

obligation resting upon individual members of the Church to make themselves acquainted with the Sabbath schools by personal visitation.

One word more. We have spoken of the duty of the congregation to visit the schools, and of the advantages to be expected from such visitations. Might not great advantages follow also if the parents of the scholars, whether belonging to the congregation or not, were encouraged to be frequent visitors? In addition to the obvious advantage of intercourse between these parents and the teachers and visitors of the school, the lessons they would hear given might be of benefit to them, both as direct instruction to themselves and as supplying them with hints for the tuition of their children at home. C.

## THE CHURCH AT HOME.

### Endowment Scheme.

#### APPEAL FROM THE CONVENTION.

"Art thou He that should come, or do we look for another?" inquired John by the mouth of the disciples whom he sent to Jesus. Our Lord's answer, referring to the work of His ministry, was virtually summed up in the words, "The poor have the Gospel preached to them." The office of preaching the Gospel to the poor was that which He specially claimed for Himself. To this office He was anointed; and, in fulfilling its functions, He held Himself to give the crowning proof that He was indeed the Christ. But He claimed the office as well for His Church as for Himself. The work of His outward ministry, on the withdrawal of His bodily presence, was to be continued by the Church to latest generations. Would the Church, therefore, be found faithful to her calling, she must be indefatigable in her efforts to preach the Gospel to the poor. The measure of her diligence in the discharge of this duty, is the measure in which she partakes of the spirit of Christ. Without putting forth her utmost strength in behalf of the perishing poor, she can neither be one with the Redeemer, nor prove to the world that He was sent by the Father.

Viewing the case in this light, has the Church of Scotland, it becomes us to ask, fulfilled the office of a true Church of Christ, as respects the poor of our own land? That multitudes in the midst of us are wretched, and miserable, and poor, and blind, and naked, is not to be denied. What has the Church done to prevent this sad state of things, or what is she now doing to apply a remedy to it? Were those who are afflicted with it, the objects, in their tender years, of her anxious solicitude, and did she then strive, by line upon line and precept upon precept, to bring them up in the nurture and admonition of the Lord? Has she refused to be discouraged, notwithstanding the failure of these early efforts, and does she still continue, by manifestation of the truth, to commend herself to their consciences in the sight of God? Doubtless, in this case, if they shall persist in hardening themselves, their blood must be upon their own heads. But if there are many thousands of instances, on the contrary, to which neither preventive nor remedial measures of any adequate character have been applied, must it not appear as if the chief blame would attach to

the Church? The poor have not had the Gospel preached to them; and, therefore, both the poor have been deprived of the richest gift of Heaven, and society at large of the most convincing proof that the Son of God has come in the flesh, to destroy the works of the devil. On no plea can such a state of things be justified on the part of the Church save on that of the absolute impossibility of her providing the requisite means to enable her to overtake the work. Is this plea tenable?

It might have been hoped that the progress already made by the Endowment Committee would have obviated the necessity of considering the plea which has now been noticed. But it is not to be denied that the operations of the Committee have sustained a severe check from the late monetary crisis. Such a result, under the immediate pressure of that crisis, was perfectly natural. Yet the crisis, if it be fully inquired into, should lead, it is believed, to an opposite result. The liabilities of bankrupt estates under it have amounted to upwards of fifty millions. The mercantile liabilities of the country have, of course, been much greater.—probably not less than five or six times this sum. All these liabilities have been incurred for the sake of gain; and Scotland, it is well known, has had a share of them fully proportionate to the amount of her population. If, now, we regard the preaching of the Gospel to the poor, according to the estimate formed of it by our Lord himself—as constituting, in fact, the object of most vital importance on earth, and that for which society and all its relations have been ordained—dare we say that we are in want of means to provide the requisite machinery for accomplishing the work? When we hasten to entrust to the doubtful credit of our fellow-men, in the hope of increasing our gains, all but millions untold, can it indeed be that we are believers in God's Word, and partakers of His Spirit, if we yet refuse to accept His pledge, offered on behalf of our poorer brethren, for the comparatively small sum that would suffice to supply them with a preached Gospel? If we allege, as an excuse for withholding our hand, the losses we have sustained, may it not well be—or, taking a large view of the subject, is it not matter of certainty indeed—that we have been subjected to these losses, because our bowels of compassion were shut up from our spiritually destitute brethren? "Ye looked for much," said the prophet Haggai to his Jewish countrymen, who excused themselves from building the second temple on the plea that the time for building it was not come—"ye looked for much, and lo! it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew," &c. Had God pleasure in the erection of a material temple, which could serve, after all, but as a type of the true; and shall He not have greater pleasure in the erection of a spiritual house of lively stones, wherein those stones themselves, as an holy priesthood, shall offer up spiritual sacrifices, acceptable to Jesus Christ? If He resented, therefore, the negligence of the Jews, in respect of the former, can we be surprised that He should resent with yet greater indignation, in the judgments of which we have now experience, our own negligence in respect of the latter? If, again, He blessed the Jews on their hearty resumption of the work, saying, "From this day will I bless you." doubtless still greater blessings

will be bestowed on ourselves, conformable to the more excellent character of the structure to be raised by us, if we will now resolve, in His strength, to arise and build. Only for this reason is the happiness of the people whose God is the Lord still hidden from us, that, never yet, have our poor had the Gospel fully preached to them. "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts."

We have no room to doubt, it thus appears, of the sufficiency of our means for the work to which we are called; and we have received, besides, the gracious assurance that if we rightly use them, they will be abundantly increased to us. "Whosoever hath, to him shall be given, and he shall have more abundance." Making it our first and highest object, that the word of truth may have free course and be glorified amongst us, we shall assuredly be known among the nations as the seed which the Lord hath blessed. And, blessed of God as the seed which he hath chosen for Himself, that highest blessedness would be ours, of being made fellow-workers with His Spirit in promoting universally the coming of His kingdom, and the doing of His will. With men of all ranks and degrees amongst us animated by the Spirit of Jesus,—a Christian people of one heart and of one soul,—what glorious fields, inviting our labors, might we not hope to be honored in cultivating for God? Are not the myriads of our fellow-subjects in India, with a cry of anguish never before heard—a cry inarticulate, it is true, but on that account only all the more urgent—beseeching us to pass over to their help? From Africa, too, that land of ten thousand wrongs, opened up at last from side to side, comes the agonised cry, resounding through long centuries of oppression, which nought can still but the consolation of the Gospel. To be deaf to such passionate appeals for help, especially when regard is had to our past relations with those by whom they are addressed to us, were surely to incur a no less heinous guilt than that of deliberately renouncing our Christian calling, and denying the Lord that bought us. But how are we to give the help required? Is it not obvious that, to make our aid efficient, the whole circle of our intercourse with our heathen brethren must be stamped with a Christian character—that the Christian magistrate, the Christian merchant, the Christian soldier, &c., must take part in the work, each in his own place, as well as the Christian missionary? By what more powerful consideration, then, can we be moved so to prosecute our great Home Mission that our countrymen of all classes, to whatever lands they may repair, and whatever may be the nature of their more immediate pursuits, shall be known and read of all about them, as living epistles of their God and Saviour? Then, only, may we hope that nations will be born to the Lord at once, when not individual Christians merely, but whole Christian peoples shall travail in the birth.

### Edinburgh Sabbath School Association.

On Monday night, the annual meeting of the Edinburgh Sabbath School Association in connection with the Church of Scotland was