

labouring in the footsteps of his friend the great deceased, must be regarded as true successors of those Presbyterian ministers of the seventeenth century who identified themselves with their people in all their interests, and were as certainly good patriots as sound divines. And there are signs in the horizon that their example is to become general. We have scarce met a single Highland minister for the last three or four years,—especially those of the North-Western Highlands,—who did not ask, however hopeless of an answer, “What is to be done with our poor people?” The question indicates an awakening to the inevitable necessity of inquiry and exertion in other fields than the purely theological one; and one of these, in both Lowlands and Highlands, is that in which Chalmers so long laboured. The case of the poor must be *wisely* considered, or there will rest no blessing on the exertions of the Churches.

But we must bring our remarks to a close; and we would do so by citing an instance, only too lamentably obvious at the present time, of how very much in our mixed state of existence, as creatures composed of soul and body, a purely physical event may affect the religious interests of a great empire. The potato disease was a thing purely physical. It seemed to have nothing of the nature of a missionary society about it; it did not engage missionaries, nor appoint committees, nor hire committee-rooms, nor hold meetings; and it seemed to have as little favour for Popish priests as for Episcopalian curates or Presbyterian ministers. And yet, by pressing out the Popish population of Ireland on every side, and surcharging with them the large towns of England, Scotland, and the United States, it has done more in some three or four years for the spread of Popery in Britain and America, than all the missionary societies of all the evangelistic Churches of the world have done for the spread of Protestantism during the last half-century. He must be an