever displayed. Scotland should be as a field which the Lord has blessed. Who will say that it is so? Many facts, which might be enumerated, go to show that its very many privileges are not yielding corresponding fruits. The very abundance of the means causes them to be undervalued. The gospel is a sound which men have heard from their infancy, and to many it conveys no gladness. They would rather it should cease. Now, unimproved spiritual advantages entail deep guilt. God is angry when his gospel is not welcomed and thankfully used. He will, there is reason to fear, turn away his face from us, unless the fruit that is produced bear a proportion to the care bestowed. And if he does so, all our means and all our agencies for well-doing shall be as wells without water, or as clouds without rain. This is a consideration which should awaken the earnest and prayerful attention of the people of God in this land. Let each one feel the responsibility that lies upon him in this matter; and should this carefulness spread in the community, it will give rise to a spirit of prayer, that will bring down influences that will give new life to existing means, widen the range of conversion, spiritualize and beautify the aspects of society, and make all that bear the name of Christ "zealous of good works."

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SIR JAMES GRAHAM ON VOLUNTARYISM.

In the late debate on Church rates in the British House of Commons, this celebrated statesman expressed himself as follows :

" I am not one of those who think that it is imprudent on the part of the Church of England to rely upon the Voluntary principle. On the contrary, I think there is too much distrust on the part of the Church of the Voluntary principle. An hon. gentleman has referred to the origin of tithes, but I must remind him that a very large portion of the property of the Church was the voluntary offering of our pious fore-fathers. In more modern times has the Church any reason to regret the trust she has reposed in the Voluntary principle? Upon what does the colonial episcopate rest at this moment? What are the resources of the Christian Knowledge Society and the British and Foreign Bible Society? The funds of these societies are enormous. The Christian Knowledge Society is a Branch of the Church of England. The British and Foreign Bible Society may be said to be supported mainly by Dissenters. But the Church of England has never called on her members to contribute to her necessities and found the wealthy members of her community slow to answer the appeal. But the heads of the Church have sent us down a bill embodying a new principle. I hope it is a principle of good in the cause of religion, but it contemplates something like a revival in the heart of the Establishment. Every bishop was to have the power, by this bill, of licensing, in any town where the population exceeded 500, any building where any portion of the liturgy of the church might be performed. But the matter does not rest there. What have we all seen? A most amiable and excellent bishop has been enthroned in St. Paul's Cathedral, and has taken possession of the Palace of Fulham and of London House, in St. James' Square. His first act was to attend a meeting at Islington in aid of building a new church, and he then declared that he had heard with satisfaction that meetings were held on Sunday morning in the yard of a hackney-man. He said that Divine worship there performed was as acceptable to the Most High as a Divine service that might be celebrated, with all the solemnity of Cathedral worship, under the fretted vault of the most gorgeous temple. I do not deny the truth of this assertion. But if that be the case, and if the Church of England is about to become a missionary church, and is about to descend into the arena with the Dissenting churches, we cannot with justice continue to tax the Dissenters for Church rates. Is that all? We have bishops preaching in the open air. We have deans Spurgeonizing at Exeter Hall. We have dignitaries of the Church taking a prominent part on the stages of music halls, and we have priests evangelizing on the platform. An Evangelical Alliance has been held in Lambeth Palace, and Dr. Bunting has offered up prayers in the presence of the Archbishop. I pray that this movement may be favorable to the interests of piety and religion ;