No. II.

CHURCHES AND CHAPELS;

OR,

THE NECESSITY AND PROPER OBJECT

OF

AN ENDOWMENT:

BEING THE

SUBSTANCE OF A SPEECH DELIVERED BEFORE THE PRESBYTERY OF EDINBURGH.

CHURCHES AND CHAPELS.

WHATEVER the difference of opinion might be as to the best way of providing for it, I trust that we are all most intently and honestly set on the great object of making our Establishment more commensurate than it is to the moral and religious wants of our increased population. But there is one most essential element overlooked by many, I think by the majority, of those who take an interest in the Chapel question; and that is, the difference in point of efficacy between an Establishment viewed merely as an assemblage or system of congregations, and an Establishment viewed as a system of parishes. Were this matter sufficiently pondered, we should become more sensible to the vast importance of adjusting our measures to the latter, rather than to the former system—the one, that is the parochial, when completed, being, I will venture to say, of tenfold greater efficacy than the other, or congregational, with all the completeness which can possibly be given to it. But ere I enter any farther on the work of explanation, I should like it to be distinctly understood, that it is not for the purpose of throwing any obstacle in the way

of that ultimate accomplishment, which I trust all of us have most sincerely at heart. My object is to supplement, and not to oppose; not to raise any obstacle, but to suggest a facility, which, if neglected or left behind, instead of being carried along with the arrangement now proposed, will leave it utterly powerless as to the effect of extending the means of Christian education in the land —an arrangement, in fact, which, under the guise of a mighty enlargement to the apparatus of our Church, will leave it in the same state of shortness and deficiency as before, without making one footstep in advance for the overtaking of our unprovided commonalty, and under which the same number of families will remain as destitute of the word and ordinances of religion as they are at this moment. What I have to propose ought not to delay the full incorporation of our Chapels with the regular ecclesiastical system of the Church of Scotland. But even though it should for two or three years, I would rather have the thing thoroughly and well done by the end of that time, than that we should plunge and precipitate ourselves into an immediate measure, and, after all, obtain but a semblance of good, without securing its substance or its reality.

What I understand by a merely congregational church, is a church attended by hearers from all possible distances, and without regard to the locality in which they reside. There is no geographical relation between the church they go to and the house they live in; and, apart therefore from the influence of any such relation, they simply go, because on other grounds they have a preference

either for the place of worship itself, or for the minister who preaches in it. Here, then, we have an assemblage of people, collected indiscriminately from all quarters; and we have only to add one circumstance more, in order to complete the representation both of the vast majority of our dissenting chapels, and of very many of our chapels of ease—we mean, that the minister is supported by the contributions of his hearers, whether these contributions are made in the shape of seat rents, or in spontaneous and free-will offerings of any other form. This is a new characteristic; and some epithet or other is necessary by which it may be characterized. In order to designate the circumstance of the hearers being gathered indiscriminately from all places, and not from within the limits of any special locality, we have called the house they assemble in a congregational place of worship. To designate the circumstance of the chapel being provided, and the minister being supported by the offerings of the congregation, we shall further call it a voluntary place of worship. It is obvious, that for the upholding of such a concern, there must be the concurrence of two distinct elements—a good enough ability, and a good enough disposition, on the part of the hearers, for defraying the expenses thereof; that is, for building and keeping in repair the fabric in which they assemble, and for some sort of maintenance to the clergyman who there officiates. There must both be a wealth and a will; and unless these two things meet together, the establishment of such a chapel need not be attempted, or if attempted,

must infallibly turn out to be an abortion and a failure.

Now it is of importance to consider, how, when thus limited, the country will get on; or how, under such a merely congregational and voluntary system, its population will be served with the lessons of Christianity. The first indispensable element to the maintenance of such a congregation, we have already found to be a certain degree of wealth on the part of its members; who, either through the medium of high enough seat rents, or in some other way, must make good the expenses of the concern. But, at this rate, many are the poor and the pennyless who will not be overtaken—because beyond the reach, as it were, of a Christianizing operation, when conducted merely on the congregational and voluntary principle. The operation might be on the whole a productive one, if confined to the upper surface of society, and with such means for carrying it forward, as are furnished by the golden seat rents of the affluent and the noble. It might penetrate even a considerable way through so many of the successive strata; although, at each new descent, it will be found to leave out a greater and a greater number—comprehending, however, some of all degrees, from the highest of our patricians, down to the very lowest of our middling orders, in the shape of master tradesmen, or respectable artisans; but scarcely ever touching, or at least very rarely, and only here and there, any individual of that immense multitude, the children of handicraft and hard labour, who compose the substratum or subsoil of the

commonwealth. Here, then, there is a mass of immortality, scarcely, if at all entered on—a vast and crowded assemblage of human creatures, poor in outward condition, but rich in the materials of a great spiritual manufacture, and by which the most despised amongst them might be made to undergo the most glorious of all transformations. A Christian, in whose eye the soul of a poor man, on the high scale and standard of eternity, is of equal value to that of a rich, cannot but recoil from the unholy attempt of the destructionists of our day, who would erect their voluntary scheme, not only on the ruins of all that is established, but on the utter ruin and abandonment of the Christian interests of the common people; and, while looking to it in its causes, he simply puts it down as one of the many crudities which are now so rife, of headlong and frenzied innovation—he cannot, with a full view of its consequences, but deprecate and disown it, as he would a most revolting impiety.

But we have said, that along with the wealth to pay for attendance on the ministrations of the gospel, there must also be a will for these ministrations—so that unless the wealth and the will go together, the attendance must decline. And, accordingly, even where there is a wealth, if the will be awanting, this melancholy consequence may be often realized—as with the Sabbath-breakers, or ordinance despisers, among the great and noble of our land, the influence of whose example passes downwards through all the lower gradations of society; but with a tremendous reinforcement when

we descend to the lowest, where, along with the will totally extinguished, the wealth is totally awanting. Accordingly, it is in the plebeian class, where the high seat rents have made such fearful havoc on the regularity of all those habits and principles which obtained in other days. It would imply a strong will indeed on the part of a poor man for the services of the gospel, if, though only to be had at a heavy price, he will nevertheless pay, rather than forego the benefit of them to himself and to his family. And, on the other hand, when, by any cause whatever, he begins to falter or to decline in his attachment to the ministrations of the sanctuary, let the obstacle of a purchase money, doubly or trebly greater than he can well afford—let this obstacle be thrown across his path, and it will operate with decisive effect to confirm his now wavering inclinations on the side of heathenism—supplying at once the temptation and the apology for withdrawing himself from those tabernacles of righteousness that were frequented by his forefathers. It is thus, that with headlong and most fearful rapidity, our general population have fallen away, not from the churches of the Establishment alone, but, speaking comprehensively, from all places and assemblies of public worship whatsoever—insomuch (as can be made good from our ecclesiastical statistics) whole districts might be named, where, in contiguous thousands and tens of thousands, there is not one tithe of the people who go any where. In other days the association stood between wealth and irreligion. But now, a profane, a profligate, an utterly de-

praved and alienated commonalty, is the great moral distemper, the crying evil of our times.

Before making our special application to the question before us, let us beg that you will keep in recollection, both the characteristics which have been assigned to the Chapels of Ease, and of dissent, and omit neither of them—we mean their being congregational, as distinct from parochial; and their being voluntary, as distinct from endowed. It is because of the latter characteristic, that the seat rents are necessarily higher than they might otherwise have been; and it is this which makes voluntary churches so ineffective, for keeping up the religion of the poor, or for making head against the want of wealth in that class of society. But it is because of the former characteristic, that is, because of their being merely congregational, that these Chapels are so ineffective for keeping up the religion of the community at large, or for making head against the want of will in all classes of society. It is the endowed system which stands adapted, and should ever be made subservient, to the purpose of meeting the one want—the want of wealth. But let it be precisely understood, that it is the parochial system which stands adapted to the other want, or the want of will. Why, a merely congregational church is filled by those who have the will already, and is utterly powerless in its bearings on those who want that will. It is filled from all quarters, and at all distances, by those who are previously willing to attend it. It is repaired to by the *rari nantes vasto gurgite*, who, in a mass of surrounding irreligion, have retained unbroken

their love for the ordinances of the gospel. But how can such an apparatus as this be made to bear on the mighty intermediate spaces, all in a swarm with misguided, and misthriven, and neglected families?—who, under the system which we are now endeavouring to expose, never will be reached by any aggressive or pervading influence whatever. The minister of such a chapel cannot do it. He is occupied with his general hearers, and most usefully occupied, in keeping up among them the tastes and the habits of religious observation. But we speak of the untrodden intervals between one hearer and another, and which he cannot possibly fill up. Why, the circle, whose centre is his meeting-house, and whose radius passes at its further extremity through the tenement of his most distant hearer—such a circle would comprehend, in Edinburgh, a population of fifty thousand, and in London, a population of half a million. There is no other way of addressing ourselves with effect to the moral cultivation of this stupendous domain, but by breaking it up into parishes, and each of its ministers going forth on the territorial principle, charged with the care and the cognizance of all its families—keeping up, by his varied attentions, the spiritual appetite where it exists, and reviving it when it has fallen into dormancy—sustaining, by the external appliance of his household visits and week-day ministrations, that will for religion, and for its services, which, when left to itself, is so miserably apt to wither into extinction—doing, on the large scale of a parish, all that a city missionary does on the smaller scale of a district. This is

the only way which experience and common sense tell can be effective for the recovery of our degenerate population. And, branded though it be as Utopian, yet to look for it in any other way—to dream indefinitely and generally of some work of reformation, without each separate agent setting doggedly to his own manageable section of it—thus to lose ourselves in universals, in the lofty neglect or scorn of particulars,—speculatively to think that the thing, in its totality, may, *somehow or other*, be accomplished without any filling up practically of the requisite details, or the drudgery of a most active and laborious service, on each separate portion of the territory,—this is what we should understand by airy or poetical imagination, as opposed to the sober realities of an everyday business—this is what we should pronounce upon as most fond and fanciful Utopianism.

But, coming at once to the Chapel question, it may be thought a sufficient provision in favour of the object for which I am contending, if a territorial district be attached to each Chapel, and so a full recognition be made of the parochial system. But to make it a full realization, as well as full recognition, of the parochial system, let us specify what is wanting, and without which we shall have but the form without the fulfilment, but the semblance without the verification of it. Suppose this newly-assigned parish to be of a population under three thousand—for up to that number it should never go—and then let us consider with what effect the Chapel minister, supported as he now is, can bear upon its families. You will recollect, that he is

supported by the seat rents of a congregation who have come to him indiscriminately from all quarters; and those seat rents must be high enough, both to make out his maintenance, and to defray all the other expenses of the institution. Now I venture to say, that in the vast majority of instances, such an institution in the midst of a plebeian district will be altogether *effete*, as to the object of pervading the bulk of its families. It will operate superficially over a far larger space, but with nothing like a condensed or concentrated effect on the space which has been assigned to it. It will draw the better sort of hearers (by which is meant, hearers of the richer sort) from beyond as well as within its locality—skimming far and wide among the higher or even middling, but passing altogether over the heads of the general population. In a word, we shall have, by this measure, but a surface dressing here and there in certain parts of the vineyard, without any thing like a deep or a thorough culture of it. The proposal, as now made, is but one of promise, and not of performance, standing forth in the guise of a mighty accession to the forces of our Establishment, yet labouring under an impotency, the real cause of which it were important to ascertain.

The object of the overture which has now been laid before us, is, that the ministers of Chapels of Ease shall be admitted, *instanter*, into all the privileges and powers which rightfully belong to the pastors of congregations. I am for doing a great deal more than this. I am for admitting them, with the utmost possible speed, into all the

privileges and powers which rightfully belong to the pastors of congregations and *parishes*. But to give them parishes without parishioners were a mockery; and the privilege which I long to obtain for them is, that they should be released from the incapacities, not only of the congregational, but of the voluntary system likewise; or, in other words, that the barrier shall be removed, which, in their present circumstances, and as at present supported, would lie between them and the great bulk and body of their parochial families.

But do we call it nothing, if a territorial district shall be assigned to each of these chapels—if the chapel be henceforth called a church, a regular parish church—with its chapelry a parish, and its minister a regular constituent member of the presbytery? We call it little or nothing to the great object of a territorial establishment. It is true, a parish has been assigned to the chapel; but, depending as it does on the main supply of its hearers from abroad, the minister, even though he do convert this parish into the home-walk of his daily ministrations, has no Sabbath accommodation which he can offer to the bulk of its families. And besides, how can he expatiate in the parochial territory without the desertion, *pro tanto*, of his extra-parochial hearers—many of them perhaps the richest and most influential of his congregation? The endowed minister may feel himself at liberty thus to act; but there lies a peculiar helplessness on the chapel minister, circumstanced as he now is, and from which I think every attempt should be made on the part of our Church to obtain his

extrication. And here let me state the experience of one of these ministers, an intimate and much respected friend of my own, who has at least an understood district, and along with this every disposition, I am sure, to promote the Christian well-being of all its families. With this view he did select one of its plebeian compartments, which he plied with week-day attentions; and in return for which he obtained a Sabbath attendance, at little or no rent however, in the unoccupied seats of his chapel. He is confident that the attendance could have been kept up, nay, indefinitely extended, or, in other words, a large outfield population could have been reclaimed, but for one essential defect under which the chapel system at present labours. And what is that defect? Not the want of a seat in the presbytery—not even the want of a distinct session—though this, no doubt, is a grievous incapacity, and a remedy should be immediately applied to it. But even this, and every other remedy, will be wholly inefficient to the object of letting down the light and lessons of the gospel among the tenements of the poor—so long as there is wanting an endowment; or, in other words, so long as there is wanting, not a high stipend for the minister, for that is really not the proper object of an endowment—but a low seat rent for the commonalty of his parish. As matters are actually situated, my friend could not persevere in his laudable enterprise. The whole concern is upholden by seat rents; and so he could not, though he would, abandon his extra-parochial hearers on whom he most depended, even for the

sake of those parochial families who stood most in need of his ministrations. He could not afford thus to fill his place of worship with non-effectives, and therefore to the exclusion of those whose presence and whose payments were indispensable to the very being of his chapel. Let us not, therefore, rush into an arrangement blindfolded, and with our eyes shut against that one circumstance on which the efficacy of an Establishment, and of every scheme for giving energy and extension to an Establishment, most essentially hinges. In devising the best system for our chapels, let us not overlook what is best for the Christian good of their respective vicinities; or neglect the inquiry, how it is that they can be made to bear with greatest effect on their immediately surrounding population.

But let me give another instance. In the district of the Water of Leith, we have a population of 1289; and of these only a hundred and fifty individuals have sittings, in all places of worship—a small proportion, it may be thought, but not smaller than what obtains, on the average, in the plebeian districts of Edinburgh and Glasgow, and many other large towns in Scotland. Of these hundred and fifty, sixty attend their own parish church—a very large proportion in such a parish; for did each of its districts send forth a like proportion, it would make out a congregation of between three and four thousand hearers. But the instructive circumstance is, that some years ago a chapel, a very large and commodious chapel, was built in its vicinity; and one might have expected,

that from this quarter the religious destitution of so many families would have been largely provided for. Well then, what statistically is the fact? Why, the chapel in question only draws seven sitters out of this locality. Abstract these seven from the 150, and there are 143 sitters to a population of 1289; or doubling, as we ought, the 143, there are 286 people out of this number sufficiently provided for —leaving in practical heathenism a little more than a thousand, all living immediately beside each other, and within the limits of the understood district of Stockbridge Chapel, which, overflowing with hearers from all parts, and these chiefly of the upper grades in society, draws but seven from a contiguous population of one thousand souls in its own immediate neighbourhood. Is this the way in which an Establishment should acquit itself of its own peculiar system, as a system of parishes? By offering to draw its geographical lines over the face of the land, and thus dividing it into distinct localities, does it not profess to charge itself with the religion of all the families that are within the limits of each of them? And in attempting to make this profession good, shall we overlook the most essential circumstance to the fulfilment of it? Are we to deceive ourselves with the fancied sufficiency of the mere ecclesiastical organization that is now proposed, when, in point of fact, we shall not thereby have moved one footstep in advance towards the great object of making our establishment more adequate than it is now to the needs of our over-peopled parishes? Would the admission of the chapel minister of Stockbridge into the Presbytery o:

Edinburgh—would it tell, would it practically tell, on the habit of the families in the Water of Leith, and evoke them to a Sabbath attendance on the house of his public ministrations? A mere student of church law, versed in all the points and proprieties of ecclesiastical jurisprudence, with its various abstract constitutional questions, he may apprehend so—accomplished, and it may be profoundly, in all the legal categories of the subject, but raw and inexperienced, withal, in the human nature that has to do with the result of it, if he think for a moment that the elevation of the chapel minister to the presbytery is to have any substantive effect on the attendance of the families in the chapelry around him. To get at these, and such as these, in the lanes and alleys of our plebeian districts, is the grand purpose of an endowment; and without it, there is an immense, a yearly increasing number, a vast majority, I would say, of the working classes, in every large town, who never will be reached by voluntary churches; and it matters not to this effect, whether these voluntary churches be within or without the Establishment. In either situation, whether on this side of the line or on the other side of it, the essential feebleness of the voluntary system will adhere to every institution of the kind. If it be of the genus voluntary, it signifies not, to its real strength and power of application for the religious good of the community at large, whether it be of the indigenous or of the exotic species; whether it be found on the infields of the Establishment or in the outfields of sectarianism. The one has no more of a pervading

virtue than the other has; and to give it this virtue, you must give it an endowment—not, I repeat, for the sake of a high stipend to the minister, but of a low seat-rent to the hearers; to release him from all dependance on the people without his locality, and to remove the obstacle which now stands between his church and the bulk of the people within his locality; to disengage him, in fact, for the entire cultivation of his own proper vineyard, and enable him to bring the full weight of his influence to bear, both ministerially and pastorally, upon the very humblest of its families.

Let me now take the instance of Anderston, a pendicle of Glasgow, with a population large enough, I believe too large, for a parish, and a chapel of ease, whose pulpit is filled by a gentleman that would do honour to any establishment. But by what description of hearers is the chapel itself filled? Not certainly, as it were desirable it should, not *en masse* by the plebeian families of Anderston. We hear of grandees from Blythswood Square, peopled by the highest aristocracy of the city, being members of that congregation; but then, I say, that, charged as the country's Establishment professes itself to be with the Christian instruction of the country's population, it will be quite monstrous in us to overlook the only conditions by which such a profession can really be substantiated. Now that a movement in the status of the chapel ministers is proposed—and I for one rejoice, and heartily wish all prosperity and effect to it—these gentlemen must allow us to devise the methods by which, consistently with the appropriate functions of an

establishment, we can carry it forward to its best and wisest fulfilment. It is for this purpose that I desiderate an endowment; nor do I see how such unoccupied spaces as Anderston in Glasgow, can possibly be provided for without one. Unoccupied, I say, notwithstanding that there is to be seen the architecture of a well-attended chapel, and there are heard the weekly sermons of one of the ablest of our ministers. And my demand for an endowment is—not that the chapel minister of Anderston might live better, but that the people in the locality of Anderston might take seats lower than they do at this moment. The purpose for which I ask an endowment is—not to bring up the condition of the minister, but to bring down the scale of seat-rents; to release him, in fact, from his present dependence on the patricians at a distance, and that he might afford to spend all his strength and his time among the plebeians of his own proper and immediate charge. Ere the chapels take their place side by side with the churches of our Establishment, I should like if there could be attached to them that wherein the chief glory, or the peculiar distinction, of an establishment lies. It is not the defect of their ecclesiastical organization which has so struck them with impotency. Let this be repaired to-morrow, and the essential defect of voluntary churches will still adhere to them. They may have full and flourishing congregations, I grant; but made up of whom? Exclusively, almost exclusively, of the wealthy and middling classes, with but a fraction, if any, of our men of handicraft and hard labour. Voluntary churches may be

carried a certain length ; but they have their limit, and it is a limit which leaves out an overwhelming majority of the country's population. It is only in virtue of an endowment that this limit can be forced, or a way be opened, by which the lessons of the gospel might be carried to every door, and so as to overspread the whole length and breadth of the land. In the act of transmuting chapels into churches, let us not forget wherein it is that the secret of the one's great weakness, or wherein it is that the secret of the other's great strength, lies. We must labour to realize an endowment for them—not, let me state it once more, not as carrying in it a badge of dignity to the clergyman ; but as carrying in it the boon of a cheap education to the common people.

But not to multiply instances, let me now conclude with but one more, as a specimen and illustration of many hundreds besides. I will mention the Cowcaddens of Glasgow, now a preaching station, under the zealous and paternal fostering of Dr Black, the acting minister in the Barony. It might be thought a step in advance, were this preaching station transformed into a chapel of ease; but, to evince the singular maladjustment of an unendowed chapel to the wants of a needy population—I should anticipate, from a change of this sort, that the families of that plebeian district would, in consequence of such an erection, drift back again to the heathenism from which they have been evoked so recently. The truth is, that a preaching station, as commonly supported, is just a little endowment, under which the ministrations of the gospel are

dealt forth gratuitously to the people—whereas a chapel, all whose expenses are defrayed by the seat-rents, would vault over the heads of the humble commonalty there; and its pews might be filled by such people, far and near, as were able and willing to pay for them, but to the almost utter exclusion of the families immediately around it. There is no mere ecclesiastical organization that will repair this grievous incapacity. Nothing but an endowment will do it. The popular and prevailing cry at this moment is, to put down endowments; the inevitable consequence of which would be, to set up the seat-rents. Now, in opposition to this, our desire is to set up endowments—and that in order to bring down the seat-rents. There is no other way of getting at the general population; and even then, the minister thus supported must have a locality small enough, as well as seat-rents low enough for the families, however poor. The cause of endowments, rightly understood, is essentially popular. The common conception of them is not the true one. Their proper and original object is not to aggrandize the clergyman, but to cheapen the Christian education of the people. Because a question of pounds, shillings, and pence, it is felt, or imagined by many, to have in it a certain taint of sordidness. Yes! it is a question of pounds, shillings, and pence; but not so much of how many pounds the minister shall receive, ere he be authorized to preach, as of how few pence the people shall pay for the privilege of hearing him. This last is the capital design of an endowment. Ministers are the fishers of men; and the

effect of an endowment is to lengthen their line, and enable them to reach downward to the lowest gradations of the commonwealth. The voluntaries are a kind of fly-fishers—whose operations do not reach to the muddy bottoms, to those depths and those fastnesses of society, which to them are inaccessible. And a chapel of ease, give it any ecclesiastical organization you like, is just such a voluntary. Nominally, you may give it the title of an established church; but you will never give it the power or the properties of an established church, without an endowment.

I confess, that any attention which I have given to this matter has endeared the Establishment more to me than ever, when I thus see the essential principle on which it rests pervading so many of its subordinate questions, and furnishing indeed the best clue for the solution of them—a principle announcing its own immense value, by the frequent and important applications of which it is susceptible, and which we never fail to come into contact with, when we go deep into any of those topics which concern either the stability of our Church, or the further extension of it. These are not the times for losing sight of this principle, or of departing from it, and far less of traversing it. An establishment cannot subsist without an endowment, and as little can it have any solid or substantial extension without one; but, like Nebuchadnezzar's image, resting partly on iron, and partly on clay, it will contain within itself the elements of its own dissolution. We want not to do away a single existing chapel, but to strengthen them, and to

multiply them indefinitely. We want to impregnate each with the proper virtue of an establishment, so as not merely to communicate the property of endurance, but the property of blessing, by its presence, the poorest and most plebeian of the families around it. We are the more zealous, at this particular moment, that we should go wisely and rightly about the proposal to turn chapels into churches, when we witness such an inclination on the part of city rulers for virtually turning churches into chapels, for stripping them of their endowment, and throwing their chief, if not their whole, support on the produce of seat-rents—thus converting them into mere voluntaries, and raising a barrier, which all the energies of the voluntary system can never force, between the ordinances of the gospel and the vast majority of the population. The example of Glasgow has been quoted with high approbation; and that because, with all the accuracy of a mercantile account current, the annual produce of the seat-rents, and the annual expenses of the Establishment, are found so nearly to balance each other; though Glasgow on this question stands forth as a beacon to be shunned, and not as an example to be followed, with its twelve churches; and its two hundred and two thousand people, or its single church for each seventeen thousand of human beings. This comes of voluntaryism; and let us take care that we strengthen not its fallacious argument by new precedents of our own making. Once that chapels are recognised as churches without an endowment, their full and flourishing congregations will be

seized on by the slight and superficial economists of our day as perfectly decisive of the whole controversy. Their habit is to look only to the state of the congregations in the fabrics, and not to the state of the people in the surrounding parishes. It is for the sake of these people that we resist the spoliation which is now attempted on the endowments of our churches, and it is for their sake also that we plead for an endowment to our chapels. We want that, to each of them in particular, there shall be attached that which constitutes the glory and the distinction of an Establishment upon the whole—even that, through its means, the tidings of salvation might be carried to the lowest abodes of destitution—that by its means the poor might have the gospel preached to them.