

or statesman so laboured to consolidate his power, as this man has travailed and laboured, in season and out of season, to bring the blessings of the gospel to the poor, the degraded, and the forgotten. In ten years the Church of Scotland saw two hundred places of worship added to her communion. And how have these his weapons—forged to bear down the crime and ignorance, and, with these, the poverty of the country—been dealt with? Let our law-courts tell, in the first instance: let our aristocrats who stand by applauding their decisions, declare in the second. Who was it that, when the State and the aristocracy of the country refused to endow his churches, and when the industrious and religious poor came forward for the purpose with their coppers, widows with their mites, and toil-worn labourers and mechanics with pittances subtracted from their scanty wages,—who was it that made prize of their humble offerings, and confiscated them, on behalf of the pauperism of the country, forsooth? There was an irony in the pretext, which those who employed it could not have fully understood at the time, but which they will come to appreciate by and by. And who, through the Stewarton and Auchterarder decisions, have fully completed what the Brechin decision began? Truly, the parties who had most at stake in the exertions of the champion who took the field in their behalf have been wonderfully successful in disarming and forcing him aside; and all that is necessary for them now is, just to be equally successful in grappling with the o’ermastering and enormous evils which he set himself so determinedly to oppose. We trust, however, that they will no longer attempt deceiving the country, by speaking of a moral force as a thing still in the field, in opposition to the merely pecuniary force recommended by Dr Alison. The moral force is in the field no longer: Dr Alison stands alone.

For the present, however, we must conclude. Very im-