

when it has passed to its last stage, and actually become *pauperism*, there is no remedy. Every effort which an active but blind humanity can suggest in such desperate circumstances is but a baling back of the river when the floods are rising. If there be a course of moral and religious culture to which God himself sets his seal, and through which even the dissipated can be reclaimed, and the uncontaminated preserved from contamination,—a course through which, by the promised influences of a Divine agent, characters such as that of our friend the poor labourer can be formed,—that course of moral and religious culture is the only remedy. The pauperism of Scotland, in its present deplorable extent, is comparatively new to the country; and certain it is, that in the last age the spirit of anti-pauperism and of anti-patronage were inseparable among the Presbyterian people. There is a close connection between the non-intrusion principle and the formation of characters such as that of our friend the labourer. What were the religious sentiments of the class, happily not yet forgotten in our country, who bore up in their honest and independent poverty, relying for support on the promise of their heavenly Father, but who asked not the help of man, and who, in so many instances, would not receive it even when it was extended to them? To what party in the Church did the poor widows belong who refused the proffered aid of the parish,—if they had children, lest it should be “cast up” to them in after-life,—if they had none, “because they had come of honest people?” Much of what was excellent in the Scottish character in the highest degree arose directly out of the Scottish Church in its evangelical integrity; much, too, of what was excellent in the main, though perhaps somewhat dashed with eccentricity, arose out of what we may term the Church’s reflex influences.—*March* 20, 1840.