

among the poor as well as among the rich, which the servants of Christ were sent out into this fallen world to perform. It is, I believe, a growing conviction among thoughtful men that Church Establishments are becoming increasingly insecure—and that not so much from the pressure of any external assault, as from the operation of causes that are at work within the bosom of these Church Establishments themselves. The difficulty of maintaining such institutions is making itself felt more and more, both on the side of the State and on the side of the Church. In an age impatient of all monopolies, of all class legislation, of all exclusive privileges, whatever is not national in fact is not likely to be long allowed to continue national in form. Statesmen see and feel all this, and are evidently becoming more and more conscious of the impossibility especially under a free and popular constitution like that of this country, of harmonising the claims of a Church Establishment with justice and fair dealing towards the Nonconformists of the kingdom. The *terminus ad quem*, in short, to which all clear-sighted statesmen see that they are in the way of being rapidly driven, by the irresistible current of events, is that of either salarifying all Churches, or supporting none. Between these two alternatives this Church of ours and all other evangelical Nonconformist Churches in the kingdom, and in addition as I firmly believe, multitudes more, in the Established Churches themselves, have even already conclusively made up their minds. If the endowments of the State, instead of being offered as a homage to truth, are to take the character of a base compromise between truth and error, and to be used as hush-money to keep Churches quiet, while Christ's cause is being betrayed—then I have no doubt whatever, there will soon rise up in the realm a cry so loud as to make the deafest statesmen hear, even the indignant cry of Peter to Simon Magus—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!" But the difficulty of maintaining our existing Church Establishments is felt not only on the side of the State. The feelings of the Scottish Establishment on that subject I shall not pretend to interpret. Any attempt on my part to do so would probably be ill taken, or set down to the score of prejudice. This only I will therefore venture to say, that its friends are obviously not at ease.

Whatever arguments may be offered in defence of Church Establishment in the abstract, there are few men of ordinary information who would assert that any existing Establishment is in a satisfactory condition.

## THE YEAR'S WORK.

The "May Meetings" in England, Scotland, Ireland and the United States have shown on the whole that more work has been done by the religious community during the past twelvemonth than in any previous year. The great Bible Societies have gathered more money and issued more copies of God's Word; the Missionary Societies have sent forth and supported more men than ever before. New ground has been encroached upon, and the old has been more thoroughly worked. In no direction has the trumpet sounded a retreat. The hosts of our King have gone on conquering and to conquer. Let us beware lest while the good work is being done we stand by in idleness losing the joy of honest toil and the reward of eternal life.

---

## HOME MISSIONS.

BY A MISSIONARY.

### No. III.

Conviction of duty is one thing; performance is something more. "If ye knew these things, happy are ye if ye do them." That to preach the gospel to every creature is the Master's commission to his church—that to begin at home—"Jerusalem"—is the order which he has established, and that the destitute among ourselves have the strongest claims upon our christian sympathy and assistance, most of my readers will readily admit. Yet how many who make this acknowledgment will try to shift from themselves the responsibility of carrying out the Saviour's arrangements.

Am I my brothers keeper? is a question too frequently proposed, not for the purpose of eliciting information on a point of duty, but, for emphatically intimating that no such duty is acknowledged. Do I hold the Lord's commission? is asked, not to ascertain what the Lord would have me to do, but to intimate that the ministers of the gospel are entrusted with this work, and that to the clergy as a monopoly of their own it is officially assigned. They it is argued have openly enlisted under the banner of the cross, they wear the badge of the great