

destined to make a very considerable impression on the country. And so Evangelism in Scotland has a much larger stake in the doctrinal soundness of the English Church than it seems to be aware of. Judging from present appearances, the religion of the English Church, whatever that may come to be, bids fair to be also the religion of the English Constitution; and therefore, though we respect many of the honest and good men who seem determined at the present crisis to do battle both with Popery and Established Episcopacy, we cannot think they have fallen on by any means the best way of dealing with the emergency. They will, we are afraid, find either opponent quite a match for them; and should they set themselves to fight against both at once, neither Protestantism nor themselves will gain anything by their coming into the field.

Another mighty increase has taken place during the lapsed half-century in the numbers of the poor. It is generally, and, we think, justly held, that that enormous amount of pauperism in Scotland which, at the time of the Revolution, Fletcher of Saltoun could deem so formidable, was, in great part at least, a result of the previous persecution. There can be at least as little doubt that it was the termination of the Church controversy, not in an equitable adjustment, suited to place under the control of our civil courts all the temporalities of the Church, and under her courts ecclesiastical all her spiritualities, but in the Disruption,—an event gilded by the glory of conscientious sacrifice, but not the less, but rather the more, on that account a calamity to the country,—that brought the pauper question to a crisis, and saddled upon Scotland a crushing poor-law. It is a surely not un-instructive fact, that the proprietors of the country have paid for the support of the poor, since this event, a sum as large as would have purchased all their patronages three times over,—a sum which previous to the collision they had