

and still swelling city. There our ablest men, who have the care of parishes, have become ministers of chapels. There, at least ten new parishes have recently been erected. Chapels long empty have been filled with worshippers; numerous preachers and missionaries are finding abundant occupation: 1210 teachers have under their care in Sabbath schools no fewer than 11,000 children, while 9175 Bibles were last year put into circulation among those who were destitute of the word of life. Perhaps in none of our cities more than in London and Glasgow, each metropolitan in point of numbers, are Christian men more on the alert in the duties of high vocation. When placed in comparison with the lethargy of other times, this vigilance in well-doing is most satisfactory. Throughout the land, indeed, the Church, in all its sections, is either thoroughly aroused or is just awakening to its duty. Full statistics of the efforts of modern benevolence in connexion with those great wants which we have been deploring would be, in the highest degree, interesting. Taking in asylums of all sorts, Reformatory and charitable institutions, schools—ragged, industrial, or purely educational—Bible classes and Sabbath schools, missionary operations, church building and direct ministerial labours, Bible tract distribution,—all the agency, in a word, which modern philanthropy has called into operation, and summing up the whole in numbers, the results, whether in regard to agents or means, would form, perhaps, the most interesting and important chapter in the modern history of Christianity. Nevertheless, with the tide of population flowing and swelling as it has never done before—with cities expanding into unheard-of magnitude, or starting into existence as if by the magician's hand—with the evils which are assailed growing with proportionate rapidity—it is not to be wondered at that the vast array of benevolent agency which is brought to bear upon these evils, is producing but little more than appreciable results. Thus, with all the efforts which the Christian Church, aided as it is in many ways by the State, has made, the problem which we stated at the outset still remains unsolved, and the case against us and our Christianity, against the very existence of the nation, stands yet almost, if not altogether, as strong as it ever did. It would seem, then, that our present efforts are either ill-directed, or are essentially insufficient and inadequate. What a noble and truly great subject for the labours of a special committee of our General Assembly! Would that our Church grappled with it, and, as the national guardian of the interests of religion, undertook to sift it to the core, and to arouse every Christian man and woman in the land upon the subject!

We could dispense with much of our ecclesiasticism if we could find in exchange for it a more aggressive philanthropy, and a more resolute determination to make the Church worthy of her position, as winning victories over the empire of lost souls. Meanwhile we thank God that the mantle of Chalmers has fallen upon one who, with his mighty influence over the youth who are pressing forward to occupy the territories which, in another capacity, he labours to mark off for concentrated Christian efforts, has done more for the interests of religion and of souls, in Scotland, than any other existing leader of the host of God's people. For what is it that Dr. Robertson has been doing? He has been dividing that we may conquer. He has been marking off territories, separating masses into manage-

able portions, for whose reclamation he provides, not a precarious and uncertain agency, but abiding, regularly constituted, and fully equipped Christian matronalities. Large towns, almost cities, but recently known as hamlets, and filled with myriads of a swarthy and sadly heathenish tanning population; overgrown city parishes, with their thousands, and oftener with their tens of thousands of erring souls, are divided into new ecclesiastical territories, and have the high advantages secured to them, of regular parochial ministrations. Upwards of £300,000 have already been contributed in connection with this great scheme of Christian benevolence. Our gracious Queen and her royal consort have, by their noble contributions, placed the diadem upon the mighty efforts of its illustrious but yet most humble-minded promoter; and, with our views of the necessities which cry for the remedy which the Endowment Scheme provides, we can only wish him and his great labours, God speed. We cannot, however, conceal from ourselves that not a hundred endowed churches and new parishes, merely, are necessary, but probably at the very least five hundred; and when or how are these to be provided, unless the Church, with Dr. Robertson at her head, rise up, to use his own phrase, as one man, and in a spirit of self-sacrifice, and apostolic fervour, and divine philanthropy—that love of souls which springs from the love of God in Jesus—consecrates itself to the work?

### Church Extension in Edinburgh.

We are happy to learn that the chapel in Elder Street, at present occupied by the congregation of the Rev. Jonathan Watson, and seated for 550 persons, has been purchased at the price of £200, with a view to its being opened as a territorial church for St. Andrew's parish, the two parish ministers officiating by turns in its pulpit.

The necessity of such a church in this locality is very evident. It is well known that for a number of years past the sittings in St. Andrew's Church have usually been all let, and that at every seat-letting term numbers of applicants have been disappointed. At present there is not a single sitting unlet; and at the last term many persons who wished for seats, including not a few parishioners, were unable to obtain them. The rents charged, moreover, are for the most part too high to enable the working classes to take a sufficient number of sittings for the accommodation of their families, there being no free seats, and only sixty-four so low as 4s. to residents within the royalty, and 5s. to other parties.

We are informed, moreover, that at every dispensation of the Lord's Supper for the last eight or nine years, there has been a considerable number of certificates presented by domestic servants and other parties coming from the country, and wishing to attach themselves to St. Andrew's Church, but most of whom were unable to procure seats.

Were this proposal merely to open an additional place of worship, to be attended by persons of all classes residing in all localities throughout the city, we should not consider it worth our while to say a word in its commendation. Such a place of worship might no doubt be easily filled—much more easily than if appropriated to the adjoining district; but no real gain would accrue to the cause of religion by filling a new church with persons abstracted from old ones. We are happy to

learn, however, that this is not at all the nature of the scheme now contemplated. It is intended that this church should be strictly on the territorial system, two-thirds or three-fourths of the seats being either allocated without rent, or let at exceedingly moderate rents, to persons of the working classes in the parish of St. Andrew's including the isolated section of St. Cuthbert's. It is also contemplated that, with respect to the remaining seats, a preference should be given to the domestic servants of seatholders in St. Andrew's Church.

We heartily wish all success to this scheme, which does infinite credit to the kirk-session of St. Andrew's, and which, as we cannot doubt for a moment, will meet with the most cheerful and adequate support on the part of their large and wealthy and liberal congregation.

Other congregations, both of the Established Church and of other denominations, have recently established territorial churches; and, in doing so, most of them have chosen localities far removed from their own church. In the present case, the locality is close at hand; and besides, the congregation of St. Andrew's Church enjoy this peculiar advantage above the others, of having two endowed ministers, who are willing to undertake the supply of the pulpit in the district church. There will thus be no expense incurred for minister's stipend; and besides, the work will be much more effectively prosecuted than it could be by a mere missionary, or Chapel of Ease minister, who, if really a successful labourer, could not be expected to remain for any long period in such a situation, but would be quite sure of speedy promotion to a more prominent sphere.

**ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.**—A public meeting was held in the Committee Room of the City Hall, Perth, on Wednesday afternoon, to receive the Rev. Dr. Robertson, and to hear his explanation and advocacy of the Endowment Scheme of the Church. The chair was taken by John Grant, Esq., of Kilgraston. A large assemblage of influential gentlemen belonging to the county and the city was present, including various clergymen. There was also a considerable attendance of ladies. The Chairman, in a short address, explained the objects of the scheme, showing that it was designed to overtake the spiritual necessities of our constantly-increasing population, and he urged its support on all who had the best interests of the country at heart. Mr. Macduff of Bonhard, in an eloquent speech, moved the first resolution, to the effect that it was the duty of all to aid the Church in her endeavours to extend the sphere of her ministerial usefulness. He referred to the extent of many of our parishes to show the impossibility of one or two ministers overtaking the work, while, beyond all the voluntary efforts of other bodies, there was a large mass of population, steeped in ignorance and crime, which properly fell under the surveillance of the Established Church. The resolution was cordially adopted. The meeting was then addressed by Dr. Robertson, in a lengthy and most impressive speech. The Rev. Mr. Caird, Glasgow, moved the second resolution, approving of the Provincial Subscription. In supporting the motion, Mr. Caird delivered an impassioned and eloquent speech, impressing upon the meeting the urgent necessity of evangelising the corrupt masses of society. The resolution was adopted. The Rev. Dr. Crombie, Scone, moved the third resolution, recommending the scheme to the ministers and kirk-sessions