

LECTURE III.

THE PRINCIPLE OF ENDOWED TERRITORIAL WORK
AS CONTRASTED WITH VOLUNTARYISM.

THE line of observation followed in the previous lectures will be felt to be neither inapposite to the main subject, nor uncalled for in the circumstances of the times, by those who consider that a copious and troublesome source of contention threatens soon to be, not, as heretofore, whether the Church of Christ on earth has had a particular form and constitution divinely and positively assigned to it in the New Testament, or whether, in the light of human reason exercised in applying practically the general principles there set forth, this or that ecclesiastical organisation and mode of procedure should be preferred—but whether it is the will of God, and consistent with true Gospel principles, that the Church of Christ on earth should assume any corporate form at all. The negative is maintained, at times with not a little plausibility, by a very

able and suggestive writer, in a recent publication.* "There are those," he says, "and they cannot be despised, who believe that the tide now setting in all over the world against ecclesiastical establishments is but the beginning of the end; that the accomplishment of the object desired—the complete severance of Churches from the State, and their consequent independence of Governments—will, before many years are over, be followed by results little anticipated; that the love of power inherent in all who imagine themselves authorised to sway the spirits of their fellow-men on earth by considerations bearing on the world to come, will manifest itself in unexpected forms; and that a reaction, probably in the direction of a thorough spiritual despotism, followed by an infidelity that will demand the suppression of all ecclesiastical associations, is sure, sooner or later, to follow.

"On the probability of these predictions being verified, I offer no opinion, since it could have no value; but it may not be amiss to suggest that, apart from these views altogether, it can scarcely be denied that Churches of all kinds are just now *on their trial*. Among the more active-minded and

* The Churches: A History and an Argument. By Henry Dunn.

thoughtful, professional ministrations are at present but lightly esteemed ; oratory of any kind is indeed run after, as it always will be — but ordinary sermons are more frequently spoken of with contempt than respect ; creeds are fast losing, if they have not already lost, their old power ; and discipline, where it is attempted, being no longer a reality, has become practically inoperative.

“ What the end of all this is to be, does not yet appear. One thing only may confidently be expected—viz., that in future men will be thrown much more on themselves, or rather on the divine teacher and guide within them, than they have hitherto been ; individual convictions will, as a rule, have to take the place of Church authority ; and Christian life may be expected to manifest itself rather in social than in congregational forms. To some extent it is already doing so. The various societies of a benevolent character which now cluster around Churches, and form the pillars of their strength, hang very loosely on the ecclesiastical principle. The action they take is not, as a rule, Church action ; it is simply that of a body of Christian men who have combined in order to accomplish some good object in common.

“ Whether this state of things is an evil or good

may be settled by others. I am dealing only with *the fact*, and I refer to it for the purpose of expressing my conviction that before long that which obtains in benevolent effort will be found to characterise theological movements. Men will meet together to edify one another, even as they now meet together to do good. They may associate as they now do for the purpose, among other things, of spreading their views among the community, but this will not be their primary object; their first thought will be *enlargement in the truth through the moral elevation of their own characters*; the social will override the congregational, and the vitality of a belief will be tested rather by its binding power than by its supposed agreement with existing confessions.

“Out of this state of things will probably spring results now vainly and darkly groped after by organisations like the *Protestantenverein* of Germany; charity will supersede authority, and souls will be held captive by what Dr Newman, in his better days, acknowledged to be apostolic—the tie which binds through ‘the regenerate affections of human nature.’ The Church of Christ will then appear, not in the form of one or of innumerable organised societies—still less in that of a corporation surrounded by privileges and bristling with

authority; but in the lives of good men, taught by the Spirit of God, having a oneness of hope and aim incapable of being perceived in any other way than by their obvious unselfishness and unworldliness. Then may we hope to find out the true relation in which spiritual men stand to that part of society which is not yet distinctively Christian."

In the course of a long and elaborate argument, the author propounds views which, at first sight, seem directly opposed to, and such as, if generally concurred in, would be utterly incompatible with, the maintenance of any Church organisation. He quotes the opinions of distinguished men, such as Rothe, an eminent German theologian, who says, "The conversion of the nations to Christ *tarries* until Christianity is stripped of its ecclesiastical mantle;" and John Foster, the essayist, who writes, in the bitterness of his soul, of "a world infested with those things called Christian Churches;" and the late Edward Denison, M.P., who said, "The disintegration of existing religious bodies is imminent, and we must reconcile ourselves to the anarchic amorphous periods which must precede the reign of Christ;" and Dean Alford, who thus wrote—"I speak for the Christian body to which I myself belong, when I say I much fear our faith in our

Church system, in our creeds and formularies and sacraments, yea, and in the written Word, is a *more real* and a stronger thing than our faith in the living present Person of our divine Lord." He reviews at length the history of the Church as existing in the various apostolic communities—under the Empire—in connection with Romanism, ancient and modern, and in the various phases and relations developed by and subsequently to the Reformation. He dwells on the damage done to Christianity, and the handle held out to infidels and gainsayers of its truth, by the shortcomings, corruptions, uncharitable sectarianism, and disintegrating tendencies of all the Churches. He makes the most of their present weak and divided state. And the conclusion to which he wishes his readers to come with himself would, at first sight, appear to be, that all Church organisations whatsoever should be swept from the earth with the besom of destruction, and never permitted to arise again, or to cast any more their baleful shadow on the pure privacy of individual Christian life. But a more careful perusal of his interesting and instructive treatise is sufficient to satisfy a candid reader that this cannot be his real aim or intention. The admissions which he makes in the course of his argument are quite inconsistent with such a

supposition. For example, he declares, "I am not seeking to discredit organisation as such; for without it, as every one knows, little can be accomplished in a world like this." * "Churches of one kind or other everywhere exist, and are interwoven with national life, with the very structure of society, and with the deepest and most sacred feelings of all classes. That they should be rooted up—even on the supposition that they have done more harm than good—is out of the question. No one wishes it; no one would dare to advocate it." † "It may be cheerfully admitted that the English National Church, whatever evils it may occasion, is a great blessing, so far as everything relating to the Christian civilisation of the country is concerned. The man must be deeply prejudiced who cannot allow that, viewed in this aspect, it is greatly to the advantage of the State, greatly to the advantage of the poor, greatly promotive of morality, decency, and social refinement, that an educated man, not dependent on the people for support, should reside in every parish, and bring the influence of his culture to bear on the ignorant and rude population by which he is often surrounded. As the channel of much beneficence; as the link that frequently

* P. 304.

† P. 390.

connects the higher with the lower ranks of society ; as a visitor among the poor ; as a religious teacher, however slight may be his capacity ; as a friend at the bedside of the sick and the dying ; as a supporter of schools and other agencies for the improvement of those around him,—there can be no doubt on the mind of any unprejudiced man that, allowing for human defects, a parochial clergyman *may be*, and in thousands of cases *actually is*, one of the greatest blessings by which a country can be enriched.”

These admissions suffice to show that the author’s aim is not so sweeping and destructive as the general aspect of the book and the tenor of some of his arguments would indicate. Some of his disciples go farther than he does. The author of “Letters to an Italian Nobleman,”* which are avowedly in the main a concoction of Mr Dunn’s argument, argues “that an organised Church *misrepresents Christianity, and can do no other.*” He does not, however, support this conclusion by reasons of a cogent or formidable character ; and therefore, simply taking warning from the earnest and increasing discussion of such questions, and reminded thereby how deeply responsible we all are for the right working and

* Christianity irrespective of Churches : Thirteen Letters to an Italian Nobleman on the Christian Religion, p. 86.

due improvement of any lawful organisation with which we are connected, that those outside of it may not by our faults be erroneously prejudiced against it, we may, I think, proceed upon the conviction that the principles of Church organisation already set forth are such as, in spite of the views now referred to, may be proved to be thoroughly sound and Scriptural. The Church on earth, so far as visibly organised, is in one respect a mere human institution. At the same time, every rightly constituted branch of it must be planned in compliance with the terms of Christ's commission, and in accordance with general principles, bearing upon its character, conduct, and work, which are clearly expressed in Scripture. It is so constituted for the purpose of continuing Christ's life, and of carrying out Christ's work on earth through the mutual edification of believers and the gradual ingathering of those that are without to the faith and fellowship of Christ's people. The systematic organisation, the united prayer and combined endeavour, implied in the very idea and existence of such a Church, are readily conceded to be absolutely indispensable for the successful prosecution of missionary enterprise, and the setting up of the kingdom of Christ in heathen lands. They appear to be equally indis-

pensable for the maintenance of the Church in purity and vigour in lands already Christianised.* For the discipline of the lapsed—for the instruction of the ignorant—for the strengthening of the weak—for the succour of the tempted—for soothing sick and afflicted ones—for comforting mourners—for quickening all to a higher, holier, and more heavenly life,—the very same instrumentality is needed as for the extension of the Church in heathendom. For both purposes the preaching of the Word, the observance of worship, the administration of the sacraments, and the stimulating examples of suffering patience, and of living faith, hope, and charity, such as a Church, with its social membership and institutions, can alone supply, are equally essential. On this ground the Church of Scotland has been constituted. For this reason she assumes the character of a national Church, and in order to this has all her agencies and arrangements based on the principle of *endowed territorial work*—a principle which may be easily vindicated as not only sound and good in the abstract, but as specially appropriate to the present circumstances of the country, and as alone fitted to meet and obviate many of the crying evils of the times in which we live.

The task of vindicating this principle is rendered—paradoxical as the statement may sound—at once

easy and difficult by the lucubrations of the great men who have brought the light of their genius and philanthropy to bear upon its exposition and illustration. We require only to repeat their arguments to prove the principle to be inexpugnable, and to rehearse their achievements to show it to be capable of easy and universal application. Their exhaustive exertions upon it have left us, in common with all their followers, in the helpless predicament of being unable to support its truth by fresh arguments, or illustrate its working by novel instances.

And here it is impossible not to advert to the gigantic labours, and the luminous and extensive authorship, of THOMAS CHALMERS in connection with the principles of territorialism and nationality, as essential to every rightly constituted Church. He was gifted with an intellect of great power. He was animated by a heart of very warm and wide benevolence. He inherited all the Christian patriotism of Knox and Melville—their ardent enthusiasm and their lofty statesmanship. In the providence of God he was raised up at a period in the history of the Church of Scotland not less critical and important than that in which either of these great men flourished. Its critical character was not indeed so apparent, but it was not less real on that account. The forces at work were more silent and unob-

trusive, but they were also more subtle in their influence. Evangelical truth was held in suspense. Missionary activity, as we now see it, was still in the gravid womb of time. The spirit of revolution, quenched for a while in the richest blood of France, was everywhere manifesting smouldering fires through the thin coating of ashes left by her holocaust of victims. The relations of rich and poor, of princes and people, were most uneasy and most threatening. The whole creation was groaning and travailing in pain together, waiting for the manifestation of the sons of God. In these circumstances the influence of Chalmers was greatly and widely beneficial. His pulpit ministrations and his published writings made a deep impression on the mind of the country. They served to heal sore and festering wounds. They awoke into action the benign forces of love and pity, of piety and patriotism. They revived dormant principles. They reinvigorated decayed institutions. They reconciled jarring interests, and brought into harmony alienated classes. They made the rich and the poor meet together under the banner of a common faith, and amid the interlaced activities of common Christian work. His pastorate in Glasgow, and his professorship in Edinburgh, were alike conducive to these

great results. The light of his genius, the devotedness of his labours, and the thunder of his oratory, conspired to throw a fresh halo of glory around the Church which he loved so well and served so faithfully; and, but for a baffling complication of entangling circumstances, and the perverse subtlety and false pride of those with whom he was afterwards associated in the leadership of the Church, he would, humanly speaking, have brought her safe and unbroken out of all her trials, and so continued to the last in name, as he was in reality, her greatest son, her truest leader, the most able and most eloquent defender of her principles. In the providence of God, who orders all for His own glory, and overrules all for the good of His chosen, it was otherwise determined. Dr Chalmers left the national Church, and died a Dissenter from her communion. But he never abandoned the principles of the Church. He died, as he had lived, in speech and by act, the most impressive expounder, the most illustrious defender, of the principle of endowed territorial work. He was the author of the splendid Sustentation Fund of the Free Church, and thereby bore a noble testimony to the principle of endowment. He revived the memory of the Herculean labours of his manly strength, which had made the success of strictly

territorial work the glory of St John's in Glasgow, by the ardour and enthusiasm with which he consecrated the venerable maturity of his wisdom and piety and Christian patriotism to the reclamation of the West Port in Edinburgh, made infamous by the crimes of Burke and Hare. Here was the brightest triumph of his life. It was indeed "the ruling passion strong in death." When the snows of age were whitening his magnificent head, and the shades of night were settling on his honoured path, from the looming difficulties, and nascent contentions, and budding apostasies even then besetting the Church he had formed outside the pale of the Establishment, the grand old man retired as it were to a hill apart, and there, conspicuous to the eyes of his countrymen, for the warning of those drifting towards the dreary abyss of Voluntaryism, and to the great encouragement of all holding fast the principle of endowed territorialism, by means of earnest aggressive work, which from carelessness and vice won back a whole neighbourhood to Christian decency and church attendance, he reared a banner which, floating proudly still, bears, now that he sleeps in his illustrious tomb, the old device of his youth and manhood—"Endowed territorial work."

It were surely a thing ever to be deplored by all

who regard consistency and who love their country, if the Free Church, which owes so much to Chalmers, and which, as led and shaped by him, has done so much to carry the name and the fame of Scottish heroism to the ends of the earth, should ever, as a body, renounce a principle and prove traitors to a cause hallowed as well by his dying testimony as by his life-long labours and appeals.

Having spoken thus of Dr Chalmers, it is not possible to pass in silence the name of one not unworthy to be placed in juxtaposition with that great man. The name of James Robertson, like the name of Thomas Chalmers, is inseparably and for ever associated with the cause of endowed territorial work. To him the Church of Scotland in later times owes much for the strong unwavering confidence, and indefatigable perseverance and eminent success, with which he maintained and carried out the same principles which Chalmers had advocated. When the Church lay broken, weakened, and disheartened by the lamentable secession of many of her ablest ministers, and of multitudes of her most devout members—when charges of faithlessness and disloyalty to her great Head were hurled against her thick and fast—when the foes who so reviled her were many as well as bitter-tongued

—and when friends, because of such prevailing calumny, were sometimes oppressed with faint-heartedness,—then, in the face of opposing difficulties, and notwithstanding the cold-hearted, unsympathising, and discouraging forebodings of dispirited brethren, Robertson, by the strength of his simple faith in God and truth and righteousness, by the stimulus of his indomitable courage, by the force of his copious eloquence, and by the pressure of his ceaseless labours and continuous appeals, aroused the Church to a due sense of her great responsibility, inspired her with new life, engaged her, almost against her own will, in a most extensive and arduous enterprise, and so succeeded in enlisting on behalf of that enterprise the sympathy and co-operation of his countrymen of all classes, from the highest to the lowest, as thereby to achieve for his Church and country a work which Chalmers even at his best thought utterly impossible without the aid of Government.

Since Robertson arose to prosecute that work, the Church of Scotland, stirred by his appeals and inspired by his enthusiasm, has added more than one-fifth to the number of her parishes, and meanwhile has increased, in a much larger proportion, the subordinate agencies of different kinds, with

which she is now successfully carrying on the work of Home Missions in many of the most populous and necessitous districts of the country. It is only as she proceeds, with steady perseverance, in the same direction, and multiplies her efforts to make her system of endowed territorialism commensurate with the wants of the whole population, that she will properly fulfil her mission, prove herself worthy of the great men whose names she gratefully cherishes as household words, and continue to be a blessing to the land, so that men and nations shall say of us, as they were wont to say of ancient Israel, "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."*

In advocating such a course of action and endeavour, and in pressing the merits of endowed territorial work as infinitely superior to any other system for the thorough and permanent evangelisation of any country, I am compelled to pronounce the Voluntary system to be utterly incompetent and insufficient for this great end. But in doing so I must guard myself against being considered as disposed in any way to depreciate the zeal, or underrate the labours and the merits, of many ministers belonging to Voluntary bodies. Many of

* Psalm cxliv. 15.

these in our own land have been foremost in preaching sound doctrine, when dry morality and vain philosophy were too much in vogue as pulpit themes. Some of them have manifested an aptitude for organising congregational life, a tact and a success in evoking the liberality of their people, and even a skill and a power in developing and working the endowed territorial system, which have been of the very greatest service as ensamples and provocatives to the national Church.* Moreover, the places of worship which they have built all over the country served so far to meet the demands of a rapidly increasing population during the long and dreary period when the Church failed alike to perceive her imperative duty, and to improve her golden opportunity to extend herself apace with the population.

But the radical and fatal defect of the Voluntary system lies in this, that from its very nature it tends to occupy and engross itself with the fat places of the land, leaving the lean neglected and uncared for—that it absorbs and isolates into self-supporting confederations the very portion of the population that ought to be caring for the perishing souls of others less happily conditioned—that the

* Appendix G.

more successful it is in any field, the more neglectful must it be of those persons connected with that field who most require the ministrations of the Gospel—and that its besetting and generally irresistible temptation is to make the grace and ordinances of religion a matter of mere competitive shopkeeping on the one hand, and of ready-money purchase on the other. Of course there are exceptions to every rule, and to the rule now to be specified there may be more exceptions than I am acquainted with; but circumstances have afforded me the opportunity of seeing for myself the state of matters in a very large number of the parishes of Scotland, and the conclusion to which my observation has led me is, that in most instances Dissent and Voluntaryism are subject to the influence and operate in the way now indicated; and that in the great majority of cases where from any accidental cause the parish church has been weak and inefficient, there Dissent and Voluntaryism are also pithless. In point of fact, these systems feed on the success or fatten on the *débris* of parochial churches. Where endowed territorial churches have awakened no life and fostered no desire of Gospel ordinances, there Voluntaryism will not in general be found erecting places of worship, or attempting the stated dispensation

of ordinances. Unless it adopt for the nonce the principle of territorialism, and derive from without its means of support, in such a locality it will soon be starved into miserable penury, or out of existence altogether. Practically, Voluntaryism has grown up and flourished only in those parishes, at one time considerable in number, where, under the reign of high-handed patronage, the settlement of unacceptable ministers had alienated the affections of masses of the people, and inclined them to communion apart from the Church—or in parishes with an increasing population, where the supply of Gospel ordinances was quite insufficient for the numbers desiring them—or else in the extended and well-to-do suburbs of large towns and cities, where fearlessness of debt, so strictly forbidden by the terms of our chapel constitutions, enables Voluntaries to erect their places of worship so much more expeditiously than those who are peremptorily called upon to pay the whole cost of their chapels before they are countenanced or recognised.

There is a large parish in the west of Scotland where, amid the complications of the ten years' conflict that preceded the Secession of 1843, the process of discipline against a minister libelled for immorality was retarded in its course, and the sen-

tence of deposition pronounced against him prevented from taking effect for a considerable period, because of a foreign element admitted, contrary to the constitution, into the spiritual court that tried him. Year after year rolled over that parish, during which its unhappy circumstances continued to be made the subject of public and censorious comment all over Scotland. The existence of these circumstances was made the ground of bitter reproach and unqualified condemnation of the national Church. They were known from Dan even to Beersheba. Yet Voluntaryism, which in connection with prior Dissent had maintained two small chapels in the parish for a consideration, made no effort to remedy the evil it so loudly and persistently proclaimed. It reared no additional temple to supply the defect of pure ordinances which it was so unwearied and vociferous in denouncing. A rapidly increasing mining population seemed to invite its ministrations, and to open a vast undisputed field for the display of its zeal and the exercise of its evangelism. But so far as it was concerned, that thirsty field remained unrefreshed with the waters of the Gospel, that neglected waste continued unreclaimed and unapproached, till, after the clearance of all obstructions in the way of

extruding the defaulting pastor, his successor, a man of genuine piety, had, by earnest territorial work and by many parochial agencies, succeeded in repairing much of the evil that confronted him thick and rank at his induction, and in winning to the love and service of the Gospel many hundreds more than his church could accommodate. Then, but not till then, Voluntaryism appeared upon the scene and appropriated the overplus of the fruit of his labours, erecting in sectarian opposition to him several places of worship, any one of which, if it had only been erected during the disastrous eclipse of his predecessor's usefulness, would have been as a light shining in a dark place.

And even so, to a certain extent, it happens universally. Voluntaryism serves, in some measure, to supply the need of ordinances already realised, and to meet the desire of Gospel privileges previously awakened. It does not, and it cannot, bring aggressive operations to bear with effect on a destitute population, by whom such need is all unfelt, and in whom no such desire exists; or if, in certain cases, it appears to have been successful in doing so, it will be found, on closer examination, that in every instance it has attained that success by abandoning for a time its distinctive character, and

engaging in what is virtually and really endowed territorial work. It is solely and exclusively such work that has enabled certain large and wealthy congregations of the Free and United Presbyterian Churches in Edinburgh and Glasgow to do so much good, and to gain so much credit to themselves, by carrying the light of the Gospel into districts of crowded lanes and closes, whose poverty-stricken houses and degraded and demoralised inhabitants offer no attraction and yield no provender to mere Voluntaryism. It is the clearest proof of the absolute need of endowed territorial work to meet the circumstances of such districts, that at great cost it has been resorted to by such parties. Its success in their hands is the strongest tribute to its value and efficiency in all cases.

Voluntaryism cannot, on its own footing, maintain itself in such districts. Innumerable instances have occurred in which Voluntary chapels, planted originally in districts occupied by industrious and church-attending families, have been removed from these districts to more affluent and attractive neighbourhoods so soon as, from the extension of the town and the concentration of poverty and crime, there occurred an influx into these districts of a poor or vicious population. Parish churches re-

main permanently in their first position. Though erected originally for the rich, who occupied as their palatial mansions tenements now converted into stores and warehouses, and now surrounded by drunkenness, pauperism, filth, and crime, they maintain their places unchanged, and continue to ring out their Sabbath-bell warning against the sins that prevail around them. Parish ministers, true to their trust, do not abandon the degraded poor whether they will hear or whether they will forbear. "The fold and the shepherd remain, whatever change the flock may undergo." But Voluntaries, more fickle in their affections and less restricted in action, change continually the sites of their chapels, and follow on the skirts of a paying population. Edinburgh exhibits examples of this. Glasgow exhibits still more. But perhaps the most notorious scene of such unworthy and recreant migrations is to be found in Liverpool, where more than fifty such deserted sites may be traced on the map of the town, and where thirty-three chapels have occupied a hundred and thirty different sites—the congregations, in their corporate capacity, remaining the same.* The principle that operates in this way to the abandonment and neglect of the

* See Appendix H.

poorer districts, that the wealthier may be courted and cultivated, is surely not a right or commendable principle. It does not harmonise with the spirit of the Gospel, nor can it fulfil the command or do the work of Him who said, "Go out quickly into the streets and lanes of the city, and bring in hither" (*i.e.*, to the Gospel feast) "the poor, and the maimed, and the halt, and the blind. . . . Go out into the highways and hedges, and compel them to come in, that my house be filled." *

Dissenters, as a rule, do not systematically visit the poor. It is not part of their system. Their energies are sufficiently tasked otherwise in recruiting their ranks from the multitude of respectable artisans and small shopkeepers who, in our overgrown town parishes, are driven from the national Church by the lack of sufficient accommodation, or by the system of exclusive and proprietary pews that has sprung up, fungus-like, in some quarters. If any Dissenting congregation does adopt the system of local house-to-house visitation, the manner and the meaning of it will soon be detected. The zeal of many of the visitors will be found to expend itself in plying with fulsome flattery, or cajoling with astute misrepresentation, the more respectable

* Luke, xiv. 21, 23.

adherents of other Churches, if haply they may be seduced to speak the shibboleth and swell the numbers of their congregation. The degraded classes will be lightly passed by. The clamant poor will be silently left, or actually certificated and commended, to the care of the parish minister. The system that countenances, necessitates, or involves such procedure as this, is a selfish, hollow, and rotten system. It cannot cope with the adverse circumstances of society; it cannot overcome the evil of the world.

The system of endowed territorial work, on the contrary, is in strict keeping with Christ's commission to go and make disciples of all nations. It accords with the plan on which the apostles and first promulgators of the Gospel founded Churches in different places. It conserves the general principles laid down in the New Testament for the guidance of the Church to the end of the world. It approves itself to sound reason as best adapted alike for diffusing generally, and for maintaining permanently, the power of the Gospel in any land. It secures for the pastor a proper sphere, and invests him with the requisite influence, authority, and independence. It places the office-bearers and members of his congregation in a right relationship to him, one to another, and towards such as are

without. It marks out for them all a field, the faithful cultivation of which at once exercises the graces and gifts, enhances the joys and rewards, of those that cultivate it, and adds to the trophies of the great Husbandman into whose garner its crops are gathered. On all these grounds, and on many more which time would fail fully to specify, endowed territorial work approves itself as the system which, most consistent with Christian principle, is in practice found to be most effective and successful.

On the minister it devolves the burden of territorial responsibility, by assigning to each, at his ordination and induction to a parish, a certain amount of well-defined and overtakable work. This is its grand underlying principle. Practically, the principle has been departed from in many instances, and especially in our large towns, in consequence partly of the increase of population without a corresponding increase of parishes and parish churches, partly of the rivalry of Dissenters resulting therefrom. But wherever and from whatsoever cause the principle has not been fairly and fully wrought out by the national Church, it has been to the ultimate loss of that Church, and to the detriment of true religion. Where the principle is strictly acted on—and it ought to be so in every case, both in

town and in country parishes—the minister naturally and of necessity feels an interest in his work of a totally different kind from that which is possible in the case of him who acts on the Voluntary principle. The Voluntary minister is bound to the people who are attracted to his ministry by his eloquence and ability in the pulpit. The distance from which these are drawn is limited only by the range of the influence of that attraction. The greater his ability, or popular gifts rather, the wider is the scope of his attractive influence, and consequently the larger the area from which his congregation is drawn, and the vaster and more promiscuous the mass of population among which they are scattered here and there. His relations to his flock are personal only, and change continually with its shifting and fluctuating units. The greater his success and the larger his congregation, the less intimate and the less influential will these relations necessarily become. Whereas, in the case of the minister bound to a territory of manageable extent, his relations not only to the members of his congregation, but to all the inhabitants of that territory, are of a totally different character. They are more solid, intimate, and permanent. He belongs to them. He is officially and solemnly

bound to serve them. The consciousness that he is so, and the consequent concentration of his attention and efforts on the scene of their daily avocations, impart to him a feeling of property in them. They belong to him. They are his people. There is thus insensibly created between him and them a link of friendly and familiar correspondence, which leads to the most beneficial effects. Thoroughly acquainted with the dimensions of his field of duty, and aware of the extent of his responsibility, the minister enters upon his labours with alacrity and good hope, and is stimulated and encouraged to steady perseverance in them by the comfortable and enlivening sense of being able to overtake them. Visiting his parish from house to house, he not only ministers on the best footing to those parishioners who by attendance in his church have expressed a desire for his ministrations, but, without any appearance of intrusiveness, without the possibility of offence, and without prejudice to the message he bears, he obtains easy access to home after home, where one circumstanced and accredited as he is can alone preach the Gospel with effect to those so utterly lapsed and careless that no amount of mere pulpit attraction will ever draw them to Christianity. Besides, what wide and effectual doors

are opened for his usefulness by the feeling which pervades the sphere of his activities that in the time of need the poor may apply to him, assured of sympathy and friendly aid—that in the season of sickness he is ready at hand to visit the most abandoned and depraved on their bed of languishing or pain, and to counsel and direct them when conscience at last finds her voice, when their fear cometh as desolation, and when distress and anguish come upon them! The people know that they can in such cases confidently count upon his succour. Their mutual intercourse and acquaintanceship strengthen this feeling from day to day, till at last, by the cementing force of sympathy, the minister is throned, as Chalmers says, “in a moral ascendancy over his district;” and from his very position there goes forth a commanding influence for the highest ends, that reaches every home and heart within it.

For it is not the good of the poor only which the system of endowed territorial work is calculated to promote. That system is as much required and as well adapted for behoof of the careless and godless among the wealthier classes, who, but for it, would in the great majority of cases be left entirely to themselves, without instruction, counsel, or reproof, in the matter of their spiritual

concerns. They are quite as liable as their poorer brethren to fall away altogether from religion. God has formed their hearts alike. By nature they are equally corrupt and depraved. The temptations of wealth and luxury and refinement are not less powerful in seducing men from the paths of piety than the temptations peculiar to a low, crushed, animal condition. The rich, therefore, need the visits and the ministrations of a faithful minister whom they respect, as much as the poor do. But in nine cases out of ten the visit of a minister acting on the Voluntary system would only give offence to the wealthy, create in them additional prejudice against religion, and so issue in doing far more harm than good. Whereas, on the other hand, the minister acting on the territorial system has, in the very nature of his work, a passport to every house in his parish. The reason of his visit being simply the discharge of incumbent duty, will be readily recognised and regarded with respect by the highest in common with the lowest; and, in point of fact, the relations which, on this ground, have been established between the landed aristocracy and gentry on the one hand, and the ministers of the Church of Scotland on the other, have been fruitful in manifold benefits, not only to

the rich themselves, but to all classes. They have helped in some measure to neutralise the tendencies of these later revolutionary days towards the disintegration of society, and to keep class united to class by the bonds of mutual sympathy and respect.

The benefits of endowed territorial work have indeed for some generations been obscured by the partial extent to which the system has been maintained in this country. Even at the period of the Reformation, the statesmanlike idea of Knox in regard to it was never fully realised. Through lack of sufficiently qualified ministers, and more particularly in consequence of the ruthless spoliation of the Church's patrimony already referred to, the parochial economy of the Church was never, up to the measure of his policy and wish, made sufficiently large and comprehensive for the population of the country. Instead of one thousand only, as he desired, more than three thousand were assigned, on the average, to each parochial charge. In the years that followed, matters grew gradually worse and worse in this respect. In the course of time the population was trebled, and yet no appreciable addition was made to the territorial machinery of the Church. In the towns, where the principal

increase of population took place, and where Church extension was chiefly required, the evil arising from neglecting this extension was in particular greatly aggravated by the all but total relinquishment there of all regard to territorial limits in the management of such churches as existed, and in the membership and discipline of their several congregations. These congregations, drawn indiscriminately from all quarters of the town, and from whatsoever parishes formed or environed the town, speedily lapsed into a state of semi-independency. In most instances, their numbers and demands were such as tasked all the energies and took up the whole time and attention of their respective ministers. In consequence of this, the territories assigned to their pastoral care remained untended and unvisited. For all practical intents and purposes, their boundary lines might have been erased from the map. The great mass of their population fell out of all ecclesiastical oversight. And thus the territorial system, sinking into something very like desuetude in many of the most important and conspicuous parts of the country, has not had fair play, and by many is supposed to have proved a failure, simply because it has never been tried.

Another thing which has operated strongly to

the damage and disparagement of the territorial system is the overlapping competition of Voluntaryism. By virtue of the tolerant spirit of the times, and because of the liberal character of our civil constitution, Dissenters participate largely in the civil privileges flowing to all that profess religion out of the existence of an endowed territorial Church, although formally they refuse to be parties to any compact between Church and State, such as makes such a Church most easily possible. They derive no trivial advantage from the publicly-recognised standard of truth and duty necessarily maintained by the national Church, and to some extent they share also in the benefits arising generally out of its parochial economy and organisation. In point of fact, as I have already indicated, Dissent flourishes only when and where the national Church is strong. Were that Church annihilated to-morrow, and were Voluntaryism thenceforward to become the universal order of the day, the first effect of the change would be a sapping of the chief strength there is in Voluntaryism, which is traceable mainly to the efforts of rivalry.* Gradually, every standard raised by it now, would be lowered further and further. Salaries now forced up by jealous com-

* Appendix I.

parison with stipends would become beautifully less. Systems of doctrine, kept pure and unrelaxed because of the continued existence in authority of the Westminster Confession, would, from time to time, be altered in one point after another, to suit the shifting sentiment of the hour. Work now stimulated into general activity by the arbitrary routine of official labours would degenerate into selfish and time-serving efforts.

And yet Dissent, owing her existence and much of her activity to the territorial system, does her very utmost to degrade the character and destroy the benefits of endowed territorial work—like the ivy-plant, which, as it climbs, tends to choke the stalwart tree that supports it. Erecting here and there places of worship, maintaining in them ordinances which in most cases are nowise distinguishable from those dispensed by the national Church, and drawing to her, for various reasons, many nurtured in different parishes, she poaches at her capricious pleasure, now in this parish, now in that, and prosecutes, where the work will pay, enterprises that overlap and jar with proper territorial agencies, so as to prevent these from producing the benefit which, left alone to themselves, they would certainly do. What experience is more common at the pre-

sent day than that of the earnest parish minister who, carefully mapping out his territory into convenient districts, and assigning to each such a staff of labourers as, under the presidency and direction of pious elders and deacons, could sufficiently attend to all the wants, both temporal and spiritual, of the whole population, finds that no sooner is the work thus planned and provided for begun, than it is imitated in its method and machinery by the emissaries of some neighbouring Voluntary congregation, who, previously satisfied with work of a congregational kind, select as a locality for their systematic cultivation not one altogether neglected, which would be good and praiseworthy on their part, but preferentially one which he already is sufficiently caring for? It may seem invidious thus to speak of such labours, by whomsoever and in whatsoever field they may be prosecuted. Those who are only superficially acquainted with such territorial work may imagine that the spiritual wants of any district can never be entirely overtaken, and that therefore no amount of work bestowed on it can ever be superfluous, or any number of workers in excess of its actual requirements. Such persons may consequently be inclined to attribute the remarks now made to jealous or spiteful feeling

towards Dissenters. But, in point of fact, all earnest workers in such fields must know well that there arises no greater hindrance to success in endeavouring to reclaim the outcast and elevate the fallen, than that which is caused by the clashing interference of two or three sets of similar agencies overlapping each other in one locality; and when, as too often happens, Dissenting agencies expend their principal care and strength on fields previously occupied by others, and in attempts to proselytise the children and dependants of those already more or less closely connected with other communions, the ultimate result of their efforts in this way can be only detrimental to the cause of religion in the locality, and tend to damage, not to promote, the success of thorough territorial work.

Whenever such work has a fair field and an honest unsectarian trial, it will, whether prosecuted by Churchmen or Dissenters, be invariably found to succeed beyond any other system. It had such a field and such a trial in the West Port of Edinburgh, through the large-hearted inspiration of Chalmers, who originated it there, and in the hands of coadjutors animated by a spirit kindred to his own. The field selected was a distinct pendicle of an enormous parish, which had immensely over-

grown the possible care and supervision of its pastors, however earnest, zealous, and indefatigable in the discharge of all their duties. It formed a self-contained district of overtakable extent, and though unfortunately of infamous repute, not hopelessly sunk in degradation. A sufficient staff of devoted visitors and workers was, through the commanding influence of Chalmers, enlisted from the first in the undertaking. Agencies of every kind were set agoing. Public worship every Sabbath, forenoon, afternoon, and evening—a weekly congregational prayer-meeting—a public school with moderate fees—an evening school for apprentices, tradesmen, and females—a Sabbath-school for the week-day and evening scholars—a savings bank—a library—a district prayer-meeting—a system of judicious tract-distribution—arrangements for the stated visitation of every family—and a model lodging-house association,—these, with a host of subsidiary means and appliances, formed from the first the wheel upon wheel of the complex machinery into whose movements he threw all the energy of his great soul, and all the outcome of his long experience and minute observation, for the moral improvement and spiritual culture of that district. The work was arduous, but many kind and willing friends rallied round him,

and lent him their aid, in attempting to accomplish it. As pastor of the district, the right man in the right place was found in the person of the Rev. W. Tasker, a man of truly apostolic spirit, unwarped by narrow sectarian aims. It was in a glad and hopeful spirit, as if already assured of success, that as the work was taking shape and the church was building, Dr Chalmers unfolded his views and aims. "We have long thought," he said, "that the failure of every former attempt to reclaim the masses of our population is due to the insufficiency of the means which have been brought to bear upon them; and while deeply sensible that means alone will prove of no effect without the blessing from on high on the devotedness and the conscientious labours of those into whose hands they are intrusted, yet we hold it irrational to look for any great or sensible result with so slender an apparatus as that of Sabbath-schools and prayer-meetings, and rare occasional visits from house to house, under the conduct, it may be, of a few missionaries for the whole of a large town, each sinking under the weight of the many thousands who have been committed to his care, and dispirited by the want of any such visible fruit as might serve to satisfy both himself and his employers that his efforts are not wholly dissipated

or lost, to all observation at least, in that mighty aggregate of human beings wherewith he has to deal.

“It is under this conviction that we have long advocated the concentration of commensurate efforts on a small enough territory. What cannot be done in bulk, and all at once, let us try in separate portions—each within the compass of such an agency as would form a sufficient eldership and set of office-bearers for an ordinary congregation. We are aware of the ridicule that has been poured in other departments, whether of politics or philanthropy, on the process of what has been termed a bit-and-bit reform. But let us ascertain whether this bit-and-bit process be not, after all, the only one that is suited to the real mediocrity of human powers.

“The very essence of our scheme lies in the thorough operation of what we have called the territorial principle. We limit our attention to a single district or locality, itself split into sub-districts, having each a Christian agent attached to it, so that there is not a home or family which might not be frequently and habitually visited by one having charge of not more, if possible, than twenty households. By this busy internal missionary process a vast amount of direct good might be done,

even were there nothing more than a kindly influential converse, all, of course, on the side of morality and religion, and a better economics than now prevails throughout the population. But one of the main benefits of such a system as this is, that it might be made to act so powerfully as a recruiting process, both for church and schools, as at length to terminate in a parochial economy of a power and character so pervading, that each child shall receive a wholesome education, and at the sound of their own Sabbath-bell nearly each house may be seen to pour forth its family of worshippers. We are sensible that even though this were to take effect, it would yield nothing more than but a reclaimed portion of the whole territory. But if the hundreds of Christian philanthropists in Edinburgh and Glasgow, and the thousands in London, were in little separate bands to select their respective localities, and do the same thing, a single decade of years might not pass away without our being landed in the blessed result of a better and happier generation."

On the 27th April 1847, Dr Chalmers wrote as follows to Mr Lennox of New York: "I wish to communicate what to me is the most joyful event of my life. I have been intent for thirty years on the

completion of a territorial experiment, and I have now to bless God for the consummation of it. Our church was opened on the 19th of February, and in one month my anxieties respecting an attendance have been set at rest. Five-sixths of the sittings have been let; but the best part of it is, that three-fourths of these are from the West Port—a locality which, two years ago, had not one in ten church-goers from the whole population. I presided myself, on Sabbath last, over its first Sacrament. There were 132 communicants, and 100 of them from the West Port.”

The work thus auspiciously commenced has been prosecuted with continued success. At its first beginning not one-eighth of the population attended any place of worship. At the opening of the church, as the result of two years' territorial work, 300 sittings were taken, and of the 100 communicants from the district who communicated on the first occasion, so many as 80—some far advanced in life—had never done so before. The school was beginning to fill. The whole neighbourhood was assuming an aspect of greater cleanliness and respectability. The chief hindrances to progress were found in the multitude of drinking-shops and dens unfit for human dwellings abounding in the district; and

for the removal or mitigation of these formidable evils, Dr Chalmers very urgently, but in vain, appealed to the Magistrates and the Board of Health.

“Could I gain,” he said, “this help from our men in power, and this co-operation from the Board of Health, then, with the virtue which lies in education—above all, the hallowing influences of the Gospel of Jesus Christ—I should look, though in humble dependence on the indispensable grace from on high, for such a result as, at least in its first beginnings, I could interpret into the streaks and dawnings of a better day,—when, after the struggles and discomfitures of thirty years, I might depart in peace, and leave the further prosecution of our enterprise with comfort and calmness in the hands of another generation.”

The good man died shortly after making this appeal, leaving a name which leal-hearted Scotsmen will not willingly let die; but the work, as promoted since his death by Mr Tasker, has fully realised his most sanguine anticipations. The educational department of the work is reported as *complete*. “In the different schools, male and female, day and evening, between 400 and 500 children are in attendance; *nor is it known that there is a single*

child of a family resident within the West Port who is not at school." The ecclesiastical department is in a no less gratifying condition. The habit of church attendance is general and regular. The church is filled to overflowing. Additional galleries, doubling the accommodation, have recently been erected, and they also are filled. During the last year, besides meeting all the expenses necessary for the due support of Christian ordinances, amounting to nearly £250, the West Port congregation has contributed £70 to missionary and educational objects. After describing the present state of matters, and the means by which it has been brought about, Mr Tasker adds, with something of justifiable pride: "At the same cost, among the same class, within the same limits, and during the same time, there never have been accomplished, in this or any other land, anything like the same educational and spiritual results. It stands the only instance in which the depths of city ignorance and vice have been sounded to the very bottom; nor can the possibility of cleansing the foul basement storey of our social edifice be doubted any longer. How the spirit of the departed would have rejoiced had he lived to witness what the West Port now presents; and how gladly would he have hailed

every token that the lessons given forth thereby were not likely to be lost !”

The case of the West Port, as thus presented, is perhaps, in some of its circumstances, unique ; but happily the success there attained by genuine territorial work is by no means singular or unparalleled. I could easily refer to many examples, proving how infallibly it succeeds whenever it is prosecuted in good faith, and with unsectarian singleness of purpose. District after district was thus reclaimed by Dr Norman Macleod in the immense parish of the Barony. In this way the Rev. Archibald Scott, now of Greenside, achieved such splendid results in the establishment of the flourishing church and parish of Maxwell, which already, acting on the same principle of territorialism, has produced a child which promises to be soon as strong as itself. By the same means, in the face of many difficulties, created principally by competitive Voluntaryism, Professor Charteris, aided by the University Missionary Association, has converted the parish of Tolbooth, in Edinburgh, from a waste wilderness into a garden of the Lord, rejoicing and blossoming as the rose.

But specification of such cases would be endless, and might moreover prove invidious. Let me

rather, as evidence of the certain success of endowed territorial work, refer to its general results produced subsequently to the Reformation, and apparent in the character and position of Scotland among the other nations of the earth.

It will not be disputed that since that time Scotland has borne a high character for industry, intelligence, force of character, and, with the exception of certain periods, for general moral worth. The place which her sons have won for themselves in every quarter of the globe, and in every walk and pursuit of life—in agriculture, in commerce, in literature, at the bar and on the bench, in the army, the navy, and the senate—is a proof of this which cannot be gainsaid, and which, indeed, the world at large has been forward to accept as amply sufficient. The possession, in an eminent degree, of such a character as has won for Scotland such distinction, cannot be attributed to any peculiarity of race, climate, or civil government. Other nations situated as she has been, and having any advantages she has possessed in these respects, have yet not attained a position or a fame equal to hers. The action of her parochial economy alone explains her advance to wide and lofty repute. The knowledge communicated through her parish

schools—the principles embodied in her ecclesiastical standards, and instilled by the services of her parish churches—the thorough interpenetrating power of religion, leavening all classes by the united exertions of territorial pastorates and elderships,—these form the only full explanation of the change which came over Scotland in the latter portion of the sixteenth century, and which raised her after each reformation of the Church higher and higher in reputation.

The ignorance of the people of Scotland, at the period prior to the first Reformation, is well known to have been of the deepest dye. Education was indeed all but utterly unknown. With the exception of some of the priests and higher nobility, none could even read; and considering that at that time reading the Bible involved the punishment of death by fire, there is little wonder that the accomplishment of being able to do so was not greatly or extensively coveted. The rudeness and licentiousness of manners which prevailed, may be estimated from the general strain of the literature of the period, and from the dissoluteness which is known to have disgraced the retreats of the monks and the lives of the clergy. The change, in respect both of learning and life, effected in a very short time by the policy

established at the Reformation, was absolutely marvellous. Imperfect as in many points the machinery at work was, when compared with the plan of the 'First Book of Discipline,' the results produced by it were indeed remarkable. In proof of the benefits flowing from the system of national education, we have the General Assembly in 1579 attesting the fact, that "in every private house the book of God's law was read and understood in the common tongue;"* and in proof of the moral influence of the Church, as constituted in 1560, we have the important and authoritative testimony of the first seceders with reference to the character of the years following. "At this time," they testify, "the Lord was known in a remarkable manner in the assemblies, and in the dwelling-places of our Zion; and upon all the glory there was a defence. The doctrine being sound and lively, the worship pure and spiritual, the discipline powerful and impartial, the government was beautiful as Tirzah, and comely as Jerusalem, for order and unity; and all was accompanied with the rich breathings and influences of the Spirit of the Lord, so that at this period the Church of Scotland was spoken of among foreigners as one of the highest candlesticks among the Churches of Christ."

* Appendix K.

No doubt, the correctness of such representation has been challenged by some. Authors, like the compiler of 'The Book of Perth,' condescending on the multiplicity of scandalous delinquencies, delated before kirk-sessions then, and on the style of the minutes recording such cases, have rushed to the conclusion that, in consequence of the reformed policy of the Church, there had sprung up an enormous amount of shameful immorality. Of this, however, there is not a shadow of real proof. What we find in such records is sufficient to demonstrate the intense activity of all the Church courts, and the custom of the times to call a spade a spade. It may also leave room for more than doubt whether the precise mode then in use of dealing with certain offences, would suit the altered circumstances and manners of the times in which we live. But alongside of all this, impartial history registers facts conclusively showing a state of matters following both the first and second Reformations, and every subsequent revival of real territorial work, which proves its beneficial influence, as well on the virtue as on the knowledge of the people. The testimony of Calderwood is quite distinct and beyond dispute, as to the healthful influence of the first Reformation. Kirkton, whose authority, questioned

by some, has been amply vindicated by Dr M'Crie, is equally clear and strong in his averments of the benefits accruing from the second Reformation. With respect to the period following the Revolution Settlement, there is evidence of the most indisputable nature, showing that the restoration of Presbytery, and the revival of the territorial system then happily effected, was speedily and signally successful in undoing the evil consequences of their suppression during the dissolute and desolating reign of persecution under Charles. Defoe, writing of the state of Scotland in 1717, says: "The people are restrained in the ordinary practice of common immoralities, such as swearing, drunkenness, slander, licentiousness, and the like. As to theft, murder, and other capital crimes, they come under the cognisance of the civil magistrate as in other countries; but in those things which the Church has power to punish, the people being constantly and impartially prosecuted—*i.e.*, subjected to the discipline of the Church—they are thereby the more restrained, kept sober, and under government, and you pass through twenty towns in Scotland without seeing any broil, or hearing one oath sworn in the streets; whereas, if a blind man was to come from these parts into England, he shall know the first

town he sets his foot in within the English border, by hearing the name of God blasphemed and profanely used, even by the very little children in the streets."

These and many similar attestations, which might be adduced, of the great benefits flowing from thorough endowed territorial work, should, if carefully considered, convince every candid mind of the value and power of that system. The evil results directly traceable to the failure to extend it concurrently with the increase of the population, furnish evidence to the same effect; and of nothing am I more thoroughly satisfied than of this, that the most appropriate and effectual method of regenerating Scottish society—of healing divisions among different classes—of promoting sympathy between rich and poor—of checking immorality, vice, and crime—of putting down pauperism, and of moulding the people at large into sober, upright, virtuous, and patriotic citizens, is to make the system of endowed territorial work—as Knox and Melville meant it to be, and as Chalmers and Robertson strove to make it—coextensive with the wants of the whole population, so that the entire country shall be again divided into parishes, each manageable by a diligent pastor, with the help of a godly eldership—each

with a church, opening its doors and its pews wide to all the inhabitants—and each possessing one school at least, where the young shall be taught the fear of the Lord, which is the beginning of wisdom, as well as the elements of all sound and useful knowledge.

I am well aware of the formidable difficulties that lie in the way of fully realising this idea in these days. Our numerous ecclesiastical divisions—the poor-law system, recently established at such cost—the prevalence of Voluntaryism—and the substitution of a cold cosmopolitanism alike in Church and State concerns, for the feeling of pious and patriotic nationality which once fired every Scottish bosom,—all these make it difficult to accomplish now what, if carried out piecemeal as needed, would have been easy as well as effective. But however difficult, it should be attempted; and before a united, honest, and determined effort, difficulties, however numerous and formidable, would soon disappear. By the blessing of God Scotland might enjoy the unspeakable benefit of a system of endowed territorial work such as should realise the poet's aspiration—

“The poet, fostering for his native land

Such hope, entreats that servants may abound

Of those pure altars worthy; ministers

Detached from pleasure, to the love of gain
 Superior, insusceptible of pride,
 And by ambitious longings undisturbed ;
 Men, whose delight is where their duty leads
 Or fixes them ; whose least distinguished day
 Shines with some portion of that heavenly lustre
 Which makes the Sabbath lovely in the sight
 Of blessed angels, pitying human cares.

Duties arising out of good possess
 And prudent caution needful to avert
 Impending evil, equally require
 That the whole people should be taught and trained.
 So shall licentiousness and black resolve
 Be rooted out, and virtuous habits take
 Their place ; and genuine piety descend,
 Like an inheritance, from age to age.

Change wide, and deep, and silently performed,
 This land shall witness ; and as days roll on,
 Earth's universal frame shall feel the effect ;
 Even till the smallest habitable rock,
 Beaten by lonely billows, hear the songs
 Of humanised society ; and bloom
 With civil arts, that shall breathe forth their fragrance,
 A graceful tribute to all-ruling Heaven." *

* Wordsworth's "Excursion," Books vi. and ix. See Appendix L.