

working habits ; and in the Highlands little work served ; and all that had to be done by such of the ministers of religion in the country as were worthy of the name was to exert themselves in adding right principle and belief in relation to the realities of the unseen world, to the right habits in relation to the present one that had already been formed among the people of their charges. But with the revolutionary war and the present century the state of matters greatly altered. Pauperism began mightily to increase ; the recesses of our large towns, that some forty or fifty years before had used to pour out to the churches, at the sound of the Sabbath-bells, a moral and religious population, became the foul dens in which a worse than heathen *canaille* festered in poverty and ignorance ; habits of intemperance had increased twenty-fold among the masses ; the young were growing up by thousands in habits of idleness and crime, to contaminate the future ; even the better people, placed with their children in perilous juxtaposition with the thoroughly vitiated, were in the circumstances of men in health located per force in the fever-ward of an hospital. The Scottish Highlanders, too, ruined by the clearing system, had come to be in circumstances greatly different from those of their fathers ; and it had grown once more necessary that the Presbyterian minister should, like his predecessors of the sixteenth century, interest himself in a class of secular questions that are shown by experience to be as clearly allied to spiritual ones as the body is to the soul. The one great name specially connected with this altered state of things, and the course of action which it demands, is that of Chalmers,—Chalmers, the true type and exemplar of the Presbyterian minister as specially suited to the exigencies of the time. But there are other names. The late Dr Duncan with his savings banks, Guthrie with his ragged schools, Begg and Mackenzie with their dwellings for the working-classes, Tasker in his West Port