

though not teetotallers. (Hear, hear.) I think this is not fair to the working classes, if they were all sunk in a state of degradation. Generally speaking, I must say that the working classes are commonly like the upper classes. I find vulgar, dissipated, extremely ignorant, and blackguard people in both classes. (Hear, hear.) And I must also state that the working classes have a respect for the clergy, and will always receive you with respect provided you go into their houses as you would go into the houses of gentlemen. (Hear, hear.) Then if you are to go amongst the working classes, you ought not to go as if bringing Popish controversies, or as a controversialist from class to class. (Hear.) I am not going to argue the question, although I am ready to do so; but I hesitate not to say, as the result of my observation of Popish missions in cities as hitherto conducted, that so far from their making the Roman Catholics and the lower classes more accessible to the clergy, they have raised up barriers in the way which it was extremely difficult to overcome. (Hear.) So much so that I also hesitate not to say that in my preaching to the working men at night, where 1200 or 1300 men attend, I tell them, "I am not going to attack Romanism or Popery, because that has driven people from the Gospel; I am going to preach the Gospel only." And I know that the Roman Catholics do come, and that they are brought by those who attend. I am very glad that it is proposed to absorb the anti-Popery agents in the Home Mission agents; and I hope they will go lovingly and earnestly among the people as a brother to a brother, not in the attitude of saying, "You are wrong, and I am right;" or, "I want you to come from the Popish to the Protestant Church;" but simply preaching the Gospel. I do not know if we could go into the houses of the west end of Glasgow or the New Town of Edinburgh, and say, "We come to preach the Gospel," and be sure of a welcome; but I know that we would be sure of a welcome from the working classes. Then these people are not unwilling to hear the Gospel, and to do good. Here the rev. doctor adduced in proof of this the large attendance at his Sunday evening sermons, where no ladies and gentlemen in fine clothes were admitted, and where "there was a most exclusive, and therefore a most aristocratic, congregation," and where no money and no clothes were given. In regard to the means taken to elevate the working classes, the rev. doctor said—We are too apt to forget that man is a compound being—that he is a social being, and that it is important to help him to get better house accommodation, and a better knowledge of the natural laws. Above all, do not be getting too high notions about the little luxuries of a working man. Some men say, when they want to make a man temperate, "you are not to take a single drop." And people who have themselves their wines, may be heard talking wisely about the horror of the working man having his glass of ale or

porter. I cannot talk in that way—I should feel it hypocritical. I would rather say to them, "God has given it to you; don't take it from the devil, take it from God. Don't take it from the public-houses. If you wish these things, take them in the presence of God at your own fireside, before family worship; and if the minister comes in, offer him some—(laughter)—and don't be ashamed." In the same way, in order to save the working man from extravagance, say to him, "Oh, it is a dreadful thing; you have only from 16s to 17s a-week, and yet I have more than once seen you with a pipe in your mouth." Now, why should he not smoke his pipe? (Hear, hear.) Do you imagine that we are to have the confidence of the working classes if we speak to them in that manner? I cannot speak in that way to them. I would rather say to them, "I'll give you some tobacco to keep your pipe lighted; I like one myself." (Laughter.) So, in order to make working men keep the Sabbath, some people are in the habit of speaking to them against "walking on the Sabbath." Are you terrified to say to working men, "You really may take a walk on the Sabbath?" (Hear, hear.) Why should we wish to be less liberal than God, who has made us, and knows our frame? Let us be fair and honest with the working men, and you will find that they will display no tendency to pervert your teaching if you deal with them in a spirit of liberality in accordance with the laws of God, if properly interpreted; and that, when you are less liberal, and draw the bow too much in one direction, it will draw back more in the other direction. But still, when I say all this, I must express my conviction that the grand instrument for elevating the working classes, and all classes, is the Gospel. With the Gospel the other plans which are tried are all good, but without the Gospel they cannot succeed. Dr. McLeod proceeded to refer to rumors which were current as to the state of the Highlands, and the necessity for an investigation into the matter, stating that it had been reported that one parish church had never been opened for a whole year, and that others were only occasionally opened. A fama had been brought up as to books being used in the Church, but here was a fama as to a church having no books and no preaching for a year, which no one talked of investigating. The rev. doctor concluded, amidst the applause of the House, by urging upon the committee the importance of considering the question as to the best agency to be employed in large towns.

Mr. Gordon, of Newbattle, proposed that an addition should be made to the motion, to the effect that schedules be sent out for information as to the number of chapels belonging to the Church which were either empty or in the possession of other denominations.

Dr. Lee could not be a party to any aggressive measures, the tendency of which was rather to deprive others of the advantage of a chapel than to give them the advantage of it;