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THE
HOME AND FOREIGN RECORD

OF THE

Free Church of Scotland.

VOL. V.

AUGUST 1854—JULY 1855.



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PREFACE.

So far the record of the missionary operations of the Free Church of Scotland, and so far our humble attempts to chronicle these operations. With many shortcomings has our task been performed. Of these no one is more sensible than ourselves. Neither in *spirit* nor in *letter* have we yet been able to lift either ourselves or our journal to a level with our great subject, which is the record of the world's progressive evangelisation. We cast ourselves upon the indulgence of the Church, with reference to a work encompassed with difficulties of a peculiar kind. Still we cannot close the year's labours without venturing to express a hope that no unfair representation has been given of what the Spirit of God has enabled the Free Church to accomplish during it.

The past year has opened to our Church a wider field, and called for correspondingly greater efforts. There are three great pioneers of the gospel at this moment on the earth. These are War, Revolution, and Emigration. War has opened to the preaching of the gospel that great empire over which the crescent has so long dominated. Revolution has unlocked the gates of China; and the first missionary directly from Scotland to that distant land left our shores but a few months ago. The tide of emigration is calling new cities and states into being in the West and in the South, and opening fields of labour in Canada and in Australia, which we dare not neglect, and which, nevertheless, with the means and the men at our disposal, we are unable in any adequate degree to overtake. Verily never was prayer to "the Lord of the harvest, that he will send forth labourers into his harvest," so necessary as now.

And with the Church's sphere expanding year by year, there ought most certainly to attach to her recorded operations a growing interest. Her *Home and Foreign Missionary Record* ought to be received into each of her families; it ought every year to be better worth receiving; it ought every year to contain more varied, interesting, and spirit-stirring information; and it ought every year to be more powerfully operative in the way of linking its readers to those great missionary operations which our Church is carrying on, of deepening the ardour with which they pray, and

the liberality with which they give, for the "coming of Christ's kingdom." It is, and will be, the Editor's earnest wish to make it such.

During the past year, the contents of the *Record* have been more strictly missionary than since it passed under the present management. Not that its range has been narrower, or its original articles fewer—the opposite is nearer the truth; but all these have had an almost exclusive reference to subjects missionary and evangelistic in their character. Home operations, especially those connected with the "Sustentation Fund" and the "Home Mission," have balked more in the *Record* than in former years, and, in all probability, they will do so in years to come. It is scarce possible to exaggerate the importance, whether to ourselves or to the heathen world, of the work in which the Home Mission Committee is engaged; and we shall study to bring more into view our own destitute localities, and the efforts of the Church to carry the light into these dark places. The thorough evangelisation of our own land is a necessary preliminary to the speedy evangelisation of the world.

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MISSION AND PROGRESS OF THE FREE CHURCH.

THE mission of the Free Church of Scotland may be defined in a very few words. That Church has been called of God, *first*, to demonstrate before the world the superiority of Principle over Power. And, secondly, to shew that a competent number of men, associated on this basis, will accomplish what governments and laws are unable to effect.

The superiority of principle over power—the omnipotence of the one, the comparative feebleness of the other—though one would think an almost self-evident position, is a truth which neither the world nor the Church has to this day fully understood. There have been those who have comprehended it in all its extent; but the bulk of mankind, dazzled by the lofty pretensions and imposing displays of power, have seen in its unpretending, unostentatious, and noiseless rival, nothing but imbecility and failure. The crowd has wondered after the one, and worshipped it as a god which was able to build up and to pull down, to kill and to keep alive, while in every age the followers of the other have formed but a small company. Even Christian men have felt but inadequately the transcendent might of principle. They have seen and believed in its power on a small scale, but they have not been able to give it credit for the triumphs it was to win, and the achievements it was to effect on a great. They have felt that it could create a *new life* within themselves, but they have not seen its power to create a *new life* in the world; at least to do so simply by itself, and dissociated from other and external aids. Hence the errors into which society has been ever falling. Mistrustful of principle, it has been afraid to cast itself fearlessly upon it, and has been fain to lean upon power. Even when doing homage to truth, it has too often been a divided homage. In most ages, truth has been unequally yoked: its helps have been hindrances, its supports burdens, and its power to create a “new world” has never yet been fairly tested.

But a lesson which the world seems slow to learn, it appears to be the purpose of Providence to teach it. All along from the very beginning, the providence of God has been so conducted as to give prominence to the fact, that truth is everything, and power nothing; and that those great and blessed changes which revelation reveals, and for which humanity waits, are to

be produced by the silent, the unassisted, the omnipotent agency of a Divine principle. The work of regenerating society, and lifting the world up to a new and happier era, is the allotted task of Christianity, and of Christianity alone. She is to have no partner in that work. She is to do it, not only without the help of governments, but in opposition to governments, that all men may see that it is her work—hers solely and exclusively. And this is the reason, doubtless, that Christianity has ever and anon been thrown back upon her own resources. She has formed alliances with power, but in the providence of God these have soon been broken off, and Christianity has again been sent forth into the world to do her work by her own native and heavenly energy. Again and again has she been stripped of all advantages and helps, and compelled to rely only on herself, and on her Author. In early times, she received the help of the empire, but her progress did not correspond with her external advantages. An era of corruption and feebleness set in, and the Church had to dissociate herself from the Roman state; and reduced to a handful in point of numbers, and banished to the remote parts of Europe, she had to begin anew the work of re-organising herself, and evangelising society. And so it fared with her at the Reformation. Princes and governments hastened to her help, and thus she escaped, in countries to which their power extended, the sword of persecution; but their help came to little account as regarded her own proper work. An era of corruption and consequent weakness again set in; then followed an attempted enslavement on the part of the state, and the Church found it necessary, for the successful prosecution of her great enterprise, to sequester herself a second time.

Thus God wills that his truth should stand forth before the world as its sole regenerative agent. He will not have that efficacy ascribed to other instrumentalities which belongs only to it; and will have all men to know that the Gospel only can save the world; and that the “new heavens and the new earth” are solely of his own creation. And if lesson there be in the occurrences to which we have alluded, it is this, that till the Church has thoroughly regenerated society, she must rely only upon the efficacy of her own principles, and that, in future alliances with the state, she must not look to the state for help,

but teach the state to look to her for help, by giving free scope to her principles, and basing upon them its legislation and action. Society is to be regenerated, not by power beginning at the circumference and working inward, but by truth beginning at the centre and working outward. In this way is a new world to be formed, which shall stand forth in moral power and beauty, when the old has crumbled into ruin and vanished away. And such a world Christianity has been labouring from the beginning to educe. Amid dissolving kingdoms and declining systems, a new creation has been going forward; political power has hitherto rather obstructed than expedited it: but the divine and creative principle has been ever at work, gathering the materials of a new and glorious edifice, arranging them into order, and with ceaseless diligence and noiseless energy advancing them towards completion, amid the change, confusion, and decay of temporal kingdoms. "Not by might nor by power, but by my Spirit, saith the Lord."

But further, the history of the Free Church of Scotland illustrates the power of association on the ground of the truth, and for the promotion of the truth. There is no human power exterior to the Free Church which could have done for her what she has already done for herself. Far different would have been her condition at this day, if, instead of leaning on principle, she had leaned on power. The Disruption threw back the Church, as we have already remarked, to the point where Knox found her three centuries before. It swept away the worldly accumulations of three centuries, and left her dependent for the erection of her external framework, and the sustentation of her ministry, solely on what the power of truth might move her people freely to give. Other resources she had none. Not a church, not a manse, not a school, not an acre of land remained to her. She had lost all but her principles—those for which her martyrs had died, and which she had embodied in her contentings in the past. But in these principles she found a source of power, a bond of union, and a mine of wealth even, which she would have looked for in vain in the favour and largesses of the state. She set to work instantly to rebuild her framework. Her success was little less than miraculous in the eyes of those who did not believe in the power of principle, and in the concord, energy, and irresistible perseverance and might with which a great principle can inspire its confessors. In the course of ten short years, the post-Disruption Church of Scotland was all but abreast of the pre-Disruption Church, as regards her external arrangements and machinery. She could exhibit well-nigh as

goodly a roll of churches, manses, schools, and even stipends, as those of which she had been owner when in connexion with the State: while as regards her proper spiritual work, she certainly was in advance of her former position. She has found a wider sphere, and she is cultivating it with a heartier activity and vigour. In the table of revenues which we gave in the November *Record*, the Sustentation Fund is seen to be steadily progressive. In the first year of the Free Church it amounted, in round numbers, to sixty-two thousand pounds; last year, when it stood higher than it had ever done before, it amounted to ninety-seven thousand. This fund, as it has well been called, is the sheet-anchor of the Free Church; and its gradual and steady increase is the best indication of a widening and deepening basis on the part of our Church among our people. There is another item, too, which gives to the full as decided an indication of permanency, namely, the "Congregational Funds." The yearly amount of these has more than doubled since the Disruption. In 1844 they amounted, in round numbers, to forty-one thousand pounds; in 1854 they amounted to eighty-three thousand pounds. These are not the signs of a dying cause. They give no indications of a decaying zeal on the part of our people in behalf of those principles which they espoused at the Disruption. Nor has this increase been gained at the expense of the other schemes: for by looking at the table it will be seen that the missionary liberality of the Disruption year has been maintained, and more than maintained. There is, then—looking at the practical proofs, at what our people are continuing year by year to do—no decay, we maintain, of devotedness or attachment to this great cause on the part of our people. Not only so; we have before us palpable and undeniable proof that there is a growing enlightenment and zeal—it may be with less excitement than the stirring scenes of the Disruption called forth—a calm, steady, waxing current of affection, based on knowledge, aided now by habit, flowing in support of those great principles which the Free Church of Scotland has been honoured to confess and suffer for. So much we think is undeniable from the tables we have given.

We have not time now to dwell on the findings of the article in our last number. These have been put into a tabular form, and are presented to our readers in page 164 of this Number. With the growing financial resources of our Church, there has, of course, been a corresponding enlargement of her spiritual machinery. Every year since the Disruption has witnessed a wider sphere covered by her labourers, and subjected

to her influence, both at home and abroad. In October 1843, her outed ministers numbered 432, with upwards of 600 congregations, whereof 90 were without a stated ministry. In 1849, she had erected 665 churches, 890 manses, 315 schools, and 150 teachers' houses. And now she has 670 ministerial charges, and 855 places of worship; and the number of her schools has risen to 651. Including professors, ministers, probationers, and teachers, the Free Church has 1617 labourers in the home field. If to these we add her missionaries in India and Africa, and those labouring among the lost of the house of Israel, and her ministers in colonial churches,—235 labourers in all,—we have a total in connection with the Free Church of 1852 labourers, exclusive of a subordinate and miscellaneous class of agents—such as catechists, Sabbath-school teachers, and tract and Bible distributors. This agency, covering as it does the home field, ranging over our colonies, and unfurling the banner of the gospel on numerous points of the heathen field, has been called into existence, not by power, but solely by principle.

The future is unknown to us: and we are not

called to concern ourselves with it, at least in the way of indulging mistrust or anticipating evils. Our God is the God of hope: and the past, in which our fears have been so often disappointed, and our hopes so often exceeded, bids us be of good courage. We accept it as a token for good to our country and to our world, that this movement should have arisen. It has been sent at an important and critical era. The spiritual power of Rome was advancing with haughty confidence to the easy conquest of a material and sceptical age. In this other spiritual movement, it has met its proper antagonist and counterpoise. This movement advances not by the power, or wisdom, or talents of man; but in virtue of strength derived from its own heaven-born principle. It is around that principle that we rally: it alone is our leader; and to it alone do we bear homage and fealty; and should our zeal wax cold, or our liberality dry up, the most effectual way to recruit these is to carry back the Church to the original source of our strength,—the great, all-powerful principle of Christ's sole headship, and the independence and freedom of his body, the Church.

FOREIGN MISSIONS.

CALCUTTA.

It was our pleasing duty, in the December *Record*, to announce that our missionaries at this station had received into the Church by baptism two Brahmins, both of high caste, and also a young and interesting Brahmani. "Our hearts have been again gladdened," writes the Rev. Mr Gardiner, on the 18th October, "within the last few days, by the conversion and baptism of a young Brahmin." We do heartily rejoice in these increasing tokens of the Spirit's presence and power with our Church's labourers in India. We rejoice on our missionaries' account, whose hands they are fitted to strengthen; and we rejoice on India's account, whose day is breaking apace.

Baptism of another high caste Brahmin.

The earlier part of this year was a dull and gloomy time with us; not in respect of anything wrong in the external machinery of our operations—we have had our immense institution buildings fuller than they have ever almost been before, latterly many kind friends had been liberally helping us with our local expenses—but we had to mourn the absence of those tokens of the Lord's presence and blessing with us which are manifested in the conversion of

precious souls, and to tremble at the thought of many fine young men passing on from under our charge without the Word of Life taking hold savingly of their hearts and consciences. For the servants of God these times of spiritual drought are doubtless profitable, and profitable just in proportion as they are trying; but for the sake of perishing souls they are especially to be mourned over.

This, however, is the third case of conversion within the last two months. Jadu Nath Chatterjya is a lad in the third class of the school department, of the Ghosain family, a highly respectable one, and states his age to be nineteen, apparently on good evidence, though we are inclined to set him down as sixteen years of age. But it must be admitted that the clearness of his views, and the precision with which he thinks and expresses himself, accord rather with the elder than the younger of these ages. Seldom has there been more satisfaction felt by the missionaries in admitting to baptism. He seems to have been under convictions of sin for the last three months, and at length to have seen that he could only find peace and pardon by believing in Jesus. There is a quiet peaceful firmness now in his face, when asked if he believes and is assured in his heart that Christ loves such great sinners, and is willing to save them. Our intercourse with him previous to baptism was thoroughly satisfactory. When I asked him, "Why do you wish to leave the religion of your fathers?" his answer was, "I see in the poojahs,"

(religious festivals, when special worship is offered to the gods and goddesses) "of the Hindu religion nothing but absurdities; and I have read in the Shastras nothing but absurdities." "How, then," I asked him, "have you more faith in the religion of Jesus Christ?" Almost in the very words of Nicodemus he answered, "No one could do the miracles that Jesus Christ did, except God were with him." "How long have you been feeling your sins and your need of being saved from them?" "About three months." "How do you think it is that Jesus saves sinners?" "Because of our sins we need an atonement with God; we cannot make this, but Jesus has made such an atonement for us, and if we believe in him we shall be saved." "But how do you think Jesus Christ will receive such a sinner?" "I do not deserve it, but he is very merciful, and he has said unto the burdened, 'Come unto me, and I will give you rest; I will not cast you out.'"

On Sabbath last, it was my privilege to admit this young believer by baptism within the pale of Christ's visible Church.

A little characteristic incident occurred at the close of the service. The honoured badge of Brahminism is the sacred thread or poita; at the sight of this the lower castes bow in worship and reverence. Jadu Nath asked, "What shall I do with my poita?" "Give it to me," I said; and with his own peculiar decision, and without a shadow of lingering reluctance, he pulled his poita over his head, and thus bade adieu for ever to all the social honours and advantages of his high and favoured birth.

ANOTHER BRAHMANI BAPTIZED.

We narrated an interesting case of this kind in last *Record*—the conversion—so far as man can judge—and baptism of one whom both her sex and her caste render of more than ordinary interest. And now, writes Mr Ewart on the 4th October, "it is with unfeigned joy that I have to inform you that another Brahmani has been admitted into the Church by baptism." Woman in India is more beyond the reach of the gospel, owing to the greater seclusion in which she lives. Her influence over the minds of her young family is more undivided than with us, and her conversion is of so much the greater consequence to the furtherance of the gospel in that dark land. Both these females belong to a race that is almost deified by the poor, ignorant, and benighted natives, and when such renounce idolatry, their example is likely to have great influence on those beneath them. Mr Ewart regards the present as a case of even greater interest than the former, and that on the following grounds:—

In the former case, there was simply the change from indifference to earnest seriousness, and simple faith in the only Saviour. In the present case, there is a change, as I firmly believe, from flagrant sins, both of word and deed, to heartfelt and deep penitence, accompanied by many external signs of the convictions within, and earnest avowals of entire surrender to Christ. She put me in mind of the woman mentioned in Luke vii. 36-50; and I feel assured that,

so far as one human heart can penetrate to the feelings and thoughts of another, I have in this instance reason to conclude that I have been dealing with one under the influence of godly sorrow for past sins, and possessed of humble, earnest, and sincere faith in the blessed Redeemer.

After much careful inquiry into her state on the part of Mr Ewart, which left no doubt on his mind that a real work of grace has been accomplished in her soul, this young disciple was baptized on Sabbath, the 1st of October last.

MADRAS.

EXCITEMENT AMONG THE MOHAMMEDANS—RIOTS.

The Triplicane branch school has of late been the scene of rather formidable commotions and riots. These disturbances were got up by the Mohammedans, the exciting cause being the greater interest which has been awakened among their countrymen by the preaching of Abdool Khader and Abdool Ali in Hindustani. We are glad to see that the wrath of man has been overruled for the greater diffusion of the gospel. Mr Blyth, in his letter of 24th October, gives the following account of these occurrences:—

First, there was an increase in the attendance of Mohammedans. From twenty or thirty, they rose to one or two hundred. Then they tried to argue in defence of their Prophet and the Koran, not scrupling to resort to very profane and foul methods of expressing themselves. They were always permitted to speak, but, of course, only one at a time, and they were not allowed to interrupt the preachers. This exasperated them; and, three Sabbaths ago, they made a great noise, rushing out of the preaching-station, shouting aloud, and then returning like a great wave. The Sabbath before last they went further, resorting to the base and cowardly plan of throwing stones. One of them passed quite close to Mr Anderson's head; for, since this stir began, he has been there every Sabbath. When he held up the large stone and a slipper which had been flung, saying, "These are your Mohammedan arguments!" the more respectable Mussulmans were ashamed, and spoke against the perpetrators of these foul actions. Mr. A. asked them, too, if this was the way in which they treated a man who, for fourteen years, had been trying to do them good. Alone, he went out into the midst of them, and not one touched him. Much was due to his decision; for they had come with stones, prepared for violence. This is the result of the truth proclaimed. We need not wonder, but pray for them.

These are good and hopeful tidings as regards the wayward and bigoted Mohammedans; and how much good is likely to come out of this violence, we learn from the following particulars, communicated by Mr Anderson:—

The magistrate punished three of them—one for a month and two for three months, on the roads. This was necessary, otherwise we would have had to

shut up our preaching place, as they threw the brick-bats at us within our own premises. I had some fears that last Sabbath no Mohammedan would come to hear us. Rajah, Abdool Ali, and Abdool Khader were the preachers. We had again a noble audience, as Christ, *the way and the truth*, was set forth. But few of the Mohammedans, comparatively, came in; they stood without. One Mohammedan, with a whip, walked about to keep them from coming in; but many of them heard what the preachers said, and none of them moved a finger against us. May the Lord himself awaken inquiry, and save some of them! Between eleven and three p.m. there were 1022 strangers, 800 of whom were Mohammedans—at Triplicane, young and old, 1271—at Madras, 386—in all, 1657. Ettirajooloo would have more than 300 at Nellore; so that last Sabbath there would be at least *two thousand* souls preached to by us. This, however, is extraordinary, and never took place before in the history of the mission. Let us give our heavenly Father thanks, and pray for the revelation of his saving power—for his quickening convincing Spirit.

A LITTLE FLOCK—HEALTH OF MR MACINTOSH.

The Rev. P. Rajahgopaul dispensed the communion last night to ninety communicants, fifty-eight of whom were our native sons and daughters. With the little band at Nellore, others away and now belonging to other churches, the native communicants are sixty-six. Rajah preached with power, and served the table with striking touches of affection. I am colded and weary to-day, and Mrs Anderson is laid up since morning with fever. She is usually well; and I trust she may soon get better, as the sale for our girls' schools is to be on Thursday and Friday next. Our beloved Mr Mackintosh has been twice out with us for a drive; and was able, thanks be to our Father, to come down and partake of the communion with us. He has made a narrow escape from death. Let us hope that the Lord will perfect his recovery, and that he has got many many days of usefulness before him in the Master's work in India, on which his heart is so set. Neither he nor Mr Campbell is robust; and though both are willing and loving, Mr Blyth is the wiry, enduring, working man. He is quite a jewel of a missionary; for he is all hand and heart—a loving and disinterested man. There is a great stir among some of the Mohammedans at Triplicane, on account of Abdool Khader's preaching. They are fierce and furious; but we must preach Christ without fear.—*Extract Letter, Rev. John Anderson, 9th October.*

BOMBAY.

From this station Dr Wilson writes as follows, under date the 14th, October 1854:—

Induction of Mr Clark.

The Rev. Thomas Grieve Clark arrived from Agra last week. His induction by the Presbytery took place on Friday the 6th instant, on which occasion I was called to conduct the services. He has received a very cordial welcome from the members of our English congregation; and he has entered on the discharge of his duties with high prospects of usefulness, which we look to the Lord to realise. During the vacancy of the last two years, we ourselves

supplied the pulpit which he now occupies; but our multifarious missionary engagements prevented us from discharging many of the pastoral duties of the flock. You know that he is their own free and honourable choice as a minister.

A Brahmin ordained to the Ministry.

On Wednesday the 11th instant, the ordination to the holy ministry of our dear native brother Narayan Sheshadri, took place in the Mission House, Mr Nesbit conducting the services in a very profitable manner. We have had no such attendance of natives and Europeans there since Hormazdji's ordination, the lecture-room and the verandahs being completely filled on the occasion by all classes of the inhabitants of Bombay, deeply interested both in what they heard and what they saw. May the blessing of the Lord rest on the dispensation of his own ordinances!

Ethiopia—News Promised.

Our dear friend, Mr Gabru Warké, is now with us from Abyssinia, having come, at our request, to confer with us, after six years' absence. He has lost nothing of the simplicity of his piety, or the zeal of his endeavours, by the difficulties which he and his brother encounter in Ethiopia. I shall (*D.V.*) afterwards give you a summary of the information which he brings to us.

Interesting Converts.

The little flock is growing in India; and the Spirit of God is shewing his sovereignty in the way in which it is being formed. One is brought to the knowledge of Christ in the Institution, another is met with on a missionary tour. Here, a Brahmani of high caste is convinced, humbled, and brought to account all things but loss for the knowledge of Christ; there, a poor orphan, reserved for a horrible fate, is rescued at once from temporal and eternal ruin. Thus, in all places, and from every rank, the little leaven is collecting that is to leaven the whole lump. We have accounts from Dr Wilson of three interesting cases of baptism. The first is that of a boy, named *Deva*, or God, but whose name has been changed to William Salavi, who was first met with by Dr Wilson on a tour, two years and eight months ago, persuaded to come to Bombay, where, being instructed, he offered himself at the age of fifteen for baptism, and was admitted into the Church. He will continue in the Institution, where he enjoys a scholarship, founded by an excellent Christian friend of the United Presbyterian Church of Scotland. According to Hindu customs, he was early espoused to a girl, also a promising pupil in the Bombay Female Boarding-school, and of whom Dr Wilson gives the following interesting narrative:—

The girl, who is named Hiri, is about sixteen years old. Her parents, who were paupers, died in the poor's asylum about five years ago, when she fell into the hands of some Hindu devotees, who carried her off for the worst of purposes. She had been

taught to read Marathi, and had acquired considerable Christian knowledge at one of our district female schools; and, though only then eleven years of age, she saw the danger of her position, fled from her destroyers, and came to the Mission-house, which she had often visited as a scholar, and implored my protection, which was immediately extended to her. She was placed in the female boarding-school under Mrs Seitz, from which several attempts were afterwards made to abstract her. On one occasion, when she was coming to a meeting at the Mission-house, she was followed by the devotees, who had bribed four of the native police, and a band of blackguards to co-operate with them; and she just got across the threshold in time to escape their clutches. The police actually entered the house to catch her; but I immediately turned them to the door, telling them that I would not allow even their superintendent to touch her without the warrant of Her Majesty's Supreme Court. She has been frequently exposed to the danger of abstraction by the people of her caste, the *Kamathi*, who, even more than once, have succeeded, by guileful speech and presents, in getting her to a distance from the school. Though not without her failings, however, she has been mercifully preserved to the present hour. She is a good scholar, and has made considerable progress in English. She has been a candidate for baptism about two years, during which she has attended Mrs Wilson and myself for special instruction, in addition to what she has got in the church and in the school, where she has benefited by the labours of all the agents of the mission, and particularly of those in charge of the boarding-school. We trust that she is, indeed, a brand plucked from the burning.

Both of the above cases are satisfactory, in a spiritual point of view; but another case is detailed by Dr Wilson, which is fitted to excite, and has already excited, far more general attention than even these. Mr Baba Padmanji, the most distinguished Hindu pupil of late years in the Institution, has been received into the Christian Church by baptism. The eventful and exciting circumstances that led to his conversion are detailed at great length by Dr Wilson. The following is the substance of the communication:—

This excellent and able young man, now twenty-three years old, who received his elementary English education at the mission-school at Belgaum, was taken into one of the higher classes of the school division of our Institution in August 1849. In May 1850, he entered our college division, where he has continued for four years, ultimately attaining its highest honours in most of its classes. His religious experience, however, has been of a varied character, and his mental and spiritual exercises of no ordinary kind. After his faith in Pauranic Hinduism—to which he had devoted much attention, studying its most popular poetical works—was completely destroyed, he was disposed to take refuge in the systems of the ancient Vedas and philosophical Vedanta. On his becoming really acquainted with these authorities, principally through translations of them and our discussions of their merits, he could find in them no relief to his anxieties as a conscious sinner in the

sight of God. He joined a Hindu reformation society, founded for the destruction of caste and other social evils; but his convictions carried him far beyond its aspirations. Though naturally modest, even to the extreme of bashfulness, he exposed many of the native superstitions and customs, in communications addressed to native periodicals. He wrote two excellent pamphlets in Marathi—one on Female Education, and the other on the Hindu Festivals—for our Tract and Book Society, for which he obtained prizes of a hundred rupees each. He also published a work in the same language against licentiousness, which has obtained a large circulation among the natives. Upwards of a year ago he joined the Grant Medical College, going through the preliminary examinations with much approbation; but his inclination being more in the direction of the moral enlightenment than medical healing of his countrymen, he soon returned, as he expressed it in a note written at the time, to his "own institution, and its beloved professors and teachers."

During the last two years Mr Baba became very anxious about the spiritual wellbeing of the members of his own family; and his anxiety to bring them with him into the Christian Church, led him, on his own interpretation of his obligations, to delay seeking baptism for himself. He addressed a series of very important letters to his father, an educated native gentleman, employed as an engineering surveyor in the service of Government in Belgaum and the neighbourhood. He privately instructed a brother, suffering under the deprivation of sight, and brought him to attend several of our vernacular services. He got his own wife—now, I think, about fourteen years of age—taught to read Christian publications. His father came to Bombay in May last, and on his professing to be much interested in the subject-matter of the letters addressed to him, he got him to consent to accompany him for a season to the southern Marathi country, to act as his instructor.

During his absence from us for the last four months, Mr Baba's case came to a crisis. Our highly esteemed and aged friend, the Rev. Joseph Taylor of Belgaum, forwarded to me, on the 4th of August, a packet of papers illustrative of his position at that time. In the letter which accompanied that packet he thus writes:—"My dear Dr Wilson, the perusal of these papers will put you in possession of all that has transpired with reference to the dear young man who is the subject of them, and which I send for your and Mr Nesbit's information and advice, which he is very anxious to obtain. As he has been brought to the knowledge of the truth under the instructions he received in your Institution, he wishes to be guided and to act according to your directions. I am sure your hearts will rejoice at this result of your labours of love. Praising the Lord for what he has done through your instrumentality, take encouragement, and proceed in your work with increasing vigour and delight. He particularly mentioned to me, also, the great benefit he derived from the instructions and advice afforded to him by our dear brother Narayan Sheshadri; and I am sure he will be glad and thankful to receive a letter from him just now.—Yours sincerely and affectionately, JOSEPH TAYLOR."

The packet of documents here referred to is one of great interest, including several letters addressed to the teachers of the Belgaum mission

school, illustrative of Baba's severe trials and contentings in his own family.

- After holding a consultation at the institution, the missionaries individually wrote to Baba, encouraging him to follow out his intention of making a public profession of Christianity. And after enduring much mental suffering, chiefly arising from the strong appeals made to his love and duty as a son, this young man was enabled to forsake father and mother, and take up his cross and follow Christ. The result is thus stated by Dr Wilson :—

Writing to me on the 4th of September, Mr Taylor says, "You will, I am sure, rejoice to learn that our dear young friend Baba Padmanji, was last evening baptized with another young man, a convert from Romanism, in our mission chapel, before our usual English congregation, and a large concourse of natives, learned and unlearned, from Belgaum and Shahpur. There were not enough of seats for the accommodation of all. The rest stood at the doors and windows, and witnessed our proceedings. Mr Beynon conducted the first part of the service, and preached a very appropriate discourse from 1 Peter iv. 16. The rest of the service devolved upon me. The account of his experience, in English, which he gave me to read for him, was very satisfactory, and listened to with great attention by all who could understand it. He afterwards addressed the native part of the assembly in Marathi, in a very earnest and appropriate manner, which fixed the attention of all."

Progress of Baba Padmanji.

Baba himself holds on his way with humbled joy. Not a word has been said against him, but the contrary, by any of the native periodicals, which have all noticed his embracement of Christianity. His addresses to his countrymen are most appropriate in feeling, thought, and language. He himself is a written epistle of Christ. A judicious Christian friend, in noticing him to Mr Nesbit, says—"I can assure you that our brother Baba is the first convert on whom I have looked with unalloyed satisfaction—not that others had not their merits, and were not to be looked on as brethren; but still I never met with a native yet whom God had blessed with such a thorough and delicate sense of his whole truth as Baba. His letters, and those of the two young men with you in Bombay, speak for themselves. Baba, by the calm boldness with which he came out from amongst his heathen brethren, and by the calm, dignified manner in which he addressed them at his baptism, presented to my mind one whom the Son had made free."

NAGPUR—SITBALDI.

We regret to have to state, that the Rev. Mr Hislop, of Nagpur, was violently assaulted by a mob on the streets of that city on the morning of the 11th of October last. The affair appears to have grown out, not of any dislike to Mr Hislop as a missionary, or to the work he is carrying on, for his assailants appear not to have known who or what he was, but to the accident

of Mr Hislop having been thrown, when in the way of duty, into a mob which had collected in Nagpur to resist the surrender of the crown jewels to the British authorities, an act consequent on the cession of the territory of Nagpur to the British Government. The particulars of the affair are given by the Rev. R. Hunter, as follows :—

The recent lapse of Nagpur to the British Government, though gratifying to the mass of the population, could not but be distasteful to the palace party, who under the old administration engrossed all power and pay. The proposal to transfer from Marathi custody the crown jewels and other valuable public property—a necessary consequence of the annexation—displeased them still more. The debts of the native government they had conceded to its European successors; its assets they proposed to retain. The British thought fairness required that both should be given.

At seven o'clock on the morning of Wednesday the 11th inst., Bakhabal, the widow of one of the former kings, an octogenarian, if not more, careful not to compromise herself with the British authorities, was at the palace, according to order, prepared, with a heavy heart, to give over the jewels that, by their departure, mournfully indicated the expiring glory of her house. A crowd, sympathising with what they fancied the private wishes of the dowager queen and her adherents, had assembled to prevent the property from being taken away. Our countrymen, as their wont is, enjoyed the pleasing impression that the irresistible nature of the British power was so well understood that no one would think of assaulting its officers, however feebly guarded. Jamal-u-Din, the British agent, was accordingly making his way down the street in a palanquin, with a trifling escort of police, to do the deed which so many had come together to resist. The result may be briefly told. The palanquin was smashed, Jamal-u-Din cut on the head with stones, and only saved from rougher usage by a timely retreat into one of the palace buildings. The Nagpur mob now became dominant in the streets, the native police being, as usual, useless, and the troops formerly in the Rajah's, now in the British pay, mostly absent, or, if present, unable or indisposed to restore order. Till the crowd should spontaneously dissolve, or be dispersed by force, the life of no European in Nagpur was longer safe. Mr Hislop had to visit the Marathi schools a mile beyond the locality of the riot, which he had to pass on returning, and I, a few hundred feet on this side of it, with the way open for retreat, was waiting till the time should arrive when all connected with the mission could go together from the scene of disorder. With these preliminary remarks, I leave the following sad letter to explain itself :—

From the Rev. T. Hislop, Missionary of the Free Church of Scotland at Nagpur, to Captain E. K. Elliot, officiating Commissioner in the Nagpur territory.

SIR,— . . . On the morning of the day above-mentioned, I set out, as usual, to examine some of our mission schools in the city, ignorant of the important political measure which was then to be carried into effect by the British authorities. I had proceeded in my work without the smallest discussion or

molestation, and without the least conception of the excitement that prevailed at the palace, until, about nine A.M., I arrived in the disturbed district, through which I had to pass in order to inspect the state of a building designed for a new school.

When I approached the palace, I found the gates shut, and a few irregular horsemen and chaprasses stationed near the principal entrance. The crowd opened in the direction in which I was going, and I walked through the midst of them without anything whatever in my hand. I had not advanced far, however, before I heard frequent shouts of "Chhota Saheb," "He has come to take away the jewels;" and immediately a rush was made upon me from behind with mud, sticks, and stones. Finding I had fallen among a class of the people to whom I was generally unknown, in the only part of the city to which the operations of our mission had not yet extended; and receiving no protection from the military or police force, which appeared to be inadequate for the preservation of order, or altogether regardless of what was taking place, I had recourse to flight. When closely pursued, I more than once betook myself to a house for shelter; but as often as I did so, I was driven back into the street. In these circumstances, I had just to make my way through the rioters as far as my strength should enable me. Blow now followed blow in rapid succession, and as each fresh one descended on my bare head or some other part of my body, there was a derisive cry, "Take away the jewels! take them away!" Streams of blood flowed down my dress, until, exhausted, I staggered and fell a few yards from the house of Manaji Jarekar, a major in the army that lately belonged to the Maasid Raja.

Here my sanguinary assailants were intent on finishing the work they had begun, notwithstanding the vicinity of sepoy and native officials in British pay; but just as I was giving up all hope of surviving, in the providence of God there came rushing out of the Major's house two youths, one named Bhawanaba Lakshman, and the other Hanawant Raw, who, recognising in me an old instructor, succeeded by their explanations to the mob as to the nature of my office, in allaying the fury of some, and by their ap-

* Captain, Crichton.

peals to the Major on the expediency of rendering timely aid, in obtaining a sufficient force to draw off the remainder. Bhawanba then lifted me up and supported me into a place of safety.

While these things were passing on the east of the palace, other two old pupils, Krishna Shiwaji and Ganu Gingu, who had observed the commencement of the assault, hastened westward through the crowd to bear the tidings to Mr Hunter at the English school, who, feeling that, as a single European, he could be of no assistance, drove off to you for succour, while Papaji, one of our mission teachers, whose descent as a Hindu screened him, Christian though he was, from the hostility manifested to our countrymen, flew to my relief. He arrived with a number of his scholars in time to see me put into a palanquin, and conveyed to the Mission-house, which I reached a little after ten A.M.

It is due to the British commissioner, Captain Elliot, adds Mr Hunter, to state that, when, as mentioned above, I solicited his aid, he kindly promised that if I would take measures to ascertain the exact situation of Mr Hislop, as, in fact, had been already done, the British troops about to enter Nagpur would charge themselves with the duty of bringing him away.

We are glad to be able to intimate, that notwithstanding his maltreatment, and though his dress had been all besmeared with his blood, Mr Hislop was recovering when the accounts left Nagpur.

DR DUFF.

We understand that recent letters from Dr Duff intimate the pleasing fact, that his health continues hopefully to improve. For some time after his arrival at his temporary residence, his recovery was not altogether such as had been anticipated; but more recently, there is reason to believe that the restoration of his health may be expected at no very distant day.

MISSION TO THE JEWS.

CONSTANTINOPLE.

We have the pleasure of announcing that Mr M'Hutcheon, who was sent out on the 7th Nov. by the Committee as teacher of the school in Haskeoy, arrived at Constantinople in health and safety on the morning of Friday the 24th of same month. He was warmly welcomed to the scene of his future labours.

BRESLAU.

We stated in the November *Record*, that Mr Edward of Breslau had visited Heidelberg with a view of securing a young man from that university as a colleague. The Convener of Committee has received a letter from Mr Edward, saying that the negotiation has come to nothing.

Breslau, 27th Nov. 1854.

MY DEAR SIR,—After a delay of some weeks, I got Schenkel's reply in a polite and kind letter, but stating that Mr Kayser declined going to Breslau, and that he had no immediate prospect of being able to supply us. I am not at all surprised at it. The decrease of Protestant students of theology throughout the whole of Germany has been of late years most alarming; and Professor Schenkel stated to me at our first interview, that his heart was divided: he would have liked to meet our request, and he felt

the need at the same time of turning their able preachers to account in their own country. He mentioned one young man as suitable; but remarked, at the same time, that it would be a pity to remove him, as he was the stay of a congregation of converted Romanists. Of course there was no further inclination to take him. The young man with whom I was on terms could not be brought to any measure of missionary zeal. He had set his heart on living in a Christian community, and being carried on along with it.

JEWISH MISCELLANIES.

CURRENT EVENTS AFFECTING THE JEWISH PEOPLE.

THE HOLY LAND.—The *Journal des Débats* confirms the news that Mons. Albert Cohn, President of the Consistorial Committee of Charity, is about to repair to Jerusalem, on a mission by the Central Consistory, in order to examine into the state of the Jews there. The *Débats* adds, "Mons. Cohn will bring to the Jews of the Holy Land substantial help, moral encouragement, and powerful protection. He will organise at Jerusalem schools, charitable institutions, and societies, for the encouragement of arts, trades and agriculture. He will call into life a Hebrew journal intended to form a common tie to promote exchange of ideas, and to strengthen religious and moral sentiments, and thus to bring the Jews of the East into contact with those of the West. The happiest results are expected from the journey of Mons. Albert Cohn."—*The Israelite*.

THE JEWS IN THE HOLY LAND.—In reference to these Jews, a letter by the celebrated Vicar Valentin, in Jerusalem, says:—"Much money has been collected in England to relieve the wants of the Jews. For several months bread has been distributed among them; and besides this, two associations, formed by the women of Jerusalem, are actively engaged in affording relief. The English Consul is also occupied in causing the Jews to cultivate the ground. It is a peculiar scene in the evening, to witness the number of Jews, amounting already to about seventy, little and tall, young and old, returning home with their baskets from labouring in the field. They receive from three to four piastres (6d. to 8d.) daily wages, and hitherto have worked on a piece of ground north of the town, near Lifta. The munificence of the friends of Israel in England has hitherto provided the Consul with the necessary funds."

[We extract the above from the *National Zeitung* of Berlin, and it is a most encouraging proof of what we always maintained, that the Jews of the Holy Land, as well as those of any other country, will eagerly take up industrial pursuits, no matter how hard the labour may be, if only opportunities are afforded them to do so.—Ed. *Jewish Chron.*]

Letters from Jerusalem announce already the arrival there of a portion of the donations sent in behalf of the famishing Jews, the distribution of which

was going on. The same correspondence also mentions the arrival of a gentleman sent by the Rothschild family with the sum of 150,000 francs, consecrated by the noble donors to the same philanthropic purpose.—*Correspondent of Jewish Chronicle*.

EGYPT.—Said Pacha has succeeded to the viceroyalty of Egypt on the death of Abbas Pacha, the late viceroy. It will be recollected that Said Pacha, the present viceroy, visited this country two years ago, when he stayed at the residence of Sir Moses Montefiore, in Park Lane. The new viceroy, we are gratified to state, is a man of enlightened principles, and it was through him, and the influence of the worthy Sir Moses, that the Jews in Syria obtained many privileges in the municipality. The ascendancy of the liberal and humane Said Pacha also augurs well for the amelioration of the condition of our unfortunate co-religionists in Palestine.—*Jewish Chronicle*.

THE JEWS IN BADEN.—Among the many emigrants lately arrived in London there are several Hebrew scholars and doctors of law and physic from the Grand Duchy of Baden, in Germany. The government of that country has made it a maxim to appoint only members of the aristocracy or plutocracy, and these hopeful young men, being of poor descent, had no alternative left but to emigrate to that home of all the oppressed. Dr Philippson properly suggests, in the *Allgemeine Zeitung des Judenthums*, that whilst Germany sighs under the yoke of Russian autocracy or Papal ultramontanism, Jewish parents ought to bring up their children to trade and commerce, and not to sciences, wherein they have very little chance to succeed, if they do not embrace the Christian religion. It is quite an anomaly, that in Bavaria, where the Pharaonic law of metrics is yet in full sway, two Jews occupy seats in the Chamber of Deputies, Drs Morgenstern and Arnheim. We fear that, when their term has expired, they will have been the first and last Jewish members of that royal parliament.—*The Israelite*.

RUSSIA.—The *Kolner Zeitung* reports that the Emperor of Russia, by an imperial ukase, has forbidden the Jews throughout the empire from praying for the victory of the Russian arms. There, at least, is something new under the sun! Never, in any period of the Jewish history, was such a command

issued! Such a degradation—such a mistrust—such a discord between the Jews and the other inhabitants of the country was never thought of. But, if mistrusting even the prayers of the Jews, why does

Nicholas enrol them in his armies, and force them to fight for a cause for which he himself declares the Jew shall not implore the aid of their God?—*Asmodean*.

SUSTENTATION FUND.

STATE OF THE FUND.

From 15th May to 15th December 1854	£58,498	16	8	
Do. Do. 1853	51,672	13	9	
Increase	£1,826	2	11	
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Associations, 1854	£52,475	16	0	
Do. 1853	50,126	3	7	
Increase		2,349	12	5
Donations, 1854	£1,023	0	8	
Do. 1853	.	.	.	.	.	.	1,546	10	2
Decrease		523	9	6
Total Increase as above	.	.	.	.	.	.	£1,826	2	11

EDUCATION SCHEME.

STATE OF THE FUND.

Amount received from Associations in the Month from 15th November to 15th December 1854	£712	18	8
Do. from do. do. to do. 1853	731	18	8
Decrease in the Month	£18	19	7
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Amount received from Associations in the Seven Months from 15th May 1854 to 15th December 1854	£4614	0	7
Do., Do., in the same period of the previous year	4771	15	3
Decrease in the Seven Months	£157	14	8

CONTINENTAL CHURCHES.

VISIT TO THE CONTINENTAL CHURCHES.

REPORT BY THE REV. JOHN BONAR, CONVENER OF THE COLONIAL COMMITTEE, &c.

Mr Bonar gave in to the Colonial Committee a full report of his visit to England and to the Continent during part of the months of August and September. We can give only a brief outline of the details submitted to the Committee, which, limited as they were by reason of the little time which could be spared to each place, both in the journey and in the account of it, impressed the Committee, as it had done the Convener, with an increasing conviction of the importance and salutary effect of repeated personal visitations to such distant and lonely stations. Mr Bonar stated that he left Scotland for the fourfold purpose,—1. Of collecting for the debt of Gibraltar church in a district of England which had been assigned to him; 2. Of forming one of the deputation to the Synod of the Free Church in France; 3. Of inspecting such continental stations, in connexion with the Free Church, as were within his reach; and 4. Of joining Dr Brown and others in Amsterdam, to visit the seminary of our Church and the Jewish missionaries, located there.

In respect of the first, Mr Bonar stated that he had met with several kind and generous friends; but had found the time most unpropitious for the object in view. He took up what contributions he could get, and fixed with some of the friends to have subsequent collections or contributions, which he earnestly hopes, and indeed confidently trusts, will turn out well.

With respect to the second object, Mr Bonar stated, that, owing to the prevalence of cholera in the south of France, it was not possible for many of the ministers to leave their flocks; and that for this reason the meeting of Synod was at the last moment, and after part of their deputation was in Paris, postponed.

The third object, Mr Bonar, availing himself of the increased time for the other work assigned, and shut up to meet the Jewish deputation on a fixed day, in Holland,—resolved to prosecute with all diligence.

The fourth object was accomplished as intended, and an account of it had been given to the Jewish Committee, and had appeared in the pages of the *Record*.

It remained only to give a few details of such stations as Mr Bonar, accompanied part of the way by James Crawford, Esq., W.S., a member of the deputation to the Synod of France, was able to visit.

They found the Rev. J. M'Farlan, D.D., Dalkeith,

supplying Jersey,—it is superfluous to say, with great satisfaction to the people, and with real pleasure in the work himself. The church was well filled; the congregation was most attentive; and the Sabbath school a scene of great and growing interest. After the dismissal of the classes, the Deputation met with the teachers, and took a note of the books, &c, which they stood most in need of, and which they have had great pleasure in forwarding since their return, to the respective parties.

Mr Bonar preached in the evening, and practically felt the necessity of a larger and more commodious place of worship. This, with a fixed and stated minister, is the great outward necessity of the congregation there. The people are beginning to be more and more alive to this important object. Some sketches of much admired and suitable churches have been sent them; and the Deputation earnestly hope, that, in the hands of the vigorous men who take a lead in the matter, it will not be long before a suitable and convenient building will be erected.

From Jersey, Mr Bonar and Mr Crawford passed over to St Malo, on their way to Landernau, which they reached on the 8th. At Landernau, an interesting station has been commenced under the able and devoted labours of the Rev. Charles Fraser, probationer. The chief object of this mission was to provide for the spiritual superintendence of a band of Scotch workpeople who are employed at a spinning-mill there. The appointment was in a great measure experimental; for until the field had been explored, and an attempt made to cultivate it, the Committee felt it impossible to decide whether its necessities and prospects were such as to warrant the outlay which the maintenance of a station renders necessary. They knew that there were families of our countrymen resident there, that there was no Protestant church near them, that there was not only a danger of their lapsing into Popery, but the certainty of their becoming neglectful of their best interests, and sinking into utter irreligion and carelessness. It will be noticed that this is one of the instances in which our Church's care for the spiritual interests of our countrymen, in foreign kingdoms, becomes united with its continental operations properly so-called.

As this station is little known to the members of the Free Church, and very interesting, a few details may be given:—

1. *The Town and its Environs.*—The population is about 5000. Both the French and the Breton languages are spoken in the town—chiefly the latter in the country. It is fifteen miles distant from Brest—a town of 60,000 inhabitants—and communicates with it by land and water. It is thirty miles distant from Morlaix, which has regular communication with Havre, and during summer with Southampton. It is on the line of all the communications with Brest, and it is reached hourly by the numerous coaches of Morlaix, Brest, Quimper, Nantes, &c. Its commerce and manufactures are greater than those of Brest, as there they are discouraged, its port being designed exclusively for Government. The town is very clean and healthy. It has never been visited by the cholera, while at Morlaix the deaths were at the rate of forty a-day.

2. *The Scotch People* are composed entirely of workpeople and their families, numbering in all, at present, 180. It is probable that were a church planted here, a number of respectable British families might select it as their place of residence; and this would have a beneficial influence. The number of workpeople is about to be considerably increased.

3. Ever since Mr Fraser began his labours at Landernau, he has given regular Sabbath service, and kept a most interesting and increasing Sabbath school, an account of which will be seen in the *Children's Missionary Record* for November. He has also given lectures on scientific subjects, which have generally interested the workpeople, and helped to draw them to the church on the Sabbath. These lectures Mr Fraser intends to enlarge and diversify; and for this end the deputation have, with the kind help of friends, been able to send out a supply of diagrams and apparatus, without which he could not have carried out his object.

4. Mr Fraser has also opened a Library and a Savings Bank, both of which hold out good prospect of great usefulness. The Library will have a good effect on the minds of the people, who are very fond of reading, and who, it is to be hoped, will enlarge it by contributing for the purchase of some publications of a superior class, which can be had cheap in this country at present. The Bibles and New Testaments sent from Scotland for the girls and Sabbath scholars will encourage the attendance in the Sabbath school, and also enable Mr F. to form a Bible class. The Savings Bank is advancing rapidly. The more careful are glad to have their money in a place of safety; and their example is being generally followed. Mr Fraser has proposed that a certain sum should be laid past, out of the wages of every one of those who last came out, to provide for their passage home.

5. It is desirable to have a French service here, partly for the sake of some of the families who un-

derstand French better than English, and partly for the sake of the few French Protestants who have no ministers of their own; and also with the view of benefiting all who might choose to attend. This, however, cannot be attempted at the present moment.

6. There is a *Protestant Society of Lower Brittany*. Its object is to promote the general interests of Protestantism in Brittany. It assists the deserving Protestant poor, publishes the *Bulletin Evangelique*, a monthly periodical, and helps to maintain a colporteur. It deserves some assistance from Scotland,—say a grant of £10 or £20, and an addition to its list of yearly subscribers, at 10 francs, or 8s. 4d. and upwards. An attempt is being made to sell by colportage a translation into the Breton of the Vulgate New Testament, made by a Romish priest, and approved by the missionaries at Morlaix and Quimper.

7. Besides the advantages of a station at Landernau, in the case of the Scotch workpeople resident here, it is important as a centre from which some efforts might be directed towards the many other quarters in the north of France, through which our countrymen are scattered. In course of time, its influence over French missions similar to those at Morlaix and Quimper, and maintaining a profitable connexion with the French Protestant churches, would also be great.

The Deputation spent a day in Brest, and were most kindly received and entertained by Sir Anthony Perrier and his family there, and enjoyed the pleasure of meeting with Mr Foudrey and other Christian friends. Whatever may be thought of the position of the National Protestant Church, and its relation to the State,—and certainly nothing can be more lamentable,—such labourers as Mr Foudrey win the love and respect of the brethren wherever they are, and the Deputation deeply regretted to hear that his appeal to British sympathy for the purpose of erecting a place of worship for the congregation he has gathered,—many of them from Popery,—produced only a small pittance of aid.

The Russian prisoners arrived from Bomarsund while the deputation was in Brest. Sir Anthony Perrier, as Her Majesty's Consul, was much engaged in getting them such measure of comforts as their circumstances permitted, and to many of them they were luxuries. From the Christian feeling of Sir Anthony, and the willing labours of his family in doing good, there is no doubt that means would be taken to supply these poor people with such spiritual instruction as was attainable.

The Deputation deeply regretted that they could not visit Mr Jenkins at Morlaix—a labourer of twenty years' standing in that district; and that they only saw Mr Williams of Quimper, for a brief space. Brief as it was, however, it left indelible impressions

of his Christian kindness, missionary zeal, and great devotedness to his Master's work.

The Deputation could not stop at Lorient, and did not, therefore, see Mr. Plants, another labourer in that field. They had to push forward to Belgium with all possible despatch.

At Paris they left the present of a set of the Acts of Assembly, &c., sent by the Assembly to the "Evangelical Union of France;" and in the absence of the Rev. F. Monod, who had to leave Paris for his health, received a cordial welcome, and got much interesting information from his friend and colleague, the Rev. Armand de Liale. That Church, which has had so many difficulties to struggle with, has been, and is, characterised by these three Scripture marks of a true church—1. a giving spirit, 2. a missionary spirit, 3. a progressive increase. And if the Synod had met, the Deputation were well satisfied that most interesting illustrations of all these would have been exhibited in the Report of the proceedings of that body.

Mr. Bonar prosecuted the remaining part of his journey to Holland alone, and was able on the way to visit only the two stations more immediately connected with the Free Church—Lille and Louvaine. At Lille he found Mr. Meston alone, Mrs. Meston being detained in Scotland by bad health. But he found him prosecuting his labour with that zeal, perseverance, and wisdom, for which he is so distinguished, and not without some marks of success.

Mr. Meston's field of labour is much the same as it was; and among the many trials he has to endure, there are things happening to him, and happening around him, which make him, and should make others thank God and take courage. Two of these details, furnished in subsequent letters, may be given, and the Conventer feels convinced that they will not be read by any without a deep sympathy with Mr. Meston.—

The number of individuals, says Mr. M., who may be considered adherents to the chapel varies very much, owing to the migratory character of a large proportion of the British who come to Lille. At present I reckon it 130, with an average attendance of about 60. Sometimes the attendance has risen as high as 100; but at other times it has fallen as low as 35. We are just on the eve of losing what is to us a considerable number, in consequence of removals.

The number of communicants varies from twenty-five to eleven. We have no reason to complain of the steadiness of the attendants on the ordinary week services or the communion. But of those who sat down at the Lord's table in 1848, only two now remain with us.

The question of the continent generally divides itself into two:—the disposition of the people; and the means of evangelising the masses, or of advancing the progress of the gospel.

1. The people are not, in general, unfavourable;

especially in this quarter. For instance, in the street where I live, I have always been treated with respect, and even kindness, by the people; but the priests have been twice stoned since I came to it, and the police were obliged to interfere before they could go about quietly. The attendance at funerals is always numerous, and the conduct, even of the lowest, most becoming. The week before last, I addressed between 150 and 200 Roman Catholics, beside an open grave, and never had more attentive hearers. On another occasion there were at least 400. I was told beforehand to prepare for disturbance; an apprehension that arose, perhaps, from my having refused, on a former occasion, to do homage to a procession, which made a good deal of noise at the time. But the crowd was most attentive, and seemed eager not to allow a word to escape. After I had done, I distributed some tracts, and those who were behind, fearing they might not be able to get any, pressed so hard on those who were nearest me, that I was in some danger of being overturned, and as I went along the streets, the boys came about me, asking if I had any more books. But the following case shows the disposition of the people, and how the Lord's work is sometimes accomplished by the weakest human agency.

Fresmay le Grand is a large village in the department of the Aisne, on the border of that of the North. A poor orphan boy was brought up at an hospital for destitute children. When there he had read an abridgment of the Bible, and had taken an interest in the book. When he was of the proper age, he was bound out as an apprentice, and about that time he began to feel some vague but importunate craving, and said, from time to time, he wished he could find "something to do good to his soul." Having had occasion to go to St. Judentin, somehow or other he bought a Protestant Almanack. When he came home he discovered that there were Bibles to be had at Paris, and wrote a letter to the President of the Bible Society to inquire how he could get a copy. The President sent him one as a present. He had never seen so splendid a book, for so it appeared to the poor orphan boy. He invited his young acquaintances to come and see it. They were all struck with the magnificent present, and after examining the external appearance, they began to read, and were not less astonished at the contents. They came back several times to read it; began to compare one passage with another, and talked so much about it, that they attracted the notice of grown-up people, and meetings began to be formed, at first for curiosity, then because they took an interest in what they read or heard, and, finally, because they found it did them good. A company of Protestants was thus formed, without any missionary, or minister, or colporteur, or any other instruction from without. They have now got a minister and a place of worship, and the congregation cannot be less than 400 persons. But what is more, the movement has spread into the adjoining parishes of Fieulaine and Fonsomme; as also into Gragie, at some little distance. This last place is the more remarkable, as few of the inhabitants can read. But they listen with great attention, so that they are much better acquainted with the Scriptures than might be supposed, and are further advanced in piety than their neighbours who enjoy greater advantages. I have learned four days ago that they have got a church built, with a minister and a schoolmaster, which shews that they are really

in earnest. The whole number of converts in these four villages cannot be less than 1000, and is perhaps more, for no accurate account has been taken of them. All this has proceeded from a Bible presented to a poor orphan boy. I shall only make the remark, that "this is the Lord's doing, and it is wonderful in our eyes."

It does not appear to me that much good is done by angry controversy. Few deny the abuses and errors of the Roman Church, so that nothing is gained by it; and when people think they are attacked, they are naturally offended, and will not listen to the truth. But the gospel interests and attracts them. They like to hear it, and it completely surprises and astounds them. But it must be the gospel, the glad tidings of salvation by grace. We see proofs of this daily. Some time ago I was asked by a lady to visit a woman who was very unwell, and I found her, in fact, dying of consumption. The first visit was, as is usual in such cases, rather cold and unsatisfactory. A few weeks after, the same lady asked me to return, which I did. When I went in, the woman was leaning on her elbow in her bed, and I have seldom seen a face marking more strongly repining and discomfort. An old woman, sitting beside the bed and acting as sick nurse, was sent out on some frivolous errand, because she was bigoted, and it was feared she might raise some disturbance. I then read Heb. xii. 3-11, making a few remarks as I went on, to make her understand what was said of God dealing with his children as a wise and considerate Father corrects them, not for his own pleasure, but their good. In the course of a few minutes her face lost its unpleasant appearance, and she lay down, saying she was not able to speak, but she liked to hear it, and wished I would go on. I next read Rom. v., 6-10—Christ dying, not for just or good men, but for sinners, for the ungodly, for his enemies; a thing which had never been known nor even imagined by man. In the mean time the husband came in. I spoke to him, not to fatigue the woman too much, and in a short time his cheeks were covered with tears. The nurse came in and sat down quietly. Before I left, the dying woman asked me to pray, which I did, of course. On coming out, I shook hands with the man and his wife; the old nurse did not exactly know what it meant, but she saw it was something kind, and took me by the elbows and gave me a hearty shake. So much for apprehensions of bigotry. I asked them, and have asked many others, whether they had never heard all that before, and I always received for answer, "Never." The woman died next day, quite resigned and comfortable. Now, here was a poor creature who had never heard the gospel till within a few hours of her death, but the moment she heard it, she accepted it, rejoiced in it, and felt its blessed effects. Here is a soul of which we can entertain more hope than of many a one who has been plied with the offer of salvation during a lifetime, and continued cold and indifferent. I may add, that the priest had been with her two hours before I entered, and done all that his church could do. He had heard her confession, given her extreme unction, and perhaps the communion, and left her murmuring against God for letting her suffer so long—a blasphemous feeling which a few verses of the Word of God completely removed.

It thus appears that the field is white for the harvest. The question remains, what means have

we to take advantage of this favourable opportunity? The answer is not quite so satisfactory; but as my letter is already too long, I shall leave this subject till my next.

I may just add, that, although the report of the position of our British congregation at Lille is not brilliant, this arises from the circumstances of the people, and partly from their previous habits. I have no cause for personal complaint or dissatisfaction. I am treated in a kindly manner by all parties; and when I was in Scotland I had every reason to be highly gratified by the uniformly cordial reception that I met with; and as for yourself, it was with regret that I learned your resignation of the conversership of the colonial committee, and I was delighted when I found that our correspondence was to be resumed. Believe me then, my dear Sir, that it is no mere formality but the simple truth, when I say that I am yours very truly,

W. MESTON.

At Louvaine the Conventer found Dr Pierson very fully engaged. He preaches in French in the morning of the Sabbath; has a Flemish meeting in another part of the day; and preaches in English on the Tuesday evenings. The church, which brought back so many thoughts of its first pastor, the Rev. Mr Williamson, is still used as a place of worship for the French service and for the English. It has its name written over the door—the Christian Evangelical Church—which seems to offend the votaries of Rome, as the whole façade of the door is battered with the marks of stones which these devotees, old and young, think it right to throw, as they have opportunity, at this place of Christian worship. The labours of Dr Pierson are all that could be wished, and his command of three languages is a rare acquisition; but the attendance on any of the services is not as yet large.

The labours of Dr Pierson are interesting and most important. He has entered into all the work of Mr Williamson, and cultivates each department—English service, French service, and Flemish mission—with much Christian zeal and untiring perseverance, as well as with marked ability.

Mr Bonar had the pleasure of hearing Dr P. conduct the French service, and in the afternoon Mr B. preached in the church to a small but most attentive English congregation.

Mr B. could not visit the brethren in Brussels as he had to proceed to Holland, but incidentally he heard much of the labours of the Evangelical Society; and the committee trust that it will share largely in British sympathy and support. The details of the visit to Amsterdam were reported to the Jewish Committee. But after leaving that city, Mr Bonar had heard so much of the numbers of Scotchmen at Rouen and Havre, that he resolved to visit both places on his way to England.

At Rouen he found the number of Scotch greatly diminished by recent changes in the public works;

and most of those who remained, and inclined to go to church, able to understand the French Protestant service, well supplied by a devoted brother of F. Monod's, who was for some years a missionary in Algiers.

At Havre Mr B. found a considerable number of Scotch, and a still greater number of American Presbyterians. The latter have a neat small chapel, from which the minister has been lately withdrawn for want of adequate means of support. This is much to be regretted. The English clergyman, the Rev. Mr Wolfe, meanwhile gives evening supply; but surely it is most desirable that means should be taken by the British and American Presbyterians together, to maintain a full and regular supply of gospel ordinances in a church built for that purpose, and where so many of the natives of both countries are to be found, either permanently residing or passing by. Havre is an increasing place, and many active and intelligent Scotchmen are to be found settled in it—not to speak of the Scotch sailors, some of whom are almost always to be found in its capacious port.

GIBRALTAR.

"IN WAR, ALL DEPENDS ON MOMENTS."

The following suggestive notices respecting the work at Gibraltar, are from the pen of the Rev. Peter Hope, of Wamphray, who has been supplying that station these six months past. They shew the vast importance of such stations as Gibraltar and Malta. These stations exist in the midst of countries liable to sudden and great changes. Napoleon was wont to remark, that in war all depends upon moments. This is emphatically true of the great war which the friends of light are carrying on with the powers of darkness all over the world. In the present state of the world, all depends on days and moments. It is an era of great and unexpected changes; and unless we are on the spot, and have our machinery ready, the opening is lost—the golden moment passes away unimproved. What a striking lesson has been read to us on this head by China! How marvellous the opening of the doors of that long sealed-up empire! And below we have an instance of the same kind, only less remarkable. The late revolution in Spain suddenly threw open that country to the Bible, and gave us a glimpse as it were of the immense significance of such a missionary station as Gibraltar, which is, in truth, a vast fortress in an enemy's country, ready at a moment for offensive warfare. The normal condition of the whole world at present is that of revolution; and however fettered and shut in at this hour any country may be, no man can tell what changes the next hour may bring. The importance of these stations on the frontier

of the papal world is not to be estimated according to their own extent of field, but according to the condition of the countries lying around them, and the emergencies that may occur in these countries. They are to be regarded as dépôts of spiritual arms, from which, at a moment's notice, we may pour in Bibles, tracts, and colporteurs into the adjoining territories when God's providence presents an opening. By seizing on such emergencies, we may win a continent. If the hour or the day is allowed to pass, the clouds which had parted for a moment close again, and the old fetters are riveted upon the hands from which they appeared to have fallen.

Revolution opening Spain.

The recent insurrection in Spain has caused a great stir in Gibraltar. The guards—carabineros—have been removed from the Spanish lines, and the traffic, which was impeded by so many restrictions and prohibitions, has for some days been very great. When commerce was taking prompt advantage of the occasion, it seemed a pity that Christianity should fail to improve it. I have, therefore, in conjunction with Mr Alton, the respected minister of the Wesleyan Methodist Church, done something in the way of sowing the good seed of the Word throughout the neighbouring province of Andalusia, according to the means at our disposal. I had no Bibles to distribute; but Mr Alton had a large supply, and with great promptitude got them conveyed, in considerable quantities, across the Spanish lines, on the very first day after the withdrawal of the soldiers. I had no hesitation in undertaking to bear a share of the expenses incurred in the distribution, as I should have deeply regretted if the door which had at length been providentially opened had been suddenly shut, without anything having been done from Gibraltar for the scriptural enlightenment of distracted Spain. I furnished what tracts I had at my disposal in the Spanish language; and a trusty agent was despatched with three mule loads of Bibles, &c., to sell or give away, with the general instruction not to bring one of them back. The stock of Bibles, New Testaments, &c., had been lying for a long time waiting for such an opportunity as this.

SWEDEN.

THE SPIRIT OF PERSECUTION, AND THE SPIRIT OF REVIVAL.

No apology, we trust, is needed for so soon again soliciting the attention of the members of the Free Church to the present religious condition of Sweden. In last number, it was stated that while spiritual life was reviving, persecution was also active in that Protestant land. We deeply regret that we have to mention two recent instances of the latter, not more unwise than unchristian. According to the law of the land, every native Swede must be a member of the Church; every child born of Swedish parents must be baptized within a few days after its

birth, irrespective of the character of the parents, and irrespective also of their wishes. In several districts, some of the seriously minded people have been driven, by the *moderation* of the national Church, into the views of the Baptists. A difficulty arises, of course, about the baptism of their children. The difficulty is not (at least it is rarely) on the part of the minister refusing to baptize; it is on the part of the parents refusing to bring or *send* their children to be baptized. In this country, it will be thought to be almost incredible that the ministers should apply to the civil authorities to compel the presentation of the children at the baptismal font by the hands of a bailiff or police officer!—yet this outrage on parental feelings and rights—this profanation of the sacrament has, within the last few years, been perpetrated again and again; and very recently, about the beginning of November last, we read in the *Stockholm Watchman*,* that on an application from the Bishop's court of Westeros, the sheriff issued an order to a bailiff, to bring by force to the ministers of the parish of Elfdahl, to be baptized, certain children, whose parents had resisted, on conscientious grounds, the administration to them of the ordinance. In addition to being grieved by this interference, the parents will be burdened with the law expenses of the application to the sheriff, and the services of the police-officers, equivalent to a severe fine, which, in some previous cases, the people, having been unable to pay, have had their goods distrained to satisfy the cruel imposition. In the present case, it is said that private orders were given to execute this commission with *due moderation*—an evidence, perhaps, that the civil authorities are becoming ashamed of the injudiciousness, if not of the sinfulness, of such a procedure.

The other instance is more lamentable than this enforcing of an old law: it is the enacting of a new one, in which the virulence of the persecuting spirit is gratified by severer penalties than were formerly prescribed for non-conformity. It is well known, that in several parishes in the north of Sweden, many godly peasants and others, who had all along been dissatisfied with the present prayer-book and catechism, on account of their being thought to be less evangelical than those formerly in use, have at last, within these few years, left the national Church, and assembled separately for religious worship. Unable to obtain as ministers any who had been regularly ordained in the Swedish Church, they have chosen and recognised as their pastors those individuals of their own num-

ber whom they judged most suitable for the office. We will not venture to say whether the grounds of this separation were valid; but there is no doubt that the people are distinguished by a consistent religious character, and that they have been actuated by a jealousy—it may be, mistaken or over-sensitive—for evangelical truth and for purity of worship; and though their ministers are uneducated men, and may be regarded as irregularly ordained, yet we cannot too severely reflect even on this, when we consider that they were placed in circumstances of great difficulty, being prevented, by conscientious convictions, from joining in the worship of the National Church, destitute of office-bearers themselves, and having no access to the fellowship of any other Christian Church. But, be the merits of the case what they may, these dissenters have been denied the liberty of freely worshipping God according to the dictates of their own conscience. Great numbers of them have been fined for holding conventicles, and observing in them the Lord's Supper; so that some have been reduced to poverty, and others have been glad to expatriate themselves. As in all similar cases, this persecution has had an effect the very opposite of either shaking the people's steadfastness, or diminishing their numbers. And now, the Parliament—from which some concessions to the principle of religious liberty were at one time expected—has, by a majority in all the four Houses, enacted a new law, which seems intended both to try the effect of heavier penalties, and more directly to meet this new kind of transgression. For, in order to punish, not the mere holding of "conventicles," but the more heinous offence of celebrating the Communion therein, the judges have been heretofore under the necessity of resorting to an old law which forbids the profane "mockery" of the Sacrament. It could not but be felt even by themselves to be an awkward excess of judicial pliancy, to punish and fine, as a *mockery* of the Sacrament, what was proved, and what they were obliged in their very sentence to acknowledge, to be a *reverent and devout observance* of it. But the present Parliament has relieved them of this difficulty. It has resolved that every one who, not being a regularly ordained priest, shall dispense the Lord's Supper, shall be fined in a sum equivalent to about £9, being six times a greater fine than is imposed for profane or jesting mockery of the same ordinance, and that whoever receives it from such a person shall be fined about 30s. 1 This law—which, if confirmed by the King and finally enacted, will, it is said, within one year, reduce hundreds of industrious and loyal people to beggary, and force them, like the Puritans, to seek freedom of worship on foreign shores—ought to call forth the express

* A twice a week religious newspaper, the starting of which may, just as the starting of the *Scottish Guardian* in this country, be regarded as indicative of advancing Christian zeal.

condemnation of all evangelical churches, as a reproach to the Protestant name, and disgraceful to a country to whose sacrifices and valour the cause of religious liberty in Europe has been so unspcakably indebted.

Notwithstanding these things, the cause of vital godliness makes progress. Even this same Parliament has been instrumental, through other enactments, in aiding it. They have agreed that the duty on the making of ardent spirits—formerly almost nominal—shall be increased two and thirty times. The havoc which intemperance was visibly making on the physical as well as moral wellbeing of the people, has led to this; and no one has been more interested in the subject, or more alarmed at the evil than the King himself. They have abolished a great many unnecessary oaths. They have abolished the practice of requiring that every criminal should receive a public ecclesiastical absolution at the termination of his punishment,—a frightful perversion of the idea of Church discipline, and yet, alas! almost the only form in which Church discipline at present exists there. Private Christians are labouring with increasing vigour and spirit. A society is at present being formed for purchasing a church erected many years ago in Stockholm by the Wesleyan Methodists,* and using it as a place for the stated preaching of evangelical truth, just as, in the days of our Church's deadness, godly people were fain to erect "chapels of ease," as a refuge from the chilling doctrine of the parish pulpits. As the government has winked at conventicles in the metropolis, it is not likely to interfere with this project. An institution has been formed for instructing colporteurs. About six or seven are at present in attendance, and a society exists for supporting them. Tract-publishing is carried on to an increasing extent. Thirty thousand copies of a translation of *Come to Jesus* have been sold and circulated within less than a year. Several of Ryle's best tracts have gone through several editions. Translations of other English tracts are in course of being printed or reprinted. But even the best tracts of a foreign country and a foreign language often want the desirable adaptation to the native mind; and therefore we are happy to know that three prizes have been offered for the best three original tracts in the Swedish language. From this the happiest effects may be anticipated. And already, indeed, it is most gratifying to know that what has been done has not been in vain. The blessing of God has

accompanied these efforts in tract circulation; and many instances are known of real and saving conversions by this instrumentality during the past year. Let us thank God, and take courage. The spirit of life which He implants in any soul, no power of earth or hell can destroy. And if the work of the Lord only advances by his blessing on the faithful labours of his people, it will overcome all opposition, whether of civil or ecclesiastical authorities, until they be themselves constrained to acknowledge the hand of the Highest.

We must add a few extracts of letters, which, we are sure, will be gratifying and refreshing, not more for the information which they communicate, than from the spirit of affectionate and intelligent Christianity which they breathe.

The first is from a student, who rejoices to trace his descent from a Scottish officer of the army of Gustavus Adolphus, and a Huguenot family that found Sweden a land of liberty and safety in the times of the Popish persecutions in France:—

The Christian-minded students meet every Saturday afternoon for uniting in reading, praise, and prayer. It is remarkable how Christianity has advanced among the students within a few years. Not long ago, there were scarcely two or three students to be found, for a series of years, who discovered any evidence of Christian life; now, there are between twenty and thirty. And in the same way has it been, in these last years, throughout our whole land. Awakenings occur even in districts where, formerly, there was not the smallest spark of spiritual life; and this is in almost all parts of the country. It is true that the great mass are still utterly without Christian life, but the state of matters is now very different from what it was a few years ago. Even from Lapland we hear of lively awakenings,—how whole villages have split up their brandy-vats, which formerly were greatly valued by them;—how the judges in some districts have nothing to do, because the people are reconciled in love and peace with one another. These cases are, no doubt, the exception; and it commonly happens that, when in any quarter a revival takes place, they are only the minority who listen to the voice of love; but it is gladdening that so many awakenings have commenced in almost all directions. Some years since, our fatherland was a desert, in whose sandy waste only a few green oases were found here and there; now, new oases appear like the stars in a winter evening. In Scotland there are found no such oases, for it is only one great oasis [Alas!]. O may our land soon be a Sootland! Our people are like your people in a certain natural power and perseverance,—a certain vein of iron runs through the whole race: may it be also like your people in Christian faith, love, and all grace! Scotland has taken the first step to unite in love and brotherly fellowship all the Churches which stand on the foundation of God's Word. May God give you power, grace, and perseverance, and, what is most needed thereto, love—warm, burning love—to go on as you have begun, to be the messengers of peace, concord, and love for all Christian congregations. And be not weary with your weak sister up here in the

* Much credit is due to this body for their conduct in this matter. After having found it impossible to occupy this place of worship themselves, they disinterestedly refused to entertain various tempting offers for its purchase, simply on the ground, that it would thus be diverted to some secular purpose; and now they offer it—as a place of evangelical worship—at a very reduced price. To the ministrations of the Rev. George Scott, who for several years officiated in this church, is to be traced very much of the spiritual awakening which now exists.

north; weary not in your love if she can only slowly advance to meet you in the heavenly path. See, she already casts longing glances to your coast, and wishes to be embraced in your arms as a child of the same

heavenly Father. Oh, noble Scottish church! forget not us in your prayers, till the saving moment arrives. In our great weakness we shall never cease to bear you on the arms of prayer before the throne of grace.

COLONIAL CHURCHES.

ST JOHN'S, NEWFOUNDLAND.

The Rev. M. Harvey writes, on the 20th September, giving the following cheering evidence of progress:—

You will be gratified to learn that we have now the prospect of seeing shortly our handsome and commodious place of worship, the total cost of which will be £2100 currency, entirely free from debt; and this has been accomplished, so far, without asking any aid towards its erection, from other quarters. I think I may say this speaks highly for the liberality of our people. I trust our difficulties will soon be at an end, and that we shall be able to aid in the great missionary movements of our Church in these important provinces more liberally than hitherto.

PRAHRAN—MELBOURNE.

The Rev. G. Divorty, of this station, writes that the cause of the Free Church at Prahran is now in a fair way to prosper. Deeming the locality assigned to him by the presbytery not sufficiently central, he applied to government for a site on the opposite side of Prahran, near the heart of the population. He obtained a grant of two acres of land—the first grant of the kind that has yet been made to the Free Church. Having obtained leave from the Presbytery to transfer his services thither, he commenced operations with the following results:—

We had no place of worship; just the bare two acres of land. One of my former committee, J. Dickson, Esq., an elder of the Free Church, and the best friend to the Free Church that Prahran has yet known, and I, formed ourselves into a new committee. In the course of a week we saw erected on the ground a large tent, sixty feet by twenty-five. I commenced preaching, and the tent was well filled the first day. Two weeks after, I called a public meeting. Among others who spoke on the occasion was Mr A. Bonar. A large committee was appointed. After appointing a secretary and treasurer, we proceeded to business, and the first thing agreed on was to guarantee to the minister an annual stipend of £500, and next, to erect the church and manse immediately on their arrival from Glasgow, that is, the church and manse ordered long ago for Mr Sinclair. These soon after arrived, and the buildings are at this moment in course of erection. The church is indeed a handsome structure, and seated for 600 persons. The house has two storeys, with eight rooms. The cost of the whole buildings will be somewhat about £3000, but I have no fear of sticking. Prahran contains a population of from 12,000 to 14,000, and there is ample room for another Free Church in the middle of the town. O Lord, let thy work appear unto thy servants, and thy glory unto their children.

LAUNCESTON, V. D. L.

"After a long season of silence," says the Rev. J. Lindsay, "I would again report progress of our affairs in this far country."

The congregation is in a prosperous condition. We have now two elders and two deacons, and are enabled to conduct our affairs with somewhat greater regularity than we could formerly attain. The sittings in our hired house are all occupied. We have £1500 subscribed towards a new church, and a site for building secured. We contribute at the rate of about £350 to the Sustentation fund, and the church door collections average closely on £2 per week. In May last I received a purse containing £225, as a mark of esteem from the congregation. We have a congregational library, and are in weekly expectation of a Sabbath school one from Britain. The expense of the former was met by a few friends in the congregation, and for the latter the money was collected by the children. Our communion roll now numbers sixty-five, the entire population connected being about 200. Of this population not more than one-fourth are under age. In this respect the appearance of our meetings is peculiar, being chiefly adults.

Oatlands.

There is here ample proof of the benefits resulting from the appointment of a man of God. The whole church-going people of the place attend. I need hardly make any exception. The stated attendance is seventy, or thereby. Mr C. has also a station at Spring Hill, where thirty will gather in the afternoon of a week-day for sermon. The people contribute upwards of £150 to the Sustentation Fund, besides church door collections. They have £1000 subscribed, and a site secured for their new church. In regard to Oatlands, I wrote in 1852—"Now is the time to step in with an earnest faithful ministry, and be assured the people will rally round the man of God." You have sent the earnest faithful minister, and the people, with hardly an exception, have rallied round him.

AUCKLAND.

As a sample of the liberal spirit that is now beginning honourably to distinguish many of our colonial congregations, we insert the following item from a letter just received from the Rev. D. Bruce of Auckland.

A debt of L.1600 has been liquidated in four months, and there is a balance in our favour of upwards of L.300. The result has taken the place by surprise; and our own people are both pleased and proud they have made my stipend for the last year L.250, and for the future L.300.

We do not doubt that this congregation is experiencing that they who sow liberally shall reap also liberally.

CONTINENTAL AND COLONIAL MISCELLANIES.

BELGIUM.

The gospel is rapidly spreading there. In the last assembly of the Evangelical Society, several interesting facts were mentioned: thus, at La Bouverie, the new temple was consecrated on the 25th September 1853. Since then, nine Catholic families have embraced the gospel; every Sunday the chapel is full of a morning and evening. Mr Harmignies, the pastor of the Cuesmes, near Mons, writes:—"We often see our friends descend into the coal mines, having in their pockets the New Testament or a religious tract. At 1500 feet deep in the earth, they assemble around them a certain number of Catholic workmen, and read to them, by the light of a safety lamp, a tract or a few verses of the gospel, and thus announce to them their salvation through Jesus Christ. This subterranean preaching has been useful to many souls. After the laborious work of the day, our friends unite on an evening, in the house of one of them to pray, sing hymns and read the Bible. At Uccles, a Flemish station, the good seed sown by a Roman Catholic, converted by his wife, has fructified, and an evangelist assembles there as many as forty hearers."

The Evangelical schools give great alarm to the priests, who annoy the parents whose children frequent them. "A short time ago," writes a teacher, "the priests of L. B. visited a family, three members of which frequent our school, and did their utmost to have the children taken from me and sent to the school of 'Frères Ignorantins.' 'How,' said he, in an imposing voice, 'can you ruin your children, who are Catholics, by allowing them to frequent a Protestant establishment where they learn neither catechism nor their prayers?' 'Sir,' answered the mother, 'for the present my children are neither Catholics nor Protestants. I let them get instruction, and at a future time they will themselves choose the religion which appears to them the best. As to the prayers and instructions of your church, they resemble old coin; it is said they will shortly be no longer current.'"—*Correspondent of Montreal Witness.*

PORTUGUESE IN ILLINOIS.

The Illinois journal says that there are about four hundred Portuguese in Springfield and five hundred in Jacksonville, in that State, who have emigrated from Madeira. It adds the following interesting particulars:—These emigrants came out here poor and destitute, but they were ready to work. They were first scattered about among our citizens, or provided with places out of the town. They have engaged in sawing wood, working in gardens, about buildings, doing all kinds of jobs that honest-minded, simple-hearted industry can turn its hand to. As soon as they had saved fifty dollars, they invested in lots in the northern borders of the town. As their savings accumulated they bought materials and put up small one-storey buildings, some for double families. There are now thirty "Portuguese houses" in our city. They are mostly situated in clumps by themselves, near the Chicago and Mississippi railroad and the College buildings in the north part of

the town. A few others are being built. In most cases they have cleared and paid for all their lots and buildings. Many of their lots have trebled in value since they purchased. Year before last the Portuguese bought the old Christian church and lot for 500 dollars. They have now made the last payment, and have subscribed 600 dollars among themselves towards erecting a new church this summer. They pay yearly 300 dollars towards the support of the Portuguese minister at Jacksonville. Doctor Kalley preaches for them half the time in the first church, but takes no compensation in return. They have also sent off 600 dollars to bring over their friends from Madeira. A Portuguese teaches a school in their own language in the old Christian church; some fifty attend, old and young. Other Portuguese children attend our English schools. The Portuguese in our midst are "like a band of brothers." We have not heard of a single disturbance or disagreement among them all. Every one belongs to their church congregation. They will help each other. Every new comer of their own countrymen is provided for from the general means of the society, till they are able to provide for themselves. Their habits and tastes are exceedingly simple. They never fight, steal, get drunk or go to law; besides that they are a very saving, hard-working, useful class of people.

CHRISTIANITY IN NEW ZEALAND.

The first night that the devoted missionary Samuel Marsden slept in New Zealand, the spears of the warriors were planted around his head. In 1814, he carried missionaries there, and from that time till 1841, so effective had his labours been, that Christianity was spread over the whole newly-visited land. There is scarcely a village there that has not its church-bell, its own ministrations and native teachers. When the first missionary went there, there was nothing but barbarism, and the heads of the unfortunate captives used to be rolled at the doors of the clergymen. Now, wherever they go there is religious worship. For twelve years the Bishop has never locked a door or fastened a window, during his residence in New Zealand. In the late war, the number of natives who took up arms against our troops did not exceed 1500, and from different parts. English soldiers fought along with an equal number of natives, otherwise the war would not have been brought to such a speedy termination as was the case. The ringleader of that insurrection is now driving a gig presented to him by the Governor of the Colony, and giving orders for the construction of roads.

**AMERICAN HOME MISSIONARY SOCIETY—
A GOOD YEAR'S WORK.**

It is the object of Home missions to bring this entire land of ours under these benignant smiles of heaven, by placing all the people in communication with that medium through which they descend. And we are doing it with a rapidity, and to an extent, which fills the most sanguine friends with surprise,

when they compare the results with the means employed. During the year just closed, the American Home Missionary Society sustained 1,047 ministers, preaching the gospel in eight different languages to 2,140 congregations, scattered over all the inhabited parts of our country. And among the more obvious and immediate results of their labours for that one year, they report 8,025 members added to the churches under their care, 2,816 souls hopefully converted in their congregations, 50 new churches organised by their agency, and 45 others, hitherto dependent on missionary aid, brought to the condition of self-support; besides 65 meeting-houses built, and 88 others begun. This great operation,—greater than imagination can grasp when we look at its wide relations and distant results,—has been carried forward through the year by a pecuniary income of only 191,209 dols.;—a sum which would have built scarcely seven miles of railroad at the average cost of constructing railroads in this country! What might not be done on a field so productive, and with such assurances of

divine favour, if “the children of light” were as wise as “the children of this world in their generation!” Let all true friends of their country, by whatever other means they are labouring to secure its permanent well-being, redouble their efforts through this heaven-approved method, while they lift up unceasingly the prayer of David, “The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the Sanctuary, and strengthen thee out of Zion.”—*The Home Missionary.*

MORE LABOURERS NEEDED.

It is stated that from the southern border of Texas to the South Pole, not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Euphrates, thence to the border of South Africa, and back to the starting point—in this immense triangle, with a population of 70,000,000 souls, there is not one Christian mission.

MISCELLANEOUS.

THE SWORD AND THE BIBLE, OR THE MISSIONARY MOVEMENT IN TURKEY.

There are two great conflicts raging at this hour in the countries on the east of the Great Sea. The one is maintained with the Czar of Russia, the other with the Prince of the powers of this world. The one has for its object the defence and establishment of liberty in opposition to despotism, and the other has for its glorious end the establishment and diffusion of the gospel in opposition to Mohammedan superstition and heathen idolatry. On many grounds this twofold war is more than usually interesting. Its causes are deep, its sphere is vast, and its issues must affect the condition of the world and the destinies of the species. Nor are we to view these two conflicts as simply contemporaneous events,—events which, by a kind of accident, have fallen out at the same time. There is a bond linking the two together, and, diverse as they seem externally, imparting something of the same character to both, and making the ends and objects of both so far to coincide. They run into one another as regards their objects, for the gospel cannot prevail without proclaiming liberty to the nations, to whom at the same time it brings an eternal salvation; nor can despotic arms triumph without riveting on the necks of the subjugated countries the yoke of superstition and idolatry. Especially the Christian can see both in the hands of the Mediator, and working out, in a way incomprehensible to all on earth, the wise, holy, and eternal purposes of His will.

These conflicts derive great interest from the countries where they are being carried on. They

embrace the historic ground of the world. They range over those regions where the first battles were fought, where the first cities were builded, and where arts and civilisation and letters first shone forth to humanise and bless mankind. Nay, a still higher interest attaches to the scene of this twofold conflict. It is the scriptural ground of the world. There rolls the Euphrates; there slumber the buried cities of Babylon and Nineveh, with their store of historic evidences, which has only to be drawn forth to confound the infidel; there rise the hoar summits and cedar-girt sides of Lebanon; there, along the erst city-begemmed but now unpeopled plain, rolls the lonely Jordan, to pour its floods into that silent and death-like sea, from whose bosom no rivulet goes forth to gladden its shores or refresh the sands and plains around it. There stands the silent Olivet looking down in sorrow upon the desolate city at its feet, from whose houses and temples there rises now no voice of prayer, no song of praise to Him who of old had his “tabernacle in Salem, and His dwelling-place in Zion:” and there, along the borders of the Great Sea, is spread out in treeless, vineless desolation, that great plain which bounteously of old poured out corn, and oil, and wine to the thousands of Dan and the ten thousands of Manasseh, by whom it was occupied. But these countries are interesting, not only for what they have been, but for what they shall be. Their career is not yet closed. The breaking light of prophecy begins again to gild

them. In the black cloud of war is wrapt up the future of these countries. When that war may end, what may be the limits of Turkey, and the condition of surrounding states when it does end, is known only to God; but one thing is even now evident, namely, that with this rude ploughshare, God is uprooting superstitions and errors which have long possessed the soil, and would have long possessed it in times of peace; and one thing is certain in time to come, even that Christianity will be the heir of all these changes and commotions, and shall inherit these lands. The promise is not forgotten, given so long ago by Amos, and to be fulfilled only after the House of Israel had been sifted "among all nations, like as corn is sifted in a sieve," "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord, that doeth this."

But we do not here purpose to follow the loud and rough tramp of the soldier, but the silent footsteps of the missionary. His noiseless career is achieving victories far more durable than those the sword is gaining. He is opening blind eyes, conquering hearts, rending the fetters of prejudice and superstition, and calling into being, amid beleaguered towns, embattled plains, and distracted nations, a kingdom which shall stand and flourish when all that war seeks to create shall have passed away. We cannot trace the progress of the Armenian Mission but with unmingled joy and thanksgiving to God.

Before giving details, there is one novel feature of this mission to which we would advert, as fraught with promise for the future, and calling for special thanksgiving; we allude to the alliance on the ground of the Armenian Mission of Britain and America. A society has been formed, our readers are aware, of Christians in this country, to contribute funds directly in aid of the missions of the American Board in the Turkish empire. If Britain and France are allied to conquer peace and liberty for these countries, so are Britain and America to conquer the gospel for them. We hail this alliance as a recognition of the brotherhood of Christians, as likely to draw the two nations closer together politically at this perilous juncture of the world, and as a cheering harbinger of co-operation in the future for the conquest of the world for the Redeemer.

The ARMENIAN MISSION, then, we are delighted to say, moves onward, unimpeded by the shock of arms. Planted in the bosom of the Turkish empire, now the theatre of events which fix the gaze of the civilized world, it seems to draw

vitality and find new doors opened from the whirlwinds and commotions amid which it moves. It itself enjoys peace in the midst of war, like the bush that burned and was not consumed, for God is in the midst of this mission fire. The missionaries, the native pastors, and the assistants, are taxed to the extent of their abilities in the promotion of the work, and are calling earnestly for additional labourers. The press is acting a prominent and powerful part, and gives promise of becoming a far mightier agent in missions than it has yet been. It is continually enlarging its sphere in Turkey. Nearly nine millions of pages have been issued during the past year from the press at Constantinople, and the demand for books and tracts never was so great as now. The seminaries on the Bosphorus and the Golden Horn are in a high state of prosperity. From the seminary young men have gone out to act as colporteurs among the natives and the surrounding shores, and have benefited both themselves and others. The following "gleanings," gathered from a variety of American *Journals* and *Reports*, will give, we believe, a tolerable view of the present condition and prospects of the Armenian Mission; and certainly it does not diminish our interest in this great movement, that we find among the scenes of reviving Christianity the names, as we have remarked, of cities and places of classic fame, or of apostolic interest. :—

Aintab.

For several months past the house has been full, and the truth evidently taking effect on the mind. The additions to the church have been twenty-one; three members have been excommunicated and one has died, making the present number one hundred and seventeen. The Sabbath-school has been very full and efficient. The average attendance since the first of January has been one hundred and five. Besides this, Mr Nutting has a Bible class of some forty young men. There is more than usual religious inquiry among the old Armenians. The native brethren are welcomed to their houses, are invited to call again, and listened to with much interest. During Lent they attended meetings in great numbers, and more than one hundred of the tracts on repentance and holiness were sold to them by one man. This awakened state of feeling is still more remarkable among the women.

Out-stations.—In Kessab and the neighbouring villages the work has gone forward with unrivalled power. One of the four priests with fifteen men came over together to the cause of truth, and not long after six more followed. "They visit the villages, and talk, and search the Scriptures, and it spreads like a prairie-fire." There has been fierce opposition, however. After the defection of the priest a night attack was made on the house of the helper to find the "renegade;" and after this they cut down the trees of the Protestants and destroyed their vineyards; but still the work goes on. The community now consists of not less than three hundred.

Adana.

In Adana are about twenty Protestants; a community has been formed and recognized by the authorities, and the state of things, on the whole, is quite hopeful.—Three days from Adana, nearly in the direction of Cesarea, is Nigdeh, with a large Greek population. The leading man in the place is on the point of seceding from the Greek Church, and declaring himself a Protestant, and he says as many as two hundred sympathise with him; though it is not to be supposed that this number are prepared to take the same step.

Cesarea.

A native helper has been at Cesarea during the year, with the exception of a few weeks, and finds much to encourage him. Many are convinced that the Church is corrupt, and its ceremonies the inventions of men; but, from having been so long without any one to guide them to the way of life, errors have taken root in their minds along with the truth. A Protestant community has not yet been formed; it is expected, however, that one, consisting of four heads of families and two single men, will soon be organised. From twelve to sixteen individuals have attended public religious exercises the last five months. A school taught by one of the brethren has recently been opened, and fully meets the expectations of its friends. The pupils, who have varied from sixteen to upwards of twenty, are for the most part from families not known as Protestants. A knowledge of the truth is extending in various directions into the adjacent towns and villages, of which seven are mentioned, two of them large towns, where there are people who are known as friends of the truth, and who are ready to receive any one who is sent to break to them the bread of life. Two missionary families are expected soon to occupy this field.

Trebisond.

The political rights of the Protestants have been maintained, and the authorities have uniformly given an immediate and respectful consideration to all their requests. Perfect harmony of feeling appears to prevail in the church, and, says the report, "to our eyes, at least, these dear brethren have seemed attaining to more completeness of Christian character."

Erzroom.

Let a state of quiet succeed to war, and fields of promise would invite at least twelve missionaries at once to occupy them. Erzangan, with its 20,000 inhabitants, would afford labour enough for two; Khar-poot, with 100,000, might well employ the same number; Moosh with 25,000, Bitlis with 20,000, and Van with 160,000, would each need as many; while the remaining two would hardly supply the necessities of Erzroom with its plain, and that of Pasin in the immediate vicinity, with their more than 25,000 inhabitants.

Arabkir.

The hearers have increased to more than one hundred, which fills the place, the largest that can be obtained. It is the general feeling that a place of meeting is needed that will accommodate three hundred. A service is held during the week, besides the two on the Sabbath. A school with twenty pupils has been commenced. An earnest desire for instruc-

tion exists among many lads and young men who from their age, are obliged to work for their daily bread. A year ago Protestant books could not be circulated, not a Bible or a Testament from the Protestant press would be read. But now very many copies of the Bible have been sold, even to leading Armenians of the old church, and the demand continues. Tracts are scattered through the whole city, and not a day passes without a call for them and other books. Prominent men in the Armenian Church are making efforts in various ways in behalf of the truth. Some of great influence are advising their friends to join the Protestants, saying, "We will wait a little. Now we have access to all. We will persuade as many as possible, and then bring up the rear." This class often visit the missionary, but never come to the public services. They appear deeply interested in the work.

Tschimischesek.

In Tschimischesek, a large town east of the Euphrates, ten hours from Arabkir, the truth has made some progress. At present there is a great amount of discussion. The champion of the truth in this wild region is a Koord, a chief or head of the Koords in all that section. He rejects the Koran, and preaches the gospel to Koords, Turks, and Armenians. He owns many villages, has several thousand men under his authority, and is very desirous a missionary should visit that region.—Light is spreading at Egin, a town of fifteen thousand inhabitants, with five thousand more in the district, eight hours from Arabkir.

Kessab.

About twelve hours from Antioch, high up on a mountain side, is Kessab, an Armenian town of 300 houses, with a population of 8000 Armenians in the vicinity. The work here has been carried on almost entirely by native agency. A church has been formed, which, during the year, has received twenty-two members. A priest with fifteen men came over in a body to the Protestants, and these were soon followed by six more. Persecution has been attempted, but has had no effect to stop the work. Those who believe in Christ have taken joyfully the spoiling of their goods. The community does not embrace less than 300 already, and the work in the town and villages rivals, if it does not surpass, that in Aintab.

Marash.

Two days north-west of Aintab is Marash, a great Armenian centre, having 10,000 Armenians in the city, while there are twice this number within a day of it. A foothold has been gained here, and a beginning made. Inquiry is very free and active in the house, the streets, and the market. The materials exist for a church, which should be immediately organized. The Sabbath audiences amount to fifty.

Oorfa.

Oorfa, midway between Aintab and Diarbekir, the birth-place of Abraham, a pleasant and healthy place of residence, with a population of not far from 12,000 Armenians and Syrians, and surrounded by numerous villages, where also many in both the Armenian and Jacobite Churches have so far awaked out of sleep as to be dissatisfied with their position, and some are demanding the bread of life,—can scarcely

be considered as second to any place in its claims for a missionary.

Sivas.

Sivas, north of Aintab, almost in a line with Tocat and Samsoun, which lies on the Black Sea, beautifully situated on the northern boundary of a fertile valley, with more than 10,000 Armenians among its population, has a little church, which, for "these three years," has been asking for a missionary.

Mashkir.

In Mashkir, six hours from Arabkir, a village of 125 Armenian families, with double that number in the small adjacent villages, eleven, and those the wealthiest, have declared themselves Protestant. The priest preaches the gospel every Sabbath. The teacher is secretly a Protestant. The people are all enlightened. Every day last winter they came together to discuss, and read, and study the Scriptures. The Protestants meet together, to the number of thirty or more, every Sabbath for worship.

Kharpoot.

Mr Clark says, "The plain of Kharpoot, the city and the immediate region around, is one of the noblest and most inviting fields for a missionary that can be found in this or any other land. There is here a population of about 100,000, all in a favourable state to receive the gospel. There are no strong prejudices, no violent priestly opposition, that exist in many other places. Even the principal vartabed in this region is secretly a Protestant. The teacher of the large Armenian school in the city, and the teacher in Mazara, where resides the Pasha, both are said to be secretly Protestants. The inhabitants of the 200 or 300 villages upon the plain, are nearly all cultivators of the soil, very industrious, though ignorant and rather superstitious. They have, however, manifested an earnest desire to receive the truth. This plain is indeed the garden-spot of Asia Minor. With a fertile soil and mild climate, it produces all kinds of grain, cotton, and a great variety of rich and excellent fruit—apples, pears, peaches, apricots, and the finest grapes I have ever seen, enormous in size, that might well be compared to the grapes of Eschol. The native helper now labouring in this field reports a very interesting state of things in the city, and in Mazara, the only two places he has visited. Under the protection of the Pasha, he labours with great success. Large numbers visit him to learn the truth, and many of them the most prominent Armenians in the old church."

Constantinople.

And what shall be said of Constantinople, that great city, with a population eight times as large as that of the Sandwich Islands, and where the elements of society are stirred to their lowest depths? Till of late, it has not been possible to preach the gospel in the city proper. Now it is. There is also a call for this, as well as the opportunity; so that Mr Goodell says, in behalf of the mission, "We should be guilty of betraying our trust, did we not lift up our voice and call for missionaries for this city, in a more loud and earnest manner, and with a feeling of more crushing responsibility, than we have ever called for them." The missionaries on the ground cannot take additional labours upon them. "I tremble," says Mr

Goodell, "when I see what they are now performing, lest they be crushed by them." They must have aid. "Men of Israel," Mr Goodell calls, "help. Young men at the theological seminaries, hasten to our help in this great city."

The Press.

The great work of translating and issuing the Scriptures in Arabic, under the care of Dr Eli Smith at Beirut, is one of immense promise and importance. It reached the end of the four Gospels about the 20th of August 1853, a little less than a year from the time he commenced them. After that he was laid aside from the work by ill health, which for a time occasioned to himself and his friends much anxiety. His health is now improving. He has resumed his labours; and last May 27, he had advanced to 2 Cor. vii. He completed the Pentateuch before commencing the New Testament.

We view this work as curious, complicated, and of the most excellent worth. If the Sacred Volume—rendered in good classic Arabic, enabling more than forty millions of that ancient and unique nation, in all their discussions and their nomadic companies, to read in their own venerable vernacular language "the wonderful works of God"—may thus be given to them, it will be an achievement indeed, worth infinitely more than it can ever cost, and on which both our cares and the toils of exemplary missionaries in Syria, may be well congratulated, with high rejoicings and higher thanksgivings to God. We commend this precious mission, on the coast of the Great Sea, and on the slopes and in the vales of that goodly mountain, even Lebanon, to the re-animated prayers of all who love the coming of the kingdom of God.

PROTESTANTS VERSUS "CHRISTIANS."

Dr Lobdell, a missionary at Mosul, Assyria, writing of the good progress of that mission, says that the Protestants are gaining the respect and confidence of their neighbours, particularly the Moslems, who are often heard to say the Protestants are not "Christians" (i. e., such Christians as the Greek and Armenian Churches present to their eyes), but something vastly better. "There are none like them," say the Moslems; "they love their enemies just like God."

DUTY OF ATTENDING TO MISSIONARY INFORMATION.

It was "when Jesus saw the multitudes that he was moved with compassion, and bade his disciples pray the Lord of the harvest to send forth labourers into his harvest." (Matt. ix. 36.) This shows how completely the Son of God was also the son of man, for with us it is always the sight of the object that calls forth the emotion. We come, we see, we are conquered. It was, "when Paul saw the city wholly given to idolatry that his spirit was stirred in him." (Acts xvii. 16.) The eye affected the heart. Just so will it be with every Christian mind. Set him down, like Buchanan, among the myriads that shout around the car of Juggernaut; or, like Gutzlaff, among the more civilized idolaters of China, the man who is the follower of Paul, as he was of Christ,

will be "stirred in spirit," and "moved with compassion," and one vent of the full heart will be in prayer to the Lord of the harvest. But we who sit at home cannot see the spirit-stirring sight; we are cut off from this blessed influence to drive us to our knees. Nor can any written information wholly make up this deficiency. The hearing of the ear will never produce so powerful an effect as the seeing with the eye. Yet, in the absence of the greater influence, how dare we neglect to use the less? When we cannot see, how dare we refuse to hear? If we live in ignorance of the state of the heathen world, how can we pray intelligently on its behalf? If we content ourselves with general notions of its idolatries, and barbarities, and struggles against the light, shall not our petitions be general, unfervent, and ineffectual? On the prayers of the children of God depend the coming of the kingdom and the conversion of the heathen; as it is said in the second Psalm, "Ask of me." Should not every child of

God, then, bring himself under those influences which shall bind him to intelligent, fervent, effectual prayer on his behalf? Come, then, true child of God, who art bound to the service of Christ in thy native soil, come and let us gather from the records of faithful men who have jeopardized their lives in the high places of heathenism, food for meditation, and incitement to prayer. Let us give ear to these spies of the land of darkness, that when they tell us of some spot where grace is beginning to drop from above "like the first of a thunder shower," our prayers, mingled with thanksgiving, may arise with interest and intelligence on this special behalf: or, when they tell us of some stronghold of Satan, fortified on every side by the triple brass of superstition, self-righteousness, and lust, our united cry may ascend into the ears of the Lord God of Sabaoth, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty."—*M'Cheyne*.

RISE AND PROGRESS OF THE FREE CHURCH OF SCOTLAND.

A desire having been expressed that the substance of our last article should be given in a condensed form, we offer the following table:—

	Ministers.	Probationers.	Charges.	Stations.	Churches.	Manses.	Professors	D. Halls.	Teachers.	Schools.	Ministers and Missionaries Abroad.
1843—May	432	122	...	...	...	...	...	...	...	...	...
1843—October	551		600	...	...	...	...	...	...	...	...
1849 "	712	150	752	92	665	390	8	2	659	626	...
1854 "	747	200	760	95	800	500	9	2	661	651	235

THORBURN'S STATISTICAL DIAGRAMS—"THE CHURCHES."*

It is not our function or our practice to notice new publications; but, in the present case, a departure from our rule may be permitted. Mr Thorburn's well known powers as a statist marked him out as the fittest person to superintend the census of the city of Edinburgh in 1851. His "Statistical Analysis" of the same is one of the most complete things of the sort that has ever appeared. He has published since a variety of works: such as the "Economics of the Scotch Counties," "Railway Economics," "Mercantile," "Agricultural," and other Diagrams; but what specially concerns us is, that he has prepared a set of Diagrams, in number sixteen, shewing the comparative strength of the various religious denominations here, in England, and in America. He has devoted three of these diagrams to the financial progress of the Free

Church of Scotland. One of these is the table which we gave in the November number; so that such of our readers as were startled by our long array of figures, will be obliged to Mr Thorburn for presenting them with the *whole* in the form of a *picture*. As a work of reference, it is invaluable; containing a mass of varied information which it would be most difficult to glean from other sources; and that information handled with such ingenuity, that results, singular as they are important, are found in each of the diagrams. We think it is a work that not a few of our readers would desire to possess; and all the more, because the established statistical reputation of Mr Thorburn is a guarantee for the most indispensable quality in a work of reference,—*viz., correctness.*

* Edinburgh: Thomas Thorburn. 1855. Price 12s.

OUR CABMEN.

In all periods of her history, the Church of Scotland has been distinguished for her popular sympathies. She exists for the people. She recognises the people as an intrinsic part of herself. For the people her great battles have been fought. For the people her sacrifices of status and emolument have been made. For the people her blood has been freely poured out; and when she ceases to care for them—to defend their rights and privileges—to make their wrongs her wrongs, she loses her hereditary feelings, and falls from her hereditary renown; and whatever she may be in point of legal standing or of outward title, she has ceased to be the popularly-organised institute which Knox founded, and is no longer the church of the people of Scotland.

The Free Church has evinced, since the eventful era of the Disruption, no diminution of her ancient sympathies, no cooling of her former love. For whom but for the people of Scotland was the great struggle of the ten years? and for whom but for the people was the great sacrifice of the Disruption? Had the ministers sought only power for themselves, they would have been saved both the struggle and the sacrifice. True, the struggle was for the crown rights of Christ; but when translated into fact, these just meant the rights and privileges of the people. And since the Disruption, the Free Church has laboured to gather under her wing the outcast and heathen masses of our land, for whose souls no man cared. She has discovered herself to be the mother, by displaying the yearnings of a mother's heart. Were our rulers to sit in judgment, like the wise king of old, on the question which is the true mother, or to whom should the outcast be committed to be gathered in, instructed, and cared for, they could have little difficulty in coming to the old verdict, as regards the disestablished Church of Scotland, "Give her the child, for she is the mother thereof."

A new and important movement has just arisen; and we rejoice to see that our Church, through several of her leading ministers, has been the first to extend a helping hand to it. The cabmen have resolved to discontinue their Sabbath traffic; and have appealed to the Christian public for support in their movement. We deprecate that this movement should ever come to have the aspect of a mere party movement. Let all Churches and all Christian men hasten to its relief. We feel assured they will do so. It is a movement which combines in one two sacred causes—the cause of HUMANITY and the cause of the SABBATH.

It is the cause of humanity. We scarce can

name a class who have endured more unmitigated, ceaseless, never-ending drudgery and toil than our cabmen. We scarce know a class who have been more unsparingly shorn and robbed of every intellectual and spiritual opportunity and enjoyment. Every rag of privilege has been torn from them. "A remonstrance and appeal" was published in 1850 by the carriage and cab-drivers of Glasgow, which gives us a glimpse into the slavery of their condition. They state that their average time on watch and work, from Monday morning to Saturday night, is seventeen hours a-day: that on Sabbath they are on the stand from nine in the morning till nine at night. "The consequence of this practice," say they, "is in many respects deplorable, and is felt by many of us to be an infliction of a most grievous and humiliating kind. There are many of us who subscribe our names to this paper who have not had an opportunity of being in a place of worship during the last four, five, six, and seven years; although, with but few exceptions, we have been regularly once, twice, or three times attending, with our cattle and machines, at some or other of the church doors, every Sabbath, during the whole of these respective periods; and further, we can prove, that, but for the attendance we have to give at these church doors, *we would not be employed on the Sabbath at all! it would not pay!*" This may be taken as a fair picture of the condition of their brethren in Edinburgh, and in all towns where cabs are employed. Could anything be more deplorable? Their toil has nothing intellectual about it, nothing to excite their faculties; but very much to weary, to deaden, to degrade, and to drive to unlawful stimulants. And how ceaselessly and hopelessly is that avocation prosecuted! They are chained to their stand in the summer's heat and the winter's cold. They hear the Sabbath-bell; but they cannot join in the Sabbath song. That day, whose blessed footsteps are to others the sound of liberty and rest, only calls them to labour. They are banished from the sanctuary; they are banished from their own homes,—from their wives and families,—banished from the usual opportunities of intellectual and spiritual improvement. If the rest of the seventh day be necessary to the sound bodily and mental state of man—and we need not remind our readers of the unanswerable demonstration of Professor Miller on this head—surely that rest is needed most of all by those who endure such protracted, continuous, and depressing drudgery on the six days.*

* This was written before the meeting in Edinburgh on the

But in the *second* place, this is especially the cause of the Sabbath. We are sure every friend of that blessed institution will rejoice to mark this advancement in the appreciation of its value—that even our cabmen have come to see that this day has obligations which they are bound to respect, privileges which they should seek to enjoy, and a rest which they need. Our cabmen seek to recover their Sabbath. On the ground of EQUITY they are entitled to this. All other professions and trades rest on that day,—our merchants, our artisans, all are free—our cabmen alone are compelled to carry on their usual avocations. Though the Divine law were silent on the subject, equity would condemn this invidious exception. Society may require, on the Sabbath, the use of cabs in cases of “necessity and mercy,” and the law of God allows this; but society does not require, and the law of God does not allow, that cabmen, as a class, should ply their avocations on that day. It no more requires this, than it requires that bankers, merchants, and artisans should prosecute their usual avocations on that day. Society might find it convenient to have all trades and professions going on on that day as on others; but in obedience to the Decalogue, and for the blessings of the Sabbath, it submits to inconvenience (if so it can be called), and closes all trades, exempting only cabmen, from this beneficent arrangement. Now in doing so, it acts with manifest unfairness and injustice. In perfect equity, it ought to require all trades to work on that day, or require none.

It has been said that our cabmen are not prepared to make a good use of the Sabbath. If so, that is *their* sin, and will not justify us in committing another sin. Do cabmen at present make a good use of the Sabbath? And are we justified, because they may possibly abuse the Sabbath in one way, in compelling them to abuse it in another? Does a man's right to a privilege depend upon the use he makes of it? There are many who abuse health, property, and liberty; would we therefore be justified in robbing them of these rights? Are cabmen the only parties who make an improper use of the Sabbath, and are we prepared to take away the Sabbath from all by whom it is abused? Besides, has not a practical refutation been given of this argument in the large attendance of cabmen on worship since they desisted from Sabbath labour?

The cabmen are entitled to the Sabbath on the ground of the Divine law. As we are here arguing with Christian men, the matter is plain. All agree in recognising a broad line, drawn by a Divine finger, above which the claims of our cabmen cannot rise, and below which they dare

20th of last month. For other facts illustrating the severe character of the week-day labour of our cabmen, see report of that meeting.

not fall—no work, except in cases of necessity and mercy. The rule of the cabman must be *no work*, and he must be the judge of the exceptional cases, because he is responsible in the doing of that work. On this rule society acts as regards all other professions. I may feel it to be a real work of “necessity and mercy” to have a writing executed on the Sabbath, or to have an article of merchandise, or a piece of work done on the Sabbath; but my rights only extend to making a statement of my case, that the other party may judge of it. I have no power to compel him to do the service I require, even though I feel justified in requiring it; for if I claim a power to compel the shopkeeper to open his shop, or the artisan to ply his tools for me, I take away his responsibility; and what I may do, another is entitled to do, all men may do—and what, in that case, becomes of his Sabbath? And as regards those exceptional cases, invalids for instance, that may require the use of a conveyance on Sabbath, their right extends only to a statement of their case. The cabman must judge whether the case justifies working on the Sabbath; for if you claim the power of compelling him, you destroy his responsibility, and take away his Sabbath. As regards invalids, we think all reasonable men will allow that it is only in certain circumstances that it is a work of necessity and mercy that they should be carried to church at the cost of preventing another going to church. Much will depend upon the length of their invalidity; much upon its extent, whether they are unable to walk the same distance on a week-day: in short, on a variety of circumstances, of which the parties only can be the judge. But all Christian men will agree, that to keep up a regular and stated system of Sabbath labour to meet these few exceptionable cases, is utterly indefensible. Here, with men admitting the fourth commandment, there can be no argument.

We make our appeal in behalf of this movement. We make our appeal to two parties, because there are two parties on whom mainly its success will depend. The first are the cabmen themselves. Much will depend on the union, perseverance, and sobriety with which they prosecute a movement which we rejoice *they* have originated. We say to them, Your claims are just; they are irresistible: they are irresistible on the grounds of equity and of the Divine law, and if temperately, yet firmly pressed, they must succeed. The Sabbath is yours: you may voluntarily surrender it, or lose it by your own indifference; but in this land no man dare take it from you. We appeal, in the second place, to professing Christians. The Glasgow “Remonstrance and Appeal,” quoted above, distinctly

sets forth that it is you who keep up the Sabbath cab traffic. "But for the attendance we have to give at these church doors," say they, "we would not be employed on the Sabbath at all—it would not pay." If it was so before the shutting up of the public houses on the Sabbath, much more must it be so now, when, as all admit, Sabbath pleasure-driving has much diminished. On you, then, rests the fearful responsibility of this Sabbath traffic. We shall grant that yours is indeed a case of "necessity and mercy." What then? You say it is the duty of this class of men to provide for it. We deny that it is *their* duty; it is *your own*. I have no right to require of others, especially to require of a class, that they provide for cases of necessity and mercy that may happen to me; I must provide for them myself. I may ask the help of others when they do occur, and very probably I shall not ask in vain; but if I require them to provide for these, I shift on them a burden I ought to bear myself.

But may not a case of "necessity and mercy" be such *absolutely*, but not *relatively*? It comes in many cases to be a question of which is the greater "necessity and mercy,"—whether I, who have leisure, books, religious society, it may be, and who was at church possibly a few Sabbaths ago,—or this man who has not been at church for years, who has neither books nor society suitable to the Sabbath, and who, in addition to the slavery of the six days, has to endure that of the seventh also. "Necessity and mercy!" Who is it, we ask, who has the best right to use that plea? Besides, it is not one man who is kept from church; but a system involving, in Edinburgh alone, some three hundred men, with their families, amounting in all to not less than fifteen hundred souls, which is kept up by our using a cab on Sabbath. Is there no room for self-denial here? That man must have a very clear, and a very strong case, who should insist that his spiritual interests shall be attended to in preference to those of all these other individuals. We may thirst for ordinances, as did David for the water of the well of Bethlehem, and the draught may be to us, as was that other to David, sweet and refreshing; but it is impossible to forget, as we drink, that this water has been brought us at the peril of the blood of souls.

MINISTERS NEED A VACATION.

The one hundred and twenty colleges of these United States have their vacations once, twice, or thrice a year. So have the academies and lower schools. The American people think that to tax the mind too long, and confine it to hard study, without relaxation, will injure it. The parents, as well as the teachers and professors, think that students must

have rest, or they will be spoiled by too much mental labour. The bow that is continually drawn, will soon lose its elasticity, and fail to spring when the string is let fly. So the mind, always employed in hard study, will, at length, find its energies flagging, and the body, partaking largely of the burden, will become emaciated, and both the mind and body, without rest, must fail. Without a vacation they can never revive. The world around us speaks the same truth. Nature does not labour without its yearly vacations. In the spring it revives, puts on its vegetation, goes forth, labouring through the summer months, delivers up its burden in autumn, and goes into vacation during the winter. The fields of grass and grain, and orchards of golden fruit, all have their breathing times,—they can stop and rest. The various business departments have their times of relaxation. The muscles, fibres and nerves of labouring men have their times of remitting tension, as well as fatiguing toil. The merchants and tradesman have their pressure of business and their seasons of lesser labour. The farmer has his seed-time, during which he labours hard in mellowing the soil, planting the corn, and sowing the grain; and then a respite, or change of enjoyment, till the season of hoeing, haying and harvesting. He has his hard labour in summer, and his more leisure months in winter. The dairy-men have their confinement to business during the warm seasons, and then their vacation during the cold. But for some reason the ministers of the gospel can with great difficulty find any resting-place. Day and night their minds are exercised for the church and the world. They pray for their brethren and for sinners. The evening twilight and morning sunrise witness the fervour of their prayers, and the flow of their tears. They read over what God says by Isaiah: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night;" they look at Jeremiah's eyes, that "run down with tears, night and day;"—they see Paul praying, and "ceasing not to warn every one, night and day with tears;" and it inspires them with holy ambition to do likewise. This is a good trait of character,—and when they have "looked upon the field," they have felt like remaining *always* in the harvest, hardly taking time to rest a single day. But this will not do. They must, like other men, have rest. It is not their duty to over-work, prostrate their energies, and cut short their lives. We need more ministers now, and shall those we have count life so cheap as to wear it out at once or make our denominations swarm with invalid preachers? No, give them a vacation, that they may be turned to less taxation of mind, or else they will soon be compelled to stop and recruit, or find an early grave. The jaded and worn-out constitution must find relief. Jesus sent out his twelve to begin the great work of reaping down the fields, but they could not long continue there. They soon returned and reported "both what they had done, and what they had taught" (Mark vi, 30, 31), and Jesus told them that they might have a vacation. *Come ye yourselves apart into a desert place, and REST A WHILE,* said the indulgent Teacher. It was good economy to give them rest. They could do more work, and do it better; and it is better for the pastor and his people everywhere, to give, at least, once a year, a week or two of rest. The minister can then come before his much-loved charge, a rested and refreshed man, with renewed energies and a full soul.—*Montreal Witness.*

DIES IRÆ.—AN OLD POEM.

[THE following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of Goethe, Dr Johnson, Sir Walter Scott, and other distinguished men. It is said that Dr Johnson always wept on reading the 10th Stanza. The Earl of Roscommon expired with the 17th verse upon his lips. The original was written by a monk in the 13th century.]

I.
Day of wrath, that day of burning,
All shall melt, to ashes turning,
As foretold by seers discerning.

II.
Oh, what fear shall it engender,
When the Judge shall come in splendour,
Strict to mark and just to render.

III.
Trumpet scattering sounds of wonder,
Rending sepulchres asunder,
Shall resistless summons thunder.

IV.
All aghast then Death shall shiver,
And great nature's frame shall quiver,
When the graves their dead deliver.

V.
Book where every act's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

VI.
When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

VII.
What shall I say that time pending?
Ask what Advocate's befriending
When the just man needs defending?

VIII.
King almighty and all knowing,
Grace to sinners freely showing,
Save me, fount of good o'erflowing.

IX.
Think, O Jesus, for what reason
Thou endur'd'st earth's spite and treason,
Nor me lose in that dread season.

X.
Seeking me thy worn feet hasted,
On the cross thy soul death tasted,
Let such labour not be wasted.

XI.
Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

XII.
Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

XIII.
Thou who Mary gav'st remission,
Heard'st the dying Thief's petition,
Cheer'd'st with hope my lost condition

XIV.
Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

XV.
'Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside thee.

XVI.
When the accursed away are driven,
To eternal burnings given,
Call me with the bless'd to Heaven.

XVII.
I beseech thee, prostrate lying,
Heart as ashes contrite, sighing,
Care for me when I am dying.

XVIII.
On that awful day of wailing,
Human destinies unveiling,
When man rising, stands before thee,
Spare the culprit, God of Glory.

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From L.	0	5	0

MOVEMENT FOR ADDING A FOURTH TO SUSTENTATION DIVIDEND.

Our readers will remember that in the July *Record*, immediately after the rising of last Assembly, we called attention to the *deficit* in the year's Sustentation Dividend, and pointed out what we believed to be the only possible means, not only of preventing such a deficit ever again occurring, but of arriving at the minimum stipend of £150. We asked not magnificent gifts from the *few*, but a small, a very small additional contribution from *all*. We estimated that there were at least four hundred thousand contributors to the Sustentation Fund in the Free Church, and we took the liberty of suggesting that each of these contributors should increase his former rate of giving by a certain amount which we specified. By such an effort, we said, which no one would feel as an effort or sacrifice, because *all* would share in it, twenty thousand pounds would at once be added to the annual income of the Sustentation Fund, and this divided among our ministers would give an additional £25 of stipend, and bring up the Dividend to well-nigh the minimum of £150, which might easily be exceeded by a continuance of the same effort for a year or two, till all our ministers were placed on a satisfactory footing as regards maintenance. Our proposal, in a slightly modified form, found numerous advocates, both lay and cleric, and ultimately it was taken up by the Church as a body. We have marked with peculiar pleasure the prosperous progress of the movement during these past months. We believe that we have the *deficit* to thank for it. But for that deficit the Church would not have been startled and roused; the year might have passed away without effort; and, with the greater pecuniary pressure on all classes, a larger deficit, in all probability, would have had to be declared at next Assembly. Thus has been verified a shrewd saying of one of our country ministers, that the Sustentation Fund must first come down before it can go up.

The returns under the scheme for adding a fourth are as yet too incomplete to allow any certain conclusion to be drawn as to the actual amount of increase that may be reached. One thing is certain, namely, that there will be an increase: we trust that increase may be considerable; but no one, we believe, who took into account that this is the first year of the movement, and that four months had passed away before it was started, expected that the point aimed at would be reached this year. The movement, however, from all that can be learned regarding it, is in such a train as warrants the

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hope that the point sought may be attained at no remote date.

But the main thing is, that such a movement exists, and that it has found hearty acceptance from all—ministers, elders, deacons, collectors, contributors. It is fixing in the general mind of the Church the leading ideas of duty and obligation with respect to this most important matter. These were dormant till recently, and had to be awakened. At least they had ceased to be influential. An *inadequately supported ministry* has, for more than a century, been a leading sin of the Church—we do not say of this or that Church, but of all Churches—British and American. We have got accustomed to a low style of ministerial provision. This has grown out of a low state of religion; for when it goes ill with Christianity, it ever goes ill with her ministers. Individuals among them may amass wealth, and do so in such times from the worldly spirit in the Church; but, as a class, ministers, when religion is low, sink into poverty and contempt. An insufficient ministerial maintenance tended to perpetuate the low state of religion, by introducing a correspondingly low style of pulpit qualification, and of pastoral duty. Thus the sin of the Church became her punishment. Custom had put its sanction upon this state of things. We were content to take matters as we found them. It had long been the practice to remunerate the minister of the gospel far below the average of other professions: and one generation after another acquiesced in this, without thinking of the sin which it involved, and the numerous evils which grew out of it. But we are delighted to find a better spirit beginning to prevail among all denominations. Movements have been commenced simultaneously in this country and in America to secure a more adequate provision for the ministry. We rejoice to think that on both sides of the Atlantic these movements have been attended with a large measure of success. They betoken that Christianity is growing in power: that the Church is awakening to a sense of her past shortcomings, and is resolved to wipe out the disgrace of compelling her ministers to serve without wages, and, while the world feeds and clothes ungrudgingly those who do its work, of leaving her servants in want of all things. Not that we would have the sacred deak to open the way to wealth and luxury, but surely it ought to present the prospect of a comfortable subsistence to every faithful and laborious minister. Congregations

are bound to see that this is the case as a matter of justice—of strict justice, we say, for this is no appeal for eleemosynary aid. The claim rests on a *divine ordinance*—“*Even so hath the LORD ORDAINED that they who preach the gospel should live of the gospel;*” and to refuse this is at once to contemn the authority of Christ, and to disparage the manifold blessings connected with a sound and faithful ministry.

The following extract letters shew the hopeful progress of the present movement in the Free Church, and give ground to expect a successful termination to it at no distant day.

Extract from Letter from Minister of Small Highland Congregation.

I have now the satisfaction to inform you that my congregation have agreed to advance their contributions to the Sustentation Fund one-fourth more, *i.e.*, L.75 a-year. The half of this increase will be forthcoming by the 15th of May next. We have visited all the congregations, and ascertained what each promises to give.

From Minister of a Small Rural Congregation in the North.

With reference to the present movement for increasing the Sustentation Fund, I am happy to be able to say that the office-bearers and members here have entered most cordially into the matter, so far as has been yet ascertained, and one-fourth more than last year will now be the sum to be aimed at by me for the equal dividend—which would be L.75.

From the Minister of a Rural Congregation in the West.

I beg to return the enclosed schedule, and to report the cordiality of the people here in adding to their contributions. They have given a third more than their accustomed monthly sums—raising L.8 per month instead of L.6.

From the Treasurer of a Town Congregation in the North.

I have the pleasure to return the schedule, the answers to which, I trust, will be found satisfactory. Instead of an increase of a fourth, we promise you nearly a half. If there is a general response in the

same spirit, your object will be gained even in the present year.

From the Minister of a Rural Congregation in the South.

If it had not been for this movement, we must, through deaths and removals, which have reduced our roll to 217, been down to L.88 or L.90. We now see our way to L.114 for this year, and perhaps something additional may be reported to our Deacons' Court on Wednesday.

From the Minister of a Rural Congregation in the Centre of Scotland.

I may add, that some who had increased their contributions before this movement took place (and without which, owing to diminished numbers, we would not have been able to remit so much as we have been accustomed to do), have still further increased their contributions on this occasion. And I have every reason to believe that their example will be imitated by others. The deacons are very hearty in the cause. The people with whom I have come into contact acknowledge the necessity of the measure.

From the Treasurer of a Congregation, not in a Town, where the Contributions Last Year were less than L.200.

DEAR SIR,—Please to correct a mistake in my letter of yesterday. It is stated therein that the Free Church congregation here expect to contribute to the Sustentation Fund L.250 in the current year—the actual amount we expect to raise is L.225, or thereby. The mistake arose from calculating the advance upon the current six months only, instead of upon the whole year.

It is with much pleasure I have it in my power to intimate this further contribution to so essential a fund.—I am, &c.

We append the following extract, as containing an example worthy of being imitated by those who are in circumstances to do so:—

Enclosed I have sent you a small donation of L.5 to the Ministers' Sustentation Fund. I have been led to give this donation in addition to my usual monthly contribution as a thank-offering to God for his goodness manifested in the late harvest, and to this fund on consideration of the present circumstances of our ministers.

The monthly report of the state of the Sustentation Fund on another page, is most encouraging. At the end of the first five months of the present financial year,—that is, at the 16th October curt.,—the amount received was, as nearly as possible, the same as that of the corresponding months of the preceding year. It was only *then* that the present movement for increasing the fund could begin to tell. From that date there has been a steady rise. The sixth and seventh months exhibited an increase, as compared with the same months of last year, of about £1100 each, while the eighth month, just completed, shews an increase of more than £2000, making the present total increase upwards of £4000. These things clearly prove that the movement has fairly taken hold of the sympathies of the people, and needs only to be steadily prosecuted in order to secure the noble object which it has in view. Every Deacons' Court and congregation throughout the Church should be stimulated by so cheering a state of things.

FOREIGN MISSIONS.

CHINSURAH.

FIRST-FRUITS AFTER FIVE YEARS' LABOUR.

After five long years' labour, uncheered by any appearance of fruit, our missionaries at Chinsurah have at last been privileged to admit their *first convert* into the Church. We trust that others, influenced by his example and led by the same spirit, will soon join themselves to the Saviour. The Lord hasten the day when not one or two, but thousands, at all our stations, shall be turned unto the Lord. The following is from Mr William C. Fyfe, of the Chinsurah branch, of date the 7th November, 1854:—

It is with heartfelt gratitude to God that I have now the pleasure of announcing to you, that the first fruit of our Chinsurah mission has begun to appear. On Tuesday evening last, the 31st October, our first convert from Hinduism was publicly baptized at the usual weekly prayer meeting in the mission Chapel. Though there has been a succession of faithful and zealous missionaries labouring here since the year 1798, yet we are the first that have been honoured by God to see a convert from heathenism received into the Church in this place; but not unto us, but unto the Lord's name be all the praise. Kedarstath De is the name of the young man; and he has been in the school since its commencement in August 1849. He was our most advanced student last year, and obtained Mr Wylie's prize at the annual examination. Since the month of March last he has been employed as a teacher in one of the junior classes; and can consequently now maintain himself. He possesses good sense and useful practical talent, which, under the blessing of God, may yet enable him to become an honoured and useful servant of the Church. His baptism seems to have produced a salutary and pleasing influence on the hearts and minds of many of our most advanced students, and from what I have observed, I am led to indulge the sanguine hope, that ere long many from among them will be encouraged and emboldened by his example to come forward and declare themselves publicly on the Lord's side.

No sooner did Christian appear at the gate, and begin to knock, than he became a mark for the arrows of the enemy whose castle stood hard by. So was it with the awakened Hindoo, now fleeing for his life from the city of Brahminical idolatry. No sooner had he begun to knock for admission at the gate, than the enemy's shafts began to be levelled at him, and to wound him. But the doubts suggested to him, only led him to inquire more carefully, and resulted in deeper conviction that this was the true path, even the way of life. Of this stage of his course, we have the following account from the Rev. Eben. Miller, of the Chinsurah station:—

Living as our young friend did, and had done as

long, among idolaters, and his own relatives being of the number, it was not to be expected that he should escape opposition. Accordingly, some of the enemies of the truth set upon him, and piled him with objections to the divine inspiration of the Scriptures.

A pamphlet had been some time ago printed and widely circulated in opposition to a Lecture delivered by Mr Ewart in Calcutta, to young educated natives, on the evidences for the truth of Christianity. Some of the statements in the pamphlet referred to, being of a very specious nature, tended to unsettle the mind of our friend, and kept him back from the open profession of the faith for a time. They led him, however, to be more earnest in prayer to God for direction, and to more diligence in searching the Sacred Record for himself. Thus did he get over his scruples. All his difficulties vanished, and conscience, quickened, would not suffer him to remain longer in indecision. He now gave himself to the Lord, and "unto us by the will of God." I did not give any public notice of his approaching baptism, lest the natives should use some forcible means to prevent it. This has been done in several recent instances; and particularly in regard to two young natives connected with our institution at *Chinna*, who were put in confinement by their relatives, and other forcible means used to prevent them from going to Calcutta to be baptized. One of them, however, escaped, and was baptized about ten days ago. The other was shamefully handled, and had intoxicating drugs administered to him, so as to deprive him of the right use of his reason. This was bad enough; but something even worse than this was done to him, as I have been informed; so that the youth was led to commit sins, which, had he been in his sober senses, he would have shuddered even to think of. Such is the influence of heathenism; and such are some of the trials which young native converts have to undergo in this dark land. Kedarstath De escaped all this, by coming to our usual weekly service on Tuesday evening, when a goodly number of the friends of the Redeemer were present, and also a few natives. Had any notice been given of our intention to baptize the first native convert from among the heathen in this place, the chapel could not have contained the numbers that would have come to witness so extraordinary a scene.

After singing, and prayer, I read the first chapter of Paul's Epistle to the Romans, and discoursed on the representation there given of the miserable condition of the heathen. I then received our young friend's confession of faith, and addressed to him a few words of encouragement and exhortation—beseeching him to abound in prayer to God for the strength necessary to enable him to stand fast in the faith which he had so solemnly and publicly professed. He was then baptized with water, and prayer was offered to the Almighty, that the influence of the Holy Ghost, thus signified, might descend and rest upon him.

The following is certainly a very striking fact. If it displays the *sovereignty*, it exhibits

also the *patience and long-suffering* of God the Spirit; and shews how much need of faith and perseverance the Missionary has. Had Chinsurah been abandoned before this, the *past labour* and the *future harvest* would all have been lost.

It is a most remarkable fact, that, although the Gospel has been faithfully preached in Chinsurah for more than half a century, and by some of the best and most faithful of God's servants, no fruit has appeared among the heathen till now. I trust a rich harvest is yet awaiting us.

CULNA.

First fruits begin to appear at Culna, as well as at Chinsurah. These are precious pledges of the Spirit's presence and power; and the fact, that these conversions are taking place all over India, at all our stations, is exceedingly gratifying, as betokening the universality of the movement now in progress in India. The convert who was the first at this station to renounce the idolatry in which he was born, was one of the teachers in the branch-school of Culna, in which, indeed, he received his education. Though, for a considerable time past, he seems to have been impressed, occasionally at least, with the truth and beauty of the Word of God, it was only within these few months that he attained to the conviction that Jesus was the only Saviour of sinners. Private meetings for reading the Word and for prayer, which were instituted by Gurrú Dás, contributed not a little to lead him to this blessed result. These meetings were useful to some of his companions, as well as to himself. His wife, whom he had instructed in the gospel, professed her willingness to forsake all, and follow the Saviour with her husband; but untoward events, which will appear in the sequel, have prevented her professing openly her faith in the meanwhile. The baptism of this interesting convert is thus stated in a letter to Dr Tweedie from the Rev. Mr Ewart, of the 7th of November 1854:—

I rejoice to be able to inform you, that, on the Sunday following that on which Mr Gardiner baptized Jadunáth Chátturjya, we had the pleasure of receiving into the Church another intelligent and well-informed young Brahman. His name is Ishán Chandra Mukharjya, and he was baptized by our beloved friend, Mr Milne, who takes a warm interest in all our operations, and rejoices in all our joys.

The difficulties he had to surmount, before he could openly unite himself with the Church of God, and the persecution which has separated from his side his wife, when on the point of professing her faith in the same Saviour, are thus recorded:—

All was at one time arranged, and Ishán, his wife, and two or three of the senior scholars, were about

to come down to Calcutta to receive baptism. Some of their conversations were overheard. Alarm seized their relatives, and Ishán was violently dragged from the house where he was living, and carried off to the house of a relative. His wife was separated from him, and, I believe, taken to her father's house, where she still remains. After several days' restraint—during which his relatives endeavoured much to persuade him to renounce Christianity altogether, and even induced him to write to his instructor, to say that he had given up the idea of embracing Christianity for the present—their vigilance began to relax, and his sense of duty began to return; so that, feeling constrained to follow his convictions, he seized a favourable opportunity, and proceeded to the mission-house. His wife he could not hope to bring away. Even to attempt to have an interview with her would have endangered his own freedom. The other young men had severally met with restraint and opposition on the part of their relatives, and for the present no access could be had to them. Gurrú Dás, therefore, wisely concluded that the best thing to be done was to proceed at once to Calcutta with Ishán, ere any new alarm arose. They set off immediately; and, to avoid observation, instead of proceeding by boat, walked on foot to the next station at Bansberia, more than twenty miles from Culna, where, having rested for a little with the brethren there, they took boat to Calcutta. We were all well pleased with Ishán—indeed, to some of us who had been accustomed to visit Culna and attend its annual examinations, he was well known. We sympathised with him in the trial that he experienced in having been obliged to leave his wife behind him; but encouraged him to commit her to the keeping of the gracious Father, who, in his own good time, might again restore her to him, in the bonds of Christian union and the love of the truth. It seemed inscrutable that they should thus be separated, at the last, after having mutually made up their minds to seek union with Christ together. We pray that a gracious God may preserve her, and soon reunite her to her husband. The others to whom I have alluded as purposing to come out along with Ishán, have in the mean time been removed from the means of Christian fellowship and instruction, and are morally and spiritually in great danger. But we can do nothing, save commit them to the care and keeping of our gracious Lord. May his grace be made sufficient for them, and may his strength be made perfect in their weakness!

He was baptized in the Free Church of Calcutta, by Mr Milne, on the forenoon of Sabbath, the 22d of October. The occasion was felt to be one of great interest. In a few days thereafter, another candidate for baptism presented himself—a Brahman. "He appears," says Mr Ewart, in his letter of November 7th, "to be earnest and intelligent, and very sincere in his profession of belief in Christ alone, as the only and all-sufficient Saviour." The result in this case is stated in his letter of the 18th of November:—

I rejoice to be able to inform you, that Káli Padma Chátturjya was baptized by me on the evening

of the 8th November. Ten days ago, I alluded to his case, and spoke of the probability of his being soon baptized. We were all much pleased with him, and, seeing no cause to delay, we admitted him, in accordance with his own earnest desire, to receive the initiatory ordinance of our religion. Thus we have been graciously visited and blessed during these three months. The number of admissions is small, compared with the vast number of idolaters that surround us. But we would thank our gracious Father for these tokens of his presence, and earnestly implore that he would, in his gracious mercy, open the minds of many more who are receiving daily instruction in the things that belong to salvation. All the new converts are going on remarkably well; and two of them have just been admitted to the communion, after giving to us most satisfactory proofs that they were fit persons.

List of Baptisms.

For the sake of giving a connected view of these late baptisms, I shall note them down consecutively, in the order of time, noting by whom the baptisms have been administered. Mr Mackay's name does not appear, as he was unable, from bad health, to take his turn.

Bishan Charan Chatterjiya, by Mr Ewart, August 16, 1854.

Raj Krishna Banurjiya, by Mr Smith, August 23, 1854.

Kamini, wife of Jadunath Banurjiya, by Mr Ewart, August 27, 1854.

Prasanna, wife of Shiba Chandra Banurjiya, by Mr Ewart, October 1, 1854.

Jadunath Chatterjiya, by Mr Gardiner, October 15, 1854.

Ishan Chandra Mukharjiya, by Mr Milne, October 22, 1854.

Kedarnath De, by Mr Miller, October 31, 1854.

Kshi Padma Chatterjiya, by Mr Ewart, November 8, 1854.

All of these, with the exception of Kedarnath De, belong to the Brahmanical caste. This is somewhat remarkable; not that we set any more value upon a Brahman than upon a Sudra, but because it shews that the youthful portion of the Brahmanical family—that powerful and influential class of the Hindu community—are as ready to be brought under the power of the truth as the less venerated classes beneath them. There are many others in the Institution over whom our hearts yearn, and for whose souls we tremble. It may please the all-wise and omnipotent Jehovah to visit them, and to rescue them. O that the prayers of the Church may arise on their behalf, and that the outpourings of the Spirit may descend upon their hearts! They understand the gospel remedy, as far as the unregenerated spirit can comprehend it; but their affections are not yet turned towards it. God alone can bring the truth savingly home to their hearts.

Our Bengali lecture at the Institution, every Sabbath afternoon, is kept up regularly. The numbers fluctuate greatly, and during the past five or six weeks, when there were so many Hindu festivals, there were sometimes very few; but they are again beginning to attend in larger numbers, so that we have every reason to persevere. The English lecture is well attended.

The Bengali service for the Christians has been continued regularly. The two females, whose names

appear in the list above, were baptized by me at that service, as Bengali is the only language they know. This accounts for my name appearing oftener in the list than the names of my brethren. These females are going on very well, and I am very much interested in their progress in divine things.

We are very sorry to have such poor accounts of Dr Duff. May the Lord be pleased to spare his valuable life, and raise him up to health and vigour. You will see from the tenor of my other letter that Mr Mackay is at present better; but I fully believe that he will not get well thoroughly unless he leave this country for a little, and obtain the bracing influences of an invigorating atmosphere. This he is most reluctant to have recourse to; but I cannot see any other method for effectually bringing back the tone of his constitution. If this change be unnecessary, of course we shall have much cause for gladness, for we can ill spare any one of our number. If it is purposed to send out any new labourers soon, let me venture to recommend that great attention be paid to the physical constitution of the men proposed. Any tendency to disease is soon aggravated by the effects of this climate; and, unless there be considerable stamina, the relaxing heat and the damp of the long-continued rainy season tends to prostrate the whole man, both mind and body.

PUNA.

The following is a most interesting story, beautifully told. The narrative, too, besides its own graces, teaches a very important fact, namely, that the missionary rises into the higher strata of Indian society as well as descends to the lower.

Puna, 13th Nov. 1854.

MR DEAR DR TWEDDIE,—I write so soon again chiefly for the purpose of referring to a very interesting case of baptism that has recently taken place among us. You are aware that a Persian gentleman, called Aga Mahammad Khan, has for a considerable time past been receiving instruction from us. He and his wife were first brought to us, by a much valued Christian friend, Brigadier Mackenzie, about four years ago. I intimated the fact of the Aga's baptism, which took place about this time last year; but a detailed account of the circumstances connected with this interesting man's profession of Christianity, which I intended to supply, has, I perceive, not been sent you—my preparations for leaving Bombay for Puna having prevented me from drawing it up at the proper time.

I am now most thankful to announce that, on the 9th inst., his wife followed his example, and was united to the visible Church of Christ by the ordinance of baptism.

You are aware how exceedingly few have been the conversions from Mohammedanism. Among certain Mohammedan countries missions have been energetically carried on, but the objects of the missionary's labour have been Jews or Christians,—not the followers of the false prophet. Preaching to Mussulmans is rigidly forbidden, and apostasy from Islam is an offence punishable with death throughout all Mussulman countries; nor (if I mistake not) has even Turkey, amid all her obligations to the Western

Powers, as yet dared to repeal the terrible statute.* This unrelenting fanaticism of the Moslem is a fearful hindrance to the progress of the gospel over many of the fairest regions of the globe—Turkey, Egypt, Morocco, and even away into the heart of Africa—and again, Arabia, Persia, Bokhara, and the surrounding tracts of central Asia. May not the contests now going on in Eastern Europe exert, in the good providence of God, an important influence on this melancholy state of things?

In the mean time, Mohammedans are at all events accessible to the preaching of the cross in one favoured land. We missionaries in British India, can preach to the deluded followers of him of Mecca with the shield of our country's protection over us and our converts. Still, such is the tameless pride of the Moslem, that comparatively few of them, even in India, have taken upon them the yoke of Christ. In connexion with our missions in Western India, the baptism of the Aga was, I believe, the third instance, and now that of his wife is the fourth.

Females in the East are at all times difficult of access—Musliman females pre-eminently so—and most of all those in the high ranks of society. Musliman females, converted to Christ, might be reckoned by units rather than by tens, even if we included the whole of India. The light of salvation will indeed require to shine with noon-day brightness before it can penetrate into the recesses of the Zenana.

Considerations of this kind lead us to pour out our hearts in the warmer thanksgiving, on account of the gracious interposition of the Lord in rescuing another Musliman female, and bringing her into the liberty wherewith Christ maketh his people free.

When Aga Mahammad Khan began to manifest a deep interest in the Gospel of Christ, his wife remained bitterly opposed to the truth. At the hand of Brigadier and Mrs Mackenzie, she and her husband had experienced the greatest kindness before they came to us, and thus it was impossible for her to retain to the full her original dislike of *Christians*; but her dislike of *Christianity* seemed inveterate. In those days it was hardly possible for me to get access to her; but Mrs Mitchell availed herself of every opportunity to present the truth to her mind, in which work she was afterwards assisted by Maina, when, on her marriage, Maina came to reside in our house. Her chief instruction, however, was communicated by the husband, himself then an inquirer. At first she did everything in her power to detach him from Christianity, and being a woman of remarkable strength of character, she succeeded, not in shaking his convictions, but in deepening his sufferings. But the Lord had purposes of mercy regarding her. There was a gradual but remarkable softening in her character. She first allowed, without remonstrance, her husband to attend on Christian instruction—especially on family evening worship—next, she became herself a listener, and ere long she avowed herself a deeply interested learner. For upwards of a year we have had every reason to regard her as under a far higher than mere earthly teaching—even that of the Holy Ghost. Her baptism has been delayed for some time, not from any doubt of her fitness for the solemn ordinance, but on account of her own desire to finish a careful

* The law decreeing that a Christian, converted to Mohammedanism, and afterwards returning to Christianity, should be put to death, has been repealed or mitigated.

perusal of the whole New Testament, and a portion of the Old, before she publicly professed Christ. She deemed it her duty, she said, before baptism, to be able to give to every one that asked her, a reason of the hope that was in her. She reads her own language, Persian, with ease. For a Musliman lady she may be called well-educated, being acquainted to some extent with the most distinguished Persian writers.

She and her husband were both natives of Afghanistan. They belong to the Kuzzilbash tribe, who originally accompanied the celebrated conqueror, Nadir Shah, from Persia into India. The ancestors of both the Aga and his wife were high in the service of Nadir Shah.

Among our Christian friends in Puna the baptism excited deep interest. For the sake of the Aga's wife, we were anxious not to have too many present; but friends wrote, asking permission to come, and the number of spectators became considerable. I conducted the service in English and Hindustani,—and seldom have I taken part in a baptism the whole circumstances of which were more solemnising.

May these two disciples be enabled to live so as greatly to honour Christ in the midst of a people who know him not, and blaspheme him. May they be blessed to lead not a few of those who now serve the false prophet of Mecca, to recognise in Jesus of Nazareth a prophet who can reveal all mysteries—even God himself; and who is also what Mohammed never claimed to be, a priest who atones for sin, and ever lives to make intercession at the right hand of God.—I am, &c., J. M. MITCHELL.

CAFFRARIA.

BAPTISM OF TEN PERSONS.

On 15th October, Lord's day, two men and their wives and two other females, with four infants, were admitted into the visible Church of our Lord and Saviour, by baptism. I had much hope in receiving them—I speak of the adults. None of them had been candidates for baptism less than a year.

Of these persons I state the following particulars:—Mawile joined us, during the war, at King William's Town. He has sound knowledge, and seems to have received the truth in love. In both these respects, his wife is very like to him, and altogether unassuming as he is. They have certainly been helpers of each other's faith. The other man is about Mawile's age, but has more knowledge, yet not more correct nor more influential. He and his wife can read the Scriptures with facility; and thus, at family worship, and as other opportunities offer, may be greater blessings to others. His wife is a very commendable young person. Each of these couples had an infant baptized with themselves. The third female had two little children baptized. She is a middle-aged female, situated in a very uncongenial position. What a difference between her views and conduct and those of her husband! or between his and those of the other two men! But the day may come when he, without the Word, may be won by the conversation of the wife. The pity is that he is not much with her. The fourth female is aged; her knowledge is little, but it is a spark of that light which the darkness does not comprehend. There are still nine catechumens; two of these have just been received.—*Extract Letter from Rev. John Ross of Pirie.*

regular instalments. We have bought a site for the church at an expense of L.200. Our spring is at hand; and we expect the church to be reared during the ensuing summer. Our subscriptions will probably amount to L.400 in Wellington. The people are doing what they can, and if we had a year or two past, I trust we should be above all difficulties of a pecuniary kind. At present, however, great exertion is required, and, indeed, self-denial—here living is so costly. Still, I trust this state of things will not continue always as it is now. Do you think you could do anything to get a bell for our new church? . . . We have no little books for our Sabbath scholars.*

We expect to have the church opened and our presbytery formed about the beginning of the year. We shall need more than one minister by and by in the province of Wellington. Three could be usefully employed at this moment, if we had them. A great part of the land is in the hands of Scotchmen.

CANTERBURY.

This, it is well known, is a Church of England settlement, intended to exemplify the principles and benefits of High Churchism. Mr Moir mentioned in a former letter his having landed here on his way to Wellington, and preached to some of his countrymen, who felt the want of a gospel ministry. An earnest application for a minister has recently been forwarded by them to the committee, which, we trust, the committee will soon be able to meet. They had already contributed L.400 for building a church, and commenced raising a Sustentation Fund.

The following truly eloquent passages descriptive of Australia, and the glorious future which awaits it under the Gospel, are from the two discourses preached at the opening of the temporary place of worship on the Eastern Hill, Melbourne, by the Rev. Dr Cairns:—

The land is a goodly land. It opens its broad bosom to the sun, and drinks in the light and the dew over a surface as extensive as that of Europe; and teeming with unimaginable treasures. The hand of God hath fashioned it in wisdom; moulded its hills, and rolled out its valleys; covered it with fertile soil; stored it with hidden wealth—that, in the fulness of time, it might be as Eden in his sight; replenished with millions on millions of intelligent worshippers—who, prospering through his bounty, should beautify it with their righteousness, and fill it with the melody of ceaseless praises. The work is great; for it implies a terrible, and, it may be, a protracted conflict. Lured by the scent of gold, thousands have flown hither from every quarter of the earth; and, reckless of character, the mere minions of lust would soon turn this smiling region into a valley of death—the asylum of every mis-

* The Committee are persuaded, from reasons which Mr Moir adduces, that a bell would be more than an ornament—that it would be of real importance to his church in Wellington. Contributions towards it, or books for his Sabbath school, will be thankfully received by the Convener, or the Rev. J. Lumsden, Barry, by Carnoustie, or the Treasurer, 58 Frederick Street, Edinburgh.

creant, and the abode of every crime. To whom shall it belong? Shall it be as a carcass thrown to the vultures, rotting in the heat of its own corruption? Shall it be as Sodom or Gomorrah, sold to judgment, by the profusion of its benefits? Shall the devil have it, the easiest of his conquests, and the foulest of his possessions? Shall Popery attach it to the chair of Antichrist, and reduce it to the ignominy of the last slave of superstition? Or shall a brute licentiousness claim it as its own—and, exulting in the triumph of the drunkard, the assassin, and the cheat, set Moloch and Mammon upon the throne and publish its shame as a hell upon earth? We know its rightful Lord—to whom it *must* and *shall* belong. We know the covenant of God—the eternal covenant sealed and made sure by atoning blood; and we see, through the vista of time, the promise of that covenant, fulfilled in the subjugation of Australia to the sceptre of Emmanuel: and in the joy of the people as serving and loving him.—Come what may beforehand, this issue is prepared—even as the going forth of the morning. But this bright consummation may be reached only through a weary interval of earnest toil and prayerful waiting, to defeat the powers of darkness, and to establish, far and wide, the reign of Him whose kingdom is Righteousness, and Peace, and Joy. . . . Through the lapse of years, and the tumults of change, we clearly descry the brightness and the calm of a more blissful age. The earth is the Lord's. Neither Pope, nor Caesar shall have it; neither drunkard, nor freebooter shall have it. No! It shall not be given to the shedder of blood, nor to the deceiver of souls—neither to a race of Bacchanals—nor to the worshippers of Mammon. We anticipate a time when the hills of Australia shall laugh to its plains, and its plains shall smile back to the hills; when the surface of this genial land will teem with a rich luxuriance, when it will flow from end to end with milk and honey, with fruit of every tree and the riches of every plant. We anticipate a time when this beautiful land (for it possesses every element that can charm the eye, or rejoice the heart), will resemble a blooming paradise in the loveliness of its cultured scenery, and in the rare abundance of its never-failing produce.—And, without exaggeration, we apply to the prospects of this country, the prophet's intimation of the blessedness of Israel:—"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."—(Amos, xiii.) But these gladsome days will be ushered in by a general conversion from the life of sin to the love of Christ. The hands that sow, and the hands that reap, shall be holy hands. The people that enjoy such treasures of Providence, will be God's accepted people. At that same time, the Church of Christ will flourish with unexampled prosperity. The shout of thousands will be heard: "Arise and shine; for thy light is come; and the glory of the Lord is risen upon thee." No blasphemies will taint the air—the profane person will hide his head. No ungodliness will shock the sense as we walk in the street, or meditate in the field. From every home, the sweetly solemn sounds of praise will arise; and the still small voice of domestic prayer. Parents will train their children in the fear of the Lord; and the church in the house will stamp the character of the people. Then the Sabbath will be

welcomed as a day of holy resting, and kept as a festival of loving fellowship. Then the gospel will have free course and be glorified, the unconverted will be few, and the righteous will be many."

Extract from a Letter written by a Private Friend.

MELBOURNE, 24th July 1854.

MY DEAR ——— Your letter of the 1st April came with the new governor, Sir Charles Hotham.

His reception was quite enthusiastic, tens of thousands cheering! and the procession was a mile and a half of carriages! besides a vast motley group of all nations. We had a partial illumination at night. I was out of the fry, taking charge of some of Dr Cairns' bairns through the day, and occupied letting seats in Chalmers' church in the evening.

The Colonial Committee short of money! Shame, shame! Well, we have sent you £1000 meanwhile. We are like to be overwhelmed by Papists. We must have a Popish controversy.

On the 5th June we had a meeting of Dr Cairns'

congregation in our timmer kirk, when they fixed upon a plan for our new church, which will cost us £9000—we have already got £5000. The government have promised us an acre and a half on one of the finest sites in Melbourne, the Eastern Hill. The new church will be seen from all parts of the city; and from the very steps of the door the view will be splendid, commanding Hobson's Bay, with its hundreds of magnificent ships. You may tell some of your prosperous merchants that we shall require a Bell! we can't do without it, and it must weigh one ton, only one, that is all we ask. The presentation of this should be an object of high ambition. Only think what a noise the gift would make! It would cause the ears of all in the capital of Victoria to tingle, and the sound of it would reach to the ends of the earth! I would ring it for three months, and it would be an elevating thought to the Demons, that ere they had well laid their weary heads on their downy pillows at the close of every week, their good works on the other side of the world were summoning the earlier and more active inhabitants on the other side of the world to assemble themselves for the worship and service of their God and ours, the one only living and true Jehovah.—Ever yours.

MISCELLANEOUS.

THE VAUDOIS TABLE AND DE SANCTIS; OR, THE ITALIAN SCHISM.

Our readers have all heard of the lamentable schisms which have divided the labourers in the evangelical cause in northern Italy. We have refrained hitherto from saying a word respecting these divisions, not having before us facts to enable us to form a sound judgment as to their character, or to say at whose door their guilt is to be laid. Certain journals in England had very clearly indicated that the Vaudois pastors were to blame, and that, from the love of rule, or fond adherence to their old usages, or jealousy of strangers, they had risked the progress of the great cause in Italy. We were unwilling to condemn so venerable a Church, whose service of twelve centuries, amid fiery trials, has earned for it no ordinary claims of respect and gratitude, without, at least, having before us incontrovertible proofs that it had erred. We have now had time to compare the statements of both parties, and we think we can say, without, of course, challenging perfect exemption from infirmities on either side, that it is not the Waldensian Church which has turned aside from the line of duty, and adopted a course hurtful to a cause to which she has so long consecrated herself.

To understand the matter, we must premise that there are two parties in northern Italy seeking the evangelization of that peninsula.—the Vaudois Church, of course, and the Italian party.

This last, hitherto acting under the Vaudois Table, has now seceded from it, and taken a separate standing and independent action. It is composed of refugees and converts from various states of Italy; and the complexion of its creed is both political and Darbyist, though, it is fair to state, that it includes some who truly know and love the gospel. "At present they are one," says a letter lying before us, "united against the Vaudois as their common foe, but this union can scarce be expected to last long, the only really solid theory they have in common being a strong desire to preach down the Pope, to make politics emanate from the pulpit, rather than the old antiquated doctrine of the Vaudois—salvation through the atoning blood of Christ." That party for some time previous had shown a disposition to find fault with the decisions and actings of the Vaudois Table, submitting somewhat impatiently to the control of that body; but the matter was brought to light by the sale of the "*Madre di Dio*," in Genoa, to the Catholics, a transaction which we think was perfectly right and proper in the circumstances. On this, however, the clamour against the Vaudois was taken up by Mazzarella and his friends in Genoa, and through them by the *Luce Evangelica* of Turin, and the *Echo di Savonarola*, in London. On this pretext, Dr De Sanctis, the esteemed evangelist at Turin, and M. Mazzarella, who had been very

useful in a like capacity at Genoa, at once, and during the absence of Geymonat and Meille from their respective stations, gave in their demission to the Table. De Sanctis was afterwards prevailed upon to recall his resignation, but Mazzarella would not see the moderator, or meet his committee, and connected himself with the Italian party who had adopted a line of action distinct from and independent of that of the Vaudois Church. So matters appear to have stood when De Sanctis found a fresh pretext of dissatisfaction with the Vaudois, in some alleged stretches of authority on the part of M. Meille, who had dismissed a schoolmistress. It was out of these transactions that the schism arose, in connection with which the Vaudois Table has been blamed.

Now, how does the matter stand? When the Table met to investigate the alleged stretches of authority preferred against M. Meille by Dr De Sanctis, they not only found these charges without foundation, but they also found that Dr De Sanctis was in communion with the Italian party, and co-operating with them, and they passed a resolution declaring that no one could act as evangelist under the Table, and be at the same time a member of a distinct and independent organization. Dr De Sanctis still continued in communion with that society, and clearly the Table had nothing for it, as a matter of plain order, and in pursuance of their own resolution, but to consider his power to act as evangelist under it as at an end.

This is plain from the character of that organization, and the hostile attitude taken by it against the Waldensian Church.

1st, The Italian organization upon the matter ignored the Vaudois Church as the evangeliser of Italy. It said, in effect, to that Church, Your work is done; your day is over: you are not acquainted with the character, opinions, and wishes of the Italian people, and are not qualified to evangelize them: that is a work reserved for us.

2d, Because the Italian party were labouring to bring into contempt and overthrow that form of government which has existed for ages in the Church of the Vaudois, and which they believe Christ has appointed in his Word, namely, the office of a gospel ministry. The leaders of the Italian movement, imbued with Plymouthism, regard the office of the gospel minister as a relic of Rome, and have been used in their journal, *La Luce Evangelica*, it is affirmed, to speak of the Vaudois pastors as "priests all over, and tyrants."

3d, The Vaudois were bound, as a matter of prudence, to take precautions against being compromised through their agents, in the proceed-

ings of men whose objects are to a large extent political, and who value the gospel, as an ordinance of salvation, than as an instrument of revolution. After ages of proscription, the Sardinian government has granted a legal standing and ample rights to the Church of the Vaudois; and it is due at once to themselves and to the government, into whose heart God has put it thus to favour them, not to abuse their liberty, or even seem to abuse it, or permit it to be abused by others in their name. Should they do so, it would undoubtedly be made the pretext to take that liberty from them, or to deny it to other Churches. It is far too valuable to be thrown away for political schemes.

On all these grounds—respect to their own authority, which was contravened; respect to the office Christ has appointed in his Church, which was undermined; respect for their own constitutional rights and privileges, which were endangered—the Vaudois Table, in our opinion, much as we regret the loss of evangelists such as De Sanctis and Mazzarella, had no alternative but to act as they did.

It rejoices us to find that God is overruling the schism for good, as appears from the following extract letter from the north of Italy, from the pen of one whose position, piety, and zeal, give weight to his opinion.

You will naturally feel anxious to know what effect it has already had upon Geymonat and the Vaudois Church here. I have no hesitation in saying that, upon the whole, it has had a good effect. When all was dark and dismal and drear, good Geymonat, looking to the hills from whence he came, and meditating a flight thitherward, God arrested him, shewed him, in true colours, both friends and foes, and convinced him that Genoa was the field he had been sent to labour in—the field he had blessed, and would yet bless. How many thought, when Mazzarella left the Church, that the whole thing would fall to pieces! How many were not only willing, but strove to force Geymonat and the Table to become obedient, to make peace, almost upon any footing, with Mazzarella! How goes it? Geymonat may not have the same political eloquence of Mazzarella, but he has a heart which has at one time been deeply torn up by the ploughshare of conviction, and again abundantly saturated by God's own saving grace; so that, somehow or other, all he says, coming from such a heart, goes to the heart as a live coal from God's own altar, and the audience cannot but yield to it, and they confess it. Ask the generality of converts, and they will tell you that while Mazzarella pleases, and amuses, and fascinates exceedingly, Geymonat feeds the soul. And when was the audience at Carignano more numerous and influential than now? Never. The church is crowded to suffocation oftentimes, and always full, as if God would proclaim to me, and all of us, that it is not by might nor by power, but by his own Spirit, that the work of evangelization is to be carried on. We regret—we mourn over this schism; we used to conjure up all sorts of evil things which, as we thought, must of

necessity flow from it. In common with many, we dreaded the advantage Antichrist would take of it, but all his darts seem to have fallen powerless. The feeling in Sardinia, in favour of the Valdese, is stronger—decidedly more in their favour than it has been for a long time past. This is evinced every day in different ways and through different channels. The Government is throwing its protecting shield around them. Its administrators of justice in Genoa and elsewhere show the pastors more respect and deference than they did some little time ago. Geymonat is now the authorized Evangelical pastor in Genoa, for the registration of births, deaths, and marriages of all Protestants. One and all of us Protestants are but tolerated—Geymonat is now beginning to be succoured.

It's a striking fact, that no weapons formed against that Church seem to prosper. The attacks made upon it within the past year and half have been neither few nor small, and yet it has ever come forth brighter than before. Who does not remember of our doubts and fears when, little more than a year ago, the Archbishop, thinking it time to put a stop to that little re-union at Carignano, issued a pastoral letter, telling priests and people that to go there was just to take out an eternal place in hell, even purgatory after it was hopeless? And that very letter became the hand-bill to inform thousands that such a dangerous place was so near them, and to excite their curiosity to go thither; and from that time the re-union of Carignano is not to be numbered by tens but by hundreds; and if we had a larger meeting-house, we would soon see that not by hundreds but by thousands would we number, if not the converts, at least those who have discovered Popery to be falsehood and deception, and feel that their very nature presses them to seek rest in some form of religion. And we cannot but praise God for delivering them of that *Gran Madre di Dio*, a nasty, old, rickety building in the filthiest part of the town, where, humanly speaking, but little good could be done in the present state of public feeling; where the very lowest rabble reside, and, consequently, where the priest has the firmest hold, and is likely longest to keep it. And these are only two instances (many more could be adduced) where God has shewn us that the enemies of the truth are but his ministers, and their very wrath redounds to his praise. And from the past, may we not entertain the hope and confidence that God will yet arise and have mercy upon his own Church, so long kept in the mountain fastnesses of northern Italy, burning, yet never consumed, and send her forth through the length and breadth of the peninsula, a light to lighten the darkness in which it has so long shone, but never been comprehended? We have been hearing so much of late, in private letters, from England and Scotland and America, as also from some of our good Vandois friends here, of the certain rise of "Young Italy," and the consequent decline and fall of the Vandois Church as an evangelizing institution, that if you should think us too sanguine and expressing ourselves too strongly, be good enough to bear in mind that we do not for a moment suppose that the war against the Vandois is at an end. The experience of everyday life, in connexion with it, convinces me of the contrary. But we do firmly believe, that, under God, she will conquer; and it is of the utmost importance that, at this moment, this hope and confidence should be expressed by all Bri-

tish Christians who feel it, that the Vandois, and especially the evangelists of the Vandois, may know it.

Since the above was written, later intelligence has been received from the Rev. Mr Kay, of Genoa, whose pen our readers will be delighted again to see. It is gratifying to learn that the schism makes so little progress, and that the people of Genoa and other places are rallying to the Vandois standard. The secession of De Sanctis and Mazzarella we much regret; but we have reason to believe that they will find themselves very unequally yoked, and may soon begin to cast longing eyes towards the work and the companions from which they have departed, we trust, only for a season. Besides Genoa and Turin, the places more particularly mentioned in the extracts that follow, and where the work goes on prosperously, there are other towns, as we learn from the letter now before us, where flourishing little congregations have arisen, and where the light seems to have found entrance in the same wonderful manner as at Favale. Of these places we hope to be able to give our readers an account at no distant day. The letter from which we extract as below, is dated "Turin, 12th January 1855."

Progress of the Work in Genoa.

The work at Genoa goes on well—never was it more prosperous. The church is full every Sabbath-day, and generally crowded; last Sabbath it was crowded, and many had to leave for want even of standing room. The weekly reunions are also well attended, and an interest is manifested by the worshippers that never was seen before. They seem to feel a responsibility, even the poorest of them, in maintaining the work, and supporting their pastor, M. Geymonat. About one hundred and fifty, I think, received the Lord's Supper on Christmas day. A young Jewess renounced publicly her errors, and was received a member of the Vandois church. The school, now under Volpini, goes on pretty well; the interference of the opposite party has affected it a little, but this will soon be rectified. Great sympathy is manifested by the Catholics, or rather those who were Catholics, but now are nothing, in favour of the Vandois church. During the last fortnight a number of well disposed people have come to Geymonat, desiring information about the tenets of his Church, which is very encouraging, particularly to those who know what has been done, and is doing, to prevent any such inquiries.

Progress of Work in Turin.

I have been spending a couple of days with Mons. Meille. It is perfectly good to be here. His congregation is very little diminished by the Schism. His schools are thriving. There are now upwards of one hundred pupils in regular attendance, and to hear the boys and girls, particularly the infants, answer questions, and sing sacred hymns in Italian, one could almost fancy he was in Dr Guthrie's ragged school; the Doctor's is nothing to it! Oh, had we but the same facility for working in Genoa that Meille has here; had we but the new church built, with the schools on the ground floor, with God's blessing, Turin would be left far behind, i. e., judging after the manner of men; for the movement in Genoa is

more extensive than in Turin—more general, if we can judge from the sympathies of the mass. The King has at length signed the deed granting permission to build the church at Genoa. The foundation is to be cleared at once, a plan to be sought from Scotland; the ground is now free, and £1,000 to begin with, but the architect declares that at least £4,000 more is required to build even a plain church such as the Government will sanction. I have thought of the church in Greenisle, Leith Walk, as a model for the Genoa church. What is required is schoolrooms on the ground floor, church on the second, and pastor's dwelling-house on the third. If Genoa Church could be got up this year, the advantage to the work of evangelisation would be incredible.

CHINA.

MISSION AT AMOY.

Since Mr Burns left China, the work appears to have been making considerable progress at Amoy and the towns and villages on the mainland adjacent. There is evidently a great opening for missionary effort there at present, and the golden moment should not be allowed to pass unimproved. Mr Johnston, the other missionary of the English Presbyterian Church, had entered with much interest and hopefulness on the work, during the absence of his colleagues (Mr Burns and Dr Young), but was laid aside by an attack of dysentery, and by the last accounts his health had not improved, and there was some cause for anxiety regarding him. He gives the following most remarkable intelligence:—

Before I was laid aside, I had personal invitations from eight towns and villages to come, with my native evangelist, to preach the gospel. In one of these places a most interesting work is steadily progressing to what I trust will end in the establishment of a church; there are fifteen earnest applicants for baptism, and a still greater number of inquirers so intent upon the great questions which concern their peace, that the evangelists tell me they can scarcely find time to eat and sleep. I found there an interesting man, who said he had worshipped God, and kept the Sabbath, for a year and a-half, ever since he had been cured by Dr Young, whom he visited in Amoy. He says that he has ever since been praying God to open a church in his town, that he might hear the gospel again, and now that he sees this work going on, he thinks his prayers are heard.

This town is not far distant from Pechuia, where Mr Burns' labours had been so much blessed in the early part of last year, and where a church had been formed just before he left China. When Mr Johnston visited it in company with one of the American missionaries, they found the inhabitants at open war with the neighbouring villages—not an uncommon thing amongst the different clans in China. By means of their interposition, the strife appears to have

been put an end to, and peace restored—a strong proof of the influence of the missionaries, and the respect in which they are held.

A school has been established at Pechuia under a Chinese teacher in whom the brethren have confidence, for the children of the converts who had been expelled from their schools because they would not perform any acts of idolatrous worship;—every child in China, on entering school, being required to worship Confucius. While Mr Burns was there, he had so far supplied the place of a teacher. The people, who took Mr Johnston for Mr Burns' younger brother, repeatedly urged him to take up his abode among them, which he would gladly have done, but for his duties at Amoy. Mr Johnston says, in reference to the school, that

the members of the Church were very thankful for the arrangement, and they told me it had produced a favourable impression in the neighbourhood. Two of the boys were admitted into the Church some months ago, and, walking in the truth, are giving us much joy. Two more are applicants for baptism, and are increasing daily in Scripture knowledge. Three or four of these dear boys begged me to make them study *no books but the Bible*, and other religious books; and it was with some reluctance that I adhered to my original purpose of making Confucius one of their school authors; but I only required one hour of Confucius to two or three of Jesus Christ, even in school hours.

Some of the young converts at Amoy had been suffering persecution from their relatives, and Mr Johnston had succeeded in securing the interposition of the British Consul on their behalf, who secured full religious toleration for them, and

got both parents to sign an engagement, written in their own language, to the effect that *they will never again require their sons to sell opium or work on the Sabbath, or in any way perform or assist in performing any idolatrous observances.*

More than this could not have been done in England; and I anticipate from it the happiest results in China. Already in Amoy the report of the case has spread amongst the people. And from the wholesome dread which every bad man in Amoy and Canton—from the highest mandarins downwards, entertains of his straightforward and manly policy, they will not lightly run the risk of incurring his displeasure; and I doubt not we may say of others what in his letter to me he says of the parents of my scholars:—"I trust the knowledge that their conduct is watched by me, will make them adhere strictly to their engagement not to expose the boys to any further persecutions." After the treaty with England, the Emperor of China granted to all his subjects, full religious liberty: but the enforcement of that law by Chinese authorities is very doubtful, especially under the present Emperor; no one, so far as I know, has ever attempted to plead it before a mandarin. The present case is the only instance as yet of its practical application, and I am happy to say that it has completely succeeded.

Such encouraging intelligence as the preceding, calls for thanks and praise to God, who is doing such wondrous things. Here are several towns and villages crying out for the Gospel, and the staff of missionaries which is now at Amoy, might with advantage be doubled. Mr Douglas is preparing to go out in the course of the spring; but Scotland will surely afford more than one missionary to that quarter at the present juncture. In reference to the importance and promising nature of the field, Mr Johnston says, in a late letter:—

I have now seen most of the stations in China, and have no hesitation in saying that this is in itself by far the most interesting, and I will even say important, for reasons which I could, did my strength permit, easily shew, and that apart from the con-

sideration of its being more highly favoured by God than any other station in China. But when I take into account the interesting fact that not a month now passes over our head but we see from ten to twenty converts enter the Church, and the number of applicants constantly on the increase, besides the finest openings for usefulness on every hand—when I can inform the Church that since I came here, nine months ago, the Church, which then in its aggregate could only number about thirty, has added to its membership well-nigh a hundred adults, male and female—not fewer than thirty or forty of the latter, most of them intelligent shrewd mothers of rising families. But I am warned that I am forgetting that I am an invalid, writing with my head on a pillow. I dare not say more. I leave you to draw the inferences; and let the fact that your agents are so easily laid on their back urge you to be more speedy in sending more labourers into the harvest.

HOME AND FOREIGN RECORD.

Last General Assembly appointed a special committee to consider and report what specifications should be issued with a view to a new contract for the publication of the *Record*—the present contract expiring in July next. Ministers and others, who have any suggestions to offer regarding the contents, form, size, price, &c., are invited to send them to the Convener, the Rev. Dr Tweedie, in the course of the present month.

SUGGESTION.

The following letters, addressed to the Convener of the Colonial Committee, need no explanation or comment:—

Glasgow, 10th January 1855.

MY DEAR SIR,—For a considerable time past I have taken about a dozen stamped copies of the *Mission Record* monthly, which have been addressed through the post-office (*via* Southampton they go free) to various old friends in Singapore. Among others to Mr —, a Christian man, and a member of the Church of England. The enclosed note from him reached me yesterday. You might indicate,

through the *Record*, the desirableness of fathers, mothers, sisters, and brothers in Scotland sending a stamped *Record* to kinsfolk in Australia, America, India, and wherever, it is conveyed free by the post-office.—Yours very faithfully,

We give also the letter of the contributor referred to, as it shews the efficacy of the plan suggested above, and the light in which an intelligent member of the English Church in India looks upon our present effort to raise the Sustentation Fund.

Singapore, 14th November 1854.

MY DEAR SIR,—In perusing the *Home and Foreign Record* for September last, page 47, I have been struck with the most painful situation of the Rev. Mr Church, in Trinidad. I trust he has ere this been partially, at least, relieved from pecuniary difficulties. Please cause the enclosed L.10 to be remitted to Mr C. I am sorry to perceive the funds of the Church are not adequate to pay each minister the small and certainly inadequate stipend of L.150 per annum. The people of Scotland have certainly accomplished wonders; but they have still a most sacred duty to perform, *viz.*, a proper provision for those excellent men who labour in the Lord's vineyard.

ACKNOWLEDGMENTS.

The Editor begs to acknowledge receipt of the following sums in behalf of the Cereghini :

From Ladies' Colonial Association, Greenock, through Captain Martin,	£2 0 0
From a Friend, per Rev. J. Bonar,	1 0 0
From Children's Missionary-Box, Maule Street Congregation, Arbroath,	0 5 0

THE SUPPORT OF THE MINISTRY.

We trust our readers will excuse us for recurring once more to this all-important subject. We feel that we are treading on the very verge of superfluity and excess, than which few things tend more to weaken a cause; still, even at this risk, we cannot allow the *Record* to go forth again over the Church without stirring up the minds of our readers, "by way of remembrance," on this great duty, though we have nothing new in fact or novel in argument to urge. We have been exceedingly gladdened by the success which has attended the effort to add a fourth to the Sustentation Dividend. We rejoice at this result, first of all, on account of our *ministers*, whose cares it will lessen, whose comforts it will enlarge, and whose spirits—refreshed by this free-will offering from their flocks, as was that of an apostle of old by a like gift—will go out in yet greater love towards their people, and in yet greater diligence and zeal towards their work, and will ascend in yet higher confidence and gratitude to their Master. We rejoice at it on our *people's* account. Of all charity, but especially of this prescribed and sacred charity, it is true, that "it is twice blessed;" and often it blesses more the heart that gives than the hand that receives it. We may expect that this gift, prompted by love to the pastor, and yet greater love to the pastor's Master, after refreshing those to whom it is presented, will return in rich spiritual blessings on those from whom it comes, like the dew and the rain which come back at eve in refreshing showers on those hills and valleys from which at morn the clouds drew their stores. But from another consideration do we rejoice on our people's account, at the result which has attended this movement. We take it as an exponent of the manner in which they stand affected towards this great duty, even that of supporting ordinances in Scotland in connexion with a banner for the sole headship of Christ and the whole cause of the Reformation. Instead of displaying impatience or wearisomeness under this burden, they are willing, in the true disruption spirit, that it should be more, if need be; and are steadfastly set, in a dependence on God's help, on prosecuting the great ends of our Free Church movement. But on a yet higher ground do we rejoice at this result. We accept it as a token for good at the hand of God. As a Church, we have been too much disposed to look to man, and to take to ourselves the credit of what God has done for us. He has been frowning upon us of late in the removal of not a few of his honoured

servants by death, and he might justly chastise us in other ways for our vain confidence, our foolish boasting, and the unworthy and worldly spirit in which we have often advocated his cause. But in great mercy he has given us a new manifestation of favour; and we accept it as a token that, though he should rebuke, chasten, humble us, he will not cast us off; but will continue graciously to own his own cause, and will still bless us, by giving power to our ordinances, beauty to our sanctuaries, and peace to our assemblies.

We have urged various arguments in our various addresses on this subject. We have urged the social, material, and pecuniary benefit which the country derives from the gospel. Of all the institutions in our land, by far the most valuable, and that to which the country owes most, is the Pulpit. And of all classes in the country, its greatest benefactors, even on the low ground of order and wealth, are its ministers. Without the gospel there can be no conscience; and without conscience there can be no law; and without law, property has no value, because no security. It is the gospel in the ultimate result that creates property; and surely it is in the highest degree both impolitic and unjust to withhold from the gospel what it needs of that which it creates, and especially when it gives back all that it gets, and adds thereunto an hundredfold.

But all these and similar considerations are weak compared with the one paramount argument, that this is an ORDINANCE of Christ. We speak now not to the feeling of self-interest; not to the principles of equity and justice; not to the dictates of the reason: we speak to the *conscience*. Ministers are Christ's AMBASSADORS; and "the Lord hath ordained, that they who preach the gospel should live of the gospel." This, then, is a matter that bears the stamp of Christ's authority. It is a Divine command, quite as much so as that which enjoins us to wait on the preaching of the Word or to sanctify the Sabbath. And seeing the will of Christ has been expressed in this matter, the Christian will make conscience of giving obedience in this as in every other thing in which duty is involved. We are not prepared to say, that under this dispensation the exact mode in which ministers are to be supported, or the precise proportion of his means which each is to give for this object, has been prescribed. We think that in this, as in other points, the freer and more voluntary spirit of the gospel has been left to operate. Whether

ministers are to be supported by a national provision or by the offerings of individuals, and whether one shall give below or above the tithe of his income, are questions which must be determined by circumstances. General principles only have been laid down in the New Testament. But there is no mistaking the law of Christ on this matter—that is plain as well as paramount; that those who preach the gospel are to be supported by those to whom the gospel is preached. And, while the conscience of the Christian can have no difficulty in recognising the authority of that law, his heart will instinctively direct him as to the mode and amount in which it is to be obeyed. As to the mode, that plainly, in our circumstances, is by individual contributions—for national provision there is none: not because we deem such sinful in itself, but because we could not hold it unless on sinful conditions. And as to the amount, that must be regulated by two considerations—the wants of the gospel ministry, and our own ability. The apostolic rule is “as God hath blessed us.”

They that preach the gospel are to live of the gospel. They are to live *wholly* by it, and not partly by it and partly by some other profession or calling. The time, the heart, the strength of the pastor, are to be wholly given, in ordinary circumstances, to the care of the flock—to the word of God. Such is the command of Christ, and such is his own ordination vow: and that divine arrangement is never departed from but with obviously injurious results. But if the minister must give himself wholly to his work, he is entitled to expect to be wholly supported by it. The one is the correlative of the other. If the people have a right to require the one duty of their pastor, he has an equal right to require the other duty of his people; and if that is not fulfilled, he cannot discharge his ministry, at least as Christ's command and its own infinite importance require that it should be discharged. Shreds of his time and thoughts he may devote to it, but nothing more. For some time the change may not be perceptible, either to himself or to others. He may continue to draw upon his former stores, and to be floated by his former attainments and habits, but by and by the sickly hue of sinking spiritual health will come over him: his ministrations will become less spiritual, less searching, less feeding; the fire at last will go out; and the sad effects will disclose themselves both in pulpit and in pew of contravening and contemning the ordinance of Christ.

But, further, they that preach the gospel are to live without careflessness. We do not say that they are to live affluently or luxuriously, or that they are to be put into a position in which

they may amass riches, and vie with the world in the style and costliness of their establishments. This is not the meaning of their Lord's appointment. But if not luxuries, ordinary comforts undoubtedly come within the scope of that appointment; if not palaces, which may be the abode of splendour—houses which may be the home of comfort; if not apparel which may foster pride—raiment which may become the station; if not viands which may pamper the appetite—food which may promote the body's health, and maintain its strength: this the law of Christ requires. And why? Because without these the minister cannot discharge the duties of his office as they ought to be discharged. He has neither mental composure nor physical energy to do so. Even literature requires mental tranquillity to its successful prosecution, how much more the sacred office, with its anxieties and responsibilities. If distracted every day and every hour of every day by the thought of how he and his family are to be provided with food and clothing and the other necessities of life, how can he bend the calm strength of his mind to the study of the Word? How can he think of the flock, consider the condition of each, bear them in his spirit in prayer? How can he make himself acquainted with contemporary literature, or acquire the varied intelligence and the many accomplishments necessary to the sustained efficiency and variety of his ministrations. If surrounded in his library by an atmosphere of anxiety, how can he study? If he carries every Sabbath morning to the pulpit a burden of depressing cares, how can he preach? His thoughts are scattered, his strength is wasted, and his energies are dissipated, amid a multitude of corroding and enfeebling griefs and anxieties about worldly matters. At extraordinary junctures, or in times of persecution, the minister may be lifted above all these, and his vigour, spirituality, and efficiency maintained in despite of them. He can then expect the countervailing grace of the Holy Spirit. But congregations have no right to expect special communications to their pastor to compensate for their neglect. They must lay their account with reaping as they sow, in this respect, and of receiving back spiritual blessings in measure proportioned to that in which they have given temporal good things. On the low ground of self-interest, then, congregations ought to make a more adequate support for their pastors. For all the kindness shewn them, they may confidently expect a return manifold in the increased power and freedom of their ministrations. This does not imply that financial arrangements are paramount with ministers, or that they prosecute their calling with the same commercial motives as other men. It simply ac-

knowledges that they are "men of like passions" with their hearers: that cares depress them, that coldness chills them, and that they will do more work, and do it better, when their powers are invigorated and their affections warmed by the sympathy and kindness of their flocks, than when treated with neglect, or left to struggle with want. Next to the support and consolation which they derive from the presence of their Master, is the strength which they draw from the attachment of their congregations.

Nor can a full measure of blessing be expected from above if a congregation is neglectful of its duty herein. Its temple-door may not be shut; but the heavens over it may be so. The pastor may duly appear every Sabbath in the pulpit, but the Great Minister may be absent. The word may be spoken, but the blessing withheld; and if the blessing be withheld, what pleasure can be enjoyed, what profit can be reaped from ordinances? They have become "dry breasts, and miscarrying wombs." Doubtless the state of matters which has prevailed, as regards the support of the ministry, over all Christendom, and amongst all denominations, has been highly displeasing to God. Christ exercises a very tender care over his ministers. He has been no indifferent spectator of the straits to which they have been reduced, and the privations they have been called to endure. As the Good Shepherd, he exercises a peculiar sympathy with the under-shepherds, and the services rendered to them he accounts as rendered to himself, and as such will he requite them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let the congregations of the Free Church, then, see Christ coming to them in the persons of his ministers. He has been suffering in their persons, and he now seeks to be benefited in their

persons. It is a high privilege and honour to minister to Him.

But all considerations of self-interest are weak compared with the higher ground of conscience and duty. It is an ordinance of Christ, a command of his Lord, which we are now pressing upon the Christian. He knows that he cannot disregard it without violating a law of God's house, and contemning the authority of the King of Zion. But there is a higher influence still, even love, which will lead the Christian to give obedience here, not as a debt of duty, but as a debt of gratitude. Can all he can give to Christ ever repay what he owes to him? Who was it who broke his fetters when he was a miserable bondsman? Who was it who gave him peace when oppressed by a sense of guilt and distracted by the terrors of judgment? Who is it that every day feasts him on the words of life, and every Sabbath cheers him with the hope of heaven? Who is it that counsels him in the straits and comforts him in the trials of his pilgrimage? Is it not his gracious Lord? What, then, can he do but love? and what can love do but strive to return kindness for kindness, however infinitely short it may come of that which she has received? Her natural language is, "What shall I render unto the Lord for all his benefits toward me?" Not that she hopes ever to repay; but because it is a necessity of her nature thus to act, and because her Lord has enjoined her so to do for his honour and her profit. Let the Christian only listen to the voice of love within him, and our pleadings will be unnecessary. This powerful monitor has not been unheard nor unlistened to in past times among the members of the Free Church of Scotland; and all we seek is, "to stir up their pure minds by way of remembrance" as to what may yet be lacking to the full discharge of this first great and paramount duty.

FOREIGN MISSIONS.

ARRIVAL OF THE REV. MESSRS MOFFAT AND POURIE IN INDIA.

We are happy to announce the safe arrival of Messrs Moffat and Pourie at Madras, on the 11th of January. They left London on the 7th of December, Marseilles on the 11th, Suez on the 22d, and reached Madras on the 11th January. On reaching Madras, Mr Pourie landed with Mr Moffat, and received the most hearty welcome in the Mission-house. After spending three hours with the missionaries and converts, and being much cheered with what he saw, Mr Pourie re-

turned to the steamer, and was expected to reach Calcutta on the 16th January.

CAFFRARIA.

LOVEDALE.

The following letter, from the Rev. James Laing, of Lovedale, under date 15th of November 1854, informs us that not fewer than eleven persons had been added to the Church at that station by baptism. Some interesting particulars of the former history of these converts are

given at the same time, which enables us to admire the grace of God in them. These tokens of good cannot but refresh the heart of Christ's servant there, and quicken the efforts of the friends of that mission in this country.

On Sabbath last, 12th instant, eleven adults were introduced into the visible Church by baptism. Of these, four are men, and seven are women. As to nations, seven are Kaffirs, and four are Fingoes. The four men are young, and the women are all young except two, who are elderly. The most of them have been less than a year in attendance on the class for catechumens, which meets once a week. As in former cases of baptism, they were carefully examined by the session, and, both on the ground of Christian knowledge and of Christian conduct, were deemed to be qualified for the initiatory ordinance of the Church. May they be true members of Christ's spiritual kingdom!

I beg leave to mention a few particulars concerning two or three of them.

1. **NEWANYA** is a young man, apparently sixteen or seventeen years of age. He resides at the old military post, Victoria, which is distant ten miles from this place. He possesses a strong desire to obtain useful knowledge, and, if circumstances were favourable, would gladly enter the seminary. The obstacle to his entrance lies in his usefulness at home in taking care of his father's cattle, who has no other son, and who is not willing to dispense with his services. The difficulty might perhaps be overcome, were his father a Christian; but he is not so, and shews no disposition to give up his heathenism. In regard to his other parent, he has been more favoured. His mother is a member of the Church. She was present on Sabbath at his baptism, and was evidently much gratified by the important step which her son then took. In the meantime, Newanya is receiving instruction from Tibano, the native school-master at Victoria, and is making good progress. He has begun to learn English, and it is highly desirable that he should prosecute his studies in that branch, in order that he might be more efficiently useful to his Fingo countrymen.

2. **NIKANI** is a young man about twenty, and is attending the seminary. His knowledge of Scriptural truth is extensive and accurate, but the advantages which he has enjoyed have neither been few nor small. Of those now baptized, he has been the shortest time in the class of candidates, having entered on the 2d of May last. His character, however, stood high before that period, so that a long period of probation in his case was not necessary. By nation he is a Kaffir, and dwelt in former years at Chumie, where he received the early part of his education. When preaching at the out-stations on Sabbaths, I have often taken him with me, and have been much pleased with his Christian demeanour.

3. **UMFUNDISO** is a remarkable person in several respects. Some years ago, I knew him as a blind heathen. *He has no use of his limbs*, but the trunk and hands are strong. In moving from place to place, he lifts himself forward by means of his hands. When the war began, in the end of 1850, he fled in the best way he could to the Amolole. When in difficulties in the forests, he thought of the missionary station as a place of refuge. Unable to walk though he was, he set out, while the war yet continued,

for this place, which, after three days, he reached in safety. I remember that, very soon after his arrival, I advised him to learn to read, and gave him some lessons. It was evident that his capacity was good; but, as then he manifested no desire for the salvation of his soul, he felt little interest in attempting to acquire the lowest elements of learning. A great revolution soon took place in his sentiments. He saw that he was a lost sinner, and listened with deep interest to the good news of salvation through an atoning Saviour. Then, but not till then, did he apply himself in good earnest to learn to read, and he has now succeeded in his attempts so far as to be able to read the Kaffir New Testament. Since he was seriously impressed, he has made rapid progress in acquiring Scriptural knowledge, which in his case is evidently productive of the happiest results on the heart and life. What he has got, he feels he must use for the good of others, and, in the Sabbath-school especially, he is very earnest in urging the children to embrace the Saviour. When he can find any work which he can do, he is very industrious. He seems to have taken up the trade of a pipe-maker. The people of this country are much addicted to the habit of smoking, and the pipes are made of wood. In that employment, Umfundiso wrought for his subsistence; but of late he has been learning to make clothes, and I hope may succeed in that more useful department of industry.

It may be interesting to you to be informed, that, at two of the native settlements in the district connected with this station, the native Christians, with very little assistance from us, have erected school-houses. We are glad to see such attempts made by the people themselves, and we hope that the good example now given may be followed by good effects in the case of others. The natives of Africa, who, through the Christian liberality of people in Scotland, have been brought to the knowledge and belief of the truth as it is in Jesus, have a great duty to perform in regard to their perishing countrymen; and when they have found Christ to be precious to themselves, we cannot doubt but that they will earnestly call on their friends and neighbours to come to that Divine Saviour in whom they have found rest to their souls.

CALCUTTA.

STATE OF MISSION STAFF AND NECESSITIES OF THE MISSION.

In reference to India, we are called this month to sing of mercy and of judgment. Of mercy, inasmuch as the movement there continues to progress. The number of those who are feeling convictions of sin, who are seeing the folly and danger of the idolatry in which they were born, and are being brought to cry, "What shall I do to be saved?" is on the increase. We are called to sing of judgment, inasmuch as sickness and debility are putting an arrest upon another and yet another of our beloved missionaries in that land. We stated in our February Number that Messrs Mackay and Smith were obliged to desist from their labours, and to seek, for a season at least, the restorative influences of their

native land. We have now to add, that Mr Miller is also obliged to withdraw from India, and to proceed to Australia. This dispensation is the more severe that it has taken place at this moment. Their labours were never more blessed than now, when they are called to leave them; and the prospects of the Mission in India were never so bright at any former period of its history. But it becomes both the missionary and the Church to bow to the dispensation, cherishing all the while a firm reliance on the wisdom and the love of Him from whom it comes. To the Great Master of the vineyard it belongs to say how long his servants shall labour, and when and in what way they shall rest; and he has been giving some very affecting displays of his sovereignty in this respect in calling away his servants both from the Home and from the Foreign field.

But what we would fix attention upon here is the fact, that our devoted band of labourers in Calcutta is melting away, and needs to be recruited. Some of them have laboured long—have borne the burden and heat of the day—and must ever live in the veneration of the Church, not only for their own graces, but for the honour their Master has put upon them in the work he has enabled them to do. Others require only a temporary respite, and will soon return, by the blessing of God, to the work they love in the land of their adoption. But, meanwhile, the work in India must not be permitted to stand still. The Church, while relying on her Head, who has promised to send forth labourers into the vineyard, must use such means as are in her power for obtaining more men. The work is great, the need urgent; and we trust both probationers and ministers will seriously consider how far they may be qualified for, or called to give themselves to this great work. It were much to be regretted should any suspension of the agency throw back that work, or damp the movement now so hopefully in progress. With these observations, we leave the following extracts to speak for themselves. The first is from the pen of the Rev. Mr Gardner, of Calcutta, of date the 5th of December, and is addressed to the Convener:—

This mail will convey intelligence to you of the medical certificates which have been given in the case of Messrs Miller and Mackay. The former has little hope held out to him by his medical adviser that he will soon be able for the trials of the Indian climate again, if ever. Mr Mackay has been a complete invalid during the greater part of this year, and it is well now that he has the prospect of a change.

In these circumstances, we are very glad to hear of Mr Peurie's appointment, and pray that the Lord may richly bestow his grace upon his servant, and fit him for this arduous work. This work demands

men at once of ability and of grace; the latter, whilst our Church's mission continues educational, will not alone do, and, of course, still less will the former alone do. Were you here to witness for yourself our work, your difficulty in finding suitable men would probably seem to you to be enhanced not a little. May the Lord of the harvest guide you and the Committee in this matter! The prayers of the missionaries here will be with you.

Our examination is to take place (A.V.) next week. At such a time, we of course lament the absence of honoured Dr Duff. We are very glad to receive, and thank God for your communication, that he is better. His affliction is truly a severe one to the mission.

Mr Ewart, of Calcutta, also writes us. After expressing his sense of the dispensation which is removing at the same time both Mr Miller and Mr Mackay from the work in India, and the loss he is sustaining especially in the departure of the latter, with whom he has lived so many years in friendly and brotherly intimacy, and from whose matured experience he has derived much and valued aid in his work as a missionary, he goes on to give us some interesting glimpses of their every-day missionary arrangements.

I fully expect more fruits of our labours here in process of time. Meanwhile, we are cheered by the few cases of conversion that have occurred within the last few months. The young men are all getting on satisfactorily, and I trust are growing in knowledge and love of the truth. I have now a pretty large Christian congregation of males and females and children every Sabbath evening; and, as they had become too many for one room in the mission-house, we have lately fitted up the hall of the house where the married converts live, as a chapel. The hall, in a native house, is the place where, at *pujus*, or native festivals for heathen worship, the images are put up, for the adoration of a superstitious and ignorant people. In the place where, sometimes, Durgas and Kalis were wont to be worshipped, we assemble to sing the songs of Zion, in a strange land, and in a strange tongue, and to speak and hear of the love, and mercy, and peace-speaking blood of the Lamb of God that taketh away the sins of the world.

Last Sunday evening, Prasama, one of the females lately baptized, was present in our small congregation, along with her husband, to present their infant daughter for baptism. The husband is Shiba Chandra Banerjya. He has not come forward as a catechist or preacher, but he is now acting as a stated teacher in the institution, and he is one of the most laborious and useful assistants we have. He does not confine his labours to the institution; he accompanies Mr Smith every Sunday to the village, which he visits, and preaches to the people. He also does a great deal, in Calcutta, by going from place to place, and preaching the gospel to such as he finds willing to listen.

When these letters were written, our missionaries were on the eve of their annual examination. The institution would close about the middle of December. Immediately thereafter the missionaries would be scattered throughout the towns and villages of the Presidency, distri-

buting tracts and proclaiming the glad tidings of the gospel. May a blessing rest upon their labours, so that, as the result of them, peace may come into many an Indian home, and the love of Christ take root in many an Indian heart!

We are now in the press of work which falls to our lot every year at this period. It is our intention to close our institution on the 15th instant. We hope to be at Chinsurah on the 19th, at Bansberria on the 20th, and at Culna on the 22d. If circumstances permit, we shall then proceed some distance up the river, taking advantage of the opportunities afforded us of distributing portions of Scripture, and preaching the gospel. Guru Dás Maitra, as I have previously mentioned, is at present in the north of the great river, itinerating and preaching. Others of our native brethren will go in other directions during the vacation; and those who remain in Calcutta will seek to make themselves useful, as they can.

We cannot conclude this summary of our intelligence from Calcutta without acknowledging the disinterestedness and self-denial of Mr Smith. We mentioned in our February *Record* that he was under the necessity, from weak health, of coming home on leave of absence for a year. On consideration of the difficulties of the mission, he has most promptly postponed his temporary return to Europe. We trust that Mr Smith may not suffer materially, in point of health, by his self-sacrificing zeal in behalf of the work in India at this time of its need, so that, strengthened in spirit and blessed in labour, he may be able to say, "When I am weak then am I strong."

THE FEMALE ORPHANAGE.

It gives us pleasure to be able to present our readers with the following account of the Female Orphanage at Calcutta, from the pen of the Rev. Mr Milne of that city. The Orphanage is not under the Committee for the Foreign Missions of our Church, but is managed and provided for by the Ladies' Association for Promoting Female Education in India. It is an important ally to our Church's Christianising labours. It is admirably conducted; and we trust that from it will go forth many who will carry a knowledge of divine things into circles where the missionary cannot yet penetrate.

The other day, the Female Orphanage, which is prospering greatly under the care of my friend, Mr Fordyce, was examined. It has at present fifty-four pupils, divided into three classes—the Infant, Industrial, and Normal. The first, or infant class, consists of twenty little things, intelligent and sprightly, who sing sweetly our Sabbath-school hymns, and read and answer well in such books as "The Peep of Day," both English and Bengali. The second, or industrial class, consists of twenty-two girls, growing up

towards the early Indian womanhood; and Mr Fordyce's wish is to train as well as teach them, so that they may be useful, active, and economical at the head of a family, or be able to support themselves, if need be, by some female occupation. They read and answer well in M'Culloch's books, both English and Bengali, and in certain portions of geography. The third, or normal class, consists of twelve girls, selected from the rest on account of their piety, talents, and attainments, and preferring to take the charge of branch schools, or to become governesses in the large native families, where, according to the patriarchal system which here prevails, there often are from fifty to one hundred females, old and young, living under the same roof, and all alike destitute of any rational education. Their course of study is extensive, ranging over Scripture, history, geography, arithmetic, Bengali and English composition, and their progress is, at least, equal to any thing I have ever seen at home. They are also accustomed to the use of the needle in all kinds of plain and fancy work, and they will, I trust, be enabled, by means of these lady-like arts, to relieve the monotony of many a dull and dreary *zenana*. Two things strike me in this institution. The one is, the softened, Christian-like air that pervades it. Mr Fordyce seeks nothing short of the conversion of all the inmates, and God seems to prosper him, for they all live together as a united, loving family. The other thing that strikes me is, the prominence given to Bengali throughout the whole course of study. Mr Fordyce rightly feels that, while English is needful to his pupils, in order that they may communicate with us and acquire our religion and our knowledge, a thorough acquaintance with the vernacular is also needful, in order that they may hold intercourse with their countrywomen, and impart to them what they have learned. This has been too much overlooked hitherto, so that the young people, in learning to be English, have ceased to be Bengali. It is vain to fancy that we can Anglicise India. It is an idle dream. What we need is a living energetic instrumentality, full fraught with truth, and yet speaking the vernacular with freedom and power.

CHINSURAH.

We stated in last month's *Record* the striking fact, that although the gospel has been faithfully preached at this station, by some of the best and most faithful of God's servants, for more than half a century, yet, up till last October, no fruit had appeared among the heathen. On the 31st October, our missionaries at Chinsurah were privileged to admit by baptism their *first convert* from Hinduism into the Church of Christ. We rejoice at this, for the sake of the heathen whom God has thus visited, and for the sake of our missionaries, whose hearts God has thus gladdened. They have sowed in tears, but shall yet reap in joy. The first sheaf has been offered; and we trust, like that presented in the temple of old, it is the pledge of a speedy and plenteous harvest. Indeed, signs of this begin to appear, and it is now our pleasing duty to put

on record, as given by Mr Miller, under date the 1st of December, the

Second Baptism.

In my last, I gave you a short account of the baptism of Kedar Nath De, one of the pupils, and, for the last nine or ten months, one of the teachers in our institution.

I have now the pleasure to inform you that another interesting youth, formerly a pupil of our institution, but more recently of the Hooghly College, was baptized in our mission chapel, on Sunday morning last, the 26th ultimo. His name is Ommur Nath Pul. He is about eighteen years of age, and one of a large and respectable family, residing at the village of Mooljore, a few miles distant from Chinsurah, on the other side of the Hooghly. He was intimate with Kedar Nath De, who resides in the same village, and was in the habit of frequently reading the Scriptures with him. As soon as Kedar was baptized, the family of Ommur took the alarm, and, fearing lest he should think of following his friend's example, and becoming a Christian, they took him from college, and kept him at home under strict surveillance, not allowing him even to go out to walk without an attendant, as a watch to give notice of his movements. All their vigilance, however, was not sufficient to deter the youth from the accomplishment of his object. He was no longer allowed to go near his friend to peruse with him the sacred volume. He therefore resolved on trying to make his escape; and, accordingly, on the Sabbath morning early, he went out professedly to take a walk, but he soon managed to get to a distance from his home; and, getting into a boat, crossed the river, and came straight to our house. I was prepared to receive him, having heard that there was a likelihood of his coming. He remained with us till it was time for divine service, and went with us in our ghurry to chapel, where he joined with us in our worship. After the sermon, I called on him to make the profession of his faith, putting to him the usual questions, to each of which he gave a distinct and decided response. I then administered the baptismal rite, and prayed that the water used in the ordinance might indeed be accompanied by the influence of the Holy Ghost, of which it was the sign. The scene was solemn and impressive; some were affected even to tears; and well they might. Here was a brand plucked, as it were, from the everlasting burning—a captive taken from the mighty one, who is the enemy of God and man—a sinner escaped from the fangs of the old serpent, "as a bird escaped from the snare of the fowler"—a wanderer from the fold of God reclaimed—an idolater casting away his dumb idols, and devoting himself to the service of the living and true Jehovah—a youth daring to act for himself, and leaving "father and mother, sister and brother, for Christ's sake!"

Blessed be God for this renewed token of his favour and manifestation of his power! Ever since Ommur's reception into the visible Church of Christ, he has lived with us. I took him with me to Calcutta, on Wednesday, that he might see and converse with the converts there, some of whom are his friends. There I left him for a short time, till we can make suitable arrangements for his residence and support here. We have no funds for such a purpose, but trust that some Christian friends at home will come forward and help us.

Other Three Inquirers.

On Tuesday evening last, about an hour before the time for public worship, another youth came to me to request that he might be baptized also. He is a pupil of the fourth class, and declared his earnest desire to join the Church of the living and true God. But not having sufficient time to converse with him, and ascertain the extent of his knowledge of the Holy Scriptures, I thought it best that he should undergo a probation, before administering the rite of baptism to him. He is a young Brahmin, and of a respectable family.

There came after him two other promising and talented youths, of the second class, who, I believe, will also soon declare themselves on the Lord's side.

All this is encouraging. We have been long sowing the seed, and waiting for the fruit. Now it appears, and it becomes us to praise the Lord for such tokens of his goodness. Would that I had more strength to labour for God and the good of souls! I have always experienced much delight in the work, but have often lamented that I could do so little to promote it. It appears from the *Missionary Record* for September that the Committee are unable to send another missionary to this field. What, then, is to become of it, should I be laid aside next hot weather as I was last year? It is my decided conviction that the work will not go on successfully without another labourer. The doctors have given it as their opinion that I ought to remove to a more genial climate before the hot weather commences; but how can I do this, if no missionary is to be found who can occupy my place? I am willing either to live or die here, as it may please the Lord; yet, without health, little can be done effectually.

Mr Miller, compelled by sinking health, is on the eve of leaving Chinsurah. But how to leave the station, in its present interesting circumstances, without another labourer to take his place, he knows not. We trust his earnest appeal for help will not be in vain. Another labourer is most desirable, indeed indispensable, and we trust will be sent, if the funds will at all allow.

MADRAS.

Our letters from Madras this month bring us intelligence of three Hindu youths, of good caste and considerable promise, and a female convert from Romanism, who have been added to the Church of Christ by baptism. Besides these, there have been several applications for Christian instruction, and the special instance which we give below will be read with interest. Not the least important fact stated in these communications is the licensing of four young men by the Presbytery of Madras to preach the gospel in India. The following is an extract from a letter from Rev. Mr Blyth.

Within the last few days, there came to us three young men, perfect strangers, asking to be received

into the Christian Church. According to their own account, they come from a distance of nearly two hundred miles. In their houses, or at least in the house of one of them, they met with some tracts three years ago, and by reading these, along with a Gospel of Matthew in Tamil, they were made dissatisfied with their idols, led to feel that there was nothing in Hinduism for their souls, and at last brought to Madras to seek salvation. They are as yet but little acquainted with Christianity, but eagerly drink in the instruction we are giving them. Time will test them; but at present it is a singular pleasure to teach men who grasp at every word we say. They are of good caste, and read and speak Tamil in a very superior manner. To-day they say they are ready to break caste, and this they will have an opportunity of doing very soon. How long it is probable their relatives will follow them, and then it will be seen

what spirit they are of. On Wednesday next (n.v.) the Free Church Presbytery of Madras will license four young men, Mr J. Frost, Mr S. Rammoojum, Mr R. Soondrum, and Mr C. Appasawmy, to preach the gospel. It is an interesting time with us. We trust that they will enter the vineyard largely prepared of God for the work of advancing the kingdom of his Son. Much labour has been expended on them, the fruit of which we hope to see.

NAGPUR.

We are glad to learn that Mr Hislop, of this station, had nearly recovered, at the date of our latest intelligence, from the effects of the blows and wounds inflicted on him by a mob who mistook him for a civilian of that place.

INDIAN MISCELLANIES.

RISE AND PROGRESS OF BRITISH POWER IN INDIA.

The rise and progress of the British power in India was a phenomenon. It was not a century yet since it began there. There are scores living who were alive when Britain had not a foot of land in India. The battle of Plassey was the commencement of the British power in the East, and it was more like one of the battles recorded in the Old Testament than anything in modern history. Clive had only 900 British soldiers with about 2000 natives on his side, the latter not to be depended on; whilst there were 50,000 or 60,000 of the enemy. A council of war was called, and such councils usually end in cowardice. All were for retreating but one man, who said, The river is swelling, and we are all lost at any rate, so we may as well fight;—a proposition which appeared so incontrovertible, that it was adopted. So they began the battle, and fought for a while, and then paused. After this pause, the British went to storm the entrenchments, and found the enemy gone, having left all their spoil behind them. Some panic, which had never been accounted for to this day, had driven them all away. This was the beginning of the British power, and the whole history of its rise was a romance more interesting than fiction, which everybody, and especially every Briton, should be acquainted with. One tree remained on the field of Plassey since the time of the battle, and the natives, whose whole heart was turned to idolatry, worshipped it. But he would allude to some of the results of Indian idolatry. The most sacred spot in India is where the western branch of the Ganges mingles with the ocean, and there, at an annual festival in January, people collect from a distance of 1500 miles—all kinds of people, many without any covering but a tiger or other animal's skin over their shoulders, and many men with no covering of any kind but mud or filth. Wild, hairy, matted, offensive, and horrid monsters they were, and yet they had high notions of their own sanctity and importance, and were almost worshipped by the people as demi-gods. These were the devotees who had gone through terrible processes of asceticism to attain their

proud position on earth, and make heaven perfectly sure. Yet even these men were susceptible of kindness, and would listen with deference to the European missionary. At that spot, women from a great distance would bring their children to offer to the goddess Gunga, by plunging them in her river. In the troubles of life, vows were made to Gunga, and these children were brought, in fulfilment of such vows, and plunged by their own mothers into the river, where they were immediately devoured by sharks or alligators. The Marquis of Wellesley, then Governor-General of India, could not bear this; but he was dissuaded from interference with the religion of the people, not only by the natives, but by the European residents. This was at the time when missionaries and Bibles were considered the greatest enemies of British rule in India. The Marquis, however, persevered. He said that this throwing of children into the river was murder, which could not be permitted under the British Government, and issued a proclamation that, whilst the people were free to do whatever they chose to themselves, they were not permitted to murder others. A company of soldiers was sent down to see this proclamation enforced, and there was great indignation among the natives, and especially among the Brahmins, that the people were not allowed to put their children to death; but in a series of years, such was the power of law, a few policemen were quite enough to prevent these human sacrifices; and when he (Dr Duff) visited the festival, there was not even that, he and another missionary being the only Europeans on the ground. Yet every year mothers brought hundreds of children, and led down by Brahmins singing hymns, dipped them in the river; but they brought them all out again, and threw cocoa nuts, over which certain ceremonies had been performed, into the river instead of their children, crying, "Oh, Gunga, thou knowest that we wish to offer our children, but we are prevented by Circar (the native name for Government), and must give thee these nuts instead; oh, Gunga, accept them, it is not our fault that we do not give our children." Who or where Circar is, the natives could not tell; and yet he exerted undisputed sway, even when he had no soldiers or police present,—a fine

instance of the triumphs of well administered law.—
Speech of Dr Duff.

WHAT THE BIBLE HAS DONE FOR BRITAIN.

The Romans looked upon Britain as outside the world, and scarcely worthy of the trouble of conquering, and, by the bye, they never had conquered it all. The Romans described the people as wretched and barbarous, swallowed up by Druidism, as we now picture Africans and South Sea Islanders. At that very time there was a nation in the East, great, wealthy, powerful, and civilised, with organised government, and even municipal institutions, many of which had continued in the government of the native villages until the present day. That land was India; and now mark the contrast. The descendants of these ancient barbarians, after crossing the ocean for 15,000 miles, are now the absolute rulers of that ancient, gorgeous, and mighty empire. It was the Bible that had raised Britain, and the want of it that had caused the declension and degeneracy of India. This should make the Word more dear to us. But this was only one of the effects produced by Britain on the world. What an influence it exerted in other ways! Even the immense influence of the United States in the world might be claimed as not very indirectly emanating from Britain. The United States was just another edition of the little island expanded over a wide surface. In connexion with the idea of Britain's importance, it is a somewhat striking fact that London is situated, as it were, in the centre of the civilised world. It is not only the point of contact for the citizens of all nations, but, by planting one leg of your compasses on London, and describing a hemisphere, you embrace more capitals of civilised states than you can do from any other centre. Britain was also great in her colonies. Some of these were so extensive—Canada and Australia, for instance—that if Britain were towed over and set down beside them some morning, people would look out and say, What is that? And then she has South Africa and the fortresses of the Mediterranean, which will, in the approaching collision of the nations, probably turn out to be real cities of refuge.—*Speech of Dr Duff.*

INDIA AND AMERICA COMPARED.

From other countries than Great Britain missionaries might now be found in the East, and he was

glad to say they counted labourers from Germany, Switzerland, and other parts of Europe besides Great Britain; and he hoped they would soon be able to count some from Canada. The Christian Church in Canada was now strong enough to send missionaries; or at least, if it were not strong enough to send missionaries itself, it might unite its efforts to those of some kindred Church. He promised that when Canadian missionaries went to the banks of the Ganges, they should receive a hearty welcome from every evangelical labourer there. (Here the reverend speaker proceeded at some length to give a topographical description of India, with a view of shewing its vastness. He also dilated on its magnificent and unbounded resources, its mountain ranges, and its every variety of climate.) Nature had been prodigal of favours to that land. Vegetation was gloriously luxuriant, and with little labour the soil produced everything that the heart of man could desire. The country also teemed with population. Perhaps in extent the British territory in Canada might compare with it; but in population, it was two against one hundred and fifty millions. The population of India overwhelmed them when they thought of it. The valley of the Mississippi was more extensive than that of the Ganges, but comparison ceased when they came to population. The country watered by the Ganges and its tributaries, called Bengal, contained a greater population than the whole of America. The verdure of Bengal was everlasting, and had been since the creation dawned. He knew of nothing that equalled its beautiful foliage. It was also a country without a stone, and a native in some parts would not know what you meant if you talked about stones. In travelling in Bengal, you saw no villages as in other countries; and if you could see the face of the country at a distance, you would think there was nothing but thick foliage; yet in the midst of that there lived a dense population of 70,000,000 souls, subject to the sway of Great Britain. In Calcutta you might now find representatives of the different Christian denominations, but the masses of the native population were still steeped in heathenism. If all Churches would send missionaries, we could find them plenty of work; we could give each a country or district to himself containing thousands of inhabitants, who have never yet heard of the name of Christ. We could find you millions who have never yet had a Christian man among them. Everything was open now to the missionary; the field was ready for him; all that he had to do was to go and labour.—*Speech of Dr Duff.*

MISSION TO THE JEWS.

TOUCHING CASE OF MR BROMMET.

In our November Number, allusion was made to this interesting Israelite, whom the Deputation visited in September last, "by night, for fear of the Jews," residing as he does in the Jewish quarter, and watched, as every one is who exhibits any inclinations towards Chris-

tianity. He is a broker, and his transactions on the Exchange are wholly with Jews. In such a case, Christian baptism would involve the certain loss of his business. He has, moreover, a relative, on whose decease a considerable sum will come to every member of his family—father, mother, and (we believe) seven children.

This also will be forfeited on his becoming a Christian. For eleven years has this man's attention been more or less drawn to Christianity; and, for the last six or seven years, he has felt it gaining upon him, gradually but surely, till at length it has so far mastered him and his whole family, that they are willing to suffer all the consequences of a Christian profession, and prepared to receive public baptism as soon as the missionaries deem this step advisable. This will explain the following narrative, which we are confident will engage the prayers of many of our readers in their behalf, and in behalf of all such as, in other places, are similarly persecuted "for the Son of man's sake":—

You certainly remember the family you visited with Mr Bonar, accompanied by Mr Smith. They go on very satisfactorily indeed, and Mr Smith and I are fully convinced of their uprightness and a work of grace in their souls. You know that Mr Brommet gains his livelihood at the Exchange, and that he has hitherto maintained his family very respectably. As soon as he was known to become a Christian, he was continually molested, and the Jews did not employ him any more, thus trying to cut off all his means of subsistence. The more he declared himself, the more hostile were the Jews. At last he left his house in the *Joodenhoek*, and took up his abode in our school-house. They could get but very poor accommodation, but willingly accepted of it—yes, they submitted cheerfully to every arrangement made, as they were happy to remove out of the Jewish quarter, where their two eldest daughters had to suffer much from the impudence and impertinence of Jewish lads. The Jews saw herein a decided resolution to leave them, and when Mr B. again appeared at the Exchange, he was very rudely attacked by several Jews, who tried to push him out of the place, under the pretence that he was owing some money to one of them. At once Mr B. cried out, "Be it known to you all that I am persecuted here, not for the small debt, but because of my becoming a Christian; and I do declare here openly, I am resolved to profess Jesus as my Messiah." Several Christians rallied round him, even Roman Catholics; the Jews were put to silence, whilst several liberal Jews declared that they did not approve of the conduct of their brethren, who did it because they were orthodox. Since that day (it happened last Thursday) the Jews have not dared to molest him; of course, they spit out before him, and curse him with a low voice, still they dare not raise any tumult; and I am happy to add, that several Christians seem ready to employ him at the Exchange, as they are convinced that he is suffering for conscience' sake. I am glad for the Christians' and for Mr B.'s sake that something will be done in that direction; and at the same time it is good to see that a man may become a Christian and yet not be thrown off the Exchange, by the powerful Jews who rule there. Mr B. will soon be baptized, with his family; they are quite ready to profess Christ publicly; and scarcely need I ask you to remember them before the throne of grace, and to ask for them, and on them, a rich and an effectual blessing.

While on the subject of Amsterdam, we may add to the foregoing extracts another, shewing in a lively manner the varied difficulties with which Jewish missionaries have to contend, and how cheering to them is even the presence and patient attention of even a small number of that blinded but yet to be illuminated race:—

Shortly after you had left us, we made a trial with placards, put up in different parts of the town, and especially in the so-called *Joodenhoek* (Jewish quarter). The Dutch, you are aware, are very conservative; and it excited the surprise, if not the indignation, of some Christians that we profaned holy things, and degraded our church-services so deeply, as to put up advertisements on the corners of the streets, and the worst of all, perhaps, next to theatre-bills. We went on quietly and steadily; prejudices have been overcome, and, the most important of all, Jews have come in greater numbers than ever before; and on one occasion, when speaking on Genesis xvii., we placarded, "Circumcision and Baptism." There was a very considerable number of Jews present, who listened very attentively, and behaved during the whole service very well indeed. No born Christian can imagine what it costs these Jews to sit still for an hour or so and to listen to a discourse, be it even the most interesting one. They are not accustomed to hearing sermons, as there is very little preaching in the synagogue; and hence it arises, that frequently they move about and talk to one another during our service, not because they wish to create disturbance or are dissatisfied—no, they do it because it is very difficult for them to sit still, and sometimes they will talk most the more they are struck by what you have said. In the meantime, the rabbis send regularly one or two spies every Friday evening to our church, whom we know quite well, but cannot and will not prevent from attending our place of worship, though it hinders some Jews from coming, as they do not like to be reported and cited before the rest of the rabbis, who do not use arguments taken from Scripture—that I can assure you—but very carnal weapons, in order to deter, especially the poor and middle classes, from coming near us. The Lord works wonderfully; and who knows but the men sent as spies may be caught themselves, and find what they did not seek—the salvation of their souls. On Sundays, the church continues to be very full; one cannot wish to see it emptier, but one would like to have it larger and more airy.

WHAT IT COSTS A JEW OF AMSTERDAM TO PROFESS CHRIST.

Says Mr Schwartz, in a recent letter to Dr Brown,—

The Jewish family baptized last year has experienced much opposition in the performance of their work. They are carriers of peat, you know, in the *Joodenhoek*. The Jews would not tolerate them neither in their houses nor in their streets, as they call the part of the town where most of them live. There is a saying of the rabbis, that a Jew must not come within four yards of an apostate, else he becomes unclean. The Jews, that have suffered so much from intolerance, are most intolerant them-

selves, whenever they have the power and the occasion for it. As frequently as they had to work in the Jewish quarters, they were assaulted, thrown at with stones, and Mr B. was once almost drowned. The police helped them to get away and to return home, but did not maintain them in the carrying on of their trade, which they had carried on for twenty-three years, and whereto they had got an appointment from the town-council. At last they applied to the said council, and asked to be protected in the *Joodenhoek*, as they could not be satisfied with their being sent home. Their petition was kindly received, and for once, at least, they were strenuously assisted, and defended by a good number of policemen. The Jews did not venture to molest them; but it remains to be seen in how far the police will continue to help, and what the Jews will do if the police be not present, at least not in *sufficient* numbers, as they are not afraid of one or two agents; the more so as several agents of police and commissaries are Jews themselves, who do not trouble or frighten much their Jewish brethren when persecuting proselytes. I mention these facts that you may see with what difficulties proselytes have to contend here, even if they have a regular trade, to say nothing of all those who have no fixed employment.

CONSTANTINOPLE.

REVIEW OF THE YEAR'S WORK.

We beg the attention of our readers to the following important letter. It is a review of the work and progress accomplished in the capital of Turkey during the year. It shews that war, with all its sufferings, is doing more than could have been accomplished, in ordinary circumstances, in many years by many missionaries. The national prejudices of the Moalems are melting away. They begin to see their inferiority in all the resources which civilization opens up; and what is far more blessed, they begin to see their need of a Saviour, and to inquire after the Bible. The following extracts are from Mr Thomson's letter, of date the 18th of January.

Social Effects of War.

Since last I wrote to you, another year has closed over our heads, and it is natural to revert to some of those features which it presents in a missionary point of view, with reference to this country, and this city in particular. The all-absorbing event is, of course, the war—pregnant with calamities no doubt to all the countries engaged in it, and sending mourning and woe into countless households, but yet mingled with much mercy, and destined, we believe, to accomplish a mighty revolution in the East, in a moral and religious as well as a political point of view. Of the hardships which have thus descended upon the city, dearness of provisions is the most prominent; but it is ground of much thankfulness that there has not as yet been any serious fear of inadequate supplies of either food or fuel, though apprehensions seemed at one time well founded. There appears also to be employment for most of the people, so that the actual sufferings of the poorer

classes are probably not much greater than in former years. But it is in a religious aspect that so much that is hopeful presents itself. The friendly contact of the British, French, and Turkish populations has done more in a few months to break down Turkish intolerance, and to convince the Mussulmans of their great inferiority in all the arts, sciences, and resources of civilization, as well as to inspire them with respect for the character and creed of the Franks, than, humanly speaking, could have been accomplished by twice as many years of missionary labour. This is a most important fact, and it shews how the Lord, when his own time comes, can overrule the most frightful calamities for the accomplishment of the purposes of his own mercy.

Sale of Bibles, &c. among the Turks.

Many very interesting facts might be stated illustrative of the awakening spirit of inquiry among the Mussulmans; but some, indeed most of them, it would be imprudent at present to divulge. I may however state, that during the last few months we have sold one Turkish Bible, twenty-seven Turkish New Testaments, and thirty-one Turkish Genesis and Psalms to *Mussulmans*,—and that by an agency not intended directly for the Turkish population, and prosecuting the work only very incidentally. What number may have been sold by other agencies in town, I cannot tell; but certain it is that very many Turkish minds are in a most interesting state of inquiry, and that the Lord seems at last to be opening a way for his blessed truth among them. Nor is the state of the Greek, Italian, Bulgarian, Caramanian, and even Servian mind less interesting. Among all these nationalities, very large quantities of Scripture have been sold, far exceeding those of former years; and thus affording indubitable proof that the message of salvation is attracting their serious attention. This is in the highest degree hopeful, and we cannot doubt that its influence will be most salutary, whatever events coming years may have in store for us. The sales of this mission alone are about quadruple those of former years; but even this gives a very inadequate idea of the numbers of Scriptures put into circulation, as so many new agents have now been engaged in the work, particularly the excellent colporteurs of the British and Foreign Bible Society, who devote their attention exclusively to the allied forces, and the Frank population, and the shipping.

Sale of Religious Books among the Jews.

In turning now to the Jews, the people to whom our efforts are most directed, we have something similar, though on an humbler scale, to report. Here, too, our sales are considerably more than double those of former years; and though too large a proportion of them are still the mere *Hebrew text*, which is but very imperfectly understood, still even it supplants books the tendency of which is more than questionable; and the number of *Spanish* books sold is besides also increasing. With respect to our own publications alone, the sale of those of former years has increased somewhat, while the *Old Testament Stories*, published this year, has been so popular as in four months to realise as much as one-half of the whole year's sales of the rest. The extremely low prices at which we have to sell our publications makes the pecuniary result insignificant; but the numbers circulated and read are very en-

couraging indeed. A few copies of the Shorter Catechism, with proofs, in Spanish, have also been sold; but we did not anticipate any considerable general sale for it, having designed it almost exclusively for our school, where we have already begun to experience the benefit of it. We have also published, during the past month, a short tract on the Martyrs of Madagascar, which has considerably interested the Jews; while we hope to issue next week a translation of a little book for the young, entitled *The Diamond Bracelet*. We feel peculiarly desirous to engage the attention of the young, and to propose as far as our time and funds will allow us, to publish at intervals little works specially adapted for them. Might we suggest that any friend, by subscribing a small sum, and mentioning the name of the little work he selected, and inclosing perhaps a copy of it, might have the satisfaction of presenting it to the children

of the 80,000 Spanish Jews of this city, as well as to those of Smyrna and Salonica? I am now engaged in the translation of the Calvin Society's Bible Geography, which I trust will be as favourably received as the Bible Stories have been.

The School.

Our school has undoubtedly suffered some loss by the establishment of our Jewish rival, yet less than might have been expected, while the places of those removed have latterly been filled by a new reinforcement of junior pupils. Mr M'Kutchson has now entered fully and vigorously upon his labours, and we all feel sincerely thankful that your Committee were led to the selection of such an agent, devoted seasonably to the work, full of energy, and yet stored with the mature experience of former years.

JEWISH MISCELLANIES.

RELIEF OF THE DISTRESSED JEWS AT JERUSALEM THROUGH THE INDUSTRIAL PLANTATION.

The Jewish population in Jerusalem, whose numbers are variously estimated at from seven to ten thousand, have, during the past year, suffered extreme distress; and there is every reason to fear that the coming winter will be yet more trying than was the last. For several years past, and especially since the establishment of European Consulates has secured a large measure of safety and protection to the Jews, great numbers of that people have annually arrived in the Holy Land. Very many have thus immigrated from Russia. Though industriously disposed, there has never been employment in Jerusalem for the greater number of the Jews; and they have lived on the funds sent hither by their brethren in various parts of the world. The allowance to each family—always miserably small—has of late been much diminished. All remittances from Russia, on account of the war, are very precarious. And the Spanish congregation (by far the most numerous) is so deeply in debt, that every contribution is swallowed up by the interest due upon the money they have borrowed from Moslems, Armenians, and others. This congregation has therefore entirely ceased to make allowances to their poor; and their affairs became so alarming, that the Chief Rabbi left Jerusalem about two months ago to collect subscriptions in Europe towards paying the debt. We have heard by yesterday's post that the poor old man died in Egypt on his way to Europe, and do not yet know what further steps will be taken to carry out the plan of seeking to raise funds in Europe.

The harvest in this country was deficient last year, and the price of wheat was fearfully raised on account of the war, and by dishonest means; so that during last winter the Jews were suffering actual starvation. This year's harvest has been abundant, but immense quantities of grain have been appropriated by government—and the prices are at this moment very high indeed, and rising. Thus the prospect for this winter is most gloomy.

In order to give bread to the hungry, and in order to raise the Jewish people of Jerusalem from the character of dependent paupers, by means of honest industry, an attempt was made two years ago to give them field employment. A piece of ground, measuring about eight acres, was taken near Jerusalem (on lease for twenty-five years at L.150). The funds raised during the past few months in England for the relief of distressed Jews in Jerusalem, have been partly expended in employing those who could labour on this ground;—and L.127, 4s. 7d. have been this year remitted for the same purpose by the Rev. Dr Wilson of Bombay, and likewise expended in employing the starving on the Industrial Plantation Ground. The season was too far advanced for the planting of olives or mulberry trees; but the labourers have been occupied in building the walls, clearing rocks, repairing cisterns, and planting vines. The highest number employed was during the week ending July 15, and amounted to 203 men and boys. The wages paid are at the average rate of about 2s. 8d. per week. It was found that this sum was barely sufficient to give their children bread, and that the labourers went fasting to their work. Several have been seen to cut grass and herbs to allay the cravings

of hunger. Ague and fevers were the consequences of exposure to the Syrian sun while fasting, and it was therefore necessary to give each man a loaf for his breakfast. This is continued regularly, and the largest number of loaves thus given during one week was 1080. (Some of these were given to the Jewesses at the knitting school). Messrs Rothschild, of Paris and Frankfurt, having heard of the distress in Jerusalem, sent hither an agent with funds to establish an hospital, schools, &c., and the rabbis seized this opportunity for excommunicating all who should go to Christians for relief. The excitement among the poor was so great that the excommunication was not formally extended to the plantation labourers, but the rabbis placed themselves at the city gates, and forcibly sent back all they could. Still hunger proved too powerful for the rabbinical threats; and for some time past our numbers have been more than 150. Last week the applicants for admission were more numerous than ever before, but the funds being low, we admitted only two—one, a poor man recommended by one of the rabbis from Safed, as dying of hunger; another blind man, who was led to the ground by his little boy, entreated permission to remain and work. It was impossible to refuse him. His child fills his basket with stones, and leads him to the wall in course of building to empty it. Last week we were grieved by the death of two of our labourers, both, it is believed, of want. They had been taken ill some days before, and were utterly destitute. One of them fell down at the door of the synagogue, and was found to be dead. We make it a rule to continue the wages of those whom we know to be ill; but in these cases were not aware of the fact until too late. The families of both are in extreme destitution. Another of the labourers—whom we helped to bring his wife and children from Safed, where they were starving—lost one child soon after their arrival, from the effect of hunger. They have no lodging, no furniture, and the husband was seen the other evening bringing in for their supper a bag full of vegetable and fruit pairings, which he had picked up in the streets; and this although he is regularly employed on the plantation ground.

Our funds are this week exhausted; and we cannot give work next week unless fresh remittances arrive by the coming mail. It is very important that the land itself should be entirely purchased before the improvements on it make it too valuable. It may now be had for L.100; but we would not employ for this purpose funds raised for the relief of distress. Something has been paid on account, but we are very anxious to raise this sum. It will be easily perceived that money might be invested in a more profitable manner; but the urgent necessity has

been to give bread to the perishing, and our care was therefore to do this—but if possible by means of labour. A very valuable farm at a little distance may now be obtained; it has been offered to us for L.700 or L.800. If this could be had, it would afford permanent income to the Industrial Plantation. All the young and strong might be sent thither, while the weak and aged continue to be relieved on the plantation, which is very near Jerusalem. And if funds enough are raised, we hope to add an oil and soap manufactory, which would be very profitable. Whether, however, profitable employment be obtained or not, we do trust that Christians will enable us to give a cup of cold water, and a piece of bread at least, to the brethren of our Lord Jesus Christ according to the flesh, who, though they be enemies, are still beloved for the fathers' sakes.—*Oriental Christian Spectator.*

Moral Effect of these Visitations.

Now, if I were asked what has been the moral effect of these calamities on the people at large, I should be obliged to answer, None at all, as far as I can judge. When once moral nature has been so completely degraded by superstition and immorality, one judgment of God, instead of softening the heart and sharpening the conscience, and thus changing men for the better, seems only to make them ripe for other judgments. The Word of God alone, applied to individuals, is able to enlighten their minds, to soften their hearts, to quicken their consciences, and to lead them as lost sinners to the Lamb of God that taketh away the sin of the world.

For some time, indeed, during the spring, many Jews seemed to be affected by the benevolence of Christians towards them; their prejudices seemed to give way. But then the Jews abroad seemed to be afraid of the effect of Christian charity; they collected large sums of money, partly to be distributed here for the immediate relief of the sufferers, but by far the larger sum was intended for the foundation of several institutions, similar to our own, with a view of thus cutting the ties, which, in a certain sense, connect a great number of Jews to the Protestant Mission. When the bearer of that sum of money, Mr Cohen of Paris, arrived here, in the month of July, he at once proposed to establish a Jewish hospital, to counteract the object of the hospital of the Society for Promoting Christianity amongst the Jews, and something like Schools of Industry, both for young Jews and Jewesses, in opposition to our schools; proposing, in not very measured terms, to his brethren, to make themselves independent of what he called strangers, &c. He preached several times in the synagogue; but besides that his doctrine was too loose for the Talmudists of Jerusalem, he expressed most un-Jewish opinions respecting Messiah and the restoration of Israel. He said emphatically that they do not want a Messiah to make atonement, because every Israelite must atone for himself; that Messiah is to be something like a powerful ruler, to protect the Jewish nation, whose restoration does not imply their being gathered and brought back to this country, but their being enabled to live happy and respected

among all nations, under the protection of their Messiah. Of course, his presence, his views and dealings, produced the effect which was to be expected, viz., a great excitement, and a greater amount of party spirit; the poorest were disappointed, and ever since there has been a fermentation. This makes it impossible for me, on this occasion, to state how they are disposed in general towards Christianity, except that it comes more and more to light that many are in a state of doubt, and if they have read the New Testament (which many do), they are inclined to admit that Jesus of Nazareth was indeed the Messiah, but this in the way of speculation, which does not seem to affect their consciences.

During this year we have baptized nine adult Israelites, most of them after a long trial, and being persuaded that they were all sincere in their profession of believing that Jesus is the Christ, the Son of God, and in desiring to serve him; though, alas! with most, if not all of them, that deep sense of guilt, of natural corruption and weakness, which forces sinful man to take hold of Christ, as our righteousness and strength, is wanting. Hence their extreme weakness, indecision, and ignorance of that holy joy of the Lord, which is the strength of his people. This is the case, unhappily, with nearly all our proselytes, as well as the native Protestants.—*From Annual Letter of Bishop at Jerusalem.*

MISSIONARIES AND MISSION AGENCIES IN THE EAST.

The following extracts are from the eloquent work of the Rev. W. Graham, *The Jordan and the Rhine*. The work is singularly rich in illustrations of Oriental manners, whether as depicted in the pages of the Bible, or as seen at this day in the cities of the East. It contains, moreover, much information regarding the present state and tendencies of Germany and Syria, and of the actual ground which has been won by missions in these countries. We append in our present Number what Mr Graham says respecting the success of the missionary work amongst the Jews:—

The Press.

We use the Press as a part of missionary labour. The labours of the Bible Society are in this respect truly amazing. During the last forty-six years, that great and truly national institution has promoted, directly or indirectly, the translation, printing, or distribution of the Sacred Scriptures, in whole or in part, in 144 languages, through 166 versions, of which 114 are translations never printed before. Thus the missionary work of the last fifty years has added more to the literature of the world, in the way of mastering foreign languages and facilitating the intercourse of nations, than all the travellers, philosophers, and linguists, since the world began. Other societies have been equally busy in this field, and Bibles, tracts, and standard Christian authors have been multiplied and copiously distributed in most of the known languages and dialects of the world. The American press at Beyrout has been specially prolific, and the great movements that are now shaking the kingdom of darkness in the East, were mainly occa-

sioned by its multitudinous publications. Churches are forming; the priests of ignorance and imposture are trembling for their golden shrines; a native Christian ministry is being formed; schools of a really Christian and literary character are established in many cities and towns; the law is altered in so far that the Christian or Jew who becomes Mohammedan and relapses, is not to be put to death; the free exercise of the Protestant religion is admitted and recognised by the government, and a noble band of missionaries continues to hold up in the stagnant Orient the banner of the Cross. These great changes may be attributed, under God, to three causes—the American press, the English Bishop of Jerusalem, and Sir Stratford Canning, the British ambassador at Constantinople.

Schools.

We have established schools in Damascus and some of the neighbouring villages. The Americans led the way in this department of missions also, by their school in Beyrout and their college in Abeh, at which a taste for knowledge was in a certain degree communicated both to the lower and the higher classes of society. There is an Episcopal school or college in Jerusalem, and others under the English bishop's care are being established at Sychem, Nazareth, and the chief cities of the land. This is beginning at the right place, and in the right way. The young heart, undepraved by the customs and deceits of the world, is open to the impressions of divine truth, and likely to retain them. The state of education in the East, both among Christians and Moslems, is deplorably low and defective; and a really good system of education, by opening and enlarging the minds of the rising generation, is more likely than anything else to conquer the obstinacy of priests and muftis, and clear the way for the Christian faith. Knowledge is power, and the schoolmaster is the real governor of the world. Multitudes in the city of Damascus, even in the middle classes, have not the remotest idea of the position and magnitude of the British empire. We conquered Syria, it is true, and blew up in a few hours the ramparts of Beyrout and Acca; but we did so, as they think, by the command of the Sultan, who, not wishing to shed the pure blood of the true believers, ordered his slaves, the unbelieving English, to depose the rebellious Pasha, and restore the province to their master. A little geography would cure this ignorance, and remove such crude misconceptions; and if good schools and colleges can be established in the East, we may speedily anticipate, in the emancipation of the human mind, the downfall both of religious imposture and political tyranny.

Missionary Success.

Let us, as distant spectators, cast a glance over the wide field of missions, that we may see really what is done, what is at present doing, and what yet remains to be done. Has God, indeed, sealed with his approbation the mighty movement of the past half century for enlightening the heathen, and enlarging, in every way, the kingdom of grace? Has Providence accredited the divine promises by manifest tokens of approval, so that the missionary and the friends of missions may be encouraged and strengthened, not only by the intimations of the Word of God, but also by the fruits of righteousness springing up all around?

1. As to the *Jewish* nation, everything seems to indicate that great masses of them have arrived at the turning-point in their destiny, and their future history, for good or for evil, must depend on the direction which the novel movement may be led to take. A million of Jews, and more, have broken the chains of rabbinical slavery and superstition, and, without finally casting off Moses, have sworn eternal omity to the Talmud and its traditions. This is an interesting fact, occurring, as it does, at the moment when the Church of God and the nations of the world have united to reject their barbarous policy of neglect and persecution towards them. The Jewish heart felt the change, and by one stroke of corresponding sympathy, a million of the seed of Abraham have dared, in defiance of time-honoured customs and venerable rabbins, to assert their liberty as citizens and as men. This is a great fact, and must never be forgotten in our examination of the signs of the times.

2. We are in the habit of contemplating the Jews mostly as the bankers, jewellers, and money-changers of the earth, who, like a ubiquitous swarm of leeches, suck the life out of the nations, and to whom we are under no obligations, save those of mortgages and bills of exchange. This is an unjust estimation of their character. They have ever asserted, and during the last few years have pre-eminently asserted, their claims as a literary nation. The greatest traveller living is Joseph Wolff; the greatest Church historian of the last ages was the Jew, Dr Neander, the successful defender of Christianity against the attacks of David Strauss. A considerable sprinkling of the best pastors in the German churches are Jews; and everywhere throughout Germany they exercise a powerful influence over the press and the literature of the country. Lessing was a Jew; the subtle doubts of Nathan the Wise were the inspirations of a free-thinking Jew. Capadoce, Emma de Liasau, Herachell, and many others, are noble specimens from the stock of Israel of that pure holiness, and thorough devotedness to the will of God, which it is the glory of Christianity to impart. During the last fifty years there has been little persecution of them

in Europe, and yet thousands, and tens of thousands, have been baptized, their families incorporated with the visible Church, and their children brought up in the Christian faith. It is calculated that more sincere converts, from the seed of Abraham, have been yielded to the Church during the last half century than during the previous thousand years. Do not the stations of Jewish missions encircle the world, and is not one main band of the missionaries themselves converted Jews? In Persia, Palestine, and among the Teutonic nations, many of the boldest and most persevering heralds of the cross are children of Abraham, and the first English bishop of the holy city was a Jew. Are not these the signs of a wonderful national movement among them? And may we not hope that the powers and faculties of that wonderful people may be soon fully given to the Lord? Undoubtedly the success of Jewish missions, when contemplated as an isolated fact, has not been very great, and many of them have been hypocrites and deceivers. But that success will appear wonderful, and every way worthy of the God of Jacob, when we consider the barriers to be surmounted, the hatred arising from ages of contempt and persecution which was to be overcome, the worldliness, obstinacy, and national pride which impeded, and still impedes, the Jewish missionary in every step of his progress. How could we expect them to hear us? We had plundered and persecuted them, hated, despised, and insulted them, during eighteen centuries! When I think of the barriers which have been broken down, and the first-fruits which have already been gathered in, I am amazed at the magnitude of God's mercy, and the all-conquering power of Christian love. May the veil soon fall from the venerable face of Moses, and the Hope of Israel once more fill the nation's heart! Fulfil thy word and promise towards them, thou faithful Shepherd of Israel, and let the testimony of thy servants among them, and to them, be accompanied with the demonstrations of the Spirit and of power!

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a safe retreat—
'Tis found beneath Thy mercy-seat."

SUSTENTATION FUND.

STATE OF THE FUND.

From-15th May 1854 to 15th February 1855	.	.	.	.	.	.	£71,687	5	6
Do. 1853	Do.	1854	.	.	.	.	66,682	12	1
			Increase	.	.	.	£5,004	13	5	
Associations, 1855	.	.	.	.	.	.	£70,202	12	10
Do. 1854	.	.	.	.	.	.	64,751	8	5
			Increase	.	.	.		5,451	4	5
Donations, 1855	.	.	.	.	.	.	£1,484	12	8
Do. 1854	.	.	.	.	.	.	1,931	3	8
			Decrease	.	.	.		446	11	0
			Total Increase as above	.	.	.	£5,004	13	5	

EDUCATION SCHEME.

STATE OF THE FUND.

Amount received in the <i>Month</i> from 15th January to 15th February 1855	£722	6	5
Do. from do. to do. 1854	691	6	9
Increase in the Month	£80	19	8
Amount received in the <i>Nine Months</i> from 15th May 1854 to 15th February 1855	£5998	2	11
Do. do. from do. 1853 to do. 1854	6082	5	0
Decrease in the <i>Nine Months</i>	£84	2	1

THE LATE REV. JOHN SYM.

On the morning of Sabbath, the 28th of January last, while the bells were ringing for the first service, it pleased God to remove by death this amiable and talented minister of Christ. The report of an event so wholly unexpected smote on the hearts of all that heard it like a knell at midnight, and it was some time before the listener could bring himself to believe that he had heard aright. Evil tidings spread quickly, and already the death-message had met several of his own flock on their way to the house of prayer. Most of them were quite ignorant of their minister's illness, and expected nothing else than to see him in his wonted place on this their communion Sabbath. Many a prayer had ascended that morning to the throne of grace in his behalf, the supplicants little imagining that he for whom they pleaded so earnestly, in the prospect of his Master's service, was at that moment in the midst of "the swellings of Jordan." Others who had entered the church in ignorance of what had happened, were only apprised by the first prayer offered up by Dr Bannerman,

who officiated in his stead, that their beloved pastor was no more.

Mr Sym was apparently in his usual health on the preceding Sabbath. On that day he had preached with his wonted vigour from Isaiah xxxiv. 3, "Strengthen ye the weak hands, and confirm the feeble knees." A preacher having officiated in the afternoon, Mr Sym baptized a child; and it has since been remarked that, contrary to his usual custom of allowing the officiating preacher to pronounce the benediction, he performed that office himself. It was the last blessing he pronounced over his flock. That evening he preached at his mission station, Leven Lodge, taking as his subject, 2 Kings v. 1-3. On the Monday following, after meeting with his class of young communicants, he officiated at a prayer-meeting in Fountain Bridge Territorial Church, and thereafter met with his session. On Tuesday, he was paying visits in the town and its environs to his friends, who remarked nothing unusual in his appearance: but at night he complained of illness, and retired early to rest,

when he was seized with inflammation. In the course of the week this was completely subdued, and no danger was apprehended. But on Saturday evening fever supervened; the symptoms rapidly became more alarming; delirium ensued, and, without any interval of consciousness, he continued to sink, till about a quarter before eleven o'clock on Sabbath morning, when he breathed his last, having just completed the forty-sixth year of his age.

Seldom has a gentler and quieter spirit passed away—gently and quietly as it had walked—from the land of the living. Among the many mournful cavalcades which the present winter has witnessed in our streets; few have been followed by hearts more unstrung with grief, and eyes swollen with more unbidden tears, than his, as his remains were conveyed by his friends, his brethren, and his flock, to their resting-place in the Greyfriars' Churchyard. Hardly even yet can we realise his departure; and in attempting the following brief sketch, we feel haunted by a vague consciousness of his presence, and checked by reflecting that no man would have deprecated so much the idea of being dragged before the public in the shape of a formal and lengthened obituary. But a sense of duty to the living, who may profit by his example, our obligation to the grace of God which made him what he was, "a burning and a shining light," and a grateful recollection of the services which he rendered to his Church, with one of whose schemes his name has for some years been identified, seem to demand that he should not be allowed to depart without some memorial in these pages.

JOHN SYM was born at Paisley on the 19th January 1809. It is pretty generally known that he was a cousin of the late distinguished Professor John Wilson. When but a youth, he had all the gravity and sagacity of ripened manhood. "When he was a student in theology," says one of the companions of his youth, who maintained with him a long and intimate friendship, "he was the originator and master-spirit of a small and select society, which met weekly for study of the Word of God and prayer; and though he was the youngest member in it, I remember well the maturity of judgment he displayed in the handling of the Word, and the unction with which, in his turn, he guided our devo-

* The Rev. George Craig, of Sprouston, Kelso.

tions. There was even then a solidity and maturity in his views of divine truth which are usually the results of much study and experience." Having received licence in 1832, he laboured for some months as a preacher in St Enoch's, Glasgow, then vacant by the translation of Dr Macfarlan to Greenock. The value placed upon these early ministrations by the people of St Enoch's was very high; and considering his youth at that time, enhanced by the extreme juvenility of his appearance, it was remarkable that his pulpit services should have had so much weight, and that the youthful prophet should not have been without honour in his own country. In the year 1833, he was ordained to the parish of Sprouston, near Kelso, and had not continued there more than a year, when, sorely to the regret of his people, he was selected to succeed the late Dr Inglis as one of the ministers of Greyfriars', Edinburgh. In this charge he laboured for some time as colleague with Dr Guthrie, till the removal of the latter to St John's. At the trying period of the Disruption, without a moment's hesitation, he cast in his lot with those who—feeling that they were shut up, as honourable men and as consistent witnesses for truth, to forsake an establishment in which the laws of Christ were held subservient to the will of man—constituted the Free Church of Scotland. In taking this decisive step, he was followed, from mingled attachment to the man and his cause, by a respectable portion of his congregation; and the best evidence of the fidelity and success with which he has since ministered among them is to be found in the universal sorrow into which they have been plunged by his death, attesting how he had endeared himself to young and old, and how deeply his character and ministrations had sunk into their souls, and entwined themselves with every fibre of their hearts. Such a result, so nearly resembling that of a domestic bereavement, is not to be ascribed solely to his public services, ably and affectionately as these were conducted. It points to the closer converse and companionship of the pastor, and tells of broken hearts that have been healed, and of bleeding wounds that have been staunched, and of the gloom of personal and domestic affliction that has been cheered, by the sweet soothing voice now, alas! hushed in death, and by the tender, assiduous hands now mouldering in the dust.

In his ecclesiastical sphere, Mr Sym rendered the most important services, by the zeal, the wisdom, and the ability with which he acted as Convener of the Home Mission Committee. It is not easy to say how much the Church has lost by the removal of one so sagacious in counsel, so upright, so warmly interested in her affairs, and so well fitted by tact and experience for their management. It is affecting to know that the last public service in which he engaged was that of officiating at his own mission station; and that, even in the moments when the delirium of fever raged beneath that brow, formerly so placid and sedate, his mind seemed, from its incoherent expressions, to be intensely occupied with the affairs of the Home Mission.

Owing to the unassuming modesty of the man, Mr Sym's worth was not so generally known as it deserved. If, indeed, there was anything that he seemed to carry to excess, it was the retiring, the almost feminine delicacy with which he shrunk from obtruding himself on the gaze of the world. Not that he was deficient in honourable ambition to excel—for, whatever he did, he strove to do well; but the standard of excellence which he proposed to himself was neither a low nor a common one, and led him to avoid ordinary opportunities of public display.

"He'd learnt to prize the quiet lightning deed,
Not the applauding thunder at it's heels,
Which men call Fame."

No man seemed to have so rigidly gauged his own mind, and firmly settled his own position in the sphere of human activity. To those who knew him well, his self-estimate stood far below the real mark. To talents of no common order, and fitted to shine in the field of speculation, he added a native shrewdness and penetration admirably qualifying him for bringing these talents into practical use. He was daily rising in the estimation of his brethren; and had it pleased Providence to spare him a little longer, evidences were not wanting to shew that, in spite of his native reserve, the innate force of his mind would have elevated him into greater eminence than ever.

But though thus in some measure self-secluded from the world, none could come into the most casual intercourse without discovering the genuine kindness and courtesy of the man, the suavity and dignity of the minister, and the unobtrusive piety of the Christian. He was, indeed, in mind as in bearing, the

Christian gentleman. Cast in the most delicate and elegant mould consistent with manly beauty, his character was legible in the amiableness of his aspect, the urbanity of his manners, and the sweetness of his language. And yet he would have erred greatly who interpreted that mild dignity of mien to signify aught like lack of firmness. Having once chosen his ground, no man could occupy it with more unflinching determination. Whether it might be a case of discipline, in which it might be needful to say in regard to abuses in the Christian temple, "Take these things hence!" or a great public question, involving the sacrifice of worldly honours and emolument, private friendship or ancestral associations, Mr Sym's high-souled integrity had counted the cost and stood the test. Next, indeed, to his devotedness to the work of his Master, there stood enshrined in the innermost chamber of his soul, a lofty and almost chivalrous devotion to truth. Truthfulness itself in heart, in action, and in utterance, he aimed at a rigid simplicity, which, ever disdaining to affect more than he felt, may have sometimes assumed the aspect of an indifference which he really did not feel. Hence he was a man of few and well-chosen words, a doer of deliberate and well considered deeds, and a preacher of anxiously prepared discourses. His was a well-balanced mind, which enabled him through life to maintain a high moral consistency, unblemished by the slightest marked deviation from the path of prudence, honour, and probity. "Though"—to avail ourselves again of the language of his friend referred to—"though frank and playful as a child, he was never taken off his guard, so as to give utterance to incautious speech regarding friend or foe. He was singularly free from all bitterness of spirit or remark. What he said in his most unguarded moments might be proclaimed upon the rooftops. He was a lover of peace, and a peacemaker. One of the finest sermons which I heard him deliver, while yet a preacher, was on the text, 'Blessed are the peace-makers.'" He adds, "He had the large-hearted benevolence of the Christian philanthropist. What he did for the temporal and spiritual good, both of the deserving and undeserving, he had no desire that the world should know, and the great day alone will declare it."

We cannot, however, omit recording one public benefit which Mr Sym originated,—we refer to the establishment of the Victoria

Lodging-houses. In 1840, it was his painful duty, as one of the city ministers, to attend upon an unhappy man, James Wemyss, who had been sentenced to death for the murder of his wife. The murder had been committed in a lodging-house in the Grassmarket; and Mr Sym's attention having been thus drawn to the wretched character of these houses, and to their evil influences on their inmates, he never rested till, by bringing the matter under the notice of leading men, and awakening public attention to the magnitude of the mischief, he succeeded in the establishment of the Edinburgh Lodging-house Association, which has been the means of conferring great practical benefits on the working classes. Nor can we well overlook the active interest which he took in Chalmers' Territorial Church,—a circumstance to which its respected minister, the Rev. William Tasker, made the following grateful allusion in the discourse which he delivered to the bereaved congregation, on the Sabbath after Mr Sym's funeral:—"Left as we were—orphans, and yet in infancy—for many months I often knew not what to do. Leaning as we did, under God, upon 'the old man eloquent,' it was enough to know that we had him. But when in an instant he was taken from our head, 'we, being desolate, sat upon the ground.' It would be base ingratitude were I to refrain from speaking of all the sympathy we received. Nevertheless, I am free to testify here in the presence of God and man, that with the exception of one hereditarily interested, your departed pastor stood forward the nearest, and continued the wisest, the tenderest, and the steadiest of all our friends, next to him that is gone, and whom he had now followed."

In private life, the cloud of reserve which, to the eye of a stranger, appeared to shade his character, brightened into sunshine, revealing the loving husband, the anxious father, the genial friend, the pleasant companion. Ever ready to tender a word of friendly counsel, there was a ray of happy humour, and harmless as happy, that would occasionally sparkle on the quiet current of his conversation; and anon, as the subject assumed a more serious cast, he would produce, with his usual "Don't you think?" some finely-turned sentiment, which, embedded in its beautiful setting, would glow and glitter, "like apples of gold in pictures of silver."

On his character as a preacher, it is not

needful that we should enlarge. Suffice it to say, that he was not more remarkable for his eloquence and pathos, his affectionate simplicity and impressive earnestness of manner, than for weightiness and unexaggerated truthfulness of his statements. Forming himself originally after the model of the late Dr Welsh (between whom and him there existed a feeling of high mutual admiration, and during whose last illness, it will be recollected, he took charge of his class to the close of the session), his discourses were marked by exquisite taste; but eschewing the ordinary road to popular applause, he sought to gain his object by appealing less to the fancy than to the heart, less to the intellectual than to the judgment and conscience of his hearers. Seldom have the lines of Cowper, giving his ideal of a good preacher, been more fully realised:—

"I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man."

Mr Sym has left behind him a mourning widow, with seven children, six of whom are daughters, and the eldest of whom is only sixteen. Providence, while taking him away, in the prime of life and in the midst of his usefulness, kindly spared him the pain of separation from this endeared circle, by drawing over the scene the curtain of unconscionness; and, in these circumstances, the following passage, from a discourse on the death of Stephen, which he lately delivered to his people, must be read with peculiar interest, and serves indeed as a fitting improvement of the melancholy event which it seemed to anticipate:—

"We too, my friends, must all taste of death. Even to the best of us, it is an awful thing to die. It may be we may have a bed of down on which to breathe out our soul, and not, like Stephen, surrounded with enemies, but with a cluster of weeping friends, or helpless little ones, imploring the delay of our departure. But to the righteous, how serene and peaceful is that night! Though darkness reigns outwardly, the light of heaven dwells within. It is like the bud just opening, to shew the full beauty of the rose. If we look to Jesus as our Saviour, who is standing near to shield us in the last alarms, we need fear no evil."

CONTINENTAL AND COLONIAL CHURCHES.

MALTA—VALLETTA.

From this station Mr Wiseley writes us,—*first*, respecting the progress and prospects of this work among his own hands; and *second*, respecting a poor Italian refugee, formerly a priest, who has been thrown upon him, in a sense, and of whose present state of mind, and capabilities of future usefulness, he is disposed to judge favourably.

The congregation keeps up well, and I am persuaded, had we a decent church, it would be much increased: as it is, in the forenoon there is scarcely an empty seat. Unfortunately, the soldiers do not turn out so well in the evening as I should like; but still we have always a sprinkling of them. We have had great changes among the men; almost all who were here when I came have gone to the East, and their places been taken by new comers. Indeed we have had two or three changes. In some respects this is interesting. One has always the privilege of preaching the gospel to more souls; and who knows but many have had an arrow from the Lord fixed in their hearts before falling by the banks of the Alma, or before the walls of Sebastopol?

A Priest and Refugee.

Just now I have a very interesting Italian priest from Cairo. He is a young man, of twenty-eight years or so, a member of the Propaganda, but who never entered the priesthood from inclination. He is of a good family in Naples, and was compelled from some vow of his mother's to enter the Church. For many years he has been at heart a Protestant, and he tells me that his sermons were far more Protestant than Papistical. He was sent to Cairo three years ago, although he was in Rome last year. I have had a good deal of experience now in Popish priests, and this one I think among the best I ever met; he has very little of the M. B. (mark of the beast) about him. The French and Austrian consuls at Cairo wished to send him to Rome, where the Holy Office would have cleared away his doubts; but our consul-general, very creditably, sent him, under British protection, to Malta. He had a letter from Mr Lieder to Mr Bryan, but owing to the state of the college they cannot take him in. Poor fellow! his money is about done, and what is he to do? Mr Lowndes, who is always willing to help, has got a lesson or two in the week for him (Arabic), and I have got another couple of hours; but this is not enough even to pay his lodgings. I have had him at breakfast almost every morning. He does not know a word of English; but as he is a clever fellow, I doubt not he will soon pick up our language. He is a first-rate Latin scholar, and I believe he knows Arabic well. Poor fellow! I am the only friend he has found here as yet, with the exception of Mr Lowndes, who is really overwhelmed with people. He has the whole of the wandering Jews and Greeks upon him. I deal almost exclusively in the Italian ware. I do think this priest has something good about him. I have read all his testimonials from Pie Nonno and

Cardinal Antonelli downwards. The Church has nothing against him, but that he has become Protestant. In fact, the Bishop of Cairo sent a messenger express to Malta last week to say, that all would be forgiven and forgotten, if he only returned to his mother, which he is not likely to do, notwithstanding the cold reception he has received at the hands of us Protestants. He desires above all things to be a minister of the gospel. Might there not be an opening found for him in Piedmont? He had a slight acquaintance of Dr De Sanctis when in Rome. I think he belongs to the same order, but I am not sure.

CANADA.

A LARGE AND INVITING FIELD OF LABOUR.

This Lower Canada is a rough but healthy country, and a fine field of labour for the faithful missionary and minister. We are surrounded with Roman Catholicism, Irish and French—and worst of all, and most to be deplored, with a skeleton-Protestantism. Oh, for a band of evangelical preachers, boldly to bear aloft the banner of the cross, and march in firm phalanx against the powers of darkness! Let no probationer of the Free Church who is willing to spend and be spent in Christ's cause, say that his arm is hampered, and has not room enough to do its work, while this field is such as it is. He that is prepared to endure hardness as a good soldier of Jesus Christ has battles in store for him here—noble battles—where heroic deeds may be achieved—where laurels that never fade may be won—where souls may be vanquished by the sword of the Spirit! We are taking up collections in the Montreal Presbytery to aid what may be called the Mackay Scheme, for defraying the expenses connected with bringing more missionaries to this Canada.—*Extract Letter, Rev. R. Macarthur.*

AUSTRALIA.

CRY FOR MORE LABOURERS.

Rev. Mr Millar, writing from Melbourne on the 7th September 1854, says, "It is of the utmost importance that we should get a large supply of men forthwith; this, at present, will be of more avail than it can be at any future time." Dr M'Kay says (Melbourne, September 8, 1854), "I do beseech you, that you devote the money to sending out of ministers If you be able to send out ten men, as I earnestly hope you shall, at least four of them should be Gaelic-speaking. Do not, I beseech you, neglect this." Dr Cairns says, in a letter dated September 20, 1854, "Let me, in conclusion, entreat you to send able ministers of Christ. Now, more than ever, is there necessity. The Free Church must put forth her efforts in this great crisis; she must either send us a company of unselfish and devoted ministers of the gospel, or lose her hour, and incur the risk of receding and sinking both in influence and in character. Again and again, I implore the Church at home to

know the occasion, and to improve it." In another letter, of date 25th September, he says, "If ever there was an urgent call on the Free Church to exert herself to the uttermost to improve a providential occasion, or to prevent a mighty danger, it is just the present. The future of Presbyterianism in Australia depends, under God, upon the action of the Free Church of Scotland in this singular emergency. Arise to the work, and do it, and the issue cannot be doubtful; but neglect the golden hour for any reason you can plead, and no mind can foresee the confusions and miseries which in all probability will overwhelm our Victoria Church. I hope I shall have grace and strength given me to abide by the post assigned me, until I am broken down or forced away; but unless the Free Church send us a succession of able ministers, our cause will languish, if not sink into contempt." A. Bonar, Esq., says, in a letter dated Melbourne, 20th September, "The interests of the colonies are as yet but feebly comprehended by the great majority of our people. There is a veil on the minds of our friends in this respect. Were that veil taken away, we would see a stir and an energy very different from the feeble efforts of present times. Only send us right men, and there is no fear of the means of their support."

MAGNITUDE OF COLONIAL PARISHES.

Letter from the Rev. Mr Maxwell, in the inland parts of Australia, dated 10th August 1854.

..... This is a field for a missionary (Armadale, New South Wales). Take one of your parishes in Scotland, a scattered rural district, containing about three thousand souls. Suppose your parish, dotted over with unfrequent homesteads, were a very respectable piece of India-rubber. Take, then, the southern boundary of it and fix it along old Scotland's southern line. Seize then the northern border of your parish, and tack it to the shores of the Pentland Frith. Next make the eastern bound of the parish to coincide with that of Scotland, and the western to touch the stormy seas that play among the Western Isles. In this you have my parish as touching its extent. In this parish of 3000, there are 1500 Romanists and 1000 Church of England people, and nearly 400 Presbyterians. Fancy 400 people scattered throughout Scotland, or even 3000, and this all its population, and conceive my position here. But you must pass through the whole without the help of rail, the fatiguing mode of riding being the only means of transit.

NEW ZEALAND.

OTAGO.

First Presbytery Constituted.

We have very gratifying news this month from Otago. There being now three ministers in that settlement, a Presbytery has been formally constituted,—the first in New Zealand,—and has vigorously commenced to carry out in its various departments the work which only a Church, with regularly organised courts, can efficiently do.

This event, destined we trust to be of great

importance to the spiritual interests of that colony, took place at Dunedin on the 27th June last. Three ministers and two regularly commissioned elders formed the Presbytery; but immediately after being constituted, they agreed, on account of "the fundamental and important nature of the subjects on which they were called to deliberate," to request all persons present, and members of the Church in Otago, who had been "office-bearers in the mother Church, or in sister Presbyterian Churches," and "probationers and students in divinity" in said Churches, "to sit along with the members of Presbytery, to assist with their advice in all matters to come before the Presbytery, to the glory of God and the good of the Church."

Thereafter they instructed the moderator, the Rev. Mr Burns, to address in their name a pastoral letter to the other ministers of the Presbyterian Church in New Zealand, and adopted a loyal address to the Queen, an address to the Officer administering the government of New Zealand, and a very intelligent, affectionate, and cordial address to our General Assembly, which will in due time be laid before the Church.

Regulations were made for the superintendence of the secular affairs of the Church, for the management of the Sustentation and Congregational Funds, and for holding the Church Lands, framed, as far as circumstances would admit, in accordance with the regulations adopted some years ago by the Free Church. The Sustentation equal dividend for the half-year ending 30th June, was declared, we are happy to see, to be £67, and a minimum dividend of £200 is declared to be aimed at, and means were appointed to be taken in order to realise this.

On the principles of the Church, they distinctly, briefly, and satisfactorily enacted as follows, viz.:—"That the fundamental principles of this Church, in doctrine, polity, and discipline, are and shall be those laid down in the standards of the Free Church in Scotland, which standards shall be and are hereby adopted as the standards of this Church."

This enactment they very judiciously followed up with a recommendation that the different kirk-sessions should immediately take steps to have each family put in possession of a copy of the "Subordinate Standards" of the Free Church. And finally they resolved to afford every encouragement to the establishing of "both elementary and mission schools, founded on a broad and liberal basis, for affording instruction based on religion," and also took steps for the encouragement of Sabbath schools, and for the improvement of congregational music.

We cannot afford space to quote at any length

the business-like documents of this first meeting of the first Presbytery constituted in New Zealand; but we must give one or two sentences from a very affectionate and very faithful pastoral address issued to the people under their charge, and signed by the Rev. Mr Burns, as their moderator.

DEARLY BELOVED BRETHREN IN THE LORD,—Under a deep sense of the goodness of God, we gladly seize the first opportunity of addressing you in our capacity as a Presbytery. Our hearts are very full; our position as a Church of Christ is very critical; our profound sense of past mercies is mingled with anxious anticipations of the trials and dangers of the future. As yet you are a little flock, far apart from any other: there is no friendly voice from without to call you back, should you wander from the Good Shepherd. The light that is amongst you might be so easily put out; your candlestick (Rev. ii. 5) is liable, from so many surrounding causes, to be removed out of its place; and you are placed in the midst of such powerful temptations to forget God, and to provoke him to withdraw from you his restraining as well as his quickening grace, that you can well understand why it is that, whilst our hearts are overflowing with thankfulness and joy under the signal tokens of God's past and present goodness towards you, we are all the more filled with apprehensive solicitude for your future stability.

The snare that we would caution you against first of all, because it lies so fairly and directly in your way, is the love of the world. This is a danger inseparable from the peculiar circumstances of an infant colony.

There are other dangers to which the peculiarities of your present circumstances particularly expose you. There is great danger of your ceasing to "remember the Sabbath-day, to keep it holy." Your utmost vigilance is necessary to guard you against the very first beginnings of Sabbath negligence. The very intensity of your week-day toils for the body will have the sure effect of indisposing you for the Sabbath-day cares for the soul. We beseech you to be very jealous of yourselves with a godly jealousy, and to watch for the first symptoms of Sabbath carelessness in yourselves.

Another danger is that of neglecting the godly upbringing of your children, either by not sending them to school, or by sending them irregularly, and by fits and starts, according to the fitful alternations—the wayward impulses—of your own consciences, and of your own conveniences; or above all, by curtailing the necessary term of their attendance at school, in order that you may reap the profits of your children's earnings.

The address does not omit to inculcate on the people the duty of contributing of their substance for the maintenance of the means of grace, or to point out the advantage of the cultivation of this habit to every one who makes conscience of it.

Two short extracts from letters of the Revs. Messrs Will and Burns will shew the spirit of gladness, and gratitude, and unity which pervades our brethren in Otago. Mr Will writes on 18th July:—

When Mr Bannerman and myself arrived, we found that a General Sustentation Fund had been formed. We have reason to expect that the dividend for next half-year will be not less than L.80, or about L.150 to each for the whole year; and we hope very soon to raise this to L.200. Besides what has been done for the support of the ministry, we have sent home L.100 towards repayment of the Colonial Committee. About L.200 have been raised for building churches in the Tokomairiro and Clutha districts, and about L.160 for a manse to myself. There have been also collections for missions and education. For a few years we will have a little difficulty till we get churches and manses erected, and a proper education provided for the rising generation. We start on a self-sustaining colony all at once. How changed the times! Only a few years ago, it was difficult to get the people in the colonies to do anything for themselves, difficult to get congregations at home to help them, and difficult to get ministers to leave their native land to go to them. But these things have passed away. Of course the Committee will understand that their guarantee of stipend for the first year has been suspended by the people here, and that I do not regard the Committee as under any obligation to supplement my stipend in any way.

Mr Burns writes on 16th July:—

We feel most thankful to God for the arrival of two such promising young ministers to meet the spiritual wants of our rural population. The formation of our Presbytery has been an occasion of much drawing together of the members of our Church, and will contribute materially to the consolidating and invigorating our ecclesiastical movements. When we look back to the hesitating, anxious fear with which we ventured this time twelve months to apply to you for two additional ministers; and still more, when we think that long before you could hear of that resolution, you had spontaneously despatched two for Otago, we cannot resist the impression that the hand of God has been working in our favour. Should our Sustentation Fund admit of it, we should like a fourth minister sent us ere long.

AUCKLAND.

Prosperity of the Congregation, and need of more Ministers.

We have to acknowledge the Lord's goodness in the prosperity of the congregation here also. The report of the Deacons' Court, dated 16th August, shews that during the preceding twelve months the congregation raised upwards of £2000, that the debt on the church is now thoroughly cleared off, and that their minister has, even during this first year of his labours, and notwithstanding this extraordinary effort, received a stipend of £200. It further says:—

The Court deems it to be its duty to draw the attention of the congregation to the subject of the minister's stipend. The Committee of the Free Church, with great liberality, agreed to guarantee a stipend for three years; but the Court feels confident that the members of the congregation will approve of the course which it has adopted in relieving that Committee of their obligation.

In conclusion, the Court cannot refrain from expressing its gratitude to the Great Head of the Church, for the peace and harmony which now prevail, for the complete success that has attended the recent effort to liquidate the debt, and to place the financial affairs of the Church on a more satisfactory footing, and for the prospect of extended usefulness which the future promises; and would earnestly exhort the members of the congregation to strive together in love for the promotion of His glory who has conferred so many benefits upon them.

The congregation responded to this appeal in the following resolution:—

That the members of this congregation, desiring to see the operations of the Presbyterian Church in this province extended, and acknowledging their obligation to do all in their power to enable the brethren in the country districts to have a more regular supply of the ordinances of the gospel, express their anxious wish that inquiry be made by the office-bearers, and others whom they might call to their assistance, as to the extent of the necessity for more ministers, and as to the best way of providing for their adequate support; that as soon as convenient, a meeting of the congregation shall be called, for the purpose of hearing the result of such inquiry, and taking what action therein may be thought necessary; and that, meanwhile, the scheme of the Sustentation Fund be maintained. That the educational wants of these districts, and of the province generally, and the best means for meeting them, be also inquired into, and reported on to the same meeting.

Whilst there is such an open and inviting field, and such encouragement of every kind, it is most painful that the Committee have not even yet been able to yield to the repeated and pressing application for an additional minister. They have not, at present, the funds requisite to be advanced for the voyage and outfit,—even though the preceding extracts exhibit such a spirit of independence and liberality on the part of the people as render certain the repayment, with abundant interest, at no very distant day. What blessings might our Church be the means of scattering through these distant lands, if now, at this period of their settlement, she had the men willing to go forth throughout them as evangelists and missionaries, and the funds requisite for maintaining them in their ministry for a few years! But, alas! we must wait and calculate, and if we have any ground for thinking that the colonists themselves might and should contribute, we triumphantly throw aside every appeal, and consideration, and obligation on the subject, omitting all the while from our calculations the very important elements as to the circumstances and condition of the colonists, and forgetting that in the meantime golden opportunities are lost to the cause of Christ, and to the evangelization of these important regions. Must it remain always true that “the children of this world are wiser in their generation than the children of light”?

Remembering that we have not yet been able to send an additional minister, our readers will peruse with pain the opening sentences of the following letter from the Rev. D. Bruce, dated Auckland, 4th April 1854:—

I have been anxiously waiting an English mail to see, before writing you, whether the Committee had appointed another labourer to this place. But as yet no word has arrived, and I must therefore renew my urgent request to you, to send another minister without delay. Since my arrival, and especially during the summer months, which, from their unwonted dryness, have been very favourable to my operations, I have been attempting to do the work of three men. But this cannot last long, and already I am beginning to feel myself physically unfit for the variety and extent of the labour that circumstances impose on me. I say *another*, because the assistance of one other would be an immense relief, and because one, for a short time at least, would so far meet the necessity. For I have just heard that the Rev. John Macky, near Derry, has been appointed by the Irish Presbyterian Church to Otahuhu, and is to sail in April. There has been sermon in that place once a fortnight on Sabbath evening, and on every occasion there has been a good attendance. There is a very satisfactory interest taken in the movement by the people, and it is to be hoped that some of them have felt the influence of the Spirit of God through means of the preached Word. They are about to erect their church, as the timber is now ready, and money to a sufficient amount is subscribed. I trust, then, that you have seen your way to the appointment of a fellow-labourer from Scotland.

I have just had a very encouraging letter from Mr Doon of Hutt River, who speaks of the acceptableness of the presence of Mr Moir at Wellington, and of the success of his labours.

COLONIAL EVANGELIZATION.

In August last, the Colonial Committee, through its convener, the Rev. John Bonar, addressed a circular to all colonial congregations and ministers in connexion with the Free Church. The object of the address was to awaken a deeper sympathy and a larger liberality among these churches in behalf of the great cause of their own evangelization. To attain this object, the Committee ventured to make two suggestions,—the *first*, that every colonial congregation should make an annual collection, say, on the first Sabbath of the year, so that the amount might be reported at the subsequent meeting of Assembly, in behalf of the Colonial Scheme of the Free Church. The *second* suggestion was, that the subject of Colonial evangelization should be made a subject of special prayer, and, where practicable, of special prayer-meetings. A great number of answers to that communication has been received, and we are glad to say that our brethren in the colonies enter cordially into the proposal regarding an annual collection for the Colonial Scheme. This communion in giving

and receiving between our congregations at home and our congregations abroad, cannot but have the best effect upon both, and will place at the disposal of the Colonial Committee increased means and resources for carrying on its great work,—training up young nations to serve God, and to invest Christianity with the government of the earth.

We have also to state that these letters, with one consent, express deep gratitude to the Church for appointing Mr Bonar to the Convenership of the Colonial Committee, and augur from that appointment no small degree of increased vigour and prosperity in the work of God in the Colonial field. It were unfair, both to the writers themselves and to the Church, whose eye it was meant should meet these expressions of thankfulness, altogether to withhold these letters, and yet our space permits us to give only one or two as specimens.

The Rev. Mr Bethune, of Prince Edward's Island, thus writes :—

I rejoice to know that you are again Convener of the Colonial Committee of our beloved Church, and that your entire time and attention are to be devoted to the furtherance of the momentous object which the Committee has in view. The sacred character of the work which you have undertaken—its magnitude—the high ends which it contemplates—the specific relation which it bears to our expatriated countrymen—present strong claims on all Colonial ministers, and demand their hearty and assiduous

co-operation. In addition to all these, your uniform courtesy and kindness to myself lay me personally under deep obligation to do everything in my power to facilitate the onerous and important duties which, in reference to this part of our Church's field of labour, you are called to discharge.

The Rev. Hugh M'Leod, of Sydney, Cape Breton, writes as follows :—

With deep interest I watched the proceedings of the Assembly in reference to your resignation of, and reappointment to, the Convenership of the Colonial Committee. Knowing your unequalled fitness for the office, the countenance which God was pleased to give to the labours of the Committee during the time you held it, and the great importance of having it filled up by one of your spirit and vigour, I cannot deny that I had many fears when I heard that you had resigned. But the Lord was pleased to give a favourable answer to the many prayers which were offered up. Your reacceptance of the office, and your instalment therein, are, no doubt, tokens for good. Our Synod, all our Presbyteries, and every individual member, as well as all our people, rejoiced, and believed the whole arrangement to be of God. Blessed be his great name that it has been carried into effect! I have no doubt great results will follow. And, oh! how gratifying it must be to yourself to know that, in his wise arrangements, you are a chosen instrument for bringing about those glorious results! This may well sustain you in the midst of difficulties and fears, and under the pressure of all the doubts and misgivings which may still beset your path. Assuredly you have the prayers and best wishes of all the brethren here. The Master bless you, and send prosperity!

PRESENT ATTITUDE AND PROSPECTS OF POPERY IN AMERICA.

There appears in the *New York Observer* an article that contains so comprehensive and clear a view of the whole position and prospects of the Romanists in America, that we make no apology for inserting here large extracts from it. Their line of tactics, which is just to seize upon America, corresponds with all that we know of the past history and present character of the adherents of the Church of Rome. The traits are those that Church has ever worn, the policy is such as she has ever pursued. She has long had her eye upon the noble land beyond the Atlantic; and has beheld with secret pleasure the growth of its power, the rise of its cities, and the development of its resources, because she doubted not that she was the destined inheritor of all. Revolution might exhaust the countries of France and Spain, and her other dominions in the old world, and compel her to take leave of her ancient seats; but here was a young and powerful country rising in the West,

in whose cities she might dwell, and in whose treasures she might revel for ages to come. The keel of Columbus had ploughed the main but to open for her a new path to dominion and wealth. Of this she did not doubt. She said of America, It is mine; and began to take possession by building her cathedrals, forming her dioceses, accumulating vast masses of property, which she vested not in her members, but in the Pope, and otherwise laying in silence and craftiness the foundations of her power. The Americans were to be dispossessed of their natural soil, the institutions which the Pilgrim Fathers had planted were to be uprooted, and the descendants of these same Pilgrim Fathers were to become hewers of wood and drawers of water to an alien race. This was the future which Rome had marked out for America. American institutions and American men were suffered to remain unmolested meanwhile only till Romanists should be more nearly on a level with them in point of

numbers. Whenever this should happen, then a serious attempt would be made to carry out their projects. Whether they miscalculated as regards their numbers, or thought they perceived some other tokens of assured success, we know not; but the Papists in America somewhat hastily unmasked their designs, and have considerably postponed the realization of their hopes, to say the least, by this premature attempt. The American citizen has begun to see that he is not to be the neighbour of the Romanist, or the co-citizen, but the slave. It is not a stranger he has welcomed into his country, who is to have equal toleration to think, to read, to speak, to plough, to sow, to build with himself, but a master who claims all, and will admit no one to a participation with him in toleration and liberty. The American now finds that his country is becoming too narrow for the two races—the Saxon and the Roman—and the two creeds, the Protestant and the Popish; and that he must vindicate his right as the original possessor—his right to the soil which his fathers had possessed, to the independence for which they had fought, to the faith they had bequeathed to him, or surrender all to the adherents of Rome.

This attempt to seize on America was begun, like all the designs of the Roman Church, in consummate craftiness. When Popery is most the wolf, and is plotting the gratification of its wolfish instincts, it seems most the lamb. This was the guise which it wore at first in America. It wished to establish a character for harmlessness and inoffensiveness, and to shew by its modest demeanour that all the ill that had been said of it was so much falsehood. It might be domineering and cruel in former ages, and in other countries, but who could think so of it in America? Its policy was to avoid whatever might bring it into collision with Protestants, or with the free institutions of that land. And its policy was successful. It found sympathisers and defenders among those who had no decided religious principles or attachments. When the foul deeds of its past life were quoted against it, or the essential and unchangeable principles of its nature were appealed to in proof that its present meekness and moderation were but a mask, and that its friendship for American liberty and institutions was but hypocrisy, many who ought to have known better affirmed that it was changed, and that it neither would nor could act the part in America which it had done in the old world. The cry of persecution against Papists found many willing ears. Almost the entire secular press of the country placed itself at the service, and was ready to wield the pen in defence of the Romish Church. It found favour,

too, in the eyes of politicians and men of the world, who had always a good word, if not a good post or pension, to bestow upon its more eminent champions.

But the time came when the Romanist deemed it safe to adventure upon a change of policy. An open foe is always less dangerous than a secret one. The Papists held a council at Baltimore, and from that time the change of policy became marked. The agents of Rome evidently believed that all was ready, and that the time was come when a blow should be struck for supremacy in the great and rising country beyond the Atlantic. The guards were asleep, it was believed, another parallel was opened against the fortress of American liberty, and the Popish battery unmasked. The assault was first directed against the public schools. The storm and the spirit in which it was met are well described in the article to which we have referred.

The first decided demonstration of this change of policy was made in a universal onset upon our public schools, and especially upon the Bible in the public schools. From New York to New Orleans, from Baltimore to St Louis, in almost every considerable city, as by one common impulse, the demand was boldly made that the Bible, the charter of our liberties, the foundation of our hopes, the true source of our intelligence, the only guarantee of the supremacy of law and morality, should be banished from the schools. This assault was met everywhere, as it should be, by the indignant uprising of a Protestant people. Protestant America has resolved that her children shall be educated, and she has further resolved that she "won't give up the Bible." The aim of Rome is to thwart both of these purposes, and by this means to prostrate the liberties of the country, religious and civil. Its opposition to the Bible is not concealed, it is openly avowed; but this is used as a cover to an equal opposition to the general diffusion of intelligence. When was Rome ever known to establish or favour a system of general education, or to have anything to do with the education of the masses, but where she could not help it? Public schools, free schools are as much opposed to the genius of Romanism as light is to darkness. It is darkness which Rome desires, and which she has, the world over, where she has her own way, and can keep out light.

When they attempted to exclude the Bible from our schools, and break up our system of free education, and by this means to aim a deadly blow at our Protestant freedom, they were nobly met in the same spirit which animated our sires, when they pledged their lives, their fortunes, and their sacred honour, in defence of that which was dearer to them than life or any of its blessings. It has been peculiarly gratifying to see the secular press of the country, which before either took little interest in such matters, or sided with the Romanists, and was ready to take up in their behalf the cry of persecution, coming out so nobly and so generally in favour of the integrity of our school system, of which the Bible forms a part, and in determined opposition to those who would destroy it. This of itself is an evidence

that the eyes of our countrymen are open to the true issue, and a pledge that they will not be closed.

Well does the Papist know that the root of all liberty is the Bible, and that there is no more effectual way of enslaving a country than by banishing that book. And hence the desperate attack now made on the Bible from north to south, from east to west of the Union. We are told, moreover, that "the accredited organs of the Roman Catholic Church, one of them bearing from week to week the imprimatur of an archbishop, again and again declared our notions of liberty to be a pestilent heresy." They have even alluded gently to the faggot and the sword, and to other and similar means of rooting out heresy, as quite proper in themselves, but improper in America at this particular moment, simply from the accident of Roman Catholics being slightly in the minority. The next part of American liberty which became the object of Popish attack was freedom of speech.

The Roman Catholics having failed in this general attack upon our schools, next made a bold assault upon another of our cherished rights, by attempting to suppress the freedom of speech. In our own metropolis and its vicinity, and in various parts of the land, our citizens, when peaceably assembled on the Sabbath, have been ruthlessly assailed by mobs, and violence has been resorted to, to break up such assemblies, simply because the speakers were expressing their opinions of the religion of Rome with freedom. We have been very far from approving the sentiments or the spirit of many of these preachers who have chosen the street in which to declaim; but a principle dear to all Americans has been at stake, and we rejoice that it has been so fully and perseveringly sustained. We rejoice that neither these preachers, nor their hearers, nor the officers of the law, nor public opinion, have succumbed to the arrogant demands of those who have found an asylum in our land, and who are now seeking to enslave it to the Pope. This fresh assault has been met as it deserved to be met. It will be remembered that Archbishop Hughes, in the letter which he wrote last winter, just before it became necessary for him to visit Cuba for the benefit of his health, did what he could, or what he deemed prudent, to incite his followers to a more bloody strife; but it was soon found that the true Protestant spirit was aroused, and deeming it unwise to push matters to an extremity, the archbishop found it convenient to retire from the scene of conflict. These assaults have not entirely ceased—they have been continued for many months; but it may as well be understood by the leaders of the Roman Catholics, and by the people too, that true Americans, the friends of freedom, are yet in a majority, and that they are determined to stand by their principles.

Not only were American citizens not to be allowed to read what they pleased, or to speak what they thought, but they must not even wear a dress displeasing to the Romanist. Accordingly, the two former assaults were followed by a third.

A new form of the same spirit has more recently been manifested. Quiet, unoffending citizens, for no other reason than that the colour and texture of their hats have been supposed to mark them as enemies of foreign aggression, and especially of that which emanates from Rome, have been assailed with violence and beaten, in several instances, to the peril of life. These assaults upon our institutions, and upon the rights and privileges and persons of our citizens, all emanate from the same source; they are the offspring of Popery, and they are indicative of the change which has taken place in the policy of its leaders. Romanism has put off the lamb, and is now putting on the lion. It is attempting, by a bold front, by arrogance, and by a show of strength, what it failed to accomplish by a milder course of action. We rejoice that it has come to this. We are heartily glad that it is no longer wearing the mask of deception with reference to its spirit and aims. It has been the means of opening the eyes of thousands who before were blind, though needlessly, to the true spirit of Popery. It has waked up the genuine American spirit, the spirit of '76—a spirit which we trust will never die out in this land.

We do not wonder that this spirit should have been roused. There had come to be no mistaking the question at issue, which was simply whether America should belong to the priests and their adherents, or to the American people? It may have been very unreasonable in the Americans not to give up their country when Mother Church needed it. It may have been very unreasonable in them to stand so stoutly upon their rights as the first proprietors of the soil, and the descendants of the men who sought that country across the deep, cleared its fields of the primeval forests, and fought and bled to secure their independent possession of it. It may have been very unreasonable in the Americans to treat with so little respect the good Catholic doctrine, that the Pope is lord paramount of all the countries of the world, and that to him belongs the sole and unchallengeable distribution of them. But the Americans were so unreasonable, and they do most decidedly object to giving up their country to a clamorous knot of strangers who came to America of their own accord, and who owe their lives most probably, and certainly their fortunes and influence, to the asylum it afforded them.

What the final issue of this struggle may be is nearly as interesting a question to us as to our brethren of America. We have no divided interests in this great matter, and defeat would be just as disastrous on this as on the other side of the Atlantic. We trust the whole spirit of the free American nation will be roused to sustained resistance to these outrageously impudent and essentially tyrannical demands. The writer of this article, from which we have so freely extracted, cherishes good hopes. He thinks that America is not likely to change masters just yet,

and we are disposed to give credit to his anguishes from recollecting, that our own Dr Duff, if we did not mistake his words, was of the same opinion.

There are some (says the writer) who seem to think that the present bold and threatening aspect of Romanism in our land is an evidence of its increased strength; but we believe quite the reverse, and the result of every conflict only shows that it is without real strength—that it has not even the hold which it once had upon the people, and for the future we have no fears. To be forewarned is to be forearmed. The demonstrations of the last two years have been such as to put the nation upon their guard. Our politicians, who have been too ready to take the strongest side, or to favour those who hold the balance of power, have not hesitated of late to come out upon the right side. Everything is full of promise for the success of Protestantism, and we may add for the conversion of Papists themselves.

Let every Protestant do his duty, and Romanism in America, in these united and enlightened States, will have had its day. The struggle has commenced, and when once the issue is really seen, as it is now beginning to be visible, the result cannot be doubtful.

While prepared to defend and preserve our rights, let us at the same time continue to seek, in the true spirit of love, the conversion of Roman Catholics. The masses are not to be held as fully responsible for the spirit and acts of their leaders, and they may be delivered from their power. We would make no concealment of our desires and our purposes in this respect. We aim at the enlightening and the conversion, by the simple power of the truth, of those who come to our land, or who are born upon our soil. We desire that they may become Christians, enlightened Protestant Christians. Let Americans and Christians be faithful to their trusts, and not only will the designs of Rome, as respects this country, be thwarted, but her followers themselves will be regenerated.

MISCELLANEOUS.

THE PULPIT OF THE SEVENTEENTH CENTURY.

What a glorious "picture gallery" the gathered life-features of the "Old Masters" of the pulpit would make! And what an undertaking for the pen-artist to seize the spirit of their life and work, and embody it in breathing words! Would that the attempt could be made on a fit scale! After the giants of the Reformation slept, the Church had new tasks on her hands scarcely less arduous. To meet these, God raised up men of mighty intellect, of glowing zeal, of profound thought, whose memory is blessed, and whose works will live till the English tongue dies. The name of the grave and noble Hooker is a worthy link to connect the Reformers, in the person of his patron Jewell, with the memory of Usher, in whom genius and devotion, learning and apostolic zeal were grandly combined, and whose large, liberal, and Christian spirit placed him in sympathy with all true men within or beyond his own Church. To them he leaves his falling mantle, while Cromwell, with a greatness of soul that does him honour, gives fitting rest to his bones in the Abbey where sleep "England's mighty dead."

CHILLINGWORTH.—And now Chillingworth stands before us, his *Bible the Religion of Protestants* in his hand, gazing upon us with grave, thoughtful brow, almost afraid to ask whether Rome yet lives; though we might tell him that his noble work she never dared attempt to refute, and never will; and that the master of legal science tells his pupils that if they wish to learn to reason, to read and re-read the masterly argumentation and keen logic of William Chillingworth, the man whose poverty could not find in an offered benefice a temptation to forego his scruples of subscription to the English Church.

THOMAS FULLER.—And next we have quaint old Thomas Fuller, genial, witty, and mirthful, with his light flaxen hair, bright blue and laughing eyes, and frank and open visage—with his strange but popular

belief in white witches and black witches. In his histories, thoughts, and sermons, his wit is everywhere speaking out with apt and quaint illustrations:—"Heat of passion makes our souls to crack, and the devil creeps in at the crevices." "Such is the charity of the Jesuits that they owe no man any ill-will, making present payment thereof." "He that bringeth himself into needless dangers, dieth the devil's martyr." "Love may blindfold the eyes, but lust boreth them out." "The Court of Rome careth not though men steal their corn, if they but bring it to their mill to grind."—Such are specimens of Fuller's wit, that might be multiplied indefinitely; and yet it was wit full of common sense, and generally hot-shot at vice—strangely enough united with a deep reverence and devotion. Once at least this prince of wits caught a Tartar. He was travelling with a Mr Sparrowhawk. "How," said Fuller, "does an owl differ from a sparrowhawk?" "The difference is very great," replied his companion, eyeing Fuller, who was somewhat corpulent, with a smile; "for it is fuller in the head, fuller in the body, and fuller all over." But peace to his ashes! No lover of wit, no admirer of proverbial wisdom, can fail to find in his works a rich and inexhaustible repast.

ISAAC BARROW.—And now the profound Isaac Barrow, the predecessor of his namesake Newton in the philosophic chair—himself a philosopher and a preacher of three-hour sermons—a student thorough, penetrating, logical, comprehensive—stands before us. Strange that the profligate Charles II., who called him "an unfair preacher"—intimating that he had exhausted his subject, and left nothing for others to say—should have chosen him for his chaplain, unless that he might go out and take his dinner after hearing the text, and come back in season for the application! This great studious lover of truth—of whom in his youthful irregularities his father said, "If it pleased God to take away any of his children, he hoped it might be Isaac"—has given the world works which Lord Chatham, the great orator of modern

times, declared the model of oratory, and which he uniformly read before he attempted his own noblest flights.

And who should follow him, though dying before him, but JEREMY TAYLOR, the prince of beauteous and glowing imagery, the author of *Liberty of Prophesying*, standing by the side of Milton and Locke in his noble views of toleration, too far in advance of his age; voluminous in his works, scarce wearying even in their prolix diffuseness; with a sprightliness of thought and fancy, and a felicity of expression, that would have made him in other times, had he sought it, Poet Laureate. Precious be his memory! His *Holy Living and Dying* shall not be forgotten.

OWEN AND CHARNOCK.—But let us not neglect this group that passes by under the shadow of the Protectorate—great men—intellectual chieftains all of them. Owen, profound in learning, and a noble preacher—though Robert Hall, calls his voluminous and too expanded works a “continent of mud, a continent of mud, air;” and his compeers, Godwin and Gouge and Bates and Calamy and Charnock, the uncompromising nonconformist—the eloquent preacher and forcible writer—Henry Cromwell’s chaplain in Ireland.

JOHN HOWE—And among others, mark that princely form, with a brow like the clear heaven, where self-command, lofty thought, noble aims, and full-souled devotion seem visibly enthroned. That is Oliver Cromwell’s chaplain, John Howe—his very selection one of the highest testimonies to Cromwell’s character. You should have seen him as he stood in the pulpit, calmly earnest, portraying, like a being of some higher sphere, the scene on the Mount of Olives—“the Redeemer’s tears wept over lost souls,” in those strains of the grandest pathos of which he was master—or speaking of “delighting in God,” while you *knew* that the full tide of his flowing eloquence came from the far deeper fountains of his own experience—or turning to the unbeliever with his commanding rebuke, “Can you wink hell into nothing?”—or holding up before you the grand ruins of that “living temple,” the soul of man, on whose frontal pillar still extant you read “Here God once dwelt,” but now the great Inhabitant is too clearly fled and gone—or discoursing to you of “the blessedness of the righteous,” and closing up his

persuasions in a style of Miltonic grandeur, that almost tempts you to say, as was said of Christ, “Never man spake like this.” Or if this is not enough, you should stand in Cromwell’s palace when Howe comes to ask the favour of an act of justice or mercy toward another, and hear Cromwell reply, “You ask favours for others, I wonder when you will ever ask anything for yourself.” There were two great men in England then, Cromwell and his chaplain. Which was the greater of the two?—*N. Y. Evangelist.*

THE CHURCH’S PERIODICALS.

We have often pressed upon our readers to send *Records* and Newspapers to friends abroad. We would do so again; and as an instance of the use of this, and of the way it tends to interest Church friends, and even to spread the knowledge of the truth, we beg to give the following extract:—

Extract of a Letter from a German Lutheran Minister at Lubec, to whom the Colonial Committee sent the Assembly series of Scottish Guardian. (Translated from the Latin.)

But by the information which your monthly *Record* brings to me, I am so initiated into your doings, that I seem to myself to be almost a member of that Free Church. Nor less do I mention your kindness in that, through the *Scottish Guardian*, you made me, as it were, be present at your great Synod. By which means, I have attained the knowledge of many things and persons, by which your peculiar condition can be estimated—being about to communicate this to others, so far as I have opportunity; and I have listened to the very words of your holy and masculine eloquence. And I must confess, that the appearance of the deliberations and conclusions of that Synod seems more grave, and its usefulness greater, than of those ecclesiastical convocations, such as was held in last September, at Frankfort on the Maine, &c., &c.

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The Editor begs to acknowledge receipt of the following sums in behalf of the Cereghini:—

From the Honourable Thomas Church, Singapore,	£5 0 0
From B. C.,	0 2 6

The sums received up to this date, as announced at different times in the *Record*, and transmitted through the Rev. D. Kay, of Genoa, to the Cereghini, amount to £20, 12s. 6d.

THE WORLD'S SEED-TIMES AND HARVESTS.

There are long periods of profound quiescence in the world's history. Whole centuries pass away without giving birth to any event out of the common track. The world appears to undergo no change, and to make no progress. The ages as they pass behold man and nations journeying on in the same endless round of vain schemes and wearisome labours, without approximating, apparently, any definite or desirable goal. God appears to have withdrawn from the earth, and left its affairs to be managed entirely at the pleasure of man, who seems to be permitted to do all his will. There is no startling interposition revealing the touch of a Divine finger: there is no powerful voice falling like a knell on the world's ear, and reminding it that a Greater than man is present on the scene.

At such a time the belief of a Providence is weak indeed. If still recognised as a theory, it is too little influential as a belief either to awe the wicked or to sustain the good. The former feel that they are able to carry out all their devices, and that they can calculate with certainty on success, provided their plans are wisely and cautiously laid, and provided they do not attempt what is beyond the means at their disposal to effect. They are not conscious of being checked in their career, or frustrated in their designs by any superior power—by any overruling Providence. "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were." And the good seeing themselves, as they believe, abandoned without defence, left altogether in the power of the wicked, and in the greatest of their dangers unable to perceive sound or sign of help from that Heaven to which they have been taught to lift up their eyes in their extremity, are often strongly tempted to doubt whether God does indeed exercise that constant and effective control over men and things which his Word teaches respecting him. They say, with Asaph, "How doth God know, and is there knowledge in the Most High?" and cry, with Jeremiah, "O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, and as a mighty man that cannot save?" Such periods of quiescence, and of apparent withdrawal on the part of God from the affairs of the world, forms, we know, a part of the scheme of the Divine government: "For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a

clear heat upon herbs, and like a cloud of dew in the heat of harvest."

There are times, again, when all this is reversed. There are times when everything wears a providential aspect; and when the turns in affairs are so unexpected, the interpositions so startling, that the world is aroused, alarmed, and awed. The direction of affairs is so manifestly taken out of the hands of man, and held in those of a Higher, that even the most thoughtless are made to feel that God is present on the scene. The wicked feels that his designs strangely miscarry; that he cannot execute his purposes as aforesaid; that he is baffled and defeated by an unseen Power, which thwarts his wisest measures, and brings to nought his most cherished expectations. The good, on the other hand, find the current flowing suddenly in their favour; doors of help opening unexpectedly; and events which seemed to portend nothing less than destruction to themselves and disaster to their cause, suddenly altering their character, and becoming instrumentalities of good. They see in these things the tokens of their returning Lord; they gather fresh hope and courage, feeling that an invisible shield is around them, and that an omnipotent arm is fighting in their behalf. There comes to be, too, a vast acceleration in the movements of Divine Providence. A year, or even a day, may suffice to bring into being what centuries before could not produce. There is a wonderful convergence of all its great movements on some central point. The Church is all at once brought from obscurity into light—placed in the very centre of the world's movements, and, from a position where she seemed to have no influence whatever upon human affairs, brought where she is shewn to be in reality their mainspring, and their sole director. Thus the Christian is made to hear in these great movements, which strike other men with dismay, the coming footsteps of his Lord, and the first notes of the Church's song of victory.

It by no means follows that the hand of God is *withdrawn* because it is *unseen*; nor can it, with strict truth, be affirmed that the control of God over the affairs of the world is more complete, and constant, and effective at one period than at another. He is not less present at those periods when matters move the slowest and follow the most ordinary track, than at those times when sudden movements and unexpected and sublime results proclaim his interference.

At no time can an empire rise or a sparrow fall without his providence; for at no time were it safe, as regards the accomplishment of the Divine designs, that it should be so. He is sometimes most present when most unseen. But there are trains of action that lie deep, and vast and far-reaching schemes which ripen progressively and slowly (as man estimates the passage of time); and while yet but in course of development, it appears as if the Divine power had ceased to act, and man had become master of the scene. But when these mighty counsels have ripened, then all suddenly there comes a wonderful convergence of movements, and a simultaneous bursting forth of results, and the design of God, all-perfect and all-gracious, stands manifest before the world—even that same design with which the preceding ages were big, which travelled slowly onward, but which, when the period of manifestation at last arrived, a single day sufficed to introduce into the light. These are the harvest times of the world.

There is a not unstriking analogy herein between the order that obtains in the natural and in the moral world. In the season of spring, the sower goes forth to cast his seed into the earth. We see him stalking across the ploughed land, casting handfuls as he goes into the furrows. The seed committed to the earth, he departs, and comes no more to visit his field. The sun shines, the shower falls, the seed germinates, and the young blade pierces the clod. Still the husbandman comes not to visit his field. The plant continues to grow amid alternate cloud and sunshine, drought and shower; and at last comes autumn, when the grain is ripened. Now is seen the husbandman coming forth to recommence operations on the same field from which he had been absent so long, and to give completeness and unity to the labours of the year, by reaping down and carrying into the barn the seed which his hand had scattered over the fields in spring-time.

The moral world has equally its seed-time and harvest. At these seasons, the Great Husbandman is seen on the fields of earth, walking visibly before men by the manifestations of his power. At the former season, he comes forth as the sower, revealing new principles for the guidance of society, and creating new organizations by which these principles may be conserved, and through which they may be developed. When he has done this, he goes "into a far country," and is seen no more till the harvest arrives. Then he returns as the reaper, to take account of churches and societies, and to inquire to what use they have put the truths he had entrusted them with—whether they have developed them into pure and holy churches, or, by pervert-

ing them, have founded upon them corrupt and idolatrous associations; and finally to divide betwixt the two, gathering the one into his garner, and burning up the other with "fire unquenchable."

The world has already passed through one great seed-time and harvest. In the morning of the Jewish economy, Jehovah appeared promulgating the grand principles of Divine truth, and giving organization to the Jewish Church. And having planted amongst his ancient people, with many great outward miracles, the rudiments of religion and worship, he withdrew, and left the nation to the guidance of the principles he had given them, without any of those special interpositions and signs which had signalled the opening of their course. But when that history drew towards its close, and the institutions and doctrines given by God ages before had paved the way for the consummation of God's plans, which was the appearance of the Messiah in the flesh, then came the harvest of the Old Testament Church. He who had planted that Church in Canaan, by mighty wonders, came now to sift her by mighty judgments. Some had occupied well, and, by the help of the institutions God had planted amongst them, had grown into a holy society, and were waiting for the coming of Him in whom all type and prophecy meet; others, resting in the letter of these institutions, had fallen back into formality and idolatry. A separation was made between the two; the one was gathered into the garner of the gospel Church, the other was burned with the "fire unquenchable" of dispersion among the nations, and rejection by God.

The planting of the gospel Church among the Gentiles was another of the world's seed-times. Then new seed was scattered over the soil, and this, too, was accompanied with many outward tokens of God's presence, in the form "of tongues, and gifts of healing, and divers miracles." But the seed having been sown, it was left to produce its effects upon the character of Churches and nations, till that great harvest-day, when God would return to reap the earth preparatory to the introduction of a reign of righteousness. Hence it is that "the kingdom of heaven is as a man travelling into a far country." This was the Householder "who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country." Jehovah said a second time, "I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest." Having planted the kingdom of his Son in the Gentile world, he withdrew, and "suffered all nations to walk in their

own ways." They might hold fast the truth he had communicated, or they might let it go, and fall back again into idolatry. God waited to see how the Gentile nations would act, and how they would improve the privileges he had bestowed upon them. His purpose was to let them alone, and to permit truth and error, the wheat and the tares, to grow together till the harvest. He could have sent judgments that would have rooted up the Popish Churches, but the Evangelical ones would have perished in the shock. They were too weak in those ages to have survived the rude concussions which would have been required to level the false Churches with the ground. He saw the harvest coming. He waited till it should

be come, when both he knew would be ripe—truth ripened in strength, the other in weakness; the one rooted in the world's soil like the oak, the other ripe and rotten like the weed. Then shall come the Son of man with power and great glory, with sound of trumpet (that is, with startling dispensations of providence), and he shall send forth his angels (that is, the ministers of his judgments), who shall separate betwixt the tares and the wheat, root up corrupt systems and false Churches, "and shall cast them into a furnace of fire;" while the "righteous," their principles and characters being approved by enduring this ordeal, "shall shine forth as the sun in the kingdom of their Father."

PART II.

SIGNS OF COMING HARVEST.

Many signs give infallible warning that the world is rapidly approximating its great harvest—not a harvest that is to be followed by another seed-time, and that by a long period of waiting for the maturing of that seed; but a harvest that is to be immediately introductory to the reign of righteousness, and the millennial rest. That Divine Husbandman who went into a far country at the beginning of the Christian dispensation, appears to be about to return, not in person, for he shall sit at the Father's right hand till his enemies have been made his footstool, but in the exercise of the mighty and glorious dispensations of Providence, by which he tries, approves, and rewards his faithful people; and condemns, roots up, and casts into the fire of judgment false and idolatrous Churches. What are the commotions that are now sounding throughout the world but the footsteps of the coming Lord? What are those calamities and judgments which have already fallen on the earth, but the precursors, and premonitory acts of that course of severe sifting and righteous retribution to which Christ will subject all nations, whether Christian, Popish, or heathen? What need have Christian men and religious societies to "watch!" But what signs do we see that the "harvest" is near?

First, we see a general ripening of all systems, good and evil, and of all Churches, true and false, on the face of the earth. This is a sure sign that the harvest is near. When we survey the landscape, and behold it from the briny strand of ocean up to the breezy mountain-top, waving with the yellow grain, we say that now is harvest. The moral world presents at this moment a not unsimilar spectacle. Heathendom appears to the intelligent and observant eye but a vast expanse of fields all white unto the harvest. Its idolatries and false religions have

all passed their prime, have yielded their fruits, and are now sapless, and hoary, and bending towards that earth out of which they arose. The Mohammedan superstition is becoming effete; it has lost its hold in good degree over its votaries; they may still adhere to it, but even while they do so, they mistrust and doubt it. They cling to it as a tradition, but are not possessed by it as an animating faith. The same thing may be said of Brahminism. The cities and villages of India still behold the celebration of its festivals and rites, but it has come to resemble a shadowy mythical cloud, hovering above the land, ready to be dissipated by the rising sun of Christianity. The idolatry of China is in a like condition. Passing events in that country incontestibly prove that the people have ceased to regard it as divine; and whatever forms or opinions may succeed it, it is likely soon to be cast off by the nation. Even Romanism itself has not escaped the fate which has overtaken all the false religions of the world. That "vine of the earth" is ripe for the sickle. In proportion as that Church develops her dogmas, are these dogmas losing their power over the mind; and at the very time that she is intriguing to restore and extend her domination, is she falling in the esteem and reverence of the people. Where is there now on the face of the earth a false faith that holds at all the place, as a power over the mind of man, which Romanism, or even Mohammedanism, held three centuries ago? Is it not sufficiently striking that all these systems should have begun to decay at the same time? that, look where you will over the heathen world, you can see only religions which have lost their power, and are distrusted by their votaries? What does this betoken but the approach of a time of general reaping?

The second sign of the coming harvest is, that

at this hour commotion and change are more widely spread than they ever were perhaps at any previous period of the world's history. The nations decline in religion and in politics by equal stages. Their superstitions are decaying, and, as a consequence, their political organizations are tottering. Infidels have sometimes said that religion is an invention of rulers to keep the people in awe. A sounder philosophy would have taught them to maintain just the reverse of this,—even that political government is an invention of priests; at least the facts of history would warrant this statement rather than the other. For as regards all the leading nations of the world, their religion came first, and their government afterwards; and so far is it from being the fact that their religion is grafted on their civil polity, the reverse is the truth; their civil polity grows out of their religion. This is notoriously the case with Romanism; it is not less so with Mohammedanism; and so it is with the other superstitions of the world. To what does the ruler go for the defence of his prerogatives and powers, but to the great primal truths and sanctions of religion? Seeing, then, political government, all over the world, leans on religion, and seeing the religions of the nations have lost their authority, the inevitable result must be, just what we see, the dissolution of political power. Old principles of rule are fast fading from the earth. Power is passing from the hands of the few into those of the many. From north to south, from furthest east to remotest west, the nations are uneasy, restless, revolutionary, as if the seeds of change had been poured into the air, and were carried by the winds to every land. Wherever we look we behold "on the earth distress of nations, with perplexity." This has now ceased to be the characteristic of European countries; the spirit of revolution has passed into the East, where the patriarchal customs, the stereotyped usages, and the immemorial traditions which there prevail are fast disappearing. Even changeless China, which, unmoved and immovable, saw the centuries pass, and only heard from afar the tumults into which other countries were cast, has been suddenly brought within the sphere of revolution, and is now undergoing changes of a momentous character, which must exert a lasting influence upon its own condition and on that of the human species.

What mean this universal instability and decay, this mistrust of old principles and systems, this dismay and foreboding that fill the hearts of men, this universal expectancy on the part of the nations? They mean undoubtedly that some great and universal change is approaching. God shakes all nations that he may introduce the

desire of all nations in the erection of that kingdom which is righteousness and peace.

Passing over other very obvious signs, we would specially note that all the great movements of our age are based on principles of a professedly *spiritual* and *religious* kind. Whether we look at the Continent of Europe, or at the East, or at China, we see great religious problems emerging, forcing themselves upon the minds of men, demanding the attention of governments, and convulsing nations in their attempts to solve them. In Scotland, we have the question of the Church's independence; in England, that of tradition or the Word of God as the rule of faith. On the Continent, the leading question is that of Roman supremacy. This is specially the case in Piedmont and Spain, where the great questions discussed are the amount of religious toleration and liberty which shall be given to their subjects, and the extent to which the Papal jurisdiction shall be recognised in their countries. The present war in the East has a religious question at its basis. There is scarce a town of any note in the Turkish empire in which there is not now a Protestant congregation, and Russia evidently has taken the alarm at the rapid spread of evangelism among the Armenian nation. The Czar, as head of the Greek Church, demanded the protectorate of the Greek Christians; and when this was refused him, he proclaimed a crusade, and attempted to restore the supremacy of the Greek religion in the capital of the Moslem empire. The extraordinary movement in China, too, has a religious element in it. This it is which gives it not only its peculiar character, but its greatest power. If it succeeds, it will bring a change of the religion of China; it may not in the first instance introduce the gospel, but it will overthrow the old idolatrous faith, and pave the way for the establishment of something better in due time. Thus the religious element, which was so long out of sight, which was not even counted amongst the forces that move the world, and which the philosophers of the last century believed had gone, never to return, is again rising to the surface, and asserting its supremacy as the master-power among the motive elements of society. We behold the Church once more become the centre of the world's movements; and certainly so remarkable a sign gives ground to hope that her deliverance and enlargement is the end of all these mighty dispensations.

But, not to multiply too many or too obvious signs of a great coming harvest, permit us to point to the state and prospects of evangelistic activities and organizations throughout the world. In the parable, when the servant of the householder proposed to gather up the tares that grew

among the wheat, his master said, "Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." This is commonly explained with reference to private Christians and individual Churches; but we believe that its *true* application is a far wider one. It has reference, we think, to the state of matters that was to obtain in Christendom for many ages after the preaching of Christianity, and the necessity there would be for sparing the Popish Churches. It would have been easy for God to have sent such judgments as would have overwhelmed the Popish nations; but the weak and infantile Christian societies then in Europe, would have perished in the general overthrow, unless a special miracle had been wrought for their preservation, which God had purposed should not be wrought. It would have been easy, when the Crescent was carrying all before it in the East, to have brought that scourge into the West, and have cut down the Roman Church, as the Greek Church was cut down: but along with these tares the wheat also would have been rooted up. Or, in the great wars of the sixteenth century, France, and Spain, and Germany might have been made to root up one another; but could the then feeble Protestant nations have survived the shock? or would they not have suffered in commerce, in arts, and in the growth of their power generally, from wanting the emulation produced by their powerful rivals? Was it not better to let them both grow together till the harvest? And now, when we find that the one has ripened into political and moral rottenness, and the other into political and religious strength, is it not a sign that the harvest is near? Now printing is invented; the Bible has been translated; societies have been formed; the steam-press, the steam-ship, and the iron road are ready; free Protestant states are found in every hemisphere—all is prepared for taking posses-

sion of the world the moment the great idolatrous and despotic systems of the West and the East shall fall. Thus the world has been preparing for the Church, and the Church for the world. Verily the harvest is coming fast!

But what is the lesson from all this to us, as members of the Free Church of Scotland? It is to stand to our principles. If we are living, as so many signs declare that we are, on the very eve of the world's great harvest, what a motive have we herein to watchfulness! We have been honoured of God to appear for his cause in the face of the world. What! shall we abandon that cause, or become weary of supporting it, or lukewarm in its defence, at the very moment that God is appearing in its behalf? After having run well, shall now we turn aside? this would indeed be to come short at the very moment when we were about to receive our crown. God is shaking terribly the nations. He is saying in these great dispensations, Behold, I come, and my reward is with me, to give to every man, and to every Church, according to their works. Days of fearful sifting and judgment are near, and nothing can save any society but the truth. The tares and the wheat have been permitted to grow together till now; but now comes the harvest, and with the harvest a final separation between the two,—the garner for the wheat, the fire unquenchable for the tares. Let us watch, then—watch, lest we forget our principles; watch, lest we abandon them; watch, lest we betray them, and so lose the fruit of all our past labours, and the reward of all our past sacrifices. Our Lord is near: but a little, and we shall reap, if we faint not. Just before the infliction of the last great stroke on the world, and the great apostasy, the Spirit rings out this warning cry, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

FOREIGN MISSIONS.

CALCUTTA.

ARRIVAL OF MR POURIE.

We intimated in our last the safe arrival of Messrs Moffat and Pourie at Madras on the 11th of January. After a stay of a few hours, Mr Pourie returned on board the steamer, and con-

tinued his voyage to Calcutta, which place he reached in safety and good health on the 15th of same month. Since the date of our last intelligence, other two Hindu females have been admitted into the Church at Calcutta. They were baptized by the Rev. Dr Ewart on Sabbath the 21st of January.

CHINSURAH.

We have already indicated the long barrenness of this region, and its recent sudden bursting into fruitfulness. At the date of the intelligence in the last *Record*, the first two converts had been baptized, and other three inquirers had presented themselves. These have since been admitted into the Church by baptism. Their baptism has produced a great sensation. Their relatives have made the usual attempts upon them, but all efforts to shake their steadfastness have been in vain. One of them, indeed, has been carried off by force, and was still a prisoner in his mother's house. Mr Miller thus writes respecting these converts:—

Ishan Chunder Sircar as been so plied with arguments by his relatives, that he consented at last to visit them on Saturday the 30th ultimo, and we have heard nothing of him since." Nobin remains with us. So do Kedurnath De and Ommur Nath Pahl. You see, then, the difficulties we have to contend with in trying to make converts to Christianity in this country. There is also some difficulty in getting a provision for them, when they do come over to us. Their friends who remain in a state of heathenism will do nothing for them; and our subscriptions here are very small. The convert fund in Calcutta is already considerably in debt; what then are we to do? Some provision must be made for such cases, when the youths are not yet qualified for a situation in which they might be able to earn an honest livelihood. Please say if we may be allowed a small sum for this purpose. £10 per annum will support a young convert, supplying him with food and clothing. Surely the Church will not grudge such a sum for such an object.

By a letter from Mr Miller of a fortnight's later date, we learn that the case of the convert Jogindra Chunder Bose, who was carried away by force, was brought before the magistrate. His relatives maintained that he went home of his own accord; that no force was used; that he had never been baptized, and was not a Christian. On the lad's being produced and interrogated, he gave an explicit denial to every one of these assertions, and avowed his resolution of remaining with Mr Miller. He was accordingly set at liberty, and went back with Mr Miller to the mission-house. "The case," writes Mr Miller, "appeared to excite an uncommon degree of interest; nothing like it had ever occurred here before."

Mr Miller next proceeds to give us some details of an event which has awakened deep concern in this country as well as in India, where his loss will be long and sorely felt—the death of his son-in-law, the Rev. Mr Morgan.

Death of Rev. Mr Morgan.

This event, as unexpected as it is distressing, has cast a gloom over us all, especially those connected

* 5th January.—Ishan was required by his friends to renounce the faith; but he stood fast, and returned to us.

with the Free Church and Mission in Calcutta. His loss to the Parental Academy and Doveton College will be irreparable, and will also be severely felt by the members of other religious and charitable institutions, with which he was more or less connected. He occupied a most prominent place in the Religious Society of Calcutta, and had raised the Parental Academy to a degree of importance and usefulness which it never before had attained. His zeal was most fervent, his diligence untiring, and his exertions for the intellectual and spiritual improvement of his pupils most indefatigable. "His sun went down while it was yet day." He died in the midst of his days and his usefulness, but he has left a name behind that will long be remembered and cherished by all the good, yea, by many of every rank and class. "For him to live was Christ, and to die was gain." His life was one of incessant activity, unfeigned piety, enlarged benevolence, and consecrated devotedness to God and the interests of his Church. His latter end was, as might be expected, perfect peace. He was one of whom it might be said, that it seemed almost necessary that he should live yet a while on earth, for the sake of his young family, his numerous pupils, the institution over which he presided so long and with so much success, the Church of which he was an elder and preacher, and, though last not least, the Mission of which he was joint-treasurer. But "God's thoughts are not as our thoughts, nor his ways as our ways." He called his servant away from his many labours on earth to his glorious rest in heaven. He departed this life on Saturday evening, the 23d ultimo, at seven o'clock; and was laid in the tomb (where his mortal remains will abide till the great resurrection morn) on Sunday the 24th, at half-past four P.M. The Rev. Thomas Smith, who had watched over him at his sick-bed for several days and nights, read the 15th chapter of 1st Corinthians, and prayed, before the funeral procession left the house; and the Rev. John Milne offered a most solemn and affecting prayer at the grave.

MADRAS.

He who crowns the year with his goodness has been pleased to crown the missionary year at Madras with manifold tokens of his presence and blessing. The close of the year, amongst other gratifying tokens of progress, witnessed the licensing of four native preachers for India. For this we prepared our readers in the last Number of the *Record*. The following items are extracted from the letters of Messrs Blyth and Anderson.

Licensing of Four Native Preachers.

It was a gladdening and impressive evening when the four young men, J. Frost, S. Ramanojum, R. Soondrum, and C. Appasawmy were licensed. Mr Anderson, though weak before, seemed to be, and indeed was, strengthened to warn, exhort, and encourage them in a way that will, I trust, live in their memories. We hope, ere long, to assign to each the sphere for which he is best fitted. Two of them have preached in Tamil to the native congregation and heathen, and Mr Frost in English, at our last

Wednesday prayer-meeting, all in a way to rejoice us. The fourth is appointed to preach in Tamil to-morrow.

On the last Sabbath of the year, Venkataramiah baptized, at the Tamil service in the morning, two natives. One was named Abraham, formerly a heathen; the other, Sarah, a Romanist. In the evening, he administered the communion, with much unction and power, to *ninety-five* communicants, of whom *sixty-two* were natives, male and female. There are *seven* candidates at least for baptism. In spite of our weakness and sin, the Lord is manifestly with us. Lord Harris presided at the annual examination of the youths of our Institution and Triplicane Branch School, on Friday evening the 5th, for three hours and a half.

ANNUAL EXAMINATIONS OF FREE CHURCH INSTITUTIONS OF INDIA.

FROM REV. D. EWART OF CALCUTTA.

I seize this opportunity of laying before you some account of the examinations of the institutions at Chinsurah, Bansberria, and Culna. On the 18th December, after settling our affairs at Calcutta, and completing our necessary preparations, we left for Chinsurah in the afternoon, and, availing ourselves of the night tide, reached Chinsurah about two o'clock of the morning of the 19th. At ten o'clock we went on shore, and found assembled in the large hall of the institution a large number of students, all ready for the business of the day. It is most delightful to look back upon the rise and progress of this fine seminary. It was begun, as you know, in 1849, by Mr Fyfe, aided by Prasanna Kumur Chutturja, one of our preachers, and a few native teachers. It started into vigorous being from the very first, but every year has shewn a gradual increase in the number of the pupils, and a gradual and steady progress towards the higher branches of education. The roll now contains 850 names, and so many as 710 have been present on one occasion. The proficiency may be estimated from the following schedule of the studies of the higher class:—

Bible.—Old Testament, Genesis to Esther; New Testament, 1 and 2 Corinthians.

History.—India, ten chapters, and Magnall's Questions on Greece.

Literature.—Paradise Lost, from 1st to 6th Book; Bacon's Essays, to the 21st; Spectator; Criticism on Paradise Lost.

Mathematics.—Conic Sections; Parabola and Ellipse; Spherical Geometry; Solid Geometry; Plane Trigonometry; Solution of Triangles; Mensuration of Heights and Distances; Analytical Plane; Trigonometry; Quadratic Equations.

Moral Philosophy.—Abercrombie's Moral Feelings. Evidences of Christianity. — Bishop Porteus, and Butler's Analogy, Part 1st.

Political Economy.—Cliff's, nearly the whole.

Composition, Book-Keeping, and Bengali.

There are thirteen classes altogether; and the lowest, or thirteenth, have read only fourteen pages of the first Instructor, or the most elementary book, and the Elements of Geography. The intermediate classes

are, of course, at all stages of progress between the thirteenth and the first. On the particulars I need not dwell. I would only call your attention to the interesting fact, that over and above the general religious instruction to be gathered from the books used in the lower classes, the four higher classes, containing an aggregate of 117 students, are receiving direct instruction from the Sacred Volume itself. One class of thirty-three lads have read the four Gospels, and twenty chapters of the Acts. Another class of thirty-two lads have read the first four books of Moses, in addition to the Gospels and Acts. The second class, consisting of thirty lads, have studied four books of Moses, the Old Testament prophecies relating to Christ, and the Epistle to the Romans. The highest class consists of twenty-two, and have read as already stated in the schedule of their studies. Thus a large number are every day studying and answering questions on the records of eternal life, which, by the influences of the Spirit of God, make wise unto salvation.

Nor have the fruits of this institution been altogether wanting. During the present, or rather during the past year, five persons have been added to the Church in connexion with the Chinsurah institution. One of these, as you already know, is a teacher in the institution; another was formerly a pupil, but latterly, and immediately before his baptism, he has been attending the Hooghly College, which is the great government institution for Hooghly, Chinsurah, and the surrounding districts. The other three, whose names are, Jagindra Nath Basu, Ishan Chandra Sarkar, and Nabin Chandra Ghosh, were baptized on the evening of the examination; so that not only were we highly gratified by the specimens we had presented to us in the examination-hall of Messrs Miller and Fyfe, and Prasanna and the other assistants' labours during the year, but we were called upon to welcome as Christian brethren three of the students, who, apparently, in simple and earnest faith, cast themselves upon the Lord and the sympathies of his people. One of these three has since been carried off by his relatives, and whether he will get released from them or not remains to be seen; and while he continues with those who, of course, are enemies to the truth itself, some degree of uncertainty must hang around his case. The others, one of whom had been coaxed to visit his relatives, but who has since returned, are living at the institution-house, and, so far as I know, are doing well.

Mr Mackintosh, of the civil service, and judge of the district, kindly presided at the examination. He attended also last year in the same capacity, and was so well pleased with the progress of the boys, that he offered a prize of twenty-five rupees for the best essay on "India as it Was Compared with what it Is." The prize was divided between two lads, whose productions were regarded as of equal merit. And Mr Mackintosh, in his closing remarks, generously promised to give the same amount for a prize, to encourage English composition, at the close of next session.

We can assure you, that the whole affair—the examination, the interesting appearance and creditable scholarship of the pupils, the baptism of three intelligent youths—impressed us most strongly as to the importance of the Chinsurah station, and the value of the labours of our colleagues there. We pray that they may be strengthened to go on in their great work, and that Mr Miller especially may yet

rally so much during the present fine and temperate weather, as to be able to prosecute his labours.

Bansberria.

On the following day, we had the great pleasure of witnessing the excellent state of forwardness, in regard to discipline and efficient instruction, of the very interesting seminary at Bansberria. We are glad to be able to give this testimony regarding the constant, faithful, and able labours of our friends, Jagadishwar and Baikuntha Nath, and their assistants, who labour at Bansberria. At the close of the year, so many as 892 persons were receiving instruction under the superintendence of our brethren at this station. Of these, 261 belong to the English school, 110 to the two Bengali schools, and 21 to the female school. We found the English school in a very flourishing condition, and remarkably well taught, and the progress to be as great as we could reasonably have expected. You will be better able to judge of the extent to which our native brethren are able to carry on their pupils, by examining the following statement of the studies of the highest class :—

Bible.—Old Testament, the whole of the historical parts, and the book of Proverbs; New Testament, four Gospels, Acts, Epistle to the Romans, and to Corinthians I.

History.—Part of Robertson's Charles V.

Poetry.—Milton's Paradise Lost, lib. iv.—x.

Mathematics.—Plane Trigonometry; Mensuration of Heights and Distances and of Plane Surfaces; two books of Solid Geometry; Quadratic and Simultaneous Equations.

Astronomy.—By Hugo Reid.

Evidences of Christianity.—Bishop Wilson's.

Moral Philosophy.—Abercrombie's Intellectual Powers, as far as Testimony.

Grammar.—Crombie's Syntax.

Bengali.—Mugdabodh Byākaran.

We spent upwards of four hours in examining the fine lads of this seminary, and could have occupied much more time had circumstances allowed. The present state of the school is one of great efficiency, and of great promise. We finished our visit to the English school by baptizing the infant son of Baikuntha Nath, of whose marriage last year with one of the girls of the Orphanage Asylum you have probably heard.

We proceeded, after a short progress up the river in our boats, to the village of Tribeni, and after a walk of about a mile entered the house where the Bengali scholars were assembled. Here were a pretty large audience of parents and others, as well as of several of our English scholars. Nor were the females of the house altogether uninterested. They were occasionally seen taking a careful survey of the scene from behind the doors and from the verandahs behind us. Everything here was very elementary; but the little fellows took great interest in shewing us the little learning to which they had attained; and when we thought we had gone over them all, hearing them read, asking them spellings, and the meanings of words, as well as the substance of the pieces read, they came forward with great earnestness to remind us that they knew some portion of the Short Catechism in Bengali, of which we had asked nothing. It was delightful to hear the little fellows reciting, in

the midst of their countrymen, true views of the nature of God, and of his power in the creation of the universe. We returned at night-fall to our boats, after a hard day's work, but greatly pleased and gratified by the exhibitions witnessed.

Culina.

We proceeded, long before break of day, when the tide began to flow, and reached Culina on the evening of the 21st. Next day, at ten o'clock, we began the examination of the school there. You are aware that this seminary is conducted by our catechists, Guru Dās Maitra and Dinanāth Ahdya, with a few native assistants. It is not so numerously attended as Bansberria school, but the numbers during the past year have, so far as I remember, been greater than on former years. Guru Dās was not present at the examination, as he had gone, at the expense of the Bible Society, and with our sanction, on a two months' tour towards the north, in order to preach and distribute the Holy Scriptures in the vernacular. The classes were, however, almost ready for the examination before his departure, and Kāli Dās Chakrabarti went up from Calcutta temporarily to supply his place. He and Dinanāth had their pupils in nice order, and the examination was equally satisfactory with that of Bansberria and Chinsurah. You will perceive, by the following statement of the studies of the highest class, that the progress here and at Bansberria are very much the same :—

Bible.—Historical books of the Old Testament, and twenty-eight chapters of the Prophecies of Isaiah.

Evidences.—Dr Gregory's Letters.

History.—Goldsmith's England.

Poetry.—Cowper's Hope, Charity, and Sofa, and Milton's Paradise Lost, book 1st.

Mathematics.—Solid and Spherical Geometry; Conic Sections; Parabola; Quadratic Equations and Progressions.

Mental Philosophy.—Abercrombie.

I have now examined this school repeatedly for several years, but have never found it in a more efficient state than it appears to be just now. It contains 230 pupils, 146 of whom belong to the English school, and 75 to the Bengali school, and 9 to the adult evening school—in all, 230. You are already aware that an ex-student, now employed as a teacher there, was some months ago added to the Church. He has been away with Guru Dās in his tour, and has been aiding him in his work.

We have returned from these examinations refreshed and encouraged, but to find our beloved colleague, Mr Mackay, not much better than when we closed our labours here. May the gracious Lord give him strength for the voyage and journey before him. He has decided to proceed to Europe, and is to proceed, if able, by the steamer which sails on the 23d of February. I hope it may please our gracious Father to carry him in safety to your shores, and to your city.

Madras Institution.

The annual examination of the Madras Institution and Triplicane Branch School took place in the evening of 5th January. The Right Hon. Lord Harris, Governor of the Madras Presidency, was in

the chair. The Hon. Walter Elliot and Mrs Elliot, Sir Christopher Rawlinson and Lady Rawlinson, Brigadier Mackenzie and Mrs Mackenzie, were part of the large and highly respectable audience that were present on this occasion. A portion of a psalm was sung; the Rev. James M. Mackintosh offered up prayer; and the Rev. John Anderson presented the educational statistics of the mission. The opposition created by frequent baptisms of late had somewhat diminished the attendance. Still the number of *bond fide* pupils in December amounted to 2381 in all, male and female, of whom upwards of 300 were Mohammedans. There were present this evening *five hundred and sixty-four* boys and young men from Madras and Triplicane. At the examination of these schools in December, there were present 408 females, the entire number of females in the five schools being about 800.

We regret that our space forbids anything but the briefest sketch of the proceedings. As usual on such occasions, the object aimed at is not so much to exhibit the amount of studies mastered in the various departments of knowledge, as to shew how the minds and hearts of the young Hindus and Mohammedans are cultivated by a proper application to them of the great truths contained in the Scriptures, as well as the system of teaching and training in operation by which, under God, India's own sons are to enlighten and reform her. A large Bible class, taught by R. M. Bamboo, was first examined on a portion of Luke's Gospel, by the Rev. A. B. Campbell, then by this Hindu convert himself, and finally by the Rev. A. Venkataramiah, who also took them on English history. The foremost Bible class, taught by Mr J. Frost, was next called up, and stood a searching examination on the evidences of Christianity, and on the Geography and History of India, in which the teacher, Mr Anderson, and the Rev. P. Rajahgopaul took a part.

At this point, Mr Anderson gave some account of the competition for the *Johnston Scholarship*; and Abdool Khader and Bamboo, the first and second candidates, were called to read each a specimen of the exercises they had produced. The licentiates and divinity students were now examined on Calvin's *Institutes*, by the Rev. A. Venkataramiah and Mr A. The extempore answers given by some of these young men on difficult points of theology are remarkably accurate and complete. The monitorial class, consisting of both students and teachers, had been engaged for some months on the First Epistle to Timothy, under Mr Anderson, and the Rev. P. Rajahgopaul. They were allowed to exercise each other in a series of mutual questionings on this epistle. Eight of the young men, two and two successively, took a part in this exercise, which was conducted with exciting interest and great effect. Then followed an examination of the mathematical classes, taught by Messrs Mackintosh and Rajahgopaul; after which Mr Whitley examined the most advanced class of the Triplicane School on the Epistle to the Colossians.

The last class brought up was one of Mohammedan boys, taught by the Rev. A. B. Campbell. They were led from the Acts of the Apostles, through the medium of Stephen's speech, back to the Old Testament history. As they proceeded, their energy and vivacity were such as to thrill all who heard them. With glancing eyes, and often in ungrammatical English, they volleyed forth such original statements, and gave utterance to such lively conceptions, as kindled those around. Hindu lads, erewhile content to keep their seats, now started up, and formed a dense semi-circle round the little Moslems, who seemed to be doing battle with hereditary vigour. May it please the God of Abraham to animate this native fire with that spirit by whom alone it can be directed into a truly useful channel!

The prizes were now distributed by Lord Harris, who then rose and said:—"I so lately had an opportunity of inspecting this school, and of hearing you at greater length, and more closely examined, that I have very little to add to what I then said, as to my approbation of the method of instruction pursued here, and the value which I attach to your position in this country. I then told you that, from the lowest class up to the highest, you had the very best opportunities of learning all the great points which you ought to learn, and that your instruction was conducted in a most satisfactory manner. Let me urge you to take every opportunity of studying and improving yourselves, and of learning all the important points of Scriptural truth, thinking and reflecting on them. Let this occupy the first place in your minds; and be careful to follow the example which your teachers set before you, both in the family relation and as men. I have already said, that having had this proof of the way in which your education is conducted, I cannot withhold my full approbation. I have every reason to be satisfied with what I see here."

Next day the classes of both schools were again assembled, and underwent a very full examination before the missionaries and teachers. This continued for several hours, at the close of which a further distribution of prizes took place. The four licentiates were examined on Mosheim's *Church History* by Mr Campbell, and on logic by Mr Blyth, for which there was no time on the previous evening. The classes of the Triplicane School received a large measure of attention, and most deservedly, as the results proved. One of the classes consisted of thirty-nine boys, whose answers were most felicitous and full, although they were but young. Before separating, the pupils were solemnly warned of the danger of continuing in idolatry, and anew invited to Christ. The Rev. A. Venkataramiah closed the proceedings with prayer, and the pupils were dismissed to enjoy a month's vacation, while the missionaries and converts went to visit the branch schools, and scatter the seed of God's Word in the villages around, and on the way to these stations.

STATEMENT BY THE COMMITTEE.

Collection on Sabbath the 15th of April 1855.

In appealing to the friends of missions, on the present occasion, the Assembly's Committee on Foreign Missions would briefly ask attention to the following points:—

I. We may now be said to have entered on the reaping time of our missions. Hitherto, though there have been conversions not a few, they have been in no degree adequate to the longings and aspirations of the Church and her missionaries. They have been such as to encourage hope, and draw us on to devise more liberal things; but they have not met the desires of those who would see the perishing rescued, and the dark enlightened. Now, however, there are many legible proofs, that, both in India and Africa, men's hearts are touched, men's consciences stirred, and the delusions of long ages surely breaking up. Last year, the Committee could announce that eleven baptisms had taken place at Calcutta, fifteen at Madras, and several at Bombay. This year, they have similar intelligence to impart. At Puna, at Surat, at Bombay, at Nagpore, at Madras and its stations, at Calcutta, at Chinsurah,—indeed, wherever we have agents labouring, the Spirit of God has blessed the Word, as far as we can judge. Souls have been born of God and added to the Church, not only by an outward ordinance, but, it is hoped, by an inward change. And from Africa, as well as India, we are cheered by similar intelligence. The very last communication from that long-oppressed land intimates the baptism of no fewer than eleven adults at one of the stations. In short, it is made plainer and plainer every year, that, if the Church would sow, the Lord would water—if the Church would *call*, the Lord would *effectually call*; and, in spite of ten thousand obstacles, give to the Son the heathen for his inheritance, not merely in promise, but also in possession.

II. At some of the stations these effects are produced in very close connexion with the preaching of the truth by the native ministers and preachers. At Bombay and Surat, at Madras and its branch stations, and at Calcutta, with its branches, such results have been quite remarkable. Even Mohammedans begin to yield to "the sword of the Spirit, which is the Word of God;" and not merely to yield to it, but, moreover, to wield it for the extension of Christ's kingdom.

Nothing appears to the Committee to be more

encouraging than this feature of our missions. At Calcutta, and in its neighbourhood, there are now, or will speedily be, three ordained native ministers, holding forth the Word of life, besides several native preachers, and students of divinity. At Madras there are three ordained native ministers, four native preachers, and several students of divinity. At Bombay, or connected with it, there are also three ordained native ministers, while at Puna there is one native preacher. Slowly, therefore, the Free Church is accomplishing *one* of the objects of her missions—namely, to train up a native ministry for India; and while there is reason to rejoice in this result, or to bless God for it, the Foreign Missions Committee cast these ministers, preachers, students, and other agents, as well as the cause in general, on the prayers of the people of God, that, in answer to the prayer of faith, they may be strengthened with all might by the Spirit in the inner man. One missionary, Mr Anderson, writes to say that, every Sabbath, as many as from 1500 to 2000 heathens are now addressed by the native ministers, in their native tongue. Now, will God's Word return to him void? Nay, will it not accomplish the thing whereto he has sent it—that is, advance his glory in bringing sinners to the Saviour?

But, III. Amid these tokens for good, we are called to join trembling with our joy. Not a few of our missionaries have been long in the field, and health begins to fail. It is well known that three India missionaries from the Free Church are now in Europe recruiting enfeebled health—Dr Duff, Mr Braidwood, and Mr James Mitchell. All of these are, in a measure, convalescent, and contemplate their return to their spheres of labour; but other two must quit their post—at least, for a time—namely, Mr Mackay of Calcutta, and Mr Miller of Chinsurah. While this state of things should draw forth our sympathy with the suffering, it should also open our hearts and hands in support of a cause which, by success on the one hand, and enfeebled health on the other, is every year demanding larger and larger resources. The Committee have felt called on, during the past year, to appoint two new missionaries, Rev. J. Pourie to Calcutta, and Rev. W. Moffat to Madras—and, at least, one missionary more is needed for the former place.

IV. The Committee cannot but advert to the

marked success with which the Lord has crowned the endeavours made to bring females in India to the Saviour of the lost. That result is regarded by all the missionaries as promising great things for the future of that land. At Bombay, Calcutta, and Madras, this branch of work has been carried on, mainly by funds raised by the Scottish Ladies' Society for Female Education in India. These efforts are to be hailed as imparting blessings manifold to India, and assuredly are not second to any efforts now made on behalf of the heathen.

V. Such is the progress made by our missions, that they are increasingly attracting the attention of influential men in India. We know that it is only "by the Spirit of the Lord" that success is made sure in a cause like ours; but when we remember that "the powers that be" were long hostile to the labours of missionaries in India, it is a call to gratitude, to see governors of provinces, and men high in military rank, countenancing the cause of God and of truth. During the past year, several examples of this kind have occurred.

On the whole, and on a review of the past, the Committee feel encouraged, and they are assured that the Church will rejoice, at the progress made. No doubt, we have still done little more than cross the threshold. We have only made a beginning; we have just put the hand to the plough. Looking at the bones, which are very many and very dry, we may well ask, "Can they live?" But the answer is, "The Lord has said they shall." Let the Church just prophesy to the dry bones, and they will yet stand up, an exceeding great army. Let the Church be faithful to her stewardship, and devise liberal things, and when man does his duty to heathendom, in faith, the Lord will bless it in his mercy.

In name of the Committee,

W. K. TWEEDIE, *Convener.*

LETTER FROM DR DUFF.

The following letter from Dr Duff to his friend, George H. Stewart Esq., of Philadelphia, appears in the columns of the *New York Presbyterian*. We are sure our readers will thank us for transferring it to our own. No lines which the hand of Dr Duff can trace will ever be coldly regarded by the Church, but words written in the circumstances in which the following letter was penned have an absorbing interest. They give us a fine picture of the spirit of the man—of the love with which his heart overflows to the disciples of Christ in America; and the intense longings and yearnings of his spirit, to return and serve his

Master in his own beloved India. May the God of heaven grant his servant's desire! The Church deeply sympathizes with her suffering missionary, and unites her prayer with his, that his health may be speedily restored, and that he may be privileged to visit again that field, to which his life and labours have been devoted, and where he has been honoured to lay the foundations of a work which will remain after all now living have gone to the tomb, to bliss the yet unborn generations of India.

—, — PYRENEES, FRANCE,
24th January 1855.

MY DEAR FRIEND,—About this time last year I was in Edinburgh, in the midst of preparations for crossing the Atlantic, and not without the fond expectation that, by this time, I should be addressing you from the banks of the Ganges. O the short-sightedness of man! Instead of being in the high places of the field, helping to lay siege, under the unfurled banner of our adored Immanuel, to the stupendous citadel of the hoariest and most consolidated of this world's heathenisms, here I am, a helpless exile, in one of the most secluded corners of old Christendom, sore wounded in my most vital organ—the organ of thought and feeling—and consequently, for the present bereft of the power of action and utterance. But as you already know the very peculiar nature of my case, I shall say no more. It is the Lord's will, and nought remains for me but, by faith and prayer, to enter into the heart of the sublime expression of resignation, "Even so, Father, for so it seemeth good in thy sight."

In my present situation, I daily look out and gaze at the waters of the mightiest bay of that ocean which severs—no, rather, as a highway, unites—the Eastern and Western worlds. I never look at them without thinking of my strange passage across, and of the strangely extraordinary reception given to me by the warm-hearted people of God on the other side; and, by a sort of unconscious instinct, I find myself everlastingly musing and conning, in words like these, "O that I had the wings of a dove, that I could fly over these rolling billows, and mingle, were it but for a moment, with the gathering throng, and be cheered by the kindly smiling countenances of yonder beloved friends." But the wish is vain. Not so, however, the sentiment whence it springs. Oh, no! The sentiment is one of the deepest, intensest gratitude to God, and, under God, to his devoted servants of every denomination in America, who were pleased to receive me with a cordiality as unexpected as it was wholly unprecedented. And I only mourn that hitherto it has not been in my power to manifest the ineradicable feelings of my heart in any way either worthy or commensurate.

Fain would I now go on, and write you at length about many subjects of absorbing interest in connection with the cause of the Redeemer throughout the world at large. But, as yet, I dare not venture. As yet, I feel very much like a disabled man attempting to walk on a single toe. For, though much better than I was months ago, and, through God's blessing, slightly though slowly convalescent, I am still unable to take any liberties with my head. It has been a terrible conflict and struggle with me to

learn absolute submission to the will of God—to be content to stand still, be dumb, and wait on in silence. But the conflict has been beneficial—praised be God!—to my own soul. It has brought me into nearer contact than ever with the High and the Holy and the Sovereign One. It has given me some awful glimpses of his holiness and supremacy—some frightful glimpses at the same time of the venomousness of sin, and the horrible abominableness of my own heart by nature, and of the remains of “the old man” still there, in so far that they are not yet subdued by grace. I now see more clearly than ever, how every soul, in its fallen, unregenerate state, carries about with it all the elements of a terrible hell—elements which, if only let loose, without restraints of Providence or grace, would tumultuate it into all the restless tossings of the fiery lake. And I can now enter more than ever into the burning significance of the apostle’s words, “O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.”

And thus, trembling with very amazement and joy on account of the complete deliverance through Jesus Christ, I begin to feel, in a way I never did before, the momentousness of the obligation under which I am laid to be, to do, to suffer whatever his will may be. I begin to perceive, or rather to feel, a newness as well as fullness of meaning in the apostle’s exclamation, “And ye are not your own; for ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God’s.”

Alas, alas, how little is this solemn exhortation heeded in our day, even by the great bulk of professing Christians! What a spirit of innate selfish-

ness, self-pleasing, self-indulgence, self-luxuriating is abroad! Where, O where is the self-denying, self-sacrificing, self-crucifying spirit that brought the Lord of glory to the cross—and breathed and burned through the souls of the apostles, martyrs, and confessors in the primitive ages! Would to God, that in your great country, and in mine, one and another and another would rise up in every congregation, of such self-consuming zeal in the cause of Christ, as to energize the surrounding myriads into self-denying action—and thus speedily constitute a great army, before whose onward march the hosts of Satan in every land would be scattered as chaff before the whirlwind.

The world as a whole is still in possession of the arch enemy. There he has been entrenching himself for ages, aided with all the enginery which a superhuman sagacity, set on edge by a superhuman malice, can devise. And is the Christian Church so drenched in the Lethæan pool as to suppose that this gigantic foe is to be scared or driven from his more than adamantine intrenchments, by the feeble and almost random blows of a few straggling soldiers—isolated and scattered, at vast intervals, around his vast frowning battlements! O that all who profess to love the Saviour, would rise up as one man, and swear by Him that liveth for ever and ever, that, at whatever cost, whether of personal service or sacrifice of substance, they would, in the name and strength of their living Head and King, go forth, and rest not day nor night, till the earth, from pole to pole, resounded with songs of deliverance!

Yours ever affectionately,

ALEXANDER DUFF.

MISSION TO THE JEWS.

CONSTANTINOPLE.

Mr Thomson, in his letters for this month, announces the death of the Rev. Nathan Benjamin, American missionary to the Armenians. As that event took place so far back as the end of January, and is already known to the public through a variety of channels, we need here only give a single sentence from Mr Thomson’s letter to the Convener.

Mr Benjamin had long been resident in Smyrna, and had but comparatively recently removed to this city; but ever since then our intercourse had been marked by unbroken mutual confidence and esteem, and co-operation as far as our different spheres of labour admitted. This is the second severe bereavement which our American brethren have been called to sustain, scarcely a month having elapsed from the lamented death of Mrs Everett, in the full activity of her devotedness to the Armenian female boarding-school and family visitation. We feel that, in reference to both these beloved ones, death is great gain; yet we cannot but mourn the departure

from among us of brethren so beloved, and so full of faith and good works.

Italian School Taught by a Vaudois.

I must also allude to the examination of the Italian school of Rev. M. Turin, the Waldensian missionary in this city. This was the first examination which it had been in my power to attend, and I can assure you it was no small gratification to me. Not that there were not several things that might be greatly improved; but to find bright Italian children of both sexes reading the Word of God, and exhibiting an intelligent acquaintance with its doctrine, and to hear them acknowledge the supreme authority of that Word as the only revelation of the Divine will, was what might well fill the heart with joy. We are well aware of the peculiar difficulties of the Italian field in this city, and sympathise with those who are waiting with much patience to reap the fruits; but we cannot forbear giving our testimony here to the faithfulness of M. Turin, and to the great value of the work in which he is engaged. Especially since the appointment, under the auspices of the British and Foreign Bible Society, of a Vaudois colporteur

for the French and Italian population and the shipping, we cannot but hope for still greater success in this interesting but arduous field.

Book Depository and Reading-Room in Constantinople.

I enclose for your perusal an appeal recently issued by a committee in this city, appointed by the collective missionaries in town, who have long felt the want of a *shop* for the sale of the Scriptures and of other religious books in this city, in the Frank quarter, and attracting the notice of the European residents. The great Bible magazine is in the city proper, and is chiefly intended for the native population. Such an establishment, we hope, would do much good, but its prospects of remunerativeness are not such as to induce any private party to undertake the risk of success. We have, therefore, appealed to the public—I rejoice to say with no small measure of success. We earnestly desire donations, for a time, of the periodicals of the various evangelical Churches of Britain, and hope in this way to awaken and sustain an interest in Christian enterprise.

In their circular, the missionaries say—
In connexion with the book-store, it is proposed

to provide accommodation for reading a few of the principal English and American newspapers, one or two of the French and Italian journals, and some of the religious and secular periodicals published in Great Britain, America, and on the Continent; but only so far as the size of the room will allow, and funds may be collected for the purpose.

Although pecuniary help is expected from one or more of the religious societies at home, whose publications will be offered for sale in this new depository, yet the founding and support of the whole institution must chiefly depend upon local resources.

The committee would therefore at once appeal to the British and American residents here, and to all other Frank inhabitants of Constantinople who are favourable to the undertaking, for their kind contributions in its behalf.

All subscriptions or donations, of whatever amount, in aid of this establishment, will be thankfully received by the Rev. A. Thomson, member of the Scotch Free Church Mission to the Jews, at Haskoy; by the Rev. C. N. Righter, agent for the American Bible Society, at Pera; and by the Rev. H. M. Blakiston, chaplain to the British Embassy.

SUSTENTATION FUND.

STATE OF THE FUND.

From 15th May 1853 to 15th March 1854	.	.	.	.	.	.	£75,488	6	1
Do. 1854	Do.	1855	.	.	.	.	80,646	7	2
		Increase	.	.	.	.	£5,208	1	1
<hr/>										
Associations, 1854	.	.	.	.	.	.	£78,070	7	2
Do. 1855	.	.	.	.	.	.	79,139	5	7
		Increase		6,068	18	5
Donations, 1854	.	.	.	.	.	.	£2,367	18	11
Do. 1855	.	.	.	.	.	.	1,605	1	7
		Decrease		860	17	4
		Total Increase as above	.	.	.	.	£5,208	1	1

HOME MISSION SCHEME.

HOW IS THE CHRISTIAN RELIGION TO BE PROPAGATED?

Whatever changes have passed over the laws and customs of society since the introduction of the gospel, the condition of men, as subjects of God's government, and the dispensation of mercy through the sacrifice of his Son upon the cross, have been, are now, and will for ever be unchangeably the same.

Hence we are led to suppose that were "the great Teacher sent from God" to revisit the earth, simply as a teacher, the methods he would employ to make known his Father's will to the children of men would not vary essentially from those which are disclosed in the gospel. He would probably "go about doing good;" teaching from village to village; addressing individuals or groups of men, women, and children, in the market-places—by the roadside—on the mountain—in the borders of the desert—on board ship—at the wells and fountains, and other places of common resort—as well as in the temple and synagogues. Indeed, it seems to have been the practice of the Founder of our religion, and of its early apostles and disciples, not so much to draw the people together for instruction, as to carry instruction to them. Opportunities for the purpose were in this way greatly multiplied, and occasions seized to promulgate the gospel under circumstances quite as impressive and memorable as those which occur by appointment and in fixed localities. An exhortation at the bedside of the sick, or at the grave which has just received a new tenant; a sermon on the skirts of a lonely wilderness, or on the lofty mountain, or by the tempestuous sea; a call to repentance and heavenly-mindedness in the market-place, or at the thronged gate of the busy city, might often make an

impression not less deep and permanent than if addressed to the same persons under the ordinary circumstances of a Christian congregation.

The assembling of the people for the public worship of Almighty God is an ordinance of divine appointment, and the propriety and importance of instructing them, by competent and duly authorized teachers in the doctrines and duties of religion, when thus assembled, none will question. But we apprehend that, in our country and times, much work, beyond and aside from these appointed forms, seasons and places, will be found indispensable to the general promulgation of the Bible truths. A new church edifice may be erected and opened under favourable auspices, and filled with devout worshippers, without any real addition to the numbers or the strength of the people of God.

Are we, then, to desist from building houses of worship, and from the raising up of ministers, and the sending forth of missionaries to gather Christian assemblies, and organize them into the churches of Christ? By no means. It is the too exclusive reliance on these means for the accomplishment of the great design of the Christian system that is to be avoided. It is not the giving to these more prominence than they deserve, but it is the not giving to less imposing, but quite as effective, and sometimes more appropriate means, so much as they deserve. The moral disease of man and the divine remedy, being the same from age to age, it will be well for us to look at the early methods for propagating the gospel, and we shall find that, under whatever scheme of evangelization those methods have been most closely observed, success has been most uniform and complete.—*From American Sunday School Union.*

PRACTICAL HINTS ON THE ELDERSHIP.

BY A FREE CHURCH MINISTER.

It is evident that ministers of the gospel are frequently called elders in Scripture, and that the terms "elder" and "Bishop" are used to designate the same office-bearer in the Church of Christ. But it further appears from God's Word, that of the eldership generally, there was a class in the early Church, as instituted under the direction of inspired men, who did not ordinarily give themselves to the preaching of the gospel, but whose function it was to take part with the ministers in the government and discipline of Christ's house. Thus, we find the distinction clearly recognised by Paul (1 Tim. v. 7):—"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." Hence the Presbyterian

Churches have held that there ought always to be in the Church of Christ an order of men in the eldership, not discharging the peculiar functions of the ministry, but taking part with the ministers, and of equal authority with them, in the general government and discipline of the Church. It is of *this office* or branch of the eldership that the present remarks are intended to treat, not in the way of discussing the argument as to its spiritual *lawfulness and authority*, but rather with the view of throwing out some practical thoughts, bearing on the spiritual prosperity of our own branch of Christ's Church.

1st, *Let us consider the dangers to which the Church may be exposed from this branch of her constitution.*—Where the spiritual tone of a Church is,

generally speaking, not very high, and the standard of qualification in the minds of the church members consequently low, there is always a danger that men will be chosen to fill the office of elder, who have neither the spirit nor the gifts suited to such an office. There is manifestly the temptation in such circumstances to choose men from a regard to their worldly position and general respectability, rather than from any intelligent and conscientious view of their spiritual character and standing. In certain aspects of the question, *unendowed churches*, like our own, are without doubt more open to this snare than others.

Again, the fact that elders, though holding a spiritual office, are not, like the ministers, wholly separated from secular occupations, and maintained by the Church in the discharge of spiritual functions, must, in the best circumstances, prove a source of danger. They are generally men engrossed with the cares and activities of worldly business, mixed up with the members of the Church, and with the men of the world in the affairs of this life. No doubt, where there is a large measure of spirituality and Christian prudence, these circumstances may be overruled for greater good, and such men may act as a preserving salt in the midst of abounding evil. But the tendency, in most instances, must be to secularise the eldership, and often so to involve them as to blunt the edge of their admonitions, and make them shrink from duties which might possibly bring them into painful collision with their neighbours.

Besides these, there are sources of danger, in a great measure peculiar to the Free Church of Scotland. In connexion with the maintenance of our precious testimony, the Lord has called us to a great work of *organization*,—the instituting and upholding of a machinery, varied and complicated in its operations, requiring minute attention and much practical sagacity. To this kind of work we have been introduced, not gradually, but suddenly, and on a great scale. It is, no doubt, the function of the deacon to carry forward the detailed operations of our great schemes; but this office having long fallen into disuse, and the present order of deacons being comparatively inexperienced and without previous official standing in the Church, much of the duty strictly belonging to their office has of necessity been hitherto thrown on the ministers and elders. It seemed impossible to avoid this without proving unfaithful to our great trust; and the Lord having made us a spectacle to the world, and having called us to maintain great principles, and attempt the solution of great problems in the eyes of the Church and the world, is able to give grace to praying ministers and elders, that they may be preserved

from the snares and dangers of such an unwonted position. But let us not be blind to the fact that, in such circumstances, the eldership of our Church is exposed to peculiar temptation. The men who hold this office, having often little time at their command, and being pressed with important calls in connexion with the great movements of our Church, are unquestionably in danger of losing sight of their own peculiar functions as spiritual office-bearers in the Church, and of merging the character of elder in that of the deacon.

It were easy to shew that, while much good has been and is being effected by many in the eldership, yet evils have arisen in our Church from all the sources referred to, that the peculiar and distinctive functions of the eldership are not brought to bear on the Church as they ought to be; and that, consequently, the true spiritual interests, both of the ministry and of the people, are materially injured. Now,—

2d, *What is the duty of the Church, in the view of these things?*—It is of paramount importance to remember that truly *spiritual* results can never be attained by mere efforts of legislation, or by any mere *expedient*, however scriptural. The increase of spiritual life, wisdom, and activity in the eldership, must come from the Lord himself. It would be well, then, and a sure token for good, if special prayer were habitually offered by minister and people for the eldership, and if the Lord were specially entreated to raise up and thrust forth elders of spiritual character and qualifications into this most important office.

Would it not be well, also, that the Church should authoritatively address ministers and Church members on this subject, guarding them against the snares incident to our present position, and earnestly exhorting them, in choosing and ordaining elders, to seek first and chiefly for the spiritual graces and gifts needful to a faithful and edifying discharge of the duties? Thus, by the blessing of God, a higher tone of feeling might be produced on this vital question, and our ministers and people would be brought to manifest more and more concern as to the spiritual quality, than as to the mere number and outward respectability, of the eldership.

Would it not, further, be well that the Church should *directly* address the *elders* themselves? Last year the General Assembly issued a solemn and affectionate brotherly address to the ministers of the Church; and why should not this be followed, with the hope of a blessing, by a similar address to the eldership? It would not, in such an address, be expedient or dutiful to recall the elders, in the meantime, from the useful labours in which many of them are so largely engaged, connected with the outward

business and arrangements of the house of God. But it might be highly profitable to warn them of the dangers to their own peculiar functions, and to the spiritual wellbeing of the Church, inseparable from their present complicated position, and solemnly to address them in the spirit of our Lord's maxim—"These things ought ye to have done, but not to leave the other undone." There are many faithful elders in our Church, who would be stimulated and encouraged by such a brotherly exhortation. They are willing to do what they can to help the Lord's cause in every department, but are specially anxious, by God's blessing, to be helpful in the spiritual, the peculiar sphere of their office. Many of the people, however, have not been accustomed to regard their elders as spiritual men, possessing spiritual functions, and are disposed to wonder when special zeal appears in the exercise of such functions. The hands of this class of elders would undoubtedly be strengthened and greatly lifted up by such a document issuing from the supreme court of the Church, and the way would be prepared for them among the people. On

the other hand, some called from time to time to this work, and finding in themselves neither the heart nor the ability for its peculiar functions, might be expected either to withdraw from the office, or to refrain from entering into it, thus saving the Church from an evil which cannot fail to affect the purity of the body, the efficiency of ministers, and the spiritual edification of the members in particular.

Finally, ought not we who are ministers to aim more steadily and faithfully at cultivating spiritual intercourse with our elders, and to pray much, both with and for them? The relation in which we stand to them must vitally affect both them and ourselves, either for good or evil. There are not a few among them who would hail an increasing tone of spirituality in the converse of ministers. And, surely, if grace were given us thus to labour and pray more assiduously for the increase of the divine life in each others souls, we might hope, by God's blessing for the happiest results in the revival and prosperity of the Lord's work throughout our borders.

HIGHLANDS AND ISLANDS.

REPORT OF FIVE WEEKS' TOUR, BY REV.

H. FRASER.

Ardochattan and Appin.

My report as to the state of matters generally, if it be not of an exciting, is not of an opposite character. The desire to hear the Word, and to attend on ordinances, has not abated, at least not to any great degree, nor has attachment to the distinctive principles of our Church declined. But from emigration and other causes, the population is diminishing, and, within the last twelve months, two of the elders of the Ardochattan church have been removed by death. Such dispensations are often severely felt; and yet, amid the protracted discouragements which that congregation has met with, I know not that an instance has occurred of a return to the Established Church.

The former proprietor of Airds, himself a member of the Free Church, built, at his own expense, a place of worship on his property, soon after the Disruption. The liberal spirit shewn by the then proprietor happily actuates his successor, who, besides contributing liberally for the support of a probationer in Ardochattan, is now engaged in erecting a Free Church manse. That building is now far advanced. The design is tasteful—the accommodation will be ample; and the whole, when completed, must prove a valuable boon. Works of faith and labours of love like these ought not to be concealed. Such characters become blessings to those around them, perhaps to future ages, wherever a gracious Providence may assign to them the bounds of their habitation.

Lismore.

As the populous island of *Lismore* forms a portion of the ministerial charge of Ardochattan and Appin, I felt desirous to ascertain what was the state of matters there also before leaving the country, and went to Lismore. The result, in one point of view, was saddening. I preached in the evening in the only place for public worship which the Free Church adherents in the island could hitherto obtain. It forms the loft of what was once a lint-mill, now ruinous, and used occasionally by a boat-carpenter as his workshop. The door was gone; the flooring was insecure; there was not one pane of glass, nor even a window-frame left; and the only sittings were blocks of wood deemed useless by the carpenter, supplemented by some pieces of deal. The wind blew during our service; it rained heavily; and, to add to our discomfort, a great part of the space was filled up by a boat, then on the stocks. Repeated efforts have been made to procure a site in a suitable locality for erecting a house to be used as a place of worship on the Sabbath, and, during the week, as a schoolhouse; but it is painful to have to add, that these efforts have hitherto been unavailing. I met with some of the adherents on Monday, when I learned that another petition for a site had recently been framed, and that it was numerously subscribed, not only by those of the Free, but by several of the Established Church, who feel for the destitute condition of their neighbours. Circumstances, however, have occurred, which prevented that petition from being presented, and their grievance exists as before.

The population of this fine island,—an island formed almost entirely of calcareous rocks,—exceeds *twelve hundred souls*. There were pleasing symptoms of a religious awakening among them some ten or twelve years ago, but the season was not improved, and these symptoms, alas! have disappeared. But though much spiritual darkness seems now to prevail, I know no locality in the West Highlands where, if the means of grace were adequately furnished, religion is more likely to prove productive.

Appin.

Now that, as has been stated, a manse for the minister of Ardochattan and Appin is far advanced, the settlement of a minister may, at no distant day, be anticipated. The field is extensive. It is white for the harvest; and prayer, fervent prayer to the Lord of the harvest, is what is now mainly called for, that he, in his great goodness, may send forth an able and efficient labourer to his own harvest there.

CONTINENTAL AND COLONIAL CHURCHES.

GIBRALTAR.

ITS FACILITIES FOR SPREADING THENCE THE GOSPEL.

The importance of Gibraltar as a military fortress is well understood. It is one of the strong pillars on which rests the fabric of the British Empire. Standing as it does between the two great divisions of our empire, and opening or shutting the gates of the Mediterranean as occasion requires, it reminds one of those fabled giants that were said of old to act as the guardians of states.

But Gibraltar is capable of being made as important in the religious as it is in the political world. It towers aloft in the midst of lands overwhelmed in darkness and spiritual serfdom. It presents extraordinary facilities for attacking Mohammedanism and Romanism, both of which almost literally touch its base. Men of all nations are continually visiting it, and there the gospel, with her silver voice, ought to be heard continually speaking. We trust to see it, at no distant day, the seat of a flourishing congregation,—men of "faith and prayer, and full of the Holy Ghost," able to see and to avail themselves of the many opportunities presented by their position for spreading the knowledge of the blessed gospel. But this Rock will never be used as it ought to be, till it has been made a missionary magazine, as full of Bibles, tracts, &c., and all the *materiel* of evangelism as it now is of war. Then, like a mighty pyre, it will be seen to burn with living light, and dart its rays all around on the benighted regions beneath it. Mr Hope well points out its capabilities in a recent letter to the Convener.

Report by Rev. Peter Hope of Wamphray.

At an early period of my sojourn on the Rock, I had occasion to express the strong conviction which I was at once led to entertain, of the importance of the

station, both as a field for pastoral operations, and a basis, or vantage-ground, for missionary efforts. And this conviction, so far from being weakened, has only been strengthened and confirmed by longer observation and experience.

You are aware that the Presbyterian civilians, together with the few military who are permanently resident in garrison, form the standing *nucleus* of the congregation, though very far from being—at present, at least—the numerical majority. Looking at them in this light, and remembering how long they were left destitute of gospel ordinances in connexion with the Presbyterian Church, and considering also the influence which they may be expected to exercise upon the general community, one cannot fail to see how important it is that their spiritual interests should be sedulously cared for, both for their own sake and for the sake of many others around them. Then, further, it is impossible to contemplate the position and the peculiar features of Gibraltar, without feeling that it is not merely as a military station that it occupies a prominent and, I may add, a providential place. No one can long reside on the Rock without being convinced that, as respects the diffusion of pure and undefiled religion, the character of its inhabitants is of the greatest consequence. The constant and extensive intercourse maintained with Spain and Africa affords precious opportunities to Christian men for spreading abroad over these benighted regions the Christianity which elevates and purifies themselves; and though there may be greater obstacles to the diffusion of the religion of the Bible than might at first sight be anticipated, there are still sufficient facilities afforded to make it, in the last degree, desirable that a thoroughly Christian heaven should exist in this interesting locality.

Then, there is the military portion of the congregation, which is at present by far the largest. It is composed of soldiers and officers, commissioned and

non-commissioned, and amounts to about three hundred at the Sabbath morning service. When one considers the early life, the temptations, the wanderings, the dangers, and the now too probable fate of many of these brave soldiers, one cannot but feel how important it is that suitable and impressive ministrations should be afforded to them. These men, with their wives and children, and the sick in hospital, of whom there are always a considerable number, require a large portion of a pastor's labours,—all the more because of the comparatively brief period for which they usually remain on the Rock. It surely is most necessary that the fleeting opportunity should be seized for promoting their spiritual welfare, previous to their transference to another scene, where such privileges may possibly be wanting.

Then, if all this were not sufficient to occupy a minister's full energies, they might flow over upon the Romish population in the garrison, of whom there are many thousands, and who would furnish an ample field for missionary exertion. Then there are the resident Jews, whom no one can look upon without feelings of deep interest. And, finally, there are, close at hand, the countries of Spain and Africa, with their teeming millions, among whom a devoted minister at Gibraltar may find various, and I trust ever-increasing, opportunities for diffusing the gospel.

Taking all these circumstances into account, it is not for the sake of the Free Church of Scotland alone or chiefly,—not to promote her interests or advance her honour,—though it is honourable to her that she has done so much for the religious instruction of the civil and military residents upon the Rock; but it is for the sake of the spiritual welfare of immortal souls, that one is anxious that this important sphere should be well and efficiently supplied with ministerial labour and superintendence. It would indeed be a disastrous thing if the Church should ever come to look with indifference upon Gibraltar. But of this I have no fear.

As to the *kind* of supply which should be furnished, that which has hitherto been afforded by a succession of ministers from Scotland has, I believe, done not a little good. But now that a most comfortable and commodious church has been built, there is naturally a strong and general desire felt that a permanent minister should be settled without delay. The disadvantages attending the present mode of supply are obvious. Scarcely has the minister become acquainted with the people of his temporary charge, and they with him, when he is separated from them; the experience which he has gained becomes useless, and they see him no more. This has hitherto been unavoidable; but, after so many years of hope deferred, after so many diffi-

culties have been surmounted, and a regular congregation formed and a comfortable church erected, and now that Malta has happily obtained a settled minister, it is surely much to be wished that a similar boon should be conferred upon Gibraltar. It is not a small difficulty that should be allowed to prevent or long retard an arrangement which, under the blessing of the Lord, gives promise of eminently conducing to the glory of the Redeemer and the salvation of souls. The Church may rest assured that the field is one which it is altogether worthy of her to occupy; and no devoted minister, however zealous and able, need anticipate that he should lack either a cordial welcome or a sphere amply sufficient to give scope to all his energies.

ITALY.

ONE OF THE CEREGHINI.

The following off-hand but graphic sketch of Andrea Cereghini occurs in a letter addressed to us by one of our Italian correspondents. The reader, while he marks the simplicity of the man, will not fail to mark the influence of the gospel in grafting on that simplicity not a little independence of feeling and character, and in shedding dignity over the homely labours of his life and calling. The convert has learned the maxim, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Andrea Cereghini, from Favale, was here standing beside me while I was finishing your letter, and telling me as follows:—That he left Favale a few days ago to travel the country, and sing, and raise money for his own and family's maintenance. But, on his arrival at Genoa, he found that he could not *debate* on Church matters with the peasantry all night, and sing all day. His singing voice, for the moment, has entirely left him. All this day, he has busied himself in pruning my orange-trees, and he hopes to have to-morrow's work still, for he is sure he will not be able to sing in the streets for many days to come.

On account of the failure of grapes, &c., times are very hard at Favale, especially with renegades such as the Cereghini. He is a fine fellow. I like much his manly honesty and willingness to work for his bread. Many would have begged. It is no discredit to beg in this country. But he thrusts his labour upon me for his maintenance, or rather for money to maintain him till he gets his voice restored to its wonted strength after his nocturnal disputations.

SWEDEN.

ILLUSTRATIONS OF SPIRITUAL LIFE.

The following are extracts from the letters of a young minister, for which there was not room in the February Number, along with the article on Sweden, to which they form a sequel. They afford a beautiful exhibition of the spirit of real

Evangelical life and devotedness which animates those who promote the present hopeful spiritual movement in that country :—

I will now tell you, that though scarcely any one here can, more decisively than I, be opposed to the "State Church," yet, from the hour in which I was forbidden to expound the Scriptures in the houses of my parishioners, I felt, by sufficient reason, resolved not to go out of such a Church unless I were driven out by herself. Thus I now stand, and will, with the grace of God, stand, in the certain hope that my Lord will soon set me in a position to be no longer in danger of wounding the conscience, which at present, especially in the administration of the Lord's Supper, it is not easy to avoid. As you know, as a consequence of the perverted Church idea, all here are, by the law and custom, obliged, at least once a-year, to receive the communion, if they would be held honourable and respectable people, with a right to public confidence. At once so *apparently* right, and yet so "turned up and down" is it. Think how sad to have the whole blind and godless world running in crowds to the altar (our so-named communion table), in order to sacramentally receive the body and blood of Jesus Christ! How sad to a minister who has begun a little to understand His true will! So far from being able to prevent this blaspheming celebration of the Lord's Supper, he *must* administer it to all, excepting those who have committed some crime against the civil law of the land, or who do not know, and cannot repeat from memory, Luther's little catechism. But enough on this at present. O for speedy help and reform! and O for more patience and hopeful expectation in me!

My unlooked for translation to —, already seems to me to be important, both for my own experience and for my new hearers. But more and more I do see that all is vain that is not done in Christ and for him; and that the solution of the great Evangelical problem is just to be steadily drawing near to the Lord, and leaning upon him alone. The new brother whom I mentioned in my previous letter has succeeded me in my former place. This was very well, because, being yet young in the faith (his Christianity reckons scarcely one year and a half), and more unacquainted with the real and thorough-going corruption of our State Church, he might easily have been deluded by the fine polished and comfortable surface, and drawn back into the common stream of church-worldliness with its praised consideration and moderation. Such unhappy incidents are not uncommon with young "priests" of our Church. Now in — a decided evangelical work was begun, added to that work *ex-officio* which belongs to the ordained minister, and this valued friend had only to carry on in the way which had been opened. He himself gladly sees in this a glimpse of that leading Hand within the veil, that does all things well. A new field of experience also is opened to me; and this is of no small importance, because the more varied opportunities I have to study the institutions of our Church, and their fruits and influences on the different classes of the people, the more distinct and correct must be my views of the real condition of both Church and State, and the more easy will it be to find out the best way of trying in some measure to improve it, if the Lord pleases to give me years and health, or otherwise to leave to my

brethren some useful illustrations for their future evangelical work. You can scarcely imagine how wholly the crucified Saviour is forgotten and unknown among high and low in such a town as this. The Word of God is, commonly, not read at all. There are houses that have not a New Testament. The "better" families have, most of them, the sermons of Wallin, which bear marks more of the orator than of the Christian, and do not lead souls to a Saviour. Among the poor there prevail much drunkenness, and ignorance, and a great immaturity in all but sin and folly. Here, verily, there is need of a shower of good awakening and enlightening tracts.

I shall now tell you what will gladden you, and would gladden you still more, and cause you to thank God with us, and for us, if you more intimately knew the intricacy of our position. There is in our Church, and particularly in the south-west part of our country, a kind of strong, dry Church-sectarians, commonly called Schartanists. They have their name from a much valued, and doubtless very valuable teacher in Lund, in the first decennium of this century. But, as is wont, these followers often and more easily imitate the faults than the merits; so it has happened here. And thus we have a sort of un-lutheran Lutherans, who pretend to much orthodoxy, press a certain regularity, and hold strongly by the State Church. It is undeniable that they in some degree approach "Puseyism," especially the "priests," or teachers, having preposterously turned upside down the Protestant doctrine of faith. They do not lead sinners *directly* to Christ, but have a great horror for the evangelism of a present, instant, immediate personal salvation. They preach rather a troublesome stretching after faith and salvation, than a glad and hearty accepting and receiving of the good tidings. But they are exemplary in life, seek to exhibit earnestness, and in their way zealous; but so much the worse, without that love and kindness which are so necessary in a minister. As they display a certain zeal, and strive for the *priesthood*, and moderate order or discipline, they are, in general, much favoured by the bishops and some higher officers of the State, as patterns of parish rulers, and such as can keep order among the people. There are a few in this diocese: and when I was ordained, the Consistorium thought it best to send me to work under the influence of such a pastor. This was done out of kindness to me, in the hope that two "zealous" would best understand one another. But there was, on the other side, a policy, in the hope that closer acquaintance and conversation might have a wholesome cooling influence upon me. The result you already know. I was soon removed to another parish. The new pastor was a minister of the same sort (by me called Neo-Schartanists), but the Word of God was too deeply fastened in his heart to leave him in peace and contented with the *status quo*. In consequence, however, of the principles which he had imbibed, he suspected me, and forbade me to expound the Scriptures in the houses of the parishioners. Nevertheless, since I had no one to answer to for my doings in Christ's cause but him, the district preaching began and continued every Sunday, all the time that I was in the parish. It pleased an Almighty, All-loving God to bless the efforts of his feeble servant; and, in short, the honourable and very upright pastor kindly declared that he could not forbear to see and avow this, with real emotion and heartfelt sorrow owning that he himself had been very ne-

turned it. On another occasion, and in a different family, I was presented with Dr Milner's *End of Controversy*, and in consequence had various warm discussions on the doctrines maintained by the Church of Rome.

Knowing that you have many urgent claims upon the limited resources at your disposal, I cannot ask a grant of religious books, new or old, to increase our church library, which is at present very small; but should you be able to assist us in this way, without injury to other claimants, you will confer a great boon upon us, for which we shall be most thankful. And should some of your sound and zealous Free Churchmen think of emigrating to Canada; if their object is to get a quiet home in the wilderness, where they may have good health, and obtain, by industry, the necessaries of life in a place where they will have the gospel preached to them, and abundant opportunities of usefulness, they should be advised to pay a visit to Metis before they go west.

ORDINATION OF REV. MR WALKER, FORMERLY OF ORKNEY.

The Convener of the London Presbytery's Mission Committee reported the arrival of the Rev. David Walker from the Free Church of Scotland, to become a labourer in Canada. Mr Walker's Commission from the Colonial Committee, and also an extract from the Records of the Presbytery of Orkney, of which Mr Walker was formerly a member, was read, on which the Presbytery agreed to welcome Mr Walker, and to express their gratification at the arrival of another labourer among them.

A unanimous call was laid on the table from the congregation of Sarnia, in favour of the Rev. David Walker, which the Presbytery agreed to sustain. The call having been presented to Mr Walker, and he having signified his acceptance of the same, the Committee appointed his induction to take place on Wednesday, the 14th of February, at 11 o'clock, A.M.

NATAL, SOUTH AFRICA.

The Rev. Mr Campbell, of this place, gives us the following account of the opening of his church, on the 1st October last. The same day, the Lord's Supper was dispensed to a congregation of fifty communicants, and ten new members. Since the opening of the church, the average attendance on Mr Campbell's ministry has been from one hundred and twenty to one hundred and thirty, including from twenty-five to thirty of the military. Mr Campbell accompanies his account of the opening of his church with a sketch of Natal, the town in which it is situated, the European population of which, including all the white races, is somewhat less than one hundred and fifty, exclusive of the military at Fort Napier, and some five or six hundred coloured domestic servants and waggon-drivers

The congregation present on the occasion was estimated at three hundred and fifty—the largest European congregation ever assembled in one building

before in Natal. We have already expended more than £1000, and require £200 or £300 more to finish all externally and internally. Our church is at present by far the handsomest building in our rural city, and presents an interesting appearance to the eye of the stranger in the landscape. My heart's desire and prayer to God also is, that it may prove as a centre whence the gospel of salvation may shed its cheering light and healing beams over many in this dark land. I may inform you that this place, which was originally selected as the capital, and laid off by the Dutch emigrant boors, is in the form of an oblong square, of two miles by one and a half, with Fort Napier on an eminence, about a quarter of a mile above the west end of the town. Our streets, which are wide, and all at right-angles longwise and across the town, are as yet neither paved nor macadamised, though handsome and pleasant, except during a heavy fall of rain, in consequence of a running stream of pure water along each principal street, together with partial rows of weeping-willows, seringo, blue-gum, and other trees peculiar to our climate. Our church is built in the best street, in the centre of the town, in front of the present Colonial Office, and on a portion of the ground reserved for Government buildings. We have about three-eighths of an English acre, and therefore sufficient for a residence, with small garden, for the minister as also a site for a school.

NEW ZEALAND. AUCKLAND.

We have the greatest pleasure in inserting the following letter from the Rev. D. Bruce, Auckland, to the Convener, dated 5th October 1854:—

I have just received the Assembly newspapers, and am sincerely glad to learn that you have been appointed to the convener'ship of the Colonial Committee as your sole charge, and that you have consented to accept the appointment. I am glad at it, because the extent and importance of the work which falls to the Church's Colonial Committee, called, imperatively called, for such a sacrifice, both on the Church's part and on yours. The best results, I am assured, will flow from the arrangement.

Deputation to Australasia.

I wish to say a word on the importance and necessity of sending a deputation to visit all the churches in the Australian colonies. Such a deputation would render incalculable service to our cause, help to settle some difficult points in all the colonies, and, best of all, pave the way for our Australasian General Assembly. Their expenses would heartily be defrayed by the colonists. This matter has been talked over by our friends from Otago who were attending our Colonial Parliament, and we were entirely agreed as to the importance and practicability of such a step.

Debt Clearing.

Our church-debt (as intimated in the January *Record*) is now entirely cleared off—and not only that, but there is a large balance in our favour. With part of that surplus we are proceeding to en-

close the church and the ground connected with it, and to improve the place generally, so that the church itself, like our church affairs, will soon have an entirely different aspect. At its meeting, the congregation approved of the course adopted by the Deacons' Court, in relieving the Colonial Committee from their obligations to me, and voted L.50 additional to last year's stipend, and raised it to L.300.

Projected Operations in New Zealand.

Another resolution was passed relating to the future operations and extension of the Church, and is appended to the report. The committee appointed in that resolution has had one meeting, and is likely to do great good. Its inquiries are, of course, not yet far advanced, but all the members are deeply impressed with the necessity of our having, without delay, one additional minister and several good teachers. I may state shortly what we propose to do. Our plan is to send a deputation to Otahuhu, the sphere of the Rev. Mr Macky's labours, and suggest the propriety of the people there, as well as in the Tamaki, fixing the minister's (Rev. Mr Macky) stipend, and resolving together to raise it, leaving the question of congregational relationship, as regards the Tamaki, presently connected with Auckland, altogether untouched, till a more permanent arrangement can be made, by the arrival of more ministers. This part of the scheme is likely to be carried into operation. The committee next propose to induce the people at Onehunga and on the north coast, especially at Mauraighi and Matarua, to contribute unitedly towards the maintenance of another minister, the congregation in Auckland to make up whatever is deficient. In this way it is conceived that adequate support will be provided for at least three ministers, and I find we have not the slightest doubt about its success. I only trust you will give us an early opportunity of putting the people's willingness to the test, by sending us another labourer. I say *one*, for one more is absolutely required—immediately required—though I am perfectly satisfied that one will not enable us to overtake all the work; that, owing to the geographical nature of the country, two are needed, and that four could well be provided, for we are not fully aware of the effect it has on the people, when they can say, *we have a minister of our own*.

How Debt Clearing Works.

The removal of our debt has had an invigorating, as well as an expanding influence. The people are pleased, and are prepared to do more. The Rev. Mr Macky arrived just a day or two after our congregational meeting, when the people were in the very best state of feeling, and made a very favourable impression indeed. He is an able and a popular preacher,—a prudent and experienced minister, and an excellent Christian. Nor is it only in the province that the removal of our debt will have an influence—it will affect our cause throughout New Zealand. The Messrs Cargill and M'Andrew from Otago, and Mr Macky from Nelson, members of the Assembly, were present at our meeting, and kindly favoured us with an account of Presbyterianism in their respective settlements. They all declared that the manner in which Presbyterianism had shewn its strength in Auckland would give an impulse to it in all the other provinces; and they took with them copies of our report to distribute

as they returned home. I see from your statement in the *Record*, that you say two ministers are required for New Zealand,—you must just double this number.

We annex a very gratifying extract from a letter of the Rev. Mr Macky, mentioned above, as sent out from the Irish Presbyterian Church. A copy of the letter in proof was very obligingly forwarded by the Rev. Mr M'Lure of Londonderry, Convener of the Colonial Committee of the sister Church, but unfortunately it came to hand too late for insertion in last Number:—

Rev. D. Bruce, minister of the Presbyterian Church here, received me with all kindness, and is in every respect such a man as I could desire for a coadjutor in the work of the ministry. By his exertions, the church, the best building in Auckland, is now free of debt, and the people are prepared and willing to assist in raising churches in other districts. A sustentation fund has been established, and which is to embrace the surrounding districts, and in this way they will be supplied with the means of grace, where, as yet, they would be unable, unassisted, to give an adequate support to their ministers. Before my arrival, a site for a church at Otahuhu had been procured, and a subscription entered into for building it. Since my arrival, they have unanimously resolved to double their subscriptions, and build a larger church than what they originally intended. The spirit of liberality manifested by the people is quite cheering. I have not seen one niggardly individual among them. Ten pounds is the lowest subscription as yet, and all seem to consult, not how much will do for them to give, but how much they can possibly afford to give. Otahuhu will thus be my principal station, and, by the kindness of my brothers, I will shortly have a comfortable and pleasant residence there. Besides Otahuhu, I preach every Sabbath either in Onehunga, Panmure, or Howick, and will make more distant excursions during the week, and hold meetings where I can. In all these labours Mr Bruce will take part, and there is a great deal of work which we cannot possibly undertake. A committee of inquiry has been appointed, consisting of right-hearted, energetic members of the church here, whose duty will be to ascertain the number of Presbyterians throughout the province of Auckland. When this committee has done its work and reported, we will be able to determine how many ministers would be required. In the meantime, another will be indispensable, and the Irish Committee and Free Church Committee will act in concert, so that if they send, you will not send; but I am very sure that, in a little time, a second will be necessary. Any minister who thinks of coming here must remember, that though this is a beautiful country, and progressing rapidly, still it is a new country, and difficulties are to be encountered to which those at home are strangers. Large ready-made congregations in country districts are not to be expected; they will increase as the population increases; but, in the meantime, settlers are widely scattered. Even when the country is fully occupied, the population will not be as dense as at home, as the farms are very much larger; but there are several villages which are likely, in a short time, to be flourishing country towns.

In more than one of these, besides Otahuhu, Mr

Bruce has taken care to secure sites for future churches, and if the present progress suffers no check, they will all soon be needed. The Episcopalians, and Wesleyans, and Roman Catholics, have received allotments of Government reserves in all the settlements for churches, schools, &c., while the Pres-

byterians have got nothing, except the site of the church in Auckland, granted by the Governor with no very good grace. Nevertheless, the Presbyterians are the best settlers in the colony, and will, by their own exertions, be able both to procure sites and churches, and support their pastors.

MISCELLANEOUS.

CHINA.

MISSION AT AMOY.

Matters seem fast hastening to a crisis in China. The whole country is rapidly becoming impoverished, and evidently falling into a state of entire disorganisation, without rule or government. Its condition already seems very much to resemble that of Israel, when "every man did that which was right in his own eyes." The city of Canton is in a state of blockade, and invested by a band of lawless ruffians. At Shanghai things are little better; the French had declared it in a state of siege, for the alleged purpose of bringing the rebels to terms. These insurgents, which are just gangs of banditti, must not be confounded with the patriots at Nankin under Taepinwang, of whose movements little is known, though they do not appear to be making any progress towards Peking. Fears are entertained that the British and French plenipotentiaries may take steps by which we may be led, ostensibly for the sake of restoring order and advancing the interests of commerce, to tender support to the imperial government against its numerous enemies, and thereby involve us in war with the patriots, or, as they may be termed, the Bible insurgents. Their overthrow is earnestly desired, on the one hand, by the Jesuits, who rule in the French councils; and, on the other, by those merchants of this country whose gains depend upon the opium trade, who have influence with the British representative.

While anarchy and bloodshed prevail in these parts, Amoy has remained quiet since the retaking of it in 1853, and the preaching of the Word has been attended with a remarkable blessing. The seed sown there, and at Pechuia, where Mr Burns laboured with so much success in the early part of last year, had been carried by native converts to other towns and villages. Mr Doty, of the American Mission, writes as follows, in a letter received by Mr Burns before he left this country:—

The little church at Pechuia continues to dwell in love, and to become more and more established in the truth. There is still much of the same spirit of prayer and hungering after the Word. The disposition to annoy has very much subsided, if not entirely ceased. The first Sabbath of this month (November) we celebrated the Lord's Supper there. In the morning of the day, I baptized the father of LAM-san and his brother LAM-chun, and also KANG-lo, whom you will remember as the young man reforming from opium when you left. Two others were examined, both of whom appeared well, but it was thought prudent to delay for the present. Two others were expected from Ka-lang, seven or eight miles over the mountains, but were prevented from meeting with us. There are very interesting and hopeful cases of an uncle and nephew. They have had to endure persecution. *Odé*, of a village distant four miles, of whom there was some good hope before you left, has been brought so far under the fear of man, especially an uncle, as to hide his light. He professedly prays in secret, and studies the truth; he comes as it were by stealth into the chapel, and takes books, and was present when the three above noted were baptized. Among the inquirers is the teacher of a school, of which brother Johnston has doubtless told you. It seems to work well, and contains twelve or fourteen boys.

But what shall I tell you of the Lord's visitation of mercy at Chiéh-bey? Again truly are we as those that dream. The general features of the work are very similar to what you witnessed at Pechuia. The instrumentality has been native brethren almost entirely. Attention was first awakened in one or two by I-jit and Tick-jam, who went to Chiéh-bey together, the former with the opium pills. This was two or three months ago. This was followed up by repeated visits of other brethren from Pechuia and Amoy. Shortly the desire to hear the Word was so intense, that there would be scarcely any stop day or night; the brethren in turns going and breaking down from much speaking in the course of three or four days, and coming back to us almost voiceless. An establishment has been rented in extent nearly equal to that at Pechuia. Here daily and almost hourly the Word is preached, the Scriptures studied, and prayer and praise offered. There are some fifteen persons who seem to have been spiritually wrought upon, several of whom give pleasing evidence of regeneration. Among these is one of the persons rescued and saved from the water and death, at the slaughter on retaking Amoy: He was healed on board the hospital

junk, and is the same person, I conjecture, who told you or Dr Young that, "as he was about to be executed, he prayed to Jesus." He says he has been praying ever since, especially that Jesus would establish a church at Chih-bey, that he might enjoy the means of grace. There are several persons interested in villages around, who come to town to spend the Sabbath. Judging from the visit of last week, I do not see but necessity is laid upon us to arrange for their being received into the visible church. Still, What are we to do? becomes a serious question. We are already taxed beyond time and strength, and cannot give adequate pastoral care to the flocks already gathered. Shall we add another?—But I won't close despondingly, knowing, as I do, that Jesus knows and will care for his own. He will provide. Praise him, and pray for greater blessings still.

The Rev. J. Johnston was using means to distribute the Bibles, finding that to be the great difficulty, for which, he writes, "as yet no adequate means have been devised." He had got a boat built, which was named "Hok yum chun," GOOD NEWS. He says—

"Already I have made a number of trips to the towns from twelve to twenty miles from this, and I am much encouraged to proceed; and when I cannot go myself, I find that my colporteurs can get on much better when they go in a boat, which is known to be set apart for the proclamation of the gospel, than when they go in the passage-boats.

"I have four native Christians engaged daily in preaching and distributing books, and three boatmen, who are all Christians. And pleasant it is, when away far from the abodes of my countrymen, to unite with them in social worship, and to hear the song of praise from our little company, as we lie at anchor, surrounded by hundreds of the natives in their boats, or as we sail to and from the place of labour."

Mr Burns has returned to China in the *Chalenger*, which sailed from London on the 9th March. He is accompanied by Mr Douglas, who was ordained at Glasgow on the 21st February, and goes out, to be supported by the friends of

China in Scotland, in connexion with the Mission at Amoy of the English Presbyterian Church. The Committee proposes to follow this up by sending another so soon as they have funds. Mr Burns's brief visit to his native land has been of great service in letting in light upon the present condition of the Chinese nation, and the critical period in its destiny at which it has arrived. He has had opportunities of shewing the wise judgment that must be exercised, especially with such a people as the Chinese, in the circulation of the Scriptures; and how the giving to that noble fund has pledged the donors to follow it up by sending the living agency to distribute and expound the Word of Life. Many have enjoyed the privilege of hearing from his own lips an account of the wonderful work going on there, and of the way in which the Spirit of God had honoured the preaching of the Word. Before leaving, he received a singular document from the members of the infant Church at Pechuia. It is a Chinese letter, addressed to him, and through him to the disciples of Jesus in this land, "bitterly beseeching" that pastors may be sent to them, seeing that they are as "sheep without a shepherd, or as a babe that has lost its nurse." They write that, "from the time we parted with you, we have been meditating on our Lord Jesus' love to sinners, in giving us his life for them. Many thanks to the Holy Spirit, our Lord continually comforts our hearts and gives us peace. And in the 7th month, the 24th day, the brethren with united heart prayed, and, shedding tears bitterly, begged of God again to send a number of pastors to teach the gospel." China is thus literally "stretching out her hands unto God." The blessing which has accompanied the preaching of the Word last year at Amoy and the neighbouring mainland, and the great and effectual door now opened in the towns and villages in To-kien, are truly significant events.

SPAIN: EFFORTS FOR ITS EVANGELIZATION

Those who are at all acquainted with the recent history of Spain, know that a change of a very marked character has been silently progressing in that country. While continuing nominally Popish, it has been steadily moving away from Rome. Many of the young priests, dissatisfied with the gospel of the Breviary, have become earnest inquirers after the gospel of the New

Testament. Those who looked narrowly at their state of mind could discover, too, an impatience of the yoke of the Pope, and a pretty general desire among the younger members of the priesthood to break away from Peter's chair, and to form themselves into a free, independent Popish Church of Spain. This would be a very important change in itself; but valuable, chiefly, as

the pioneer of other and greater changes, which would most certainly follow it. What has contributed to these changes, we doubt not, is the wretched state into which the priesthood of Spain has fallen, in point of revenues and of moral influence. The priests of that country are not now the wealthy luxurious class they were a century ago. They have never recovered the stroke which the French inflicted upon them when they invaded Spain. Many of their estates are irretrievably gone—their houses are broken up—their revenues alienated; and now you may find in Spain bishops without a salary, and parishes without a curé. The laymen in Spain,—the more intelligent classes of the towns especially,—have undergone a yet greater change. They are prepared, in very many instances, to throw off not only the yoke of the Pope, but the yoke of Popery. In short, the Spain of our day is not the same Spain with that of three centuries ago. Then Spain was the main prop of the Papacy. It was but another name for bigotry, and was more Romish than Rome itself. It was the land of the *auto da fé*: the paradise of the inquisitor. Indeed, Popery in Spain may be said to have committed suicide, after a sort. In the same fires in which it burned the Protestants, it annihilated the genius, the chivalry, the wealth, the spirit of that nation which, of all the countries of Europe, helped most to fill the coffers and defend the prerogatives of Rome.

But the change which Spain has undergone could not be taken advantage of by the friends of truth. The country was still inaccessible to the Bible and the missionary. A priest-ridden court, and a tyrannical government, were thoroughly in the interests of Rome, and would grant not a particle of religious liberty to their subjects. Even so late as the year 1851, a formidable attempt was made by the Pope and the Spanish Government, to restore the waning power of the Romish Church in that country, and to place her once more in the same position of influence and wealth she had formerly enjoyed. In that year, as some of our readers may recollect, a concordat was concluded betwixt Rome and the Spanish Government, the object of which, in plain terms, was, *first*, to proscribe for ever freedom of conscience in the realm of Spain; *second*, to effect the extinction of knowledge, and guarantee an eternity of dominion to ignorance; *third*, to take the civil authorities bound and astricted to aid the clergy in searching for Bibles, and hunting out missionaries; and, *fourthly*, to erect convents and form religious societies all over Spain, the better to enable the clergy to coerce the citizen, and beard the government. It seemed, when that concordat was concluded, as if Spain was more firmly bound than ever, and that

nothing remained for it but to lie down and die in its chains. There was no power within the country to break these chains; in vain was a deliverer looked for from without. But, all suddenly, like a thunder-cloud from the Guadarramas, help came from an unexpected quarter. A revolution burst on the Escurial; the tyrants which had oppressed the country were scattered; the government changed; the fruits of the concordat swept away; and the restrictions which kept out the doctrines of the gospel in good degree relaxed. This is the day of Spain's visitation, of which the friends of truth in this country desire to avail themselves.

This movement originated with the late Dr James Thomson, of London, a man of apostolic simplicity and zeal, who, himself, had been a missionary in Spain for many years. He employed agents, and circulated Bibles and tracts in that country; and the society in the Scottish Metropolis, for the Evangelization of Spain, was at first subsidiary to Dr Thomson, and aimed only at helping him in his great work. In consequence of his death, and also of the recent favourable events in Spain, that society has seen it to be its duty to adopt an independent organization, and to employ an agency of its own to operate on the Iberian peninsula. The society, in their interesting report just issued, thus state the prospects with which they enter on this most important field:—

It may cheer the hearts of those interested in Spain's highest welfare to be assured, that we have information in our hands to prove that the special instrumentalities set on foot by Dr Thomson, not long before his death, and towards which a large portion of the funds sent from Scotland were applied, have been attended by a most surprising success. Notwithstanding the opposition of the priesthood, the Word of God is reaching the understanding and the hearts of many throughout large and important portions of that hitherto benighted land. In not a few of the principal towns, a strong interest of a hopeful kind has been awakened; and there is evidently a loud call for renewed endeavours.

Attention was formerly directed by the tract published in 1858 to the extraordinary number of versions of the Bible which have at different times been completed in Spain; and to the fact that two learned Spaniards, in correspondence with Dr Thomson, were engaged, each working separately by himself, in the preparation of two additional versions from the original tongues. With this addition, the number in existence will be no less than ten. The question was asked in 1853, whether any other nation could shew such an array of versions? and the just inference was drawn, that amid all the darkness and superstition that has prevailed in the Peninsula, there has ever been at work a secret desire to possess and study the revealed Word of Life. Previously to the public commotions which have lately taken place, it had been ascertained that great facilities for the transmission and circulation of Bibles and tracts were prac-

tically available, by means of the crews of Spanish and Portuguese vessels appearing in British ports. The committee had these facilities in their view, in addition to the other measures recommended and prosecuted by Dr Thomson. Even at that time there was good reason to be persuaded that, if parties in Spain favourable to Protestant truth were to act with common prudence, the hindrances would not be great to groups of people worshipping God according to their consciences in private houses, and in a private way, or to any person reading a book to others in private. But there may surely now be strong ground for the expectation that, through the power of an overruling Providence, the liberal character of the existing Spanish Government will afford more extended opportunities for the spread of a pure gospel.

The following intelligence is most encouraging:—

At the present hour there are, it is quite certain, in one single town of Spain, nearly four thousand persons who have abandoned Papal worship, and who assiduously read and study the Holy Scriptures as their sole rule and standard. In other towns, also, there are many persons, including not a few of the clergy, who protest against the tyranny and superstitions of the Church of Rome, and declare themselves desirous of farther light and knowledge. There are not a few, moreover, of the Lord's own people in that land, watching, praying, labouring, and waiting for the overthrow of Antichristian error, and the advancement of gospel truth. In Turkey, the recent results of more than twenty years' unwearied missionary effort have been to shew the hand of the Lord giving abundant blessing and encouragement. The encouragement now furnished for corresponding effort in Spain is far greater. Twenty months may not improbably accomplish there, by the divine blessing, as much as has been done in Turkey during the course of twenty years.

An able, pious, and devoted Spanish gentleman made offer to Dr Thomson to undertake a missionary tour, during a period of four or five months, throughout Spain, upon payment of his travelling expenses. The tour was entered upon and executed; and the result was—through this gentleman's private exertions, one entire province, and no fewer than five towns were visited and awakened, and are now ready for missionary effort. Encouraged by this result, the committee are in correspondence with various friends of the mission now in Spain, with a view of procuring suitable godly Spaniards for the business of colportage throughout the country; and also, of obtaining evangelists and Scripture-readers. The extent to which they will be able to carry on this agency will depend, of course, on the funds which may be placed at their disposal by the Christian public.

The momentous consequences which might be expected to follow the conversion of Spain to the Protestant faith, are well stated in *El Alba*,

“The Dawn,” a small Spanish periodical, which is acting as the pioneer of the gospel in Spain.

But suppose the Spanish nation to become Protestant, how many advantages should we derive from that circumstance! On what a powerful auxiliary might we not calculate! All that Spain now gives to Rome, she would give to the support of the truth; and, therefore, the moral force of Spain's conversion would strike the death-blow of Rome, from which she would rise no more. In that case, the noble language of Castile would carry the principles of Protestantism to no less than *seventeen millions* of human beings who speak that language in America, and to *five millions* more who speak it in Asia. Her treasures would no longer be squandered away in the Holy Land on rosaries and scapularies; they would be employed in sending Bibles to the tens of thousands of Jews, descendants of those expelled from Spain and scattered over the East, but who still preserve the language of their ancient country.

But again; Spain has five important military establishments on the north coast of the empire of Morocco, in Africa, and in all of which the Spanish idiom is much spoken, as well by Jews as by the Spanish Moors, who emigrated at the time of the conquest of Granada, besides those whose ancestors were afterwards brutally expelled from the Alpujarras by Philip III., because, being Spaniards by birth, by language, and by manners, they wished to exercise, in their country, the form of worship which they had inherited from their Moorish progenitors.

Spain has, also, on the western coast of Africa, a group of islands forming an important colony. Of these our missionaries have occasionally availed themselves, in connexion with their labours on the neighbouring continent. It is, therefore, obvious that, with all those elements, if Spain were to become Protestant, a large portion of the Continent of Africa might reasonably be expected to follow her example.

But the grand incentive at this moment to strike at Popery in Spain, is the political state of the country. There is now a free press in that country; and, on the whole, it is exerted on the side of liberty. There is now freedom of opinion; and, though public Protestant preaching would not be permitted, every liberty is given for the reading of the Bible, and for holding meetings for that purpose. Liberty of worship is within a little of being also secured. In the debate in the Chamber on that question, the proposition was lost by only a majority of four. Indeed, we are rather pleased that law does not outrun opinion, or even greatly outrun practice. These concessions, we hope, are the waves of an advancing tide, and, as such, will bring greater after them. Spain has not a little resembled Sardinia in the beginnings of its reform; and we trust the sequel will be not unsimilar—a gradual, cautious, but steady advance in the path of civil and religious freedom. If so, blessed will that revolution be to Spain. It will prove the dawn of a brighter day than that long-oppressed but still noble country ever saw.

THE PULPIT OF THE SEVENTEENTH CENTURY.

RICHARD BAXTER.—But here comes, with quick step and nervous motion, one with the frail frame and the pale face of an invalid, but with a restless eye, that seems to burn and blaze with a quenchless light in its socket. Mark those sharp features—those pressed lips—that open brow. It is Richard Baxter, who declined priestly hands to make him a bishop, for he knew God *had* made him one—a man whose life seemed a seventy years' death-bed, and who did a giant's work as it were in his shroud—looking sharp into eternity, with one hand on its great doors, while he spoke as one that, like the apostle of Patmos, had not only looked into the mouth, and seen the great pillars of smoke of the bottomless pit, but had been with the Saviour transfigured on the mount, and found it good to be there. To him life is an errand, and he is hurrying through it "with his might," to go home. You see no smile upon his face but when he looks up, and then it is a sort of Stephen-smile—a death-glance into glory. You cannot find, in all the scores of volumes that he wrote, one sentence that bears marks of the file. And yet the grandeur of the thought, and nervous energy that flung it—not like the dying Turnus, though with a dying hand—but with a force worthy of Milton's fleshless angels—direct at the heart; burst open its locked and bolted door, and there the great blazing truth lay, burning its way down into the chambers of imagery, till every Sodom plague-spot was charred and cindered, and the heart purified for God. That was more than eloquence. A dying man cannot wait to order a golden pen, before he writes his last farewell to his distant home.

JOHN BUNYAN.—And now we have plain John Bunyan—a stout, burly, genuine Englishman—quite a good tinker once, though possibly a little negligent, pausing at his work too long, and gazing absent-mindedly in the fire, dwelling on what "it minded" him, till his irons burned: and he preaches a little, and for this sits twelve years, musing and dreaming in prison for it, and says he will stay there—if God spare his poor life so long, "till the moss grows upon his eyebrows," rather than *not* preach. Noble heroism! And yet he did preach there. Those stone walls were his sounding-board to a world-wide audience-chamber. Little did he think the tones of his silent thought had then begun their echoes, travelling at once toward the Ganges and the Mississippi. Cowper may *name* him now. Scholarship, learned critics, poets laureate, would be proud of the tinker's genius. It was a God-consecrated, Columbus genius. It *charted* out the route of the pilgrim to a paradise, such as never bloomed on the bosom of tropic seas.

RALPH CUDWORTH.—Here, too, right beside the tinker of Bedford, is the learned, scholarly, metaphysical, profound, Ralph Cudworth, author of *The Intellectual System*—a wonderful monument of

classic and antiquarian lore—son of James I.'s chaplain, born the very year that Lord Bacon was made Lord Chancellor, and while Raleigh was playing the gallant buccaneer in the West Indies. Time rolled on, and when the tyrannic Laud was leaving his prison to lay his head upon the block, Cudworth was entering on his Regius Professorship of the Hebrew tongue in Cambridge. Pinched by want, he lingers a few years, and is about to seek support elsewhere—his friends intercede for him, and he is made Master of his College, and now for more than thirty years to come, he is the toiling, patient student, exploring each mine where human genius has let down her deepest shaft, and gathering materials for the compilation of his great work. No wonder that sometimes on his journey, we feel it tedious to keep along with his practised step, and comprehend all that spreads itself before his well-taught eye. But let him lay by his exploring garb, and step into the pulpit, and the dullest House of Commons that England ever had—much more the one that deposed a tyrant—will listen to him enraptured:—"There be now many large volumes and discourses written concerning Christ, thousands of controversies discussed, infinite problems concerning his divinity, humanity, union of both together, and what not; so that our bookish Christians, that have all their religion in writings and papers, think they are now completely furnished with all kinds of knowledge concerning Christ; and when they see all their leaves lying about them, they think they have a goodly stock of knowledge and truth, and cannot possibly miss of the way to heaven; as if religion were nothing but a little bookcraft, a mere paper skill. . . . There is a *caro* and a *spiritus*—a flesh and a spirit—a body and a soul—in all the writings of Scripture. It is but the flesh and body of divine truths that is printed upon paper; which many moths of books and libraries do only feed upon, many walking skeletons of knowledge, that bury and entomb truths in the living sepulchres of their souls, do only converse with; such as never did anything else but pick at the mere bark and rind of truths, and crack the shells of them. But there is a soul and spirit of divine truths that could never yet be congealed into ink, that could never yet be blotted upon paper, which by a secret transduction and conveyance, passeth from one soul into another, being able to dwell and lodge nowhere but in a spiritual being—a living thing—because itself is nothing but life and spirit. Neither can it, where indeed it is, express itself sufficiently in words and sounds, but it will best declare and speak itself in actions; as the old manner of writing among the Egyptians was not by words, but by things. The life of divine truths is better expressed in actions than in words, because actions are more living things than words; words are nothing but dead resemblances and pictures of those truths which live and breathe in actions, and the kingdom of God 'consisteth not in word, but in life and power.'"

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THE CRIMEAN DISASTER BUT THE TYPE OF A GREATER.

THE hope of the world lies in the Bible. If we would spread truth and peace over the earth, we must spread the Bible over it. Even the man who does not look higher than the temporal welfare of the human race ought to be the friend of missions, and should be willing to lend them a helping hand. How much more the Christian, who can see eternal ruin following on temporal wretchedness, in the case of those who are without the gospel! We have often thought that the catastrophe in the Crimea this sad winter, is but a feeble type of the catastrophe of the heathen world. In the little harbour of Balaklava were abundance of food, and clothing, and dwellings, in short, an overflowing supply of all needful things,—the rich gifts of a generous nation to the brave men who were fighting for its liberties. But on the cliffs above, and scattered over the shore at a distance of but a few miles, were thousands of men, without shelter in the terrible tempests of that region, and dying of hunger, and cold, and nakedness, in the immediate vicinity of all this abundance. Why was this? This terrible tragedy happened simply because the short distance which divided these overflowing stores from the famished men for whom they were intended, could not, from some cause or other, be got over. This is but a type, we say, of an unspeakably greater tragedy which has been suffered to go on now for six thousand years. The Christian Church stands related to the heathen world as did the carriers and keepers of the stores in the little harbour of Balaklava to the army encamped on the heights above. Pitying the condition of a fallen world, God sent down from heaven the bread and water of life, and constituted the Church the keeper and dispenser of that provision. The Church was told expressly that this provision she was not to hoard up, but to scatter; that she was not to obstruct it, but to speed it on its way to the lost and perishing men for whom it was intended. She was but the world's steward, the almoner of Heaven's bounty, and she knew that she had been intrusted with what was sufficient for the whole world; for this bread, the more it was broken and distributed, the more it would multiply; and this river of the water of life, the more would it enlarge its volume, the greater the numbers who should repair to drink of its stream. And yet with ample means in the Church's hands for the salvation of the world, the world has been suffered to perish. Alas, the guilt that must rest somewhere! If with one voice we exclaim

against those who have allowed an army to perish, and say that they have much to answer for; what shall we say of those who have allowed a world to perish! The Church has stood calmly by, while the countless millions of the heathen world, generation after generation, have been living amid the foulest rites, and the most horrible barbarities, and going down at last into the pit of eternal destruction. If there had been no means of preventing this—if there had been no bread for these perishing men—if the gospel of God's grace had never reached the earth, then the catastrophe, however deplorable, could have been understood; but what explanation are we to give of it in the circumstances in which it has occurred? In the presence of an all-sufficient Saviour, with a free gospel accessible, the world has been lost. If there is something in the Crimean disaster that confounds and stupifies as well as shocks us, how much more may we wonder at that other catastrophe, which as far transcends the first as eternity transcends time—which has been going on now for so many thousands of years, and has embraced well-nigh the entire surface of the globe within its destructive sweep. We ourselves, in another state of being, will be astonished at it; and the after generations of the world will look back upon it and speak of it as one of the most incomprehensible, confounding, and deplorable occurrences which the history of the race presents.

In this case, too, a very short distance only has divided the bread and water of life from those who were perishing for the want of it. In almost every age the providence of God has placed the Church in a central position, with lines of open and easy communication with all the earth. Judea occupied the centre of the ancient world; within a short distance all around her were the leading nations of the pagan world. Christian Rome occupied a similar position; and along with a higher influence she had a yet easier access to all the nations of the world. Christian Britain occupies the centre of the civilised earth, while her ships, her armies, her merchants, and her sons, are daily visiting every region of the world, and every tribe of the world's population. We find no difficulty in realising our wishes and promoting our interests in the most distant parts of the earth. Why should it be more difficult to send Bibles and missionaries abroad than to send our merchandise and our soldiers? It is not that the difficulty is greater, it is that our zeal is less. The Church has never yet risen to anything at all

approaching an adequate idea of the importance and grandeur of her mission as the evangeliser of the world.

Take up a missionary map of the world. You see that little speck of light, and those far-spreading regions lying around it, all coloured black? There is not a sadder sight in all the world than this. The diminutive portion in light, scarcely amounting to a fourth of the earth's surface, represents Christendom; the remaining three-fourths, buried in that funereal gloom, represents heathendom. The brief but terrible announcement made by that map is, that three-fourths of the world's population are still lost,—lost now, and lost for ever. But is the remaining one-fourth saved? We wish we could reply, "They are." The one-fourth of the earth's surface lying in light represents, not the *really* but only the *nominally* Christian portion of it. Of the populations included within that section, how large a proportion belong to the Roman, and to the Greek, and to other corrupt Churches! and of the Churches that remain, how large a proportion in them are mere formalists! Of the quarter of the world's population, which is made up of nominal Christians, it would be a large estimate to suppose one-fifth to be real Christians; and this estimate gives, at least, nineteen-twentieths of the world's population, as a missionary field for the other twentieth to labour upon. Truly, "the field is the world." But, alas the contrast betwixt a harvest so plenteous and the labourers so few! One is apt to despair, and to say that, unless there come preachers and evangelists from some higher sphere, the world will never be converted. Still there is no cause to despair. The world *will* yet be converted, and converted through human instrumentality, although by a Divine agency. The proportion of Christians was once far smaller, and the facili-

ties for every kind of missionary labour are now incalculably increased, while the promise is as good to us as it was to the apostles, "Lo I am with you always unto the end of the world." The declaration looks as auspiciously on us, as it did on the returned Jews, "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not." A beginning, but only a beginning, has been made, and the success that has attended it is such as at once to chide us for past neglect, and to stimulate us to future exertion.

Let us then arise. Were the Church to resolve that this is the last generation that shall be allowed to perish, who can say that she would not succeed in accomplishing her object? The instant she formed such a resolution, facilities and helps would multiply, doors would open, barriers would disappear, providences would conspire to further the mighty design, new zeal and power would descend upon the Church; and what is more than all, the Spirit would be poured out upon the whole earth, in answer to the Church's prayers, and in fulfilment of the Divine promise, and some now living might be able to say, before going down into the grave, that heathendom had ceased to be. What an idea! Who can tell, or even conceive the amount of beatitude wrapt up in it! The whole earth Christian! The change is so vast, so blessed, so unlike all that the past has seen, that we are apt to believe it Utopian. And yet it is not Utopian. There is nothing more sober, nothing more certain than this expectation. That the world shall be wholly and truly converted, and be filled with righteous nations, is an event as sure to come to pass, as it is certain that the government of all things is in the hands of Christ.

CHRISTIAN MISSIONS ILLUSTRATED WITH REFERENCE TO THE PAST AND PRESENT STATE OF CAFFRARIA.

PART I.

RELIGIOUS STATE OF THE KAFIRS.

Christianity is the parent of all earthly, as well as of all heavenly blessings. She has left the print of her foot in every region which she has visited, in the moral order and physical beauty she has diffused around her; and where she has not been, there man is wretched, and the earth is barren. At her approach all things become new. Barbarism retreats, and civilization takes its place. The helplessness of savage life is exchanged for the facilities of art, which

give to man the dominion of the world in which he lives. Order and law come in the room of confusion and violence; and the wilderness loses its terrors, and begins to brighten up into fertility and loveliness. There seems, as it were, a literal fulfilment of the prediction; "Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord." Even creation, which groans, being in bondage by reason of man's corruption and fall, seems to

know the voice of the gospel, and, arising from its grave, welcomes with signs of joy the trumpet of its jubilee.

We might verify these remarks by a reference to every region where Christian missions have been established—where at least they have been established for such a length of time as to permit their effects to display themselves. But we have more immediately in our eye at present those beneficial changes which Christianity has wrought among the natives of Kaffirland. There are few regions of the earth to which the missionary has gone where the darkness was deeper, and where the habits of the people were more savage, cruel, and inhuman, but there the change has been proportionally great and striking. Caffraria, so far as Christianised, forms a most impressive illustration of the rich temporal blessings which the gospel sheds on every tribe by whom it is received. For the facts that follow we are mainly indebted to the oral information of an intelligent friend, at present a student in the New College, who was born in Caffraria, and spent his youth there, and who is therefore well qualified to speak with precision on the former character and habits of the Kafirs, and the happy change which these have undergone by the instrumentality of missions.

This race, as all our readers know, inhabit the southern part of the continent of Africa, having only the Hottentot tribe betwixt them and the Cape. Their dwelling is in many places extremely fertile. On the east especially this is the case, where the mountains are covered with fine forests, and the plains with luxuriant grass, refreshed and fertilised by numerous streams. The west is a desert, and there, in consequence, agriculture is unknown, and the subsistence of the natives is obtained by bartering with the inhabitants of the eastern coast rude copper rings and beads which they manufacture from the ore of their mountains.

As regards the origin of this people, almost all that is known of them is the fruit of deduction, or conjecture rather. The name Kafir is Arabic, and signifies infidel. The Arabs applied this name to all who did not profess the religion of Islam; and the Portuguese, taking it in a general sense, have applied it to all those nations of Africa who had no knowledge of a Deity. The marked dissimilarity between the Kafirs and all the other tribes that surround them, may be held as a proof that they are not the original inhabitants of this country, though from what region and at what time they emigrated is unknown. The most probable opinion is that they are of Arabic origin. In the features of their face, in the shape of their body, in their habits and dispositions, we find strong resemblances to the

nomadic tribes of the Arabian desert. They practise, too, the same rite of circumcision. But how were they broken off from their original stock, and how came they into their present isolated position? Did they form part of that great invasion which planted the Mohammedan religion and the Arabian race along the northern and eastern shores of Africa? It is hardly possible to conclude that they did; for, if so, they would still have retained some traces of Mohammedanism. But there is nothing to prevent us supposing that they left their native land, and passed over into Ethiopia before the rise of Mohammed, or, at all events, before Arabia had finally embraced his doctrines. Bringing their paganism with them, they were very likely to have been denominated Kafirs (that is, infidels) by the Moslems, who afterwards planted the dominion and faith of the prophet in Africa, and who compelled them to retreat southward in quest of new settlements, till they came to where we now find them inhabiting.

But it is with the Kafirs as we find them, or rather as they existed before Christianity shed her light upon them, that we have to do. Let us present a picture, *first*, of the state in which the missionaries found them; and, *second*, of the state into which the missionaries have now brought them. The demoniac in the New Testament, tearing himself, or bound in chains, and the same demoniac sitting clothed and in his right mind at the feet of the Saviour, was not more unlike. The picture teaches us, that to transform the world nothing is needed more powerful than the gospel.

The most remarkable fact in the moral condition of the Kafirs is, that they are a nation without *worship*—not only without religion, or rather superstition, but without even rites and ceremonies. There is not in all their country a single temple, or a single idol. They offer no sacrifices, nor practise worship of any sort. They are literally “without God.” It is doubtful even whether they have so much as the idea of God. Some have thought that they do recognise a great Spirit, or Supreme Being; others, again, affirm that the very conception of a God has perished from their minds: from which we may infer, that their ideas of a Supreme Being, if any such they have, are at least very undefined and faint, and such as to leave them altogether without moral restraint. In this peculiarity they strikingly differ from the other nations of heathendom, almost all of whom retain the idea of a God, however much they may have “changed the glory of the uncorruptible God,” and not only retain that idea in its corrupted form, but have their lands darkened by temples and idols, and the foul and cruel rites which they

perform in honour of these idols. But Caffraria stands apart, being without temple, without idol, and without religious rite. And the Kafirs stand apart as being without the idea of God, and sunk below the common level of heathenism. Living in the world which God has made, and seeing daily his sun rise and set, his rain fall, and enjoying the fruitful seasons which his bounty sends them, and beholding constantly the proofs of his "eternal power and godhead," they have yet fallen from all conception, not only of his providence, but even of his very being.

The following custom of the Kafirs is the nearest resemblance which we find to *religious worship*:—But it is necessary to introduce it with the remark, that the Kafirs are almost entirely a pastoral people. Like the great Arabian stock, from which we have supposed them to be sprung, they prefer the free and wandering life of the nomade to the fixed habits and steady labour of the agriculturist. Now, when it happens to them that some of their cattle die, they have a practice by which they burn one. And as did the Jews, so do the Kafirs—they burn chiefly the fat and the bones. And what reason do they give for this? They say that the *fumes* of the sacrifice ascend to their great heroes, who are refreshed by them. These heroes, they believe, get hungry at times, and need thus to be fed. They have thus, it would seem, some faint idea of an immortality. They have no definite state before their minds, and no fixed or methodised belief on the subject. Like all else regarding the spiritual world which is found among the Kafirs, it is exceedingly vague and shadowy, and resembles the last glimmerings of a belief once entertained. Indeed, one might infer from this and other things that the Kafirs had a religion in bygone days, which has now died out.

People who have no religion are generally very superstitious. The sceptic, with all his affected superiority to prejudice, is generally the slave of superstitious fears. Hence the saying of the ancient philosopher, that none seemed to fear the gods so much as they who denied their existence. Where the wholesome fear of God is

not, there is the debasing fear of other things. In this miserable bondage the Kafirs are sunk. The belief of witchcraft is universal among them. They know not God, but they live in hourly dread of suffering from the power and malice of witches. When any person is taken ill, his relatives ascribe his sickness or death to his being bewitched. Of course, the witch must be discovered and punished. The village or clan is assembled: a witch-doctor (a numerous and important class of functionaries among the Kafirs) is called in. The investigation opens with a dance; and, after a great deal of dancing and jollity, the witch-doctor goes round the company, smelling each as he proceeds. He professes by the smell alone to be able to detect the witch. At last he fixes on some one. The company start to their feet. They all fall on the unhappy creature on whom the witch-doctor's fatal choice has fallen, and well is it for him if, in their rage and hatred, they do not tear him in pieces on the spot. The least that is done to him is to take his property from him. All his cattle are given to the chief, who comes thus to have a strong interest in keeping up the superstition. But sometimes his life is saved by confession; and the hope of life will make these poor creatures confess to powers which they do not possess, and to crimes they never committed. If they do not confess, their death is truly a dreadful one. The unhappy wretch is seized, he is pinned down to the earth, and thongs twisted round his limbs. There he is stretched out at his length, his face turned towards the burning sun; hot blistering stones are put round his legs; an ants' nest is placed at his head; the little creatures swarm up over him, and entering by his nose, his eyes, his ears, begin to gnaw and devour him, and amid these tortures he expires. In the extremity of pain, it is not unusual to confess to the alleged crime of witchcraft. This saves him from this dreadful mode of death, which is changed to burning, and sometimes it suffices to save the person altogether from death; but even when it does so, his life is all—his cattle are confiscated to the chief.

PART II.

SOCIAL AND DOMESTIC CUSTOMS.

The wretched superstition of the Kafirs runs out into other branches equally noxious. When it chances that their country is visited with a long drought, the calamity is ascribed to witchcraft. Some one, it is believed, stops the rain. A *rain-doctor* is called in to discover the guilty person. This functionary gives it as his opinion that it is departed spirits whose power withholds the rain; or he points out two or three in-

dividuals, or it may be one man, among themselves, whose incantations have bound up the clouds. The parties are seized and put to death with like excruciating torments as those inflicted in the other case; and the cattle of the unhappy individuals are confiscated to the chief. How true is it that the dark places of the earth "are full of the habitations of horrid cruelty!"

When a chief dies, the clan shew their sorrow

for his loss by shaving their heads. In this, as in other things, there is a striking resemblance between the customs of the Jews of old and those practised by the Kafirs. When the father of the present chief Sandilli died, a great many persons were put to death. Indeed, innumerable lives were sacrificed every year over the country before the opening of the mission; the happy change which has since taken place we shall afterwards have an opportunity of describing. We have said that when a chief dies, the whole clan shave their heads by way of mourning for him. There are besides certain rites which the near relatives of the deceased have to observe. When a husband dies, the wife goes into the woods for ten days, where she passes the time in fasting, and at the end of these days, washes herself and returns to society. When the wife dies, the husband observes the same ceremonies. The house in which the death occurred is burned.

We come next to speak of their treatment of the dead. Christianity, by revealing an immortality as in store for the body as well as for the soul, has invested it with high dignity, which is shown in the superior respect paid to man's ashes wherever Christianity is known. In proportion to the prevalence of Christianity so is the decent respect paid to the dead. Nothing could be more beautiful than the language of our Catechism, where the bodies of the righteous dead are spoken of as resting in their graves till the resurrection. In Popish countries, the respect felt for the dead is perceptibly lower. In Naples, the regular interment of the dead among the lower classes is almost unknown. The corpse is carried forth, without a coffin; a slab which covers a vast pit, with thousands of bodies in all stages of decay, is lifted up, and the corpse is flung in, and, without covering of any kind, left to rot. In heathen lands, where man scarcely stands higher, in his own estimation, than the animals below him, his body is often disposed of as if it were that of a beast, and had never been tenanted by an immortal soul. In Caffraria, before the opening of the mission, burials were unknown. It was a land without graves, not because there was no death, but because there "the resurrection from death" was unknown. The corpse was dragged into the woods, and left there to be devoured by the wolves. The country abounds with these animals, as the Kafir, in consideration of their services in this respect, never attempts to destroy them. The honours of sepulture are bestowed on their chiefs, and on them alone. They are buried by the clan, a grave being dug for them in the middle of the village, and when laid in it, their bodies are guarded during a few days, and have a pile of stones raised above them in the form of a cupola.

Among the rites which they still practise, which seem to point to an Arabian origin on the part of the Kafirs, is that of circumcision. This rite is performed, not on the eighth day, as among the Jews, but when the person has attained the age of from eighteen to twenty-four years. It forms the introduction to manhood; for, whatever the age of the person may be, till he has submitted to this rite he is accounted a boy. He may be grown to manhood, he may even have sons and daughters grown up, but he is not permitted to rank with men if he have not received circumcision. The performance of this rite is attended with many gross abuses. All the young men of a district are circumcised on the same day. On that occasion they are emancipated from the parental authority, they leave the parental roof, and adjourn to a spot at some distance, where they erect a temporary village, and live together for the space of four months. During that time they may do whatever they please. Everything like law or restraint is suspended. They may rob, steal, indulge in every wickedness; and they do indulge in all kinds of iniquity, but no one calls them to account for their crimes. When the period expires, certain ceremonies mark their return from this abnormal and lawless condition to the ordinary employments and restraints of Kafir life. Their fathers come to their settlement; the youths wash themselves, put on new garments, and array themselves in weapons of war, and thus are formally introduced to manhood. The village where their sojourn of four months was passed, the clothes they formerly wore, but which they have now put away, the implements they have now laid aside, all are burned. They have now done with these; they are now men; they can marry, and engage in the pursuits proper to manhood. Formerly their employments were of a menial kind, chiefly the subsidiary labours of the herd; now their occupations are of a manly character.

But, indeed, their labours at all times are light; the drudgery and hard work are left for the women. These not only look after the household affairs, but construct the habitations, which consist of a wooden framework, plastered over with clay, and covered with a neat matting. The building or hut is in the form of a bee-hive. To the women also are left the more laborious operations of breaking up the ground, sowing the grain, and gathering in the harvest; and well is it for them that the soil is very fertile; very little preparation is needed, and every kind of vegetable, whether sown or planted, grows readily, and with great luxuriance. The time of the men is passed chiefly among their flocks, or in the amusement of hunting, or in the cares of the dairy (for on them are these

duties devolved), or in the more serious employment of war. The Kafir is both a shepherd and a warrior. He does not, however, engage in the latter occupation from thirst of revenge or blood, like some savage tribes: nor does he use poisoned weapons like his neighbours, the Bosjesmans and Hottentots; he fights openly, and only when provoked or attacked. But, unhappily, the recent history of the tribe, in which not a little of their time has been spent in war, would seem to say that this good character is not altogether deserved, and that the Kafir has learned to delight in war, if not for its own sake, yet for the sake of the plunder which may reward a successful expedition.

As regards their *marriages*, every man is at liberty to take as many wives as he pleases, or as his means will allow him to keep. But though polygamy is unrestricted, so far as anything like law is concerned, it is limited practically by the circumstance, that there every one must purchase his wife. The price of a wife is paid in bullocks. The price varies, of course, according to the youth, beauty, and rank of the person; but the higher and better girls bring from ten to twenty head of cattle. The consent of the girl is not deemed necessary. The marriage is merely a bargain between the lover and the parents of the intended wife; the daughter considering herself the property of her father, and being entirely at his disposal. A wealthy man has commonly two or three wives; not more. The first married is accounted the wife, and enjoys the distinction of having a separate house. The father of the present chief Sandilli had twenty wives; of these the first married held the rank of queen. The queen must be selected from another tribe or nation, and the price in this case is one hundred bullocks.

There were, of course, no schools among the Kafirs. They had no education, or system of knowledge of any sort. Their language would seem never to have been written, at least there is not among them the slightest vestige of written character. There is not a single book or writing in the Kafir tongue in existence. They observe no Sabbath or holiday. As we have already said, they have neither temple, nor idol, nor religious rite. Worship they have none; they never bowed the knee to any god. The only object which they dread, and of which they seem capable of conceiving, beyond what they see, and hear, and touch, is WITCHCRAFT. This was the state in which the Mission found the Kafir nation in 1821.

So much for the dark side: the bright remains to be shewn. In a future Number we shall en-

deavour to exhibit the beneficial change which Christianity has wrought in behalf of this benighted and wretched race. Under all the heads specified above, we have to record a marked improvement. Some of their horrid rites have been altogether banished; others have been greatly modified. Light has broke in upon their great darkness; and though conversions have been few, yet the temporal condition of the race has been greatly ameliorated.

There flourished, in the end of last century, a race of philosophers, who taught that the Bible was the source of all the superstitious terrors that oppressed Christendom. All that was necessary, according to these men, to get rid of superstition was to get rid of Christianity; and with superstition would depart, they held, all that grows out of it, namely, meanness, cowardice, hypocrisy, and cruelty. They strenuously advocated the plan of educating men without reference to any creed, and especially without reference to the Christian creed; and that, if they were so, mankind would be brave, generous, loving, truthful, just. These philosophers have their representatives in the present day. Here is the experiment which they wished, made to their hand, and that on a great scale. Has it turned out as they believed? The Kafirs have no Bibles, no churches, no missionaries, they have not even idols; it is doubtful whether they have the idea of a God even: certainly accountability to him they do not feel. It is hardly possible to imagine a more complete emancipation from everything like religion. Here is the case which the philosophers in question sighed for. What are the results? Are the Kafirs elevated by their want of religion above weak prejudices and superstitious terrors? Are they noble, generous, courageous, humane? Alas for the theory which was so loudly vaunted as containing all that was necessary to introduce an era of universal love and justice! The Kafirs are among the most superstitiously enslaved races on the face of the earth. They are believers in witchcraft, mean, vindictive, cowardly, and they are destroying one another, as the direct result of those miserable superstitions in which they are sunk by reason of the absence of the ennobling and hope-inspiring knowledge of the true God.

Of the philosophers in question we may truly say, that, "professing themselves to be wise, they became fools." We mean fools by their own standard, for, professing to wish the regeneration of the world, they threw away the only instrumentality by which it is possible ever to regenerate it. They aimed at elevating men to *wisdom* without requiring them to learn that which is its beginning, even *the fear of God*.

FOREIGN MISSIONS.

CALCUTTA.

Our missionaries resumed their labours in the Institution on the 1st of February. On the very first day they mustered about 850 pupils, which by the ninth day of the session had risen to 1180. Each of these eleven hundred pupils enjoys instruction in Christian truth to the extent to which he is able to receive it. A large proportion are occupied with the mere elements, and, of course, can receive spiritual instruction only to a limited amount. Yet even these latter are taught the nature of sin, the fall of man, the necessity of a Redeemer, and the great scriptural fact that Jesus of Nazareth is that Redeemer. The more advanced students are receiving direct scriptural instruction from the Word of Life.

Mr Mackay was expected to sail from Calcutta for Britain on the 29d of February, and it was hoped would reach London early in April. We are glad to be able to state that his strength was somewhat greater at the date of the last intelligence, and that his medical man looked for his being benefited and recruited by the sea voyage before reaching the desert. Mr Mackay cherishes the hope of being able to return to his field of labour in August or September.

Since writing the above, we have learned that Mr Mackay arrived in Britain on the 5th of April, much improved in health by his voyage and journey.

CHINSURAH.

The Institution at this station was opened on the 1st of February, and within a fortnight not fewer than 850 pupils were assembled within its walls. Mr Miller's health is somewhat improved, and, in consequence, his projected voyage to Australia has been postponed. Meanwhile the work of the Lord goes on prosperously at Chinsurah. Another candidate for baptism, a member of a very respectable family of the banker class, has presented himself for baptism. Should he receive that ordinance, he will be the sixth convert within four months which has been admitted into the Church at Chinsurah. This is most encouraging to our labourers at that station, and calls for special gratitude on the part of the Church.

PUNA.

From this station Mr Murray Mitchell sends us encouraging intelligence of the progress of the good work. Three native baptisms have taken place; one that of a young Hindu woman, and the other that of a Hindu man, of very respectable caste, together with his infant daughter. His wife, who long opposed his intention to profess Christianity, is now herself an applicant for baptism, apparently sincere, and it is hoped under the teaching of the Holy Spirit. Mr Mitchell says—

She is a young person of some education, and superior to the generality of Hindu women. It will be a joyful day when the whole family is Christian, if, through divine grace, they are enabled to exhibit the beautiful spectacle—always beautiful, but in this land doubly so, because it is so rare—of a happy, loving household walking in the fear of God, with the blessing that maketh rich resting upon them.

The female school at Puna also is flourishing. The entire attendance is upwards of fifty, and many of these are girls of excellent caste, all trained under the careful superintendence of Mrs Mitchell. Schools of this class are important in the last degree. When the young women trained in them become wives and mothers, how different the aspect of the family from what is usually seen in the land of heathenism, where there is so frightful a disruption of the family relations. Mr Mitchell says—

The chief teacher in the school is a young native, who has signally distinguished himself in philanthropic exertions for the good of his country, and has repeatedly received the warm commendation of Government on that account. He is what I hardly thought India could produce—an enthusiast, a noble-minded enthusiast—with his soul on fire, and burning to do good. This man is not a Christian, although all his philanthropic impulses have been communicated from the Bible, but we cannot but be full of hope respecting him.

The Rev. James Mitchell, who has been for upwards of thirty years a missionary at this and other stations in India, is now, with the sanction of the Foreign Missions Committee, doing what he can, during his residence in this country on account of his health, to collect what is needed to give greater stability and efficiency to the cause of missions in the city of Puna. It contains about 100,000 inhabitants, and, as one of the former capitals of India, is a very important station. Among other things, the Institution

there is in need of books, philosophical apparatus, and other means of enlightening the Hindu mind. Should any friends of the cause be disposed to aid in these respects, their donations may be forwarded to Rev. James Mitchell, 58 Frederick Street, Edinburgh.

MADRAS.

From this station we have very mixed accounts. On the one hand, four additional preachers have been licensed, and sent forth as evangelists. Sometimes no fewer than 2000 heathens now hear the gospel in their own tongue on the Sabbath; and as a result, on a recent occasion seven converts were baptized at one time. But the Church will lament to learn that the Rev. John Anderson is again dangerously ill. Mr Campbell, who writes on the subject, speaks as if he and his colleagues dreaded the worst that can befall the mission. At present we can only thus briefly intimate the illness of this devoted servant of Christ.

THE CHRISTIAN EDUCATION OF THE FEMALES OF INDIA.

India cannot be evangelised, unless the females are educated as well as the males. Every effort should be made to bring an equal number of both sexes under Christian instruction. Hitherto, in most of the missions established throughout India, the female pupils have borne but a small proportion to the male. This has arisen from the habits of the people and the peculiar structure of native society. It is gladdening to see enlarged openings to the female mind in some parts of India, and to observe an increasing concern for her millions of sadly degraded females. In the Government scheme for imparting European knowledge to the people of India, we are happy to see that the females are not overlooked. In the despatch of July last, on this subject, it is truly gratifying to find such statements as the following:—"The importance of FEMALE EDUCATION in India cannot be overrated. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people, than by the education of men." It is earnestly to be desired that all the Christian societies, engaged in spreading the truth in India, should leave no means untried, until they see brought under the teaching and preaching of the Word, as many of the one sex as of the other. The work is beset with peculiar difficulties; but these will give way to faith, and prayer, and earnest toil.

The *Madras Native Herald*, of 23d December last, furnishes satisfactory evidence of the pro-

gress of native female education in connexion with our mission in the Madras Presidency. The account of the annual examination of its two principal female schools, those of *Madras* and *Triplicane*, from which were present, on the day of the examination, *four hundred and eight* pupils (*forty-one* being Mohammedan girls), cannot fail to interest deeply every Christian mind. May the perusal of it stimulate to thanksgiving, and prayer, and increasing liberality towards the cause of missions!

The pupils of the Madras and Triplicane Female Schools were assembled together for examination in the hall of the institution, on the 20th December last. This occasion, as it annually returns, is full of interest to many of the most earnest Christians at Madras. Some fifty or sixty ladies and gentlemen were present. A member of Council presided as chairman, the Hon. J. F. Thomas; and, in the course of the day, the Governor of the Madras Presidency, Lord Harris, entered with his aid-de-camp, and remained for about an hour. It was fitted to excite no ordinary emotions to witness four hundred Hindu and Mohammedan girls seated on rows of benches, with intelligent happy faces, having their little heads adorned with flowers, and on the foreheads of most of them the mark of the idol. Owing to frequent baptisms in the mission, and the recent excitement among the Mohammedans, caused by the preaching of Abdool Khader and Abdool Ali, many hopeful girls had been snatched away from instruction, during the year, by the cruel fears of parents. But though the blank was sad, it was consoling still to see so many present. In front of all the other classes sat the convert girls, a pleasant band of sisters. Drawn from opposing castes, and freed from the power as well as from the brand of idolatry, they thoughtfully, and not without previous prayer, awaited the proceedings of the day. A few of their mothers and grandmothers were also there, some of them after using the most unworthy means to seduce these tender lambs from the fold of Christ.

The hundredth Psalm was sung, and a missionary of the London Society offered up prayer. The examination of the classes then commenced. The second division of the highest class of the Madras school was examined on the Tamil New Testament by the Rev. P. Rajahgopaul. They answered with correctness and spirit and in some cases with considerable fullness. In the English hymns, which they next repeated, some of the little voices sounded like clear tinkling bells, as they uttered lines full of precious gospel truth. A Tamil hymn followed, which they sung to the music of their own land. The highest class of the Triplicane School, consisting of *thirteen* caste girls, next stood up. They were ready to be examined on ten chapters of Luke's Gospel in English, with vernacular translation; seven of them had read the whole of Luke and John, along with other studies. They were directed to a portion of the 7th chapter of Luke, which they read with great accuracy and spirit, in English, and also in Tamil or Telugu, according to their language. On this they were examined by the Mr Whitely through the English, and afterwards by the Rev. A. Venkataramiah, through the vernacular tongues. Sometimes the chairman suggested questions, which were put to them. It is impossible to form an idea of the freshness and

interest elicited from such young minds when they first come in contact with the Word of God.

The class of convert and boarding girls was next called up to be examined. They are *twenty-three* in number, though not all at the same stage of progress. The more advanced division of them had read under Mr Hutton, during the year, Robinson's *Harmony of the Four Gospels* in English; under the Rev. Mr Blyth, Joshua, Judges, Ruth, and 1st Samuel, both in English and in Tamil; besides committing to memory hymns, portions of the Old Testament, and three of Paul's epistles. A great variety of questions were put to the class by Mr Anderson and Mr Blyth, which elicited such full, intelligent answers as must have been highly gratifying to all present. The answers were given in English by Hindu girls, who, a few years before, did not know a letter of their own language, and embraced both facts and principles connected with Joshua, and the Judges, Samuel, Saul, David, and Jonathan. Then followed the singing of the 28d Psalm; after which the senior Telugu class of the Madras School was called up, and examined by the Rev. A. Venkatarajah on the 12th of Matthew, particularly on the parables of the sower and of the mustard-seed, with which they shewed a well-grounded acquaintance. Ere they resumed their seats, these girls chanted two melodious Telugu hymns—the one sombre and grave, the other lively and joyous. But for the labours of the mission, these tender lips, from which now issued the truth of God in sweet engaging tones, must have hissed through life no other names but those of soul-destroying idols. Did distance and unbelief not dim and deaden the spiritual perceptions of British Christians, more fervent prayers, more determined efforts, more generous gifts would be offered to God, with a view to rescue at least a few hundreds more of *eighteen millions* of females in the Madras Presidency, who are entering eternity at the rate of three thousand a-day, without knowing of or touching the blood of Christ.

The various questions put by Mr Anderson and Mr Hutton, to the convert and boarding girls on Robinson's *Harmony* respecting the Saviour's life, work, and crucifixion, were answered with readiness and accuracy, and manifested, in a striking way, that many of these dear girls, the future Christian mothers of India, felt the reality of these things on the living tablets of their hearts. The same advanced girls were examined, at considerable length, in geography, in which they had studied India, Europe, and Great Britain and Ireland, from Stewart's *Geography*, The presidencies of India, with their boundaries and the provinces they include, were described with great accuracy. The most important rivers of Southern India, its principal articles of commerce, its manufactures, its mountain ranges and valleys, were well remembered. They were also able to describe minutely the overland route from Madras to England. After this followed a brief sketch of some parts of England, its counties, rivers, cities, and productions.

Forty-one Mohammedan girls were present, *sic* of the most advanced of whom were examined by their teacher, Abdool Ali, on the 8th chapter of Mark. They were also questioned by Abdool Khader, and answered with great spirit and intelligence. Before they sat down they chanted a hymn, in a very touching tone, about the institution of the Supper, and the last hours of the Saviour. It was at this point that Lord Harris entered, and took a seat near the chairman.

The more advanced girls were now examined in the *Pilgrim's Progress*. They first read a portion in the Second Part of that most useful and wonderful book, and were then questioned upon it at great length. Their extemporaneous answers shew how thoroughly they had grasped the meaning. The course of Christians and Mercy, their visit to the Interpreter's house, and the lessons they learned there, were traced with great simplicity and intelligence, and expressed in the English tongue. Mr Anderson explained that the examination of the classes was conducted chiefly in English for the sake of the audience, few of whom were acquainted with the vernacular tongues. He said, that, while the vernaculars are chiefly taught, English is employed for quickening the minds of the young, and opening up to them enlarged fields of instruction. In each of the schools of the Madras mission, in order to embrace the entire population, three vernacular tongues are used besides English, viz., Tamil, Telugu, and Hindustani. This arises from the native population being mainly composed of three distinct nations, speaking three different languages. This occasions complication and difficulty to the work, and renders the common medium of English all the more desirable for the advanced classes.

The 24th Psalm was then sung, after which Mr Anderson addressed the chairman and the audience. We quote a portion of his statement. "The work itself," he said, "is a better speech than anything that can be spoken. At one time, this female education in India was purely a work for faith. It was not a thing for a man to set his face to, unless he trusted in the promises of God. But now faith is largely helped by sight, so largely that a man must be very ill to satisfy if he does not see enough there simply to compensate for any poor labours or trials he may have endured in advancing the Lord's work. The Hindu people have the same abilities, the same dispositions, and the same readiness to appreciate any effort for their good which other people have. Of this we have availed ourselves. Another thing which has contributed to any success that has attended our efforts, is the prominence which we have given to the Word of God. For this, after all, is as much adapted to the feelings and character of the Hindus as to any nation in the world. It comes, indeed, to this people with all the charm of novelty. The Hindus have the same sympathies that we have; but kindness, constant kindness, self-denying kindness, such as that of the missionaries to them, and which strives to benefit their minds, their souls, and their hearts—to this these children are not accustomed. Hence, when any one is willing to act in this way to them, there is in their souls a response; and in the time of difficulty and danger they cleave to the missionary, the despised missionary, as they will do to no one else. The secret of this is just that, if any one is ready to follow Christ, to imitate his example, to be kind, the law of kindness will prevail, and he will find his way to the hearts of the young. Our Lord treated all around him kindly; and we must follow, though it be at a great distance, in his footsteps. These children are, no doubt, most of them poor; but they have the same abilities, and would display them as well, if they had the same opportunities, as the children of the rich. By working among them, and educating them in the Word of God, we will yet move the higher classes of native society. Here, we produce samples of what the

Word of God can do. It opens the hearts of these little ones, and lets in upon them the light and the love of heaven. It is true that this is but a small beginning. Yet it is a beginning, and it will spread farther and farther, till it fills the land. There are growing indications that we are carrying the people with us. I look upon all the money which has been spent on this work as a mere bagatelle. These are *caste* children, and there are great difficulties in the way of their education. Many of these children come from distant parts of the city, and require men to guide them safely to and from the school. They cannot, of course, touch food from Europeans. One *pie* (that is, half a farthing), is therefore given to all who come in time, and another *pie* to those who excel in diligence. They also receive their books *gratis*. This is the plan adopted at home, when they give the young outcasts food and clothing, in order to reach and save them. But these children do not come merely for such reasons. They like to come to our schools, because they are here brought under the fostering influence of a Christian education. They not only learn about the great love of God in his Word, but they see some of its effects, though they be but feebly reflected, in the way in which they are treated by us. There are present at this moment the following numbers,—from the Madras School, 286 girls; from the Triplicane School, 182. Of the former school, 234 are Hindu, 29 Mohammedan, and 23 convert, or boarding girls. Of the latter, 110 are Hindu, and 12 Mohammedan girls. In all, 408. Some difficulties have been overcome. We are not, however, yet done with them. There are more remaining. It is not our duty to boast. To God be all the honour. Every year has proved that we have begun in the right way. We make no distinction of caste in our schools. These children come from a department of Hindu society which cannot be reached by the gospel but through the young. And for our access to them we are thankful. May the Lord enable us to enter in more largely than we have done!"

After distributing the rewards to the most meritorious girls of the two schools, the chairman (the Hon. J. F. Thomas, a civilian of forty years' standing) rose and spoke a few encouraging words to these young and tender native females. The Rev. P. Rajahgopaul, after he had finished, conveyed the chairman's sentiments to them in Tamil. Before the proceedings of the day were closed, the chairman addressed the Christian ladies and gentlemen present, on the great importance of native female education, and the encouragement to go forward. The Rev. A. B. Campbell closed the business with the apostolic benediction.

BOMBAY.

The following letter, from Dr Wilson to Dr Tweedie, was written at Surat on the 13th of February, and relates to the important labours in which the Doctor, and the Gujarati-preaching missionaries, are there engaged. They are meeting in daily conference, and are busied in preparing a new edition of the Gujarati Scriptures. In this delightful task they appear to enjoy much sweet communion with one another, and much

of the light and guidance of that Spirit from whom the Bible comes. There is no more God-like work in which man can engage than that of translating and diffusing the Scriptures. Next to the production of the Bible, is the transmission of it to all the tribes of the earth. And is it not a striking fact, that there is no book that exists in so many languages as the Bible? Is not this a most hopeful fact as regards the conversion of the world? This is a mighty vantage-ground which Christianity has secured in her great war with idolatry. This vantage-ground she has gained through the indefatigable labour and zeal of missionaries, and there is scarcely any conceivable circumstances which can drive her from it. She has now an advocate pleading her cause in every tongue; visiting in her behalf every tribe, even the remotest and rudest; often entering where the missionary cannot come, and pleading powerfully where his voice was never heard. Though missions had accomplished nothing but this, the creation of such an instrumentality would have been worth, and far more than worth, all the labour, money, and time which have been expended on them. Still further to put Christianity in possession of this vantage-ground is the object of the present labours of Dr Wilson and his coadjutors.

Jubilee Edition of Gujarati Bible.

I was very thankful when I found myself in motion, through the Northern Konkan, to this city, where, on the business of the Bombay Bible Society, I have met with nearly all the Gujarati-preaching missionaries at present in India. In daily sessions, continued as long as our physical strength lasts, we are preparing a new edition of the Gujarati Scriptures, fixing together all the important renderings, particularly as connected with the peculiar terminology of the whole course of revelation. At these meetings I have the honour of acting as chairman, and Mr James Glasgow, of the Irish Presbyterian Mission, as secretary. Our dear native brethren, Dhanjibhai and Hormazdji, are united with the European brethren, and often most important referees in the more delicate questions of idiom and phraseology. A remarkable harmony has characterised our proceedings; and, after due inquiry and examination of authorities, our decisions are almost uniformly unanimous. We are all convinced that, with the divine blessing, the result of our deliberations will lead to a great improvement in the work of biblical translation in India, particularly in the western portions of the country. The demands of our respective stations, however, must very soon bring our work, as far as united conference is concerned, to a close. A remarkable item of the interest with which it was commenced consisted in the fact, that it was on a tour to this place, performed by me along with our very highly esteemed friend Dr Smytman, exactly twenty years ago, I first met with Mr Hormazdji, then a young Parsi boy, and put into his hands a copy of a Gujarati Gospel, the first source of his instruction in the religion of Jesus. After this

interval, he now appears, with another brother beloved, a convert to Christianity, an ordained minister of the gospel, and a constituent member of the committee of Bible translation. During the same period, too, the Christian missions which have terminated at the banks of the Tapti, have been extended to the banks of the Mahi on the north, and to the province of Kathiawad on the west, in behalf of which latter district I made a successful appeal to the Irish Presbyterian Church, when asked, with others, by Dr Morgan and Mr Bellis, to direct its attention to a suitable field for foreign missionary labour. But on these matters I have not time to enlarge. I must refer to the more immediate objects of this hasty communication.

Examination of Institution.

The examination of our institution, which took place on the 15th December, was of a perfectly satisfactory character. Our attendance was scarcely, if at all, affected by the interesting case of the conversion of Mr Baba Padmanji, which awakened very much attention in the native community, and by his return to his duties as a teacher. The mathematical classes, you will notice, have, in the absence of Mr. Mitchell, been taught by natives, and that with gratifying success. The converts and inquirers, and children of the mission, occupy high places in the prize lists. Since the examination, and since I left Bombay, one of the general pupils of the school division, Kashinath Vishvanath, who there gained four prizes, has taken refuge, from the intolerance of idolatry, in the house of Mr Nesbit, where he is now a promising candidate for baptism, as doubtless you will more particularly hear by this opportunity. An influential native of discernment has assured me, in a letter, that no legal proceedings will be resorted to in this case. I am inclined to think that he was in the possession of the opinion of English lawyers on the subject before he volunteered the statement to this effect.

Dr Wilson has been privileged to administer the ordinance of baptism to six natives, adults and children, since the beginning of the year. Of one of these he gives the following account:—

The first party of them, admitted into the Church at Bombay on the 7th of January, consists of a convert from Mohammedanism—a young woman, of independent circumstances, but painful antecedents—who has been about three years under almost daily instruction, through the Hindustani language, in my family, and her three children, two of whom are paying pupils in our female boarding-school, through which she was first brought into connexion with our mission. Her inquiries originated in her conviction of the greater respectability of Christianity than Mohammedanism; and it was not, as she states, till about nine months ago, when, after a particular address which was delivered to her, in the course of our perusal of the Scriptures, she first really felt her need of a divine Saviour and his imputed righteousness.

Interesting Case of a Young Convert.

"He that forsaketh not father and mother for my sake, is not worthy of me."

In my letter of the 29th (writes Mr Nesbit on 1st January) I mentioned the case of a young refu-

gee. On the evening of that day, his mother, brother, and uncle came, with their friends, to persuade him to return home with them, or to carry him off by force. I brought the boy out to the front of the house, and let them use all means, except force, to recover him. These means, though plied for three hours, had no effect on Cashinath. His mother's embraces, and weeping, and moaning, were very agitating; but, however they may have moved his feelings, they did not alter his purpose. His relations wished him to practise idolatry, and to tell lies; and he could not obtain righteousness (the word he employed is the one we use for justifying righteousness) with them, therefore he could not return home. Having been persuaded by a police-officer, they left him; and he gladly retired. In the open air and the clear moonlight we gave thanks, first in Marathi and then in English; and dear Narayan afterwards, in the latter language, prayed for the young inquirer within, in presence of us all.

The people came again about midnight, and kept us in a state of anxiety; but the doors were shut, and no assault was attempted.

Early in the morning, the mother, and brother, and uncle renewed their efforts. A native convert, an inmate of my house, following the example of the preceding day, brought Cashinath out in front of the house. The assembly increased till they outnumbered us, and they evidently were waiting for a good opportunity of carrying off our unwilling captive. From six till nine, they tried every means to persuade him to go with them. "We will not ask you to worship idols; we will let you to the school every day: only come with us now." "I will break all the idols in pieces," said the mother, "and throw them into the sea, if you will only come with me now." The son knew the value of these promises, and was quite unmoved by them. Sometimes anger prevailed, especially in the mind of the uncle, and he abused him, telling him that he had come to live among pigs, and that he was bringing fearful disgrace on himself and his family, and his caste.

I saw no end to all this; and, after requesting them twice or thrice to let the boy retire into the house, and no longer injure him by exposure to the sun, and keeping him fasting and excited, I took him out of their hands. The mother clung to him, and others with all their might pulled him back; but, aided by strong Saxon and semi-Saxon arms, I succeeded in getting him beyond the threshold. The mother in a moment let go her death-like grasp, and the others also desisting, we were able to shut the door; and our little friend was safe. I was greatly afraid his arms might be injured; but I saw him begin to adjust his sore-disordered clothes, as if all were right, and with joy he assured me that such was the case.

His professed friends immediately commenced beating those who had assisted me, and the fray continued a considerable time. I was obliged again to go out, and help those who had helped me. Assault was thus put a stop to, but a siege for the day seemed to be contemplated. I then wrote to the superintendent of police for protection. A superior native police-officer, however, anticipated the object of my note, by coming to my house, and dispersing the mob. The European constable of the district afterwards came with instructions from the superintendent, and provided a guard, which was stationed at my gate.

I had not had time to dress in the morning; and though I had thrown upon me a loose cloak, both cloak and slippers disappeared, when strong effort was required; and night-shirt and trousers was all that remained. After a late breakfast, which repeated calls rendered somewhat camp-like, I was most glad to be able to go to the institution. The intelligence I found had not yet affected it; but I feared that that was owing to parents not being aware of what had taken place. This day shews better the state of their mind, and the diminution is still inconsiderable.

In the evening, Cashinath's eldest brother, who had been absent from Bombay, came to persuade him to go home with him. The boy was much more affected by his brother's kindness and sorrow than by his mother's; but still he calmly said, "I cannot go with you: come you and see me."

Cashinath attended the Bible class at eight in the evening, and took his part in answering the questions put round. He appears a most truthful, unsophisticated boy. His mother had admitted this in the morning, which led me to say to her, "You should rather rejoice over him than grieve. Your son, who tells lies and steals, and whom his brothers will not let live with you, may well cause you grief. But this boy should not occasion any such feeling." Then, as on some former occasion, one of the relatives said, "Better the thief than the apostate."

I hardly think that a writ of *habeas corpus* is contemplated. The tactics of the caste probably presented themselves this morning, when a young man of modern education, speaking both English and Marathi fluently, and possessing no small powers of thought, as well as of experience, came to reason with the boy. "You will take the food your mother provides; you will put on the clothes your mother sends; you will learn with the excellent tutor your mother employs—will you not?" "I will," said the boy. "You will leave the Free General Assembly's Institution, and go to a better school?" "That I will not," said the boy; "what is wanting where I am?" "You will come and live with your mother? I will be security that no force shall be used towards you." "I will not come," was the reply. This persuasive friend offered me all the security that a justice of the peace could give, that the boy should not be interfered with in his religious practices, if I would only bid him go home. We pray to Him who has all power in heaven and in earth to defeat the design of this counsellor. May he "hear us from his holy heaven, with the saving strength of his right hand."

In the absence of Dr Wilson, I happily enjoyed the counsel and aid of the Rev. Adam Glasgow, who is now living with me. We were both needed on the occasion. He leaves this for his native land the day

after to-morrow, after about thirteen years' residence in India.

We have later particulars respecting the above interesting case, under date the 16th of February:—

I take my pen merely to say, that the evils we somewhat feared in dear Cashinath's case have not been at all, or have been but slightly realised. Violence after the second day was abandoned. Strong and deceitful allurements have also much abated. A writ of *habeas corpus* appears to be despaired of as a means of recovering the boy to his mother and brothers. The last case at Madras shuts up all hope of interference with thought and conscience, except in persons of very tender age.

But the youth's trials have not ended here. Another letter from Mr Nisbet, of date the 2d of March, informs us, that since he wrote last he had been carried off by his relatives, and confined for a whole day, during which he was assiduously plied with both promises and threats, the latter enforced by blows, against all which he firmly held out:—

Since I wrote you, our young convert Cashinath has been subjected to a severe trial. He was carried off by his relations, on his way to school, about ten o'clock, and kept confined in a neighbour's house the whole day. I lost no time in setting the police machinery in motion; and so active and determined was the search for one who had been "assaulted," and was probably "falsely imprisoned," that his captors and jailors became alarmed, and let him go, entreating him at the same time not to inform against them. It was a most joyful hour when the dear boy made his appearance, first at the nearest Christian family's house he knew, and then at mine. Even if he had not been liberated, I had the means of enforcing his liberation. And from whom were the means obtained? From young men of our school of his own caste, and still in heathenism. They were careful to learn his place of confinement, and as soon as ascertained it, than they came to me, that I might indicate it to the police. I had, indeed, written to the superintendent, informing him where a successful search might be made in the morning, when the captive made his appearance. I was exceedingly struck with the fact, that four heathen young men should desire liberty of conscience and of action to one who had abandoned their own caste, and had adopted another religion. I ought, however, to remark that one of the four is not far from the kingdom of God, that a second is convinced of the truth of Christianity, and that the two others are favourably impressed with respect to the religion of their teachers.

of Scotland's baptized children, both in Popish and Pagan countries.

With reference to our own Scotch Church here, you are already aware that I landed in Genoa without knowing a single individual in the town; and only one solitary young Scotchman gave me anything like a welcome. When it was known that the Free Church was to land a minister here, the Puseyite party were up and doing; and so successful were they, that not a single family received me heartily, and the majority barely civilly. The first Sabbath day three children attended service, the second five children, and my young friend, who has all along acted as preceptor, was with me. The English clergyman had succeeded in preventing the Scotch residents from attending the Scotch church, but he had not been equally successful in getting them to attend his own, nor in keeping those who were English (proper) at his service. The third Sabbath we had twenty-five English residents from the English Church,—what may be termed the serious party in that church. They still adhere to us. I continued visiting the Scotch families in town and out of it, until at length they received me gladly into their homes, and by and by came to Church. Many of them had not been in any church for a period of eight, ten, fifteen, and even twenty years, and not a few, I am sorry to say, who receive us kindly, have not yet been in church. A Scotchman abroad, when he has laid off all outward respect to the Sabbath, and given over attending any place of worship, is the most thorough-going practical infidel to be met with. A German is nothing to him. The one dreams and smokes—the other thinks and sots. Here our countrymen are generally first-class practical engineers, who through their own industry have risen to eminence and fortune in their profession. It is a mistake to suppose, as some of our good friends at home do, that engineers here are working men with a salary of 30s. or £2 a-week. The lowest salary is £200 per annum, and not a few have £400, £500, £600, and £800 sterling. Their business is to superintend work, and train the Italians to engineering. The influence these men have over the poor Italian is something beyond what cannot be conceived. Hundreds and even thousands of them are under their sway. They look on the man who constructs engines as a superior being, with more philosophy in his head than even Italy ever dreamed of. The first locomotive ever made in Italy was by a Scotchman, from Fifeshire, which is this very day, in Turin, duly recorded by a public dinner. It was fully proved on the first day of the year, and accepted by the company of the Genoa and Turin railway, and declared to be the best engine ever made in any

country. The very fact of its having been made in *Italia* proves it.

It must now be evident to you what influence these men exert on the minds of this poor people. But, alas! it is wrongly directed. Alike from precept and example they are taught to violate the sanctity of the Sabbath and all that is holy. Almost every Sabbath-day hundreds of these Italian mechanics are at work in the foundries as on other days. You would be horrified to go out on a Sabbath morning on either side of Genoa, some three or four miles, to see the engines going, and the men working, and kept at their work by men who learned in their early days the fourth commandment—men who were taught to reverence the Bible and the sanctuary of God. The irreligion of the British does more harm to the spread of the gospel in Italy, and particularly in Genoa, where there is a decided movement in that direction, than any one would readily believe who did not see it. You feel it—for it is only by contact that one comes to learn it. Many of the shrewd Italian mechanics have argued with me in the following way:—We know very well that the religion of Rome is false—that it ruins mankind; but where can we go to be better? If we must have a religion, we would prefer it to yours, because, bad as it is, it allows us at least one day in the seven for rest and amusement; but since you Protestants have become our masters, we are obliged to work Sunday and every day alike. We wish for glorious Italy that there were no such thing as religion of any kind; and yet when old people come to die, it is useful to pacify them before taking the dark leap. For us young folks, we have no faith in any form. We once thought if we had the religion of the *Inglese* in our country, we would be free and happy as they; but now we see that they work harder than we ever did, and do things so wicked that we would shudder to think of. They have more practical minds than we, but certainly not more religious, for they never worship God at all. We do sometimes. My dear sir, it is a lamentable state of things. One is trying to disseminate the Word of God, and another is doing his very utmost to render that Word of none effect. But let us not despair—dark and dismal as it looks, some little good has been done. God has been graciously pleased to bless our humble efforts. At least one large establishment has closed its gates on the Lord's day, and the sound of the hammer and the mallet is no longer heard within its walls on the Sabbath-day. We have done everything that reason could suggest, and are still doing, and must now wait the Lord's own time; for if he has taught me a lesson at all since I went to Genoa, it is this, that it is not by might nor by power, but by his own blessed Spirit, that anything can be

accomplished in his own vineyard. The first six months I spent there, my almost incessant prayer was, that God might remove me from that sphere. There was not even a ray of hope to be seen—all was dark, dark, dark. As Scotch minister, I was despised and rejected. The *British* "powers that be" then would not, nor even now, deign to speak to me. Any public right, such as admission to the burying-ground and the registers of baptism and marriage, had to be fought for. But, thanks to Almighty God, we feel very differently now. We feel assured that Genoa will not be forgotten by Him. It may be long yet before he manifest his love as we could wish, but he has already done a little—very little to you it might appear were you here; but something he has done, and we hail it with joy. I wish you were only here to see and judge—not that you would see anything in the Scotch Church, as such, but through it you would see a powerful instrument to the pulling down of the strongholds of Antichrist, if worked by the Spirit of God.

My congregation is widely scattered—over an area of at least ten miles, and to be found in little groups. Much of my time has hitherto been taken up in visiting and preaching in out-stations; but that is becoming easier. In town, I have all sorts of people, and nearly of all nations, adherents to our Church. Scotch, English, Irish, American, Danish, German, Dutch, attend regularly our service, and are one with us.

SCOTCH COLONY IN PRUSSIA.

Our readers will not have forgotten the interesting congregation at Neunischken, in Eastern Prussia, formed in great part by the descendants of Scottish refugees in the times of our persecutions, which, three years ago, solicited, in its poverty, the aid of our Church. The article that follows, and which is from the pen of the Rev. Dr Gillet, of the Reformed Church in Breslau, to our missionary, the Rev. Daniel Edwards, contains what to most of us is new as well as important information regarding the settlements of Scotch merchants in that country, and their steadfastness to the profession of their faith, and the observance of the worship to which they had been accustomed in their native land. For the present communication our readers will feel greatly indebted both to Dr Gillet and Mr Edwards. It will be remembered that our Colonial and Continental Committee voted to the congregation at Neunischken a grant of £30 for a few years.

DEAREST BROTHER,—The Lord has accompanied with his rich blessing that which the pious love of Scottish friends has done for the poor congregation

at Neunischken in Lithuania. With the assistance of the grants received from Scotland, that congregation has, in the first instance, repaired its church. The £30 which have been promised from Scotland for some years have, by other contributions, been raised to 300 thalers, and to these the consistory have added 113 thalers; these last being a portion of the salary of a Reformed ministerial charge which has ceased. The congregation do as much as they can, and thus an income of about 500 thalers per annum has been raised, and is sure as long as the contribution from Scotland is continued. Out of the revenue of the discontinued ministerial charge (in Soldan) above alluded to, two of the oldest Reformed pastors of that province receive at present a supplementary stipend of about 200 thalers together. At their deaths or removal, this sum also might, and probably will, be employed towards the salary of the pastor at Neunischken. That event cannot be so far distant, as both these gentlemen are advanced in life; but until that event takes place, this sum must be raised in some other manner, if the pastor in Neunischken is to be supported and kept. But I entertain the confident hope that the hearts of the dear Scottish Christians will not withdraw their hands from the work which has been begun, and will not allow a ministerial charge, which they themselves have called into existence by their charity, to be discontinued by their withdrawing their support. The outward relations of the congregation also are now tolerably well regulated. It is now loosened from the connexion in which it hitherto stood with other neighbouring parishes, and has been constituted into a separate Reformed parish. On the 10th September last year, under great and deep emotion, the first pastor of this congregation was inducted by Mr Gerdien in Koenigsberg, the inspector of the Reformed Church in the province of Prussia. At his ordination he gave most solemnly his oral and written consent to the Heidelberg Catechism. His name is Kreis; he is a native of Koenigsberg, full of pious zeal, and firmly rooted in the symbolical books of the Church.

I beg, dearest brother, to bring these events to the knowledge of our benefactors in Scotland, and to convey to them the thanks and prayer of the congregation delivered and strengthened by them.

Accept of the kind greetings of your affectionate brother,

GILLET.

Breslau, 21st February 1855.

OLD SCOTTISH PRESBYTERIAN SETTLEMENTS IN PRUSSIA.

The time at which the Scottish Calvinists appeared at several places of the then Duchy of Prussia was the middle of the seventeenth century, the time of the Revolution. When the first Reformed congregation at Koenigsberg was constituted, it was divided into the four nations—German, English, Scotch, and Dutch. In 1746 the Presbytery (*i. e.*, kirk-session) was formed, and among the elders are John Gordon and John Davisson. They were thinking of appointing a special preacher to preach in English, and were already in correspondence with one Brown; but this was abandoned. The English and Scotch amalga-

mated with the German congregation, but founded a Relief Society of their own for shipwrecked sailors and other travellers of their nation, and also acquired the right of disposing of two rooms in the Royal Infirmary. A merchant, Thomas Hervie, who was born 1621 at Aberdeen, and died 1710, rendered very distinguished services to the congregation, specially by his exertions for the building of the church still standing, by founding the Congregational Widows' and Orphans' Asylum, by procuring the funeral car (hearse), in which he himself was the first carried to the grave. His descendants still exist in the Koenigsberg congregation. Among the pastors, James Thomson and William Crighton (*alias* Creyghton) are of English or Scottish extraction; the latter was a native of Insterburg. In the registers there occur many English and Scottish names, some of which even now belong to the congregation, *e. g.*, Durham, MacLean, Cabrit, Motherly, Douglas, Hervie, Hay, Hamilton, Fothergil, &c.

The Reformed congregation at Memel was, as can be proved by documents, founded by Scotchmen who, on account of the religious troubles, had fled from their native country. The neighbouring Lithuanians in their language call therefore, even now, the Reformed pastor of that place, the "Scotch pastor," and the church, the "Scotch Church." In the oldest church registers of 1675, the names Thomas Barclay, Ogilvie, Morray, Fenton, are found. A notice of 1685 says, that the congregation consists "ex Hollandis et Scotia." Up to this day the families of Murray, Douglas, Pitcairn, MacLean, Moir, Scotland, and others, are flourishing there.

At the same time, Scottish families settled in Tilsit and Insterburg also, and furnished there the first

stock of the still existing Reformed congregations. The pastors of Memel ministered to them. A Scotch merchant, John Irving, rendered very distinguished services by his exertions for the building of the Reformed church in Tilsit; he left also a very considerable legacy to the congregation. Their first pastor, also, Alexander Dennis, 1679, was of Scotch descent. In Insterburg, the principal bell, which is suspended in the spire of the town church, is a present from a Scotchman. Among the families who settled here, were Douglas and Abernethy; from some such family, also, the above-mentioned minister, Crighton (Creyghton), was descended.

In the ancient history of the Reformed congregation in Elbing, we likewise meet with Scotch elements. In this place there existed as early as 1580 an English Reformed congregation, which met for worship in private houses; but had up to 1630 two pastors of its own succeeding one another, *viz.*, Richard Pernham and the well-known Joannes Duræus. In the seventeenth century they united with the German Reformed congregation. A collection-plate, which is still in the possession of that church, announces itself, by its inscription of 1692, as a gift from the "brotherhood of the Scottish nation." Names such as MacLean, Lauchlan, Archibald Ross, Richard Cowie, William Scott, and others, are still flourishing in the congregation.

The English chapel in Danzig belongs to the Episcopal Church.

This is all that I can furnish. With this existing stock, afterwards other Reformed immigrants connected themselves, and it is thus that the present considerable congregations in the places mentioned arose. This is a well-ascertained and reliable fact.

COLONIAL CHURCHES.

NEW BRUNSWICK.

THE "COLONIAL PRESBYTERIAN."

We rejoice to see the first number of a monthly periodical bearing this title, published by our friends in New Brunswick. We hail this as an indication of increasing vigour in the branch of our Church which is planted there, and as a means, if it continue to be conducted with the ability and judiciousness displayed in the first number, of uniting and stimulating, as well as instructing, our brethren throughout that important province.

The following paragraph may be interesting to

our readers, as a distinct intimation of the firmness with which our friends there hold, and of the manner in which they value, the distinctive principles of the Free Church:—

As a *Denominational* journal, it will mainly seek to promote the purity, and peace, and progress of *The Presbyterian Church of New Brunswick*, and the sister churches of the Lower Provinces. In the discharge of these duties, our own most cherished convictions, as well as our ecclesiastical position, will lead us to hold and maintain that the Church of Christ has been invested by her divine and only head, with the native and inalienable right and privilege of self-government; and that in regulating the

membership of her courts, and their entire freedom of action, she is not liable to be controlled or coerced by any civil judicature or earthly authority. Scarcely less important do we regard the recognition and preservation in its integrity, of the right of congregations to make choice of, or to reject candidates for the pastoral office. Practically to surrender these divinely bestowed prerogatives, in order to the enjoyment of any favour which the State may be able, or willing, or even bound to bestow, were, in our estimation, to make a bad and dishonourable bargain in the sight of God and man. It were to sell the Church's birthright for a mess of pottage, depriving her of her freedom, and despoiling her Divine Head of his kingly glory. As we could not, and would not in these provinces, readily recognise such pretensions on the part of the State—so we cannot lend our influence, however small, to give strength or plausibility to them elsewhere. And as we should be sorry to see a pastor intruded upon an unwilling people in New Brunswick or Nova Scotia, at the bidding of any patron, so we can never sanction so great and grievous a wrong in other lands. In the fact that "we are all free here," we find a much stronger reason for sympathising with freedom, than for smiling upon its opposite. In short, on the great Scottish Church question, we join no small portion of the evangelical churches of Christendom in identifying the Church of Knox, and of Chalmers, or to borrow the words of the *Quarterly Review*, an accomplished, yet not a friendly witness, we believe that in the Free Church of Scotland is found "the hart-favoured but manifestly legitimate descendant of Knox and Melville, of Cameron and Cargill." And, with the highest personal esteem for brethren in this province and elsewhere, who take a widely different view of this question, we cannot but maintain, according to the measure of our ability, principles which we regard as of vital moment; principles which we hold to be true and imperishable, by whomsoever held, or by whomsoever denied.

We rejoice, further, in the commencement of this periodical, as likely to afford a full and correct view of the doings, progress, and wants of the Church in New Brunswick. The following pieces of information we extract from this number.

The Presbytery of St John proposes that the Synod should be divided into four presbyteries instead of three. The Sydney Street congregation (Rev. Wm. Ferrie) have during last year paid off £400 of debt.

The Presbytery of St Stephen is taking the oversight of colporteurs—an agency very suitable to that country, in connexion with the Presbyterian Board of Publication of the United States. It received applications from one congregation for the moderation of a call, and from two other stations for a supply of sermon. The Rev. A. Stevens, formerly of Bonhill, agreed to visit one of these districts. And it adopted the following resolution regarding the convenership of the Colonial Committee:—

That, appreciating the magnitude of the field of Colonial operations, and the importance of prompt and frequent intercourse with the Colonial churches,

and believing that the duties of the convenership demand the entire time and attention of the individual who may act in that capacity, the Presbytery express their great gratification of the action of the Assembly in this matter, not doubting that, through Mr Bonar's special qualifications for the office, the result will prove beneficial alike to the colonies and to the parent Church; and further resolved, that a copy of this resolution be sent to the Colonial Committee, and otherwise published.

TRINIDAD.

HOW A CHURCH MAY BE BUILT.

The following is one of the most simple and engaging narratives of the kind we have ever read, shewing how easily a tabernacle for the worship of the God of heaven may be erected, even among a poor people, whom love has made willing to engage in the work, and whom faith forbids to despair of being able to go through with it. We publish it, hoping it may be useful to many of our colonial congregations. The church in question was that of the Rev. M. Vierra, Port of Spain, Trinidad, who saw, as he conceived, insurmountable difficulties, but who made a beginning, and advancing from less to more, aided by his poor but zealous flock, in due time, equally to his surprise and joy, completed the undertaking. There were too great barriers in his way, the fear of contracting debt which he had no means of paying, and the thought of beginning and not being able to finish. But now the church is built, and paid for, with the exception of a small debt of £41, 13s. 4d. How this has been brought about we shall leave M. Vierra himself to tell. We shall only express the hope that God, who has in so remarkable a way erected there a material temple for his honour, will in no less gracious a manner erect a spiritual temple, by making this fabric the scene of the manifestation of the divine glory, and of the birth of souls.

Before I left for Scotland, we had little more than one thousand dollars, and when I arrived, seven months after, the sum was still the same. I brought only one hundred dollars from Scotland, and ten from a friend at Madeira; and after gathering all we could here we only made up the sum of one thousand three hundred and sixty dollars. This was scarcely more than a half of what we required. We began, however, not knowing where to look for the rest. We trusted in God, and worked and found grace to help us in the time of need.

Our next effort was to provide stone for the foundation. I said, that as the sum we had to begin with was scanty enough, we might try how many cart-loads of stone any one could pay for. Some offered twenty, others thirty, &c., so that for this object we collected one hundred and eighty-five dollars, or thereabouts. I stated also, that as the bank would not lend us any money, those of our people who had any to spare should be prepared to

lead it to the Lord. One came and said, I lend one hundred dollars; another said, I lend fifty dollars; another, fifty dollars; and another one hundred dollars, and if need be I will lend another hundred dollars. The next thing I mentioned was lamps for the church. I begged the young men and women, boys and girls, to collect among themselves for that purpose. They did so, very joyfully, and very diligently, so that the men gathered about fifty-six dollars, and the females about seventy-one dollars. Of the money for the two purposes, more than a half remained over, and was dedicated for what was more needful. The next thing I proposed was, that the collection which was to be made at the church-door on the day of its opening should be made at the old place, and should be devoted to making the ceiling. They all agreed joyfully, and that collection amounted to one hundred and eighteen dollars. The next thing was the frame-work of the windows, which would cost about fifteen or sixteen dollars—that is the work, because the cedar we had bought already. I stated again to our labouring and willing people, that if any one, either alone or jointly with others, would endeavour to pay for one window, they were at liberty to do so. They began to do so, and almost all the fourteen windows were paid for in this way. We now wanted glass. A gentleman came to me with his flattering tongue, expressing how much he was pleased with the work, because it would put more value upon his property, and offered to supply us with the glass we needed gratis, and told us to send for it when we needed it. I, not knowing his character, went there several times, and the painter too, with whom we had bargained to glaze them. We were told to return to-morrow, and the next day, and so on, so that the painter, who knew the gentleman (!) better than I, told me that he was convinced he had made a promise he was not able to fulfil. We had again to look up to God, and fall back upon our people. I made a bargain with the painter, Mr Hearn, to supply glass and glazing, and to give two coats of paint, outside and inside, for one hundred and thirty dollars, and he kindly offered to wait for the money, and without any interest; and he said he thought he would not get a single dollar besides his labour—that he could not give us money, but could give work. He did his work in about a fortnight. The first Sabbath of May, which was the day fixed to open the church, he had not the windows completed; and I told the people the collection on that day, namely, the first Sabbath of May, should be towards the painter. That collection amounted to eighty dollars, or thereabout, and the rest, one hundred, was made up from some other source; and before the windows were finished in the following week, we paid to Mr Hearn one hundred dollars. For the other thirty of balance we made a collection about a month ago, and it was wiped off.

We were owing now three hundred dollars only. An old woman from whom we had borrowed one hundred dollars (she had been in Trinidad for about twenty years, and only heard the Word of God here—not a communicant even), she told me that we were owing her nothing, that she offered that money to the Lord. Now we are owing only two hundred dollars; to one brother one hundred, to another fifty, and to a third fifty. These last fifty dollars was the gain the owner had had for three months in a shop which another brother, moved with compassion, had put him into.

Another thing I will mention is the way we got the cedar boards and planks which were needed. I went some distance from town; I purchased two cedar trees for sixteen dollars, from the which we got as many boards and planks as would have cost us two hundred dollars. These trees were hewn down and carried down in strong carts, by the people, gratis. Sometimes there were gathered from thirty to forty men for this work. We did like Elijah and his scholars. Although it is not the custom for men here to carry loads on their backs, we got all our sand carried gratis by the people on their backs. All classes, men and women, young men and maidens, with bags and buckets, laboured with joy and shouting. We used to do it generally between five and eight, P.M., when there was moonlight; and after the work was done, we sang and prayed.

I will conclude by stating to you, that in the land and church we have expended already three thousand three hundred and forty-two dollars. From Madeira we got one hundred and thirty-six dollars; from Scotland, one hundred dollars and eight bits; from some gentlemen in Port of Spain, one hundred and forty-five dollars, six bits and a half; so that what ourselves gathered within these three past years for the building fund, was two thousand nine hundred and fifty-nine dollars, five bits and a half. Besides this, as it is now about eleven months, I have received no salary (and although I had been working in a garden for some time, to be maintained with its produce), I had, about three months past, a debt of above sixty dollars; they have made for me three collections in the past three months, the first, eighteen dollars, the second above thirty, and the last twenty-six; by this means I have wiped off my debt. I am very thankful to them for this, and rejoice, too, in that it is fruit also that abounds to their account. They have promised to make a collection every month to assist my necessities. I had the school until now; but it was impossible for me to overtake so much work with any advantage either to children, to congregation, or to myself. Now the congregation has begun this month to pay for the school. Mr Martinho Jose de Lauza is the teacher, and we have also a class of girls for sewing, and a teacher for them. The number of the scholars is about forty now. In the church we want seats and pulpit. We want a piece of wall along the street in front of the church, too; and I think, to finish these things, and pay our debt, we require yet about seven hundred dollars.

A CHURCH IN THE CITY OF THE PILGRIMS.

IN the large and flourishing city of Boston numerous Scotch families are at this day resident. These immigrants have often expressed a wish to have a minister of their own church to break among them the bread of life. There is no want of the gospel in Boston, which has about an hundred ordained ministers; but certain peculiarities, alluded to in the letter below, prevented the Scotch settlers from uniting themselves to the congregations around them, and the result was very deleterious to their moral and spiritual interests. After some unavoidable delay, the Colonial Committee of the Free

Church of Scotland requested the Rev. Adam Stuart Muir, of Free St Andrew's church, Newfoundland, to proceed to Boston, and organise a congregation under the superintendence of the Free Presbytery of Halifax. Mr Muir arrived there in December 1853, and has since laboured in Boston with great success. A congregation has been organised, a session appointed, and the Lord's Supper dispensed to at least an hundred communicants. A Sabbath-school and a weekly prayer-meeting have likewise been established in connexion with the church. The congregation continues to grow in both numbers and respectability, and the probability is, that, with the blessing of the Great Head, a most influential Scotch congregation will soon exist in the city of Boston. The people, owing to the prevalence of strange doctrine, and of other causes, had lost their acquaintance with and their love for old-fashioned theological phraseology; but the acceptance they have given to the evangelical ministry of Mr Muir warrants the inference that their better tastes are returning, and that, having drunk the "new wine," they now desire the old, for they say, "the old is better." A larger church is needed to accommodate their growing numbers; and though able to provide for the support of ordinances, they may need some extraneous aid for the building of their new church, and Mr Muir proposes to visit Scotland at no distant date, and, it may be, appeal to the liberality of the Church on this matter. The prospects of the congregation he thus describes in his letter of 12th February:—

It was highly necessary that a Scotch minister should be stationed in Boston. Hundreds of our fellow-countrymen were living without ordinances. It is true there were churches around them where they could have heard the gospel preached, but the use of the organ, and other peculiarities, made them feel that they were strangers in a strange land. Many of those who worship with me had not been in the house of God for years previous to my arrival, and now, with their families, they are found regularly in their seats on the Lord's day. Our great want at present is a suitable church in a convenient locality. The building which we use is a very elegant one, but it is rather small for our growing congregation, being only seated for seven hundred. Then, the situation is one of the most fashionable in the city, whilst the Scotch population have their residences miles away. Notwithstanding, day after day are the pews of the church filled, so that I hope the people whom I came to serve in this city may be greatly blessed. Already I am not without very marked encouragement. I cannot conclude this letter without noticing the brotherly spirit which has been markedly shewn to the Free Church by other clergymen in this city. Especially have Dr Blagden of the Old South church, and my esteemed friend the Rev. E. W. Kirk, taken every opportunity for fraternising with us. I am in the habit occasionally of changing pulpits with these gentlemen, and I

always find my own flock refreshed with their evangelical services.

BERMUDA.

Presbyterianism in these islands was perhaps never stronger and healthier. The church in Warwick has been slowly but steadily increasing in membership since I took the oversight; and Hamilton, which has hitherto been a kind of heart-break, is now assuming a more hopeful aspect. The attendance on ordinances is increasing—the Sabbath-school is increasing. We are in great want of a juvenile library for Hamilton. I see you are sending out libraries with all your Colonial ministers—do you not think you could spare us one for Hamilton? This would be another substantial evidence of sympathy. I cannot very well ask the people to supply this desideratum in present circumstances. Their means are, I fear, already overtaxed. I cannot say much about conversions among the people; I hope, however, there have been some. There is, in general, great attention paid to the preaching of the Word, and much apparent seriousness among the people. Several rather old men have put on a profession of religion for the first time. In short, the symptoms are hopeful, though nothing great has been accomplished.—*Extract Letter, Rev. Walter Thorburn, October 9, 1854.*

MELBOURNE.

KNOX'S FREE CHURCH.

We have before us the report of KNOX'S FREE CHURCH, Melbourne, which exhibits a state of affairs truly encouraging. There is, it is true, a slight falling off in the receipts as compared with last year, which was a year of unusual prosperity. This is accounted for by the drain in part occasioned by the erection of new congregations in the neighbourhood, and perhaps also by the commercial depression of the colony; still the managers' duty has been a pleasing one, owing to the spirit of liberality poured out on their people from the Father of mercies. The ordinary congregational contributions for this year have amounted to £1120, 10s. Of this, £317, 9s. 10d. was for the Sustentation Fund, which the Australian Church, after the example of the Church at home, has projected in order to realise a regular and equal dividend for each minister.

Besides the amount stated above, the congregation has contributed various sums for the several schemes: for the Schools, which are flourishing, for Church Extension, for Pastoral Aid Fund, for Synod's Widow's Fund, and for the Colonial Scheme of the Free Church, and for other objects,—making in all a total of £3909, 15s. 6d.

While this result is certainly very gratifying, inasmuch as it is an evidence of a large amount of living piety there, and may give the tone to the whole operations of the colonial church, we

are pleased to see that it has excited no spirit of boasting or of vain-glory, but has, on the contrary, rather awakened a sense of shortcoming, and led to a determination to aim at yet greater things in time to come. The managers say,—

“While such a result is so far satisfactory, still we have nothing to report, as done by this congregation, in aid of missions to the heathen, already in operation, or for establishing one of our own. Situated as we are, in proximity to islands where the Saviour is still unknown, and occupying the very land which formerly belonged to those we have driven back, but not Christianized, there is surely a loud call on us to arise, and send forth the gospel message.

“And may we not account for our apathy in this matter, by our own spiritual deadness? Have we not cause to cry, ‘Our leanness! our leanness!’ O that the Spirit of the Lord would come and breathe on these dead bones, that they may live!”

VICTORIA.

WANT OF MINISTERS.

The want of a stated ministry in connexion with the Free Church is much felt in the Wimmera, a district about two hundred or three hundred miles north by west from Melbourne. The people might be able to raise between £200 and £300 per annum, as stipend to a suitable minister. The population are very scattered. The chief place is Horsham, where there are perhaps one hundred souls. The stations may be chiefly about seven miles from each other. The majority of the settlers are Scotchmen and Presbyterians, and are desirous of having a Presbyterian minister among them. He must be able to ride on horseback, and stand the heat, as it is very warm sometimes. If a young unmarried man were to go out, he would not need to set up house-keeping for some time, but evangelise among the settlers at the different stations, having only a room in Horsham for occasional retirement. His religious character and habits would need to be formed and fixed, as the mode of life required would be unfavourable to spirituality of mind. One who, like the apostle, is “determined not to know anything among his people but Jesus Christ and him crucified,”—who has the gift of fireside preaching, the knack of turning common things to spiritual profit, able to control and guide social intercourse, so as to instruct and point to the Saviour, would, by the blessing of God, realise both comfort and success.

The following paragraph, which is copied from the *Geelong Advertiser*, of 22d January, indicates very strongly the wants of the district:—

HORSHAM.—Three years have now passed away since the peaceful inhabitants about Horsham have had a sermon preached to them, till Sabbath last, 24th December, when the Rev. Mr Hastie, of Boninyong, delivered two excellent discourses in the court-house. Sixty people were present, of ages varying from six to sixty. Two had come a distance of forty miles, one twenty-five miles, one eighteen miles, and two twelve miles. For the time, instead of being in the wilds, I could scarce believe but that I was in the city, all appearing in full dress. The ordinance of baptism was dispensed. And with the exception of Dr Ewing reading prayers and a sermon to us every Sabbath, we rarely experience such a great blessing. — *Communicated (to Geelong Advertiser) from a subscriber resident at Horsham.*

BALLARAT.

The Rev. Mr Hastie, of Boninyong, continues to give an afternoon service at the Ballarat diggings. The attendance is good. A neat church (of wood) was erected there lately. It was opened on Sabbath 31st December by Rev. Mr Tait, of Geelong. The people are rather disappointed that a minister has not been settled among them ere this. They hope soon to enjoy this privilege. The church will contain about two hundred; and there is an extensive out-field population. It is supposed there are a thousand Presbyterians at the diggings.

CANADA.

KNOX'S CHURCH, HAMILTON.

We have received a copy of the report of the Deacons' Court of this congregation for the year ending January 1855. The Rev. Mr Irvine, formerly of St John's, New Brunswick, is now its pastor; and we rejoice in the evidence presented of its “continued peace and prosperity.” Besides paying towards the support of their minister a sum of nearly £350, they have spent £222 on congregational purposes, £218 on objects of “special benevolence,” £50 to Dr Duff, for Mission Buildings in Calcutta (with a purpose to contribute £75 annually to the Jewish and Foreign Missions of the Free Church), and £75 to the Colonial Committee of the Free Church, for ministers to be sent out to Canada. We are sorry to see it noticed that none of the ministers or preachers sent out had been, at the date of the report, stationed within the bounds of Hamilton Presbytery. In all, the congregation seems to have disbursed during the year, on Christian and benevolent purposes, no less a sum than £1261.

MISCELLANEOUS.

A NEW TUSCAN CONFESSOR.

The following story is one of so deeply interesting a character, that though some thousands of our readers may already have perused it, we insert it here for the sake of those other thousands who have not seen, and may have no opportunity of seeing it through the usual channels. It forms an affecting record of the clear views and noble steadfastness of this new witness to the truth in Tuscany, and presents us with a very truthful illustration of the cunning the Roman Church employs to get her victims into her power, and the cruelty with which she treats them when she has got hold of them. Domenico Cecchetti was torn from his home, and sentenced to one year's imprisonment, for this sole and only reason—he read the Bible.

When Roman Catholicism shall be banished from the civilised countries of the earth, it will still be found, in all its pristine barbarity, in the remains of King Bomba of Naples and the Grand Inquisitor of Tuscany. Indeed, even at the present time, it is curious to remark how closely and affectionately these countries have retained the impress of the darkest ages. They have still a bigotted, superstitious, and tyrannical priesthood—secret inquisitions, detective “familiaris,” and noisome dungeons that cause death, but do not murder—torture-chambers without rack or screw—an ingeniously-devised prison dietary which starves without killing; and a thousand other institutions of the Romish Church which credulous people might suppose to have been swept away by the onward tide of civilisation.

Firenze, March 26.—Another Tuscan Protestant has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized last Sunday morning at half-past four, hurried away from his children to the prison of the Bargello, condemned without any trial and without any witnesses, by the Council of Prefecture, to a year's confinement in the Penitentiary of Imbrogiano near Monte Lupo, whither he was conveyed in chains on the following morning: the crimes for which he was consigned to a dungeon being the possession of one Bible and two Testaments, and the avowal, when examined by the Chancellor of the Delegation of Santa Maria Novella, that he considered Jesus Christ the sole Head of the Church.

Domenico Cecchetti is a workman employed in a tobacco manufactory, and lived on the first floor of a house in the Via Taddea. In an apartment on the same floor was lodged a young man, the apprentice of a vintner. He was struck by the good conduct of the young Cecchetti and by the excellent and kind

bearing of the father; and in the course of conversation and familiar intercourse, learned that the father was in the habit of reading with his children and his friends the Bible; and in casual chat with his own master he repeated this circumstance to him.

A few days afterwards the vintner went to confession at San Lorenzo, and there mentioned to the confessor that his apprentice had been talking to him about Diodati's Bible, which he thought not so bad as it had been represented. The priest immediately interrupted the confession, and refused him absolution. Next day he met Priest Burati, the first curate of San Lorenzo, and one of the fiercest and most relentless persecutors of the Tuscan Protestants. The vintner made his confession to Curate Buratti, and received absolution all snug and comfortable; and Curate Buratti lost no time in denouncing Domenico Cecchetti to the Tuscan police as guilty of the crime of Protestant propagandism, and requiring them to watch over his proceedings, and if possible to seize him in the act. Accordingly, some three months ago, four *gens d'armes* suddenly entered Cecchetti's house about nine o'clock in the evening, and seized and carried off in triumph one copy of Diodati's Bible, and two copies of the New Testament.

Cecchetti heard nothing more of the matter for nearly ten weeks. On the morning of Wednesday, the 14th inst., he received an order to appear before the delegate of Santa Maria Novella, in the afternoon of the same day. Then and there he was examined by the Chancellor of the Delegation, and required to declare why three copies of Diodati's Bible and Testament were found in his possession. “Indeed, Signor Delegato,” was the answer, “I only wish there had been five instead of three; for there are five of us, my boys and myself, and we require a Bible a-piece.” The Cancelliere successively interrogated him as to his opinion regarding mass, confession, the authority of the Pope; on all which points he stated his opinion without reserve. He replied that Jesus Christ had been offered up once as a sacrifice for the sins of mankind—that no future sacrifice was or could be wanted. He said, “As to confession, when I have sinned, it is my duty to confess my sin, first to Almighty God, and implore his pardon; then to my brother, if I have acted wrongly against my brother—to you, Signor Cancelliere, for example, if I have offended you. As to the Pope being the head of the Church, I know,” he said, “no headship save that of Jesus Christ. The Pope is a constituted authority, like you, Signor Cancelliere.” The Cancelliere then read over the minutes of the examination. Cecchetti himself perused it, and signed the same; and so, for the time, the affair terminated with the dismissal of the accused. The paper thus obtained was submitted to the Council of Prefecture, which, on the avowals it contained, sentenced Domenico Cecchetti to a year's imprisonment in the Penitentiary of Imbrogiano.

On the morning of Sunday, the 25th, the *gens d'armes* were charged with the execution of the sentence. They entered the house of Domenico Cecchetti at half-past four, and told him they had been sent to convey him to the Bargello, from whence he was not likely soon to return. Hastily kissing his four boys, he bade them farewell, leaving them in the care of Him "with whom is strength and wisdom, and whose are both the deceiving and the deceived." On the following morning he was met at a quarter to seven guarded by two *gens d'armes*, heavily ironed, pale but calm, on his way to the terminus of the Leghorn Railway, by which he was to go to Monte Lupo.

SKETCHES FROM ITALY.

The following graphic sketches, illustrative of the young Protestantism that is now appearing in the Italian States, are from the pen of the Rev. David Kay, the pastor of the Scotch congregation in Genoa.

A Scotch Presbyterian Funeral in Genoa.

I have just (30th December 1854) returned from attending the funeral of B— O—, a recent convert from the Romish Church. A few months ago, she might have been seen, along with her mother, violently thrusting the colporteur from her miserable dwelling, in one of the most wretched parts of the town, for even attempting to sell a copy of the Scriptures. If he did not succeed in selling, he ultimately prevailed upon her to accept a New Testament, and

"The hoary traveller went his way;
But the gift he left behind
Hath had its pure and perfect work
On that poor-born maiden's mind

"And she hath gone to the Vaudois vale,
By lordly feet untrod;
Where the poor and needy of earth are rich
In the perfect love of God."

It is not the history of that humble convert that now interests us so much, though, doubtless, she has her history too. For twenty long years, through means of rosaries and fanciful portraits of Mary and her babe, and disgusting images of the "Man of Sorrows" nailed to a cross of wood, in fear and trembling she worshipped she knew not what. She sinned, and before the small brazen perforated lattice of a confessional-box she kneeled, and through it whispered, so far as she could remember, all her sins—every one—into the ear of a crown-shaven priest, who received them into his own black heart, to burden it the more, if that were possible. And again she sinned, and oft returned to the same confessional pool to be, as she thought, cleansed from all her filthiness, but, as she afterwards experienced, to wallow deeper in the mire. But it was not to be always so with her. It pleased God that, through the study of that New Testament, she should be led to the fountain opened for sin and all uncleanness: and be washed there. After a lingering illness, she died of consumption, in the Vaudois Hospital, where she enjoyed the kind and untiring ministrations of the devoted Mons. Geymonat, in whose presence she entered the dark valley of the shadow of death, fearing no evil; for she believed that Jesus would never leave her, but present her faultless before the pre-

sence of his Father, and introduce her to "the general assembly and church of the first-born, to sing the song of Moses and of the Lamb." But, as we have already hinted, it is not the life and death of the convert that now strikes us so much, as the funeral of the convert. For a long time past, our eyes have been familiar with funeral processions, consisting of companies of ghastly-looking mortals, enveloped from head to foot in long black bombazeen gowns, some bearing wooden crosses, and others long tallow candles blazing before them; and all bellowing, as from the lowest depths of their being, a certain chaunt to the Virgin, which, whether she understand or not, certainly no mortal on earth does. But the funeral procession of this convert was plain and simple;—a Scotch Presbyterian funeral in Genoa, and the first one, too, if not the first in Italy. It was interesting to observe, as we marched slowly through the streets to the *Staglieno* cemetery, the different expressions of the different people who formed themselves into little groups, to ask each other, "What is that!" The procession was so simple, and unlike anything they had ever seen before, that they appeared to be at a loss to divine what it was. Outside the gates of the city the peasant occasionally lifted his "wide awake" from his head, but generally replaced it so hastily, and in such a way as to leave on us the impression that he instinctively discovered that he had sinned in ignorance. Arriving at the cemetery, we marched right through it until we reached a very small corner of ground entirely separated from the Popish burying-place by double walls, and in that little Machpelah the Vaudois bury their dead. The middle wall of partition between Papist and Protestant has been greatly lowered, but not yet broken down. But this day's public demonstration is a step, and a great step too, in the right direction. A very short time ago no such thing would have been allowed. Had it been attempted, priests and people would have risen *en masse* and dispersed the little company of Protestant mourners. To-day, curious indifference, rather than any desire to suppress the onward movement, filled the minds of Popish spectators.

A Roman Bridegroom and a Hebrew Bride.

To-day (2d January 1855) I was present at the marriage of J— C—. A little time before I saw the bride standing in the Vaudois church, and heard her publicly renouncing her belief in Judaism, and declaring that she no longer looked for a Saviour to come, but believed that that same Jesus whom her fathers had crucified and slain is the Saviour, and her Saviour. She was born of Jewish parents in the Romagna, where she lived until some year and a half ago, when she came to this city as lady's maid in a Jewish family. That family, on perceiving that she evinced a strong tendency to Christianity, informed her father, who remonstrated with her, and ultimately refused to see her. Soon after she was expelled from her service, when she found shelter in the house of a Protestant family in town, where she became acquainted with the young man now her husband. He is a young Roman sculptor, who took an active part in defending the Eternal City in 1849, and, after evading for some time the search of the *gens d'armes*, was informed upon by his own brother-in-law, who, by getting him disposed of, hoped to succeed to a small paternal inheritance to which he is heir. He was now cast into prison, where he endured for a

long time great hardship at the hands of his keepers. During the bombardment he had received a good many wounds in different parts of his body, which were then unhealed. It was vain to ask for simple ointment to dress these sores, for the only answer given was to apply to Massini. Thieves and murderers, he says, were far better treated than he was. In time, however, he got out, and made with great difficulty his escape to Genoa, where he has been working ever since at his profession as sculptor, and attending regularly on the ministrations of M. Geymonat. There was something romantic in seeing the *old Roman*—for he boasts that he is not of the present *effete* race, but of the Romans who fought and died in the Hannibal days—taking by the hand one of the seed of Abraham to be his wife, one who had been obliged to leave father and mother for *His* name's sake and the gospel. And there was the Vaudois pastor, himself a refugee from Tuscan bonds and imprisonments, solemnly declaring that "whom God hath put together let no man put asunder;" and all that in a little upper chamber in the uppermost storey of a very high house in this city of refuge. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Bazaar for Protestant Poor in Genoa.

The bazaar for providing the Protestant poor in Genoa with warm clothing took place to-day (1st March) in the room used presently as a Scotch church. Nothing could surpass the hearty interest manifested by all Protestants, and even some nominal Catholics, in this sale. The committee of ladies who have kindly conducted the whole are from the English, Scotch, Swiss, and Vaudois congregations. Besides what had been done by the ladies resident here during the winter, boxes full of valuable articles were kindly forwarded by the ladies of Leghorn and Geneva. The nett proceeds of the sale are £64 sterling, a sum even the most sanguine never expected to realise. That sum is already all spent in flannel jackets, &c., and the poor buy these at a third or fourth of the cost price, and the remainder has been sent to Favale in flax, which the Cereghini are to spin and weave against next winter. Everything disposed of, the committee resolved itself into a Mutual Congratulation Society, and never for a moment doubted that if their sisters in England and Scotland knew of their work and labour of love, they would join heart and soul in helping them with next year's sale.

NATIVE MISSIONARY AGENCY IN ABYSSINIA.

Messrs Gabru and Maricha Warke, natives of Abyssinia, were brought to Bombay by their father in 1837, in the company of the Rev. Dr Joseph Wolff, and with the expression of the good wishes, for their Christian education, of the Rev. Mr Isenberg, then labouring in their native land in behalf of the Church Missionary Society. They were received into the family of the Rev Dr Wilson, and instructed there, and in the General Assembly's Institution. After both joining the Protestant Church they paid a visit to Abyssinia in 1843, and returned to India in 1845 for the

completion of their education in connexion with the Free Church of Scotland's Mission. They resolved to devote themselves, if practicable, to the dissemination of Christian truth in their native country; and with that object in view, and encouraged by the native Church in Bombay, and other Christian friends interested in the evangelization of the great continent of Africa, and especially in the revival of evangelical religion among the ignorant, though independent, Christians of Ethiopia, they left Bombay in 1849, carrying with them a considerable supply of Scriptures in Ethiopic, Amharic, and Arabic, and desirous of founding a school, and addressing their brethren according to the flesh on their spiritual interests as in the good providence of God they might find opportunity. They met with a kind reception from their countrymen, high and low; and they have been able, to a very considerable extent, to effect the instructional objects which they had in view. They have put into circulation the Scriptures which they received from the Bombay Bible Society; they have founded a school in which the Word of God has been used as the principal class-book; and they have largely engaged in religious conference with the Abyssinians of all grades of society.

Mr Gabru Warke has lately returned to Bombay on a visit to the friends of the agency of himself and his brother, and with a view to obtain additional supplies of the Holy Scriptures and other means of advancing the cause to which they have devoted themselves. At a late missionary prayer-meeting, he delivered an address, the substance of which he has committed to writing as follows. We beg to direct to it the particular attention of our readers, only remarking that it proceeds from the heart, with an affecting natural eloquence scarcely impaired by a total disuse for five years of the English language, foreign at the best to the speaker.

Having been asked to say a word to you, I must tell you how the Lord has dealt with me and my brother, and of all his wonderful providence.

Wonderful, indeed, is the call of myself and my brother into the visible Church of Christ. While millions of our kindred are seen in a deep sleep wrapt in the thick clouds of night, and seeing they see not, hearing they perceive not, we have been awakened to discern the true light.

Doubtless, nothing is impossible before God. He who hath called us may call many Ethiopians of our lofty mountains to walk in the light of day, and to praise him, and magnify his great and terrible name—praise him daily with broken and contrite hearts;—worship him in the beauty of holiness;—"extol him first, him midst, him last, him without end."

In 1859, I and my brother were sent to our beloved country, in connexion with the Free Church of Scotland's Mission. After our long voyage, through the providence of God, we well reached our home, with

grateful feelings and an earnest desire to preach Christ, and Christ alone.

The first place we visited was Masawah, a small island on the eastern coast of Abyssinia. We circulated there a part of the Word of God among Abyssinian merchants who had come from different parts of Abyssinia. We then visited Halai, Logo, Egala, &c. We visited also Axum, the chief of the Abyssinian convents. Most of the Scriptures, however, we circulated in Adawah, our usual dwelling-place. We have there sown the word of truth; but, alas, the harvest is not nigh. We have not yet seen the spiritual fruit of our labour. May the Lord of the harvest bring soon the day appointed, when Ethiopia shall stretch out her hands unto God.

Of the state of the Church of Abyssinia, we have only to say, that she is very much defiled, and corrupted like the Greek Church, or rather the Coptic, of which she is a branch. Yet she boasts very much of her purity, and the antiquity of her faith in Christianity. There are no images in the churches, such as those of Mary, and Paul, &c., as in the Romish Church: but I am sorry to say there are many pictures, which ignorant and poor people do honour. The churches are built in a circular form. The first court is occupied by the *Daftara*, an assembly of learned men that sing at the time of prayer. The second court is occupied on the one side by the men and the other by the women. The middle court is the holy of holies. The ark is placed in the centre of the *Kudus* (the holy). No one touches it except the priests, who say that the touch of it will kill a man. The *Kurban* (the sacrifice or sacrament) is performed every day between eight and nine, A. M., except on Wednesday and Friday, the weekly fasting days. They celebrate the *Kurban* at 3 P. M. Axum is the principal and holiest convent in Abyssinia. There are also some other great convents, such as *Lahbala*, *Waldiba*, *Dabradammo*, and *Dabramisen*. The priests and the *Daftaras* are very glad to hear of the death of any rich man. First, they get money for the *Fathat*, the dying ceremony, to smooth the way to heaven after death. What folly, what a great folly it is in them to think, that prayer and the supplication of the priests will conduct a man to heaven after his death! After man dies he must go either to the blissful heaven or to the miserable hell. Secondly, they get a great deal of eating and drinking for the *Taskar*, or funeral ceremony.

The custom of religious feasting and fasting is carried on to the greatest height in Abyssinia. They also keep many holidays for the angels and saints. Indeed, the poor people have scarcely enough of time to labour for food. The day cries out, the busy hours call forth the labouring hand, saying, I am going, I will not come to you again. The earth also laments, and the fertile fields remain wild and destitute. Superstition and ignorance, indeed, have blinded the minds of the people. God says, "Six days shalt thou labour, but on the seventh day thou shalt refrain from all thy works;" but they are wise in their own eyes; they think they are wiser than God, so they make a new law and a new commandment for themselves. There are many follies in the Abyssinian Church. When we speak to the people of God, and our duties to him alone,—that he requires from us the heart, and that we must worship him in spirit and in truth, in Christ alone,—they cast at us a despising countenance, and smile at us as if we were fools and tipsy men. We are not fools as they think

us to be. We speak to them the words of soberness, which are in Christ Jesus. We are not tipsy, friends, we say to them; we speak to you the words of soberness. We reason with you, and desire to see taken away all your superstitions, all your ignorances about divine objects, and all evil from your hearts; and we wish to see you filled with the truth and the Spirit of God and his Son Jesus Christ.

In regard to our School we have only to say, that we had about 60 boys in it. We had a priest employed for collecting the boys. Some of the boys had read the four Gospels and the Epistles; and some of them read Psalms, &c. I am sorry to say that at the beginning of the year 1854, small-pox broke out in our town, which destroyed many youths as well as the aged people; and the school, of course, was dispersed for a season. The parents took away their children to some other places for safety. I left Abyssinia before the ceasing of the plague; and I do not know what took place after my departure. God punishes Abyssinia in many ways. At the time of harvest, when the corn is at hand, and while labourers are glad to gather the fruits of their labour, God says to them, Ye shall not eat the fruit of your labour. The locusts visit the country very often, and cover the fruitful fields, and become the cause of famine and death.

"Locusts off, a living cloud,
Or the darkening air,
Like a torrent dashing loud,
Bring a famine and despair."

We had felt an earthquake in 1854, for three or four months, more or less night and day. It has been the cause of many sorrows and lamentations over all the land. So God has chastised Abyssinia very much, which chastisement, I hope, will bring her to true sorrow and lamentation for all her forgetfulness of God in past times; and will purify her from all her dross, and make her pure as gold.

In regard to the Scriptures, we must thank God, that they are read freely in the Church, and are taught even in the schools. It is true the Word of God was once thrown away and burned by the priests; but I think this was not so much in the unreasonable dislike of the Word of God, as in the dislike and hatred of those that were sent to them. When we have given them the Scriptures, we have seen them very often using them in their churches, houses, and also in their schools. I think we need many Scriptures for Abyssinia, for even the priests often ask us for some more copies of the Old and New Testament. Friends here and abroad, who kindly send the Scriptures, we shall joyfully circulate them among our fellow-countrymen. The reading of the Word of God may be the great means of enlightening the mind and the heart of Ethiopia.

Although we have suffered mocking and hatred from our countrymen, yet, thanks be unto God that we are kept to the present time in perfect safety. They are not so hard-hearted people as Hindus, Persians, and the Romanists, as far as we are concerned, to thirst after our lives. The high priest tried to expel us, like the English missionaries, from our beloved home, by giving false accounts of us to the great *Dajamat* (warrior chief) Ube, as he had done with regard to the others; but he was not successful. His deceitful counsel was brought to nothing. It is the work of the Lord which has kept us safe from all their evil devices. We have visited the *Dajamat* twice in a year. He is quite agreeable with us. The

filial love of Abyssinia is quite different from what I see and hear of in India. If the whole nation were to rise against us, they will try only to expel us from the country; but I am sure they will never have the idea of killing us.

Although Abyssinia is greatly ignorant of the God of heaven, yet we must say she is still in one sense a Christian kingdom. She is surrounded by many wide deserts and by many majestic forests, and by many wild nations. She has built her dwelling-place on the lofty mountains. She looks from her high seat around her, and views her mighty walls and gates. On her eastern side, she sees the wild races of men called the Taltal; on the west, a mighty kingdom of Paganism called the Galla. On the northern side, she views the race of men called the Arabs and the Shankala, who occupy the fruitful banks of the river Thakazy; and on the south she views again the kingdom called the Galla. All these nations are Aramany (the wild people). Thanks be to God for keeping her back from intermixing herself with these nations around her. The wide region of Abyssinia, as it is, requires nothing but support, such as prayer, establishment of schools, distribution of the Word of God, to bring her home to the former blessings which she once enjoyed.

The country in itself is very grand, majestic, glorious, and full of beauty. The mountains, the hills, the valleys call forth the wondering mind, filling it with admiration and awe. I am often struck myself with admiration and awe by the beautiful scenery of nature, while travelling during the midnight silent hours. When the dark veil of cloud is scattered away and diminished by the appearance of the moon's perfect light, the thick forest lies far and wide in deep silence, to gratify the wearied mind with the praises of the Creator. All the objects seem slumbering and fast asleep; but all in due time awake from the rest of the night. All awake at the new and flourishing hours of the morning. All awake engaging themselves in solemn praise. Now the morning comes; now the fresh and the new-born day appears with a rosy head from the eastern clime. They all shout for joy to see the new light of the day. They look to the celestial world, and there they resume their praises. Eternal, almighty, and everlasting God, great are the works of thy hand, the whole earth is full of thy glory! Thus they worship their Creator in one accord, tune their harp harmoniously, open their sweet and soft voice, and sing symphonious melody of his earliest deeds. "Day unto day uttereth speech; and night unto night teacheth knowledge."

I thank God that my voyage to India has greatly improved me. And I hope the voyage to Abyssinia from India will be much pleasing to my body as well as my soul. Through the mercy of God, after a very short time, I shall bid you again farewell. And, perhaps, we shall part to meet no more in this world. But there is a place where we shall meet again, and part no more. My earnest desire is to serve God, rather than man. "Nay, I shall be rather a door-keeper in the court of my God, than dwell in the tents of wickedness." So let us labour with all our mind, with all our soul, and with all our strength, in the great fields of the world. May his blessing rest upon us now and for evermore!

Having given our dear Abyssinian brother this opportunity of addressing the public in his

own way, we must say a single word on the support of the mission agency formed by himself and his brother, Mr Maricha Warke. It needs continued support, being entirely dependent on the collections and contributions of the Free Church missionaries in Bombay, of the native Christians around them, and of a few esteemed friends in Scotland and England who have much aided a bazaar of ladies' work held occasionally in its behalf. The agents have chosen their present sphere of labour in preference to every opening of secular advancement in their native land; and they ask only a small competence for themselves and their families, should it be furnished to them by Christian benevolence. We trust that it will be readily accorded to them, and that many will consider it a privilege to encourage them by their prayers and contributions in their work of faith and labour of love, and patience of hope in our Lord Jesus Christ.—*From Oriental Christian Spectator.*

MISSIONARY STATISTICS.

During the past year, the Protestants of Britain, the Continent, and America, have raised for Missionary, Bible, Education, and Tract Societies, the sum of £1,506,000, while Papists in the same countries have raised, for the propagation of their faith, but the comparatively paltry sum of £157,406.

The American Board of Missions last year raised the sum of £63,533. It maintained 28 missions, 111 stations, 157 missionaries, 205 female assistants, 39 native preachers, and 192 native assistants. On its roll of communicants there are 25,714. For educational purposes it has 9 schools, 23 boarding-schools, and 712 free schools, with 23,125 pupils,—while from its 11 printing presses 37,127,251 pages have winged their way as messengers of the truth, to enlighten the dark places of the earth.

The Presbyterian Board of Missions during the last year, raised the sum of £36,136. It maintains 19 missions, 59 missionaries, 98 assistants, 53 schools, and 4,050 scholars. Its stations are among the Indians of their own land—in Western Africa—in China—in Northern India—among the Chinese gold-diggers of California, and the Papists of South America.

The Church Missionary Society (British), during the last year, raised the sum of £86,962; but its expenditure has amounted to £104,512. It carries on its operations extensively in Africa, India within the Ganges, Australasia, the West Indies, and North America. This Society maintains, in whole or in part, 478 clergymen, with more than 700 divinity students, catechists, and schoolmasters.

The Christian Knowledge Society, during the past year, raised the sum of £90,116, and has issued, during the same time, 4,262,500 publications.

CHRISTIAN LITERATURE IN TURKEY.

There were printed last year at the mission press (of the American Board of Missions) in Constantinople 5,268,000 pages in the Armenian, Armeno-

Turkish, Greek, and Hebrew-Spanish languages, of which 2,182,000 were of the Scriptures. This agency will probably be far more extensively employed during the present year. At a recent weekly business meeting of the station, letters were read from the British and Foreign Bible Society, offering funds for printing two editions of the Bible in different languages, and one of the New Testament; and from the London Religious Tract Society, expressing the desire of the committee to participate in the great work, and requesting to know in what way they may co-operate conformably to the principle of their institution.

AFRICA.

Within twenty years about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa; many schools also have been established, which are now in successful operation, and hundreds of natives have received, and are now receiving, a Christian education; and yet previous to that time, the whole twenty-five millions of that section of Africa were in a state of the deepest degradation.

ON THE POSSIBILITY OF A COMMON ORIGIN OF LANGUAGE.

(From Chevalier Bunsen's *New Work*.)

Physiological ethnology has accounted for the varieties of the human race, and removed the barriers which formerly prevented us from viewing all mankind as the members of one family, the offspring of one parent. The problem of the varieties of language is more difficult, and has still to be solved, as we must include in our survey (besides the Turanian, Semitic, and Arian races) the nations of America and Africa. But over the languages of the primitive continent of Asia and Europe a new light begins to dawn, which, in spite of perplexing appearances, reveals more and more clearly the possibility of their common origin.

The millions of people who speak and have spoken for centuries, from Ceylon to Iceland, the innumerable dialects of Sanscrit, Persian, Gallic, Teutonic, Slavonic, Italic, and Greek, shrink here together into one small point, and are represented, as it were, by one patriarchal individual,—the first Arian, the ancestor of the Arian race.

The Semitic languages also are all varieties of one form of speech. We cannot account for the coincidences between the language of Mohammed and Moses without the admission that, before the existence of the oldest Hebrew and the earliest Arabic there was a real language to which Hebrew and Arabic stood as French and Italian to Latin.

The Semitic, therefore, and the Arian languages must be viewed as two individuals, or as the manifestations and works of two individuals, which it is impossible to derive from one another. But though, in physical ethnology, we cannot derive the Negro from the Malay, or the Malay from the Negro, we may look upon each as the modification of a common and more general type. The same applies to the types of language. We cannot derive Hebrew from Sanscrit, or Sanscrit from Hebrew, but we can well understand how both may have proceeded from one common source.

We must, then, confront those uncounted dialects of Asia and Europe, whose grammar does not run in either an Arian or Semitic channel. The different branches of the Turanian group, the Tungusic, Mongolic, Turk, and Finnic, in the north, the Taic, Malaic, Bhotiya, and Tamulic, in the south, are radii diverging from a common centre, not children of a common parent; and here, where the differences between the Turanian languages cease, the first stamina of the Arian and Semitic languages also will be found to converge toward the same centre of life. Radicals, applied to certain definite and material meanings in common by all Turanian dialects, belong to this era, and some of them can even now be proved the common property of the Turanian, Semitic, and Arian branches.

And here the last question presents itself, Does this common ground, where the differences of Arian, Semitic, and Turanian dialects are neutralized, correspond with that stage in the growth of language where the vital powers of Chinese were arrested? Some few roots that could claim this primeval origin have been pointed out, and these vague, effaced, and fragmentary roots rise into importance, because confirming, though not proving, our anticipations, like the segments of a circle whose centre we have guessed.

Throughout the whole work one conviction seems uppermost in the mind of the author,—that there is no life but unto death, no growth without decay; but that decay and death are only forms of transition, leading to a new growth and higher life. Nowhere can this be traced more clearly than in the history of languages; but the same law applies with equal force to politics, ethics, and religion. Where there is no change there is stagnation; a retarding of death is tantamount to the retarding of a new life. All that is real, rational, eternal, and divine, exists in a continuous process of change through life and death.

Both language and religion (Chevalier Bunsen says), the great records and monuments of primordial life, unanimously attest the Divine dignity, and proclaim with heavenly voice the sublime destiny of mankind. The universe around us has been to the contemplative and creative mind of man a symbol for framing words and rites, but the symbol sprung out of the idea, not the idea from the symbol. The symbol must die when the development of the idea requires a purer reflex, because its life and aim are not in itself, but in the idea. What comes from reason cannot be un-reason; and what springs from the Spirit, which maketh free, can end neither in matter nor in servitude. This is a deeply comforting truth, not only for the understanding of the past, present, and future, of the history of mankind, but also for our belief in the immortal substance, and the eternal conscious life, of the individual soul. That which is the manifestation of eternity (and thought is eternal) cannot perish with the dust; that which is the conscious, personal, and creative cause of the phenomena of rational life, must needs partake of the immortality of the First Cause of the Universe.

CHINA.

MISSION AT AMOY.—CHINESE LETTER.

In the last number of the *Records* reference was made to a letter, received by Mr Burns during his visit to this country, from the converts at

Pechnia, whom he had been the means of leading to Christ, and who only a few months before its date were ignorant heathens. We are glad to be enabled to furnish a translation of it, and so striking a proof of what rapid progress the gospel may make in the Chinese mind. The letter bears the inscription, "Given to be inspected by Mr Burns and all the disciples."

We, who have received the grace of Jesus Christ, send a letter to pastor Wm. Burns (*lit.*, shepherd-teacher, *Pin-ai-lin*). We wish that God our Father and the Lord Jesus Christ may give to all the holy disciples in the Church, grace and peace. Now we wish you to know that you are to pray to God for us; for you came to our market-town, and unfolded the gracious command of God, causing us to obtain the grace of God. Now, as we have a number of things to say, we must send this communication. We wish you deeply to thank God for us, that in the Inter-calary seventh month and thirteenth day, pastor Johnston (*lit.*, shepherd-teacher, *Jin-sin*) established a free school here: there are twelve attending it. Formerly, in the third month, a man, whose name is *Chun-sin*, belonging to the village of *Chieng-choas* (pure fount village) heard you preaching in the village of *Hui-tau* (pottery village). Many thanks to the Holy Spirit who opened his blinded heart, so that in the seventh month he sent a communication to the church at Amoy, praying the brethren to go to the village. They went and spoke for several days, and all the villagers with delighted heart listened. Also in the town of *Chioh-bey*, the Holy Spirit is powerfully working (*lit.*, influencing, moving); the people generally (*lit.*, man, man) desire to hear the gospel. The brethren and missionaries have gone together several times; and now, in the village of *Ka-lang*, there are two men, *Cheng-soan* and *Sui-mui*, who are joining heart with the brethren in prayer. Teacher! we in this place, with united heart, pray, and bitterly (*i. e.*, earnestly) beg of God to give you a level plain (*i. e.*, prosperous journey) to go home, and beg of God again to give you a level plain (good

journey) quickly to come. Teacher! you know that our faith is thin (*i. e.*, weak), and in danger. Many thanks to our Lord and God, who defends us as the apple of the eye. Teacher! from the time that we parted with you in the seventh month, we have been meditating on our Lord Jesus' love to sinners, in giving us his life for them; also thinking of your benevolence and good conduct, your faith in the Lord, and compassion for us. We have heard the gospel but a few months; our faith is not yet firm (*lit.*, hard, solid). Teacher! you know that we are like sheep that have lost their shepherd, or an infant that has lost its milk. Many thanks to the Holy Spirit, our Lord, morning and evening (*i. e.*, continually), comforts our hearts, [and gives us] peace. And in the seventh month, the twenty-fourth day, the brethren with united heart prayed, and, shedding tears bitterly, begged of God again to send a number of pastors, quickly to come, again to teach the gospel. We wish that God our Father may grant this prayer, which is exactly that which the heart desires (*i. e.*, Amen).

Nine names are appended to this, being all the members of the infant Church at Pechnia at the date when the letter was written, viz., autumn of 1854.

The accounts from Amoy, and the adjoining mainland, continue to be of the most encouraging kind. One of the missionaries writes of the converts: "Almost every one seems to be impressed with the truth, that they are to improve every opportunity to speak a word for Christ." The result of this is, that a missionary effort has sprung up spontaneously on the part of the Chinese themselves, which is one of the most remarkable features in the work.

Contributions for the Mission at Amoy will be thankfully received by the Treasurers, G. F. Barbour and D. Matheson, Edinburgh; Colin Brown, Glasgow; and by Mr John Macdonald, 58 Frederick Street, Edinburgh.

CHURCH AND CONGREGATIONAL ECONOMICS.

In these times, when we are struggling to realise an adequate salary for our ministers, and to replace the Church in something like the financial position she occupied before the Disruption, it is, we think, the duty of every one to devote to the service of the Church, without hire or reward, whatever peculiar talent or gift or accomplishment it is which he possesses. It is so at least in so far as these services can be rendered without any serious interference with the professional time or labours of the individual. By such an arrangement, a host of petty expenses would be saved, the aggregate of which forms a very considerable drain upon the Church's revenues: and this saving would be effected without imposing a burden upon any one; for what is voluntarily undertaken, and done in the intervals of profes-

sional duty, will be felt as a relaxation rather than a burden.

We would be doing injustice to the Free Church, or rather we would be wanting in gratitude to her Lord, if we did not acknowledge that her members have been characterised by a free, unbought, untiring, and cheerful spirit of labour in her behalf. Since the memorable Disruption day, how many services have been rendered, and still continue to be rendered, which seek no reward but the "well done" of the Master! Among these we may enumerate the weekly and monthly rounds of collectors, the labours of many hundreds of Sabbath-school teachers, the attention and time bestowed on the temporal affairs of the Church by the body of the deacons, with innumerable nameless offices, daily performed in quiet,

which, not to speak of the labours of the eldership, bear testimony to the spirit of willingness and love that pervades our people, and furnish ground to hope that, in the midst of all our unworthiness, hands and hearts will not be wanting to carry forward in Scotland the sacred movement of her Free Church.

But there is one branch of the Church's ministrations into which we should like to see the principle of gratuitous service carried more extensively than it has yet been. We allude to the Psalmody. Our precentors, we think, in the country at least, in the majority of cases, might find it expedient to give their services gratuitously. It was, we have been informed, universally so, in the Secession, till very lately. Some may attribute to this the low ebb to which this part of our public worship had fallen. But was the Psalmody better conducted in those churches in which paid precentors were more common? This decline had a deeper origin. But even granting that this did contribute to the low state of the Psalmody, it does not follow that we are to revive it by the mere virtue of salaries; we must look to a higher principle for a reformation here. But surely in most congregations, one individual at least will be found, qualified to lead the people in their public praises, and willing to give his services in this matter as a contribution to the cause of the Free Church. We have been led to throw out these suggestions by hearing of a case in which the precentor's salary absorbed half the collections at the church-door. In the same case, the minister had to pay his travelling expenses to Assembly, to Synod, and to Presbytery, and to pay also the occasional supply of his pulpit, with other unavoidable expenses—all out of his scanty dividend. The precentor, the beadle, every one in short, was cared for before him. Now this is not a satisfactory state of things, and it is possible surely to have it remedied. The Psalmody might be conducted, in many cases, without expense, and the collections at the church door set free to that extent for other necessary charges, and for supplementing the stipend.

As regards Assembly and Synod attendance, we do think the ministers ought not to be called upon to pay travelling charges on the Church's business. They ought to be sent *free* to Presby-

tery and Assembly. The ministers in the Presbyterian Church of England are so. In their journeys to Synod and Presbytery, they are allowed twopence a-mile (it used to be more) out of the Synod fund for travelling charges. Our ministers in the Highlands, who come, it may be, two hundred miles to the Assembly, ought to be franked; and not only so, but housed and hospitably entertained. This last, we daresay, is the case, in the majority of instances even now. Partly through private friendship, and partly through Christian liberality, the bulk of our ministers have accommodation provided for them during their Assembly attendance in Edinburgh: but some plan should be fallen upon for securing that it shall be so in every instance. There are many families in our city, who, we are sure, would be delighted to have a minister with them at that time, and who would account themselves more than recompensed by his society and friendship; and it would be no very difficult matter to have a list of such families made out before the meeting of Assembly, and some of our office-bearers would not grudge the trouble of apportioning among such families the ministers needing accommodation. We trust to seeing the matter taken up. And as regards the payment of ministers' travelling charges, it appears to us that, if it cannot be done otherwise, it ought to be part of the Assembly's expenses—a mileage act being passed for the purpose.

These remarks we throw out on our own individual responsibility. As regards the principle on which they are founded, namely, the desirableness of the Free Church availing herself of the free and unbought services of her members, we are sure there will not be two opinions. This would relieve her exchequer from a host of expenses, which, though small individually, are large in the aggregate. But the saving of pecuniary expense is but an inferior consideration compared with the moral and spiritual effects to which such services give birth. Profitable as well as honourable they are to the persons rendering them. Nothing endears a cause so much to one as having laboured disinterestedly in its behalf. They edify and stimulate others, and they are peculiarly pleasing in the eyes of the Great Head of the Church, who accepts them as acts of faith and labours of love, and rewards them as services done to himself.

ACKNOWLEDGMENT.

From the Free Church Congregation, North Berwick, in behalf of the Cereghini

£0 8 3

General Assembly of the Free Church of Scotland.

THURSDAY, MAY 24.

THE General Assembly of the Free Church of Scotland commenced its sittings in Tanfield Hall on Thursday the 24th of May. The retiring Moderator, Dr Grierson of Errol, preached a solid and excellent discourse from Acts xx. 28,—“The church of God, which He hath purchased with his own blood.” The Assembly having been constituted with solemn prayer, and the roll made up, the Rev. Dr James Henderson, minister of Free St Enoch's, Glasgow, was unanimously chosen Moderator.

MODERATOR'S OPENING ADDRESS.

Dr Henderson commenced with a luminous *resumé* of the causes that led to the Disruption, and of the position, with reference to the State on the one hand, and the cause of truth on the other, occupied by the Free Church: expressing himself in nearly the following terms:—

To my mind, reverend fathers and brethren, it seems highly suitable to the occasion that we recall and gratefully acknowledge the good providence of our God, under which we enjoy, as a Free Church, unrestricted liberty to meet in our General Assembly when and where we see cause. In the days of our fathers, whose principles we inherit and whose position we occupy, resistance to Erastian encroachments upon the rights and liberties of the Church was followed by rigorous interdict upon all meetings, both of its courts and congregations, and the exercise and assertion of these rights and privileges, in obedience to a higher law, visited with imprisonment, and exile, and death. Praise be to our God, those days of intolerance and oppression have long passed away in this land. As a fruit of God's blessing on the faithful contendings and sufferings of our reforming ancestors, the principles of civil and religious liberty have come to be so generally understood and respected, that there are few who desire, and none who attempt to interfere with our free enjoyment of it.

Of late, indeed, as all know, the British Legislature has receded from the views of duty in relation to the Church long recognised and allowed by the Scottish Parliament, and guaranteed to her, as it was thought, in perpetuity, by the Treaty of Union. In professed homage to the honour and authority of Christ, her great Head and King, and in acknowledgment of the blessings which his kingdom of righteousness and peace imparts to those nations which serve and honour him, the King and Parliament of Scotland treated his Church as a divine and sacred institute, and established it in the entire possession of her spiritual liberties. But the State has refused to give her countenance or support to the Church, as free; and has made the subjection of her spiritual authority to the civil power the condition of her establishment. This is the import of the rejection

of our Claim of Right. This is the ground and reason of our Deed of Demission. This is the cause of our now altered position as a Church in relation to the State.

It is attempted to palliate this procedure on the ground that the subjection under which the State would place the spiritual authority of the Church is rather nominal than real—that, in point of fact, any civil enactments to which it exacts submission are few and unimportant, and in no way at variance with the law of Christ. But if this were true, how would it save the great principle which has been repudiated—the supreme and exclusive authority of Christ as sole King and Lawgiver in his own house? What husband, what father, what ruler, but would deem his right invaded and his honour violated if another should assume to supersede him, or to share with him in whatever degree his own proper authority over his family or kingdom?

But, indeed, it is very far from true that the power asserted by the State over the Church is so limited as it is sometimes found convenient to allege. The true nature and extent of it is best seen in the power attempted to be exercised by the civil courts over the courts and congregations of the Church, under the force of which we were compelled to withdraw. They claimed, in the name of the State, and by authority of law, to control and coerce the Church in the exercise of her spiritual functions, and, in enforcing the civil rights of patrons, to overbear the sacred rights and interests of the Christian people. And this claim, in all its extent, has since been allowed and confirmed by the Supreme Legislature. And the real effect of it has been to give the force and authority of law to that system of ecclesiastical polity, which for long a subservient Moderatism had encouraged the State to patronise and support,—against which, in degenerate days, a faithful minority earnestly contended and protested, and which, in our own day, when God has granted a revival of evangelical principle and spirit, was successfully resisted and overthrown, as subversive of the constitution and liberties of the Church, and the great interests of souls, with which she has been put in trust. It will not be easy, surely, to maintain the identity or consistency of that Moderate policy with Christian law. And if now, when the law of the State would bind and adstrict the Church to order her affairs according to these principles, how could we, with good conscience towards God, have consented to remain and build up, in obedience to the law of the land, all that we had laboured to pull down and to destroy, as in obedience to our Lord Christ? I say not these things as judging others. I know well that in this imperfect world many good men are to be found occupying a false position. I know, and rejoice to know, that God does not confine his grace within the limits of any form of ecclesiastical organisation, and that among those whose ecclesiastical position is least defensible, are to be found many of his own people, eminent, it may be, above others for faith and goodness.

Still, for our part, we hold a Free Church—free in its government and its worship—to be indispensable to the integrity of our allegiance to Christ, and to the efficient use and the full enjoyment of the resources and privileges which our ascended Lord has given for the perfecting of His saints and the edifying of His body, the Church. Our fathers deemed the Church's independence of the civil power in things spiritual their only security for the Church's privileges. "Take away our free Assemblies," said they, "and take from us the blessed Evangel." To secure this blessing many of them loved not their lives unto the death; and we in our time have made some considerable sacrifices to retain it; and I know not a man among us who does not count it worthy of more than all the price.

Dr Henderson next went on to indicate one or two things which were most essential and most surely conducive to the Free Church's successful accomplishment of her great trust and mission. The thing of *first* necessity was that her ministers and members should, in their corporate, as well as in their individual capacity, preserve and maintain vital and intimate communion with Christ, who was the Head of influence as well as of government. And, *second*, the union of the members with one another, as well as the union of the whole body with the Head, was necessary to the Church's true prosperity and successful progress. In conclusion, the Moderator referred in feeling terms to the loss the Church had sustained in the death of several of her most useful and beloved ministers since last Assembly. Besides others of excellent gifts and grace and service, memory will readily call to mind the serious, earnest, spiritual Thorburn,—the accomplished, and amiable, and benignant Landsborough,—the Clerk of this Assembly, Thomas Pitcairn, in his official capacity a model to whomsoever may come after him of accuracy and expertness and unvarying courtesy, and in his personal character honest, just, and true, and amiable and

happy,—the Convener of your Home Mission Committee, John Sym, a brother beloved, of calm and quiet energy and zeal in the work entrusted to him, of highest Christian honour and integrity, of scholarly refinement, of eminent ministerial gifts; and of rising usefulness in the Church,—the head and father of the Church's mission at Madras, John Anderson, a man downright, determined, devoted, and honoured above many to accomplish the highest end of the missionary enterprise, in turning men from the worship of dumb idols, to serve the living God, and wait for his Son from heaven,—and last, or latest of all, our venerable father in the ministry, the fearless, faithful, godly Mr Dempster, whose mortal remains have this week been committed to the dust, and his longing spirit, we doubt not, gone to be with Christ where he is, and to behold his glory which God has given him. These thick and heavy strokes address to us who yet remain a solemn and quaking lesson, to work the work of Him who hath sent us while it is day, seeing the night cometh when no man can work.

Thereafter the House proceeded to the election of a clerk in room of Mr Pitcairn. Dr Grierson proposed the Rev. Sir Henry Wellwood Moncrieff, which was seconded by Mr Campbell of Tillichewan. Dr Brydon proposed the Rev. Julius Wood, and was seconded by the Lord Provost of Edinburgh. On the vote being taken, Sir Henry Moncrieff was elected by a majority of 88, the numbers being 227 to 139. The reverend Baronet was then called in, and entered and took his place as one of the principal clerks of the Assembly.

It was moved by the Rev. Mr Mackenzie, of Dunfermline, that the Committee for arranging the business should be instructed to propose a full programme of the whole business on Saturday at latest, in so far as it can be ascertained, and also to suggest the particular days when they may judge it best that the leading subjects should be taken up. This motion was seconded and unanimously agreed to.

FRIDAY, MAY 25.

The forenoon sederunt was chiefly occupied, as usual, with devotional exercises. Thereafter, Sir Henry Moncrieff read the Report of the Committee on Collections for the Schemes of the Church. The number of collections that should have been made, taking the number of sanctioned charges at 758, is £848. There have been 411 collections actually made, so that the number of deficiencies is only 187.

At the evening sederunt, after some routine business, the Rev. Dr Brown of Glasgow gave in the Report of the Committee on the Conversion of the Jews. The report comprehended a survey of the whole field, and gave a clear and interesting account of the state and progress of the operations at the various stations on the continent of Europe. We can present our readers with only an abstract of the Report.

CONVERSION OF THE JEWS.

Last year the Committee for the Jews had the satisfaction to report that, after years of heavy pecuniary embarrassment, they were at length out of debt, and could begin their financial year with a balance in their favour of nearly £700. This year,

they rejoice to say, the balance in their favour, after discharging all obligations, is much more than double that of last year,—amounting to no less a sum than £1602. This fact would yield the Committee unalloyed satisfaction if it arose from a growing revenue. But the truth is, that from both their sources of income the receipts for this year are less than for the year preceding. Last year the Committee had the benefit of two collections, each of which exceeded that of the present year—the one by above £250, the other by nearly £450. The donations and legacies also last year amounted to above £1800, whereas this year they are little more than £1200, making a deficiency in donations and legacies for the present year of about £117; and it is only because we have had no debt to clear off during the past year, and the large balance with which we started, that the sum now standing at our credit, after all payments, is such as it is. Our annual collection, on which alone we have any right to depend, is less this year than the payments we have had to make, by upwards of £500; and it is the legacies and donations alone that have carried us through, and left us as we

now are. Until the proceeds of our annual collection, which for a number of years after the Disruption were nearly £1000 above what they are now, shall be something like what they were in those days of our youth, the Committee cannot with any safety extend their operations, however interesting may be the openings presented to them, and however pressing: the calls addressed to them.

Pesth.

The school here is a marvel, both for the numbers attending it, and the difficulties over which it triumphs. On the expulsion of our missionaries in the winter of 1851-2, the school, instead of being closed, was permitted to continue under the care of its own teachers, and the superintendence of one of the ministers of the city, the excellent pastor Török. But should we have had to report that from adverse circumstances it had ceased, or all but ceased, to exist, no reasonable surprise could have been felt. But when, instead of this, we report that the average number of scholars attending it, in this, the fourth year of its existence, since the missionaries were driven from the field, is more than three times that of any similar school in the world, even in the most favourable circumstances, it will at once occur that the sources of its vitality must lie within itself. A year after the expulsion of the missionaries, the attendance was larger than it had ever been, amounting to 870. At present the number is not so large; but when we state that from 80 to 100 would be considered a good average attendance at any Jewish school conducted by Christians, while about thrice as many constitute the present average of this school, one cannot help feeling, with Dr Craig of Hamburg, who visited it last winter, that the fiery chariots and horses which the prophet saw around his master are still hovering around the work.

Constantinople.

Though in the stupendous march of divine Providence the war is opening bright hopes for Christianity in Turkey, it is in the meantime extremely prejudicial to our Jewish operations in Constantinople. How this comes to pass will appear from the following extract letter from Mr Koenig, our esteemed missionary at Galata, dated so long ago as the end of last July, when the allied army was at Varna, which appeared in the *Record* at the time, and from which we give over again the few following lines:—"What I have felt most is the scattering which had been so discernible since the beginning of the war, and more especially since the arrival of the British and French troops. Many went even last year to the Russian camp to pursue the trade of spirit-dealers, so common among the Russian Jews; others joined the corps of Cossacks formed by the Turkish Government; and when the auxiliary troops arrived here, the prospect of a much more lucrative employment than was offered to them in their ordinary trades attracted large numbers to the camp at Scutari, where they found occupation as interpreters, servants, or shop-keepers: and not a few followed the troops in the month of June to Varna."

But precisely at the time when our brother's work at Galata was thus slackened in one direction, important work in another direction was providentially laid upon him,—the revision of a version of the Old Testament into Hebrew-German, or German with Hebrew characters, adapted to the dialect of the Jews

in Russia, Poland, Moldavia, and Wallachia. The Jews in these countries number not much below two millions, all of them speaking a corrupt German.

Galata.

The Committee here quoted from Mr Koenig, whose statement we abridge:—"The members of the mission are, besides myself, Mr Tomory, Mr and Mrs Neumann, in the German school; Miss Whittet in the Italian female school, assisted two hours daily by Mrs Koenig; and Mr Conocher, colporteur. The regular work of the mission is as follows:—Two services on Sabbath in German; a congregational prayer-meeting on Wednesday night; the first of these every month for communicating missionary intelligence; a prayer-meeting for the members of the mission on Thursday afternoon. Two entire forenoons weekly are devoted to the revision of the new edition of the Old Testament for the Polish and Russian Jews. In this work Mr Tomory has for some time past taken part on the Saturday forenoons. The prophets Isaiah, Jeremiah, Ezekiel, and from Hosea to Micah, are now ready for the press. Besides, I am engaged twice in the week in giving religious instruction to the eldest son of the Dutch Chancellor. Mr Tomory has, besides teaching all day in the German school, devoted the Saturday afternoons to household visitation amongst the Jews. I may also mention, that in our missionary meetings, as well as in both our schools, we have continued to have regular collections for our India missions. They jointly amounted last year to £9, 2s. The German school has been in a more prosperous state last year than for more than three years past. We were providentially led last May to remove the school to a more favourable locality. Soon after, Mr Tomory joined our branch of the mission, and these two changes have greatly increased the efficiency of this department of our labour. Besides German, which is the language of the school, Hebrew, Italian, and English, are taught to the more advanced scholars. We have now, in addition to the German children, a number of Italian and Spanish boys, and on their account several lessons are taught in Italian. Mr Tomory has also a separate Bible lesson for them in the afternoon. The number of children in regular attendance is between sixty and seventy. The Italian female school under Miss Whittet numbers thirty-six girls, chiefly Italian, and has been maintained in its wonted high state of efficiency. In referring to female education, I cannot avoid mentioning that I am being more and more convinced of the desirableness of additional agency for the work among the adult females. Numerous houses are opened to us through our schools, and yet we have never been able to avail ourselves of these openings in any regular way. Miss Whittet is burdened with hard work throughout the whole day; indeed, it is with much regret I state that her strength is greatly overtaken already. Mrs Koenig teaches two hours in the forenoon, and a variety of other duties do not permit of her laying herself out to do this work; and yet we strongly feel, that in proportion as our school work increases, the necessity likewise grows for regular household visitation, with a special view to reach the females. Could the ladies who support the Italian school afford to give Miss Whittet an assistant to take the school from her during the afternoon, Miss Whittet, who is so admirably qualified for such work, would be enabled, with comfort to herself, and the requisite regularity, to visit the families to which her

children respectively belong. I dare not withhold my opinion, that we, by neglecting so manifest and promising an opening, do incur a mighty responsibility. Our colporteurs' field of labour has been greatly circumscribed in consequence of the removal of so many Jews from Constantinople. The sale of books has entirely ceased, owing to the dearth of all the necessaries of life. Mr Conocher has been engaged in teaching the junior department of the German school during Mr Neumann's temporary absence from this place on account of his health.

"In regard to the diffusion of Christianity, our mission is the only institution which has, during the last twelve years, made exertions to spread the truth in this part of the city. The Roman Catholics have four churches in Galata, two convents, various schools, both for day scholars and boarders, and a very large staff of agents who exhibit the same zeal as elsewhere. I regret to state that, according to the testimony of persons qualified to judge, *the Romanists have in one of their boarding schools upwards of 300 Jewish children.* An orphanage in connexion with our mission I still consider a great desideratum."

Hasskeyu

Is the suburb at which the Sephardim or Spanish Jews reside, to the number of about 25,000—almost as many as at Amsterdam, the great centre of the Jews of Holland. There Mr Thomson has laboured for the last nine years, with an energy, a wisdom, a devotedness, which, we fondly believe, will yet yield fruits far exceeding what have hitherto been reaped. Finding that the great wants of the Spanish Jews were education and literature, he set it from the outset as his task to create both, preaching, at the same time, on the Lord's day to the English and Scotch residents in his own language. The productions of Mr Thomson's pen in Hebrew-Spanish, which have been laid on the table of the Assembly from time to time as they appeared, suffice to shew that nothing that could either reach the mind or attract the taste of the Jews among whom he labours has been thought too much labour to produce. For a considerable period Mr Thomson was assisted in his literary labours by Mr Tomory, one of the first-fruits of the work at Pesth. He has latterly been transferred to the Galata station, where, as we have seen, his labours are abundant. But in place of him, Mr Thomson has now a full colleague and faithful yoke-fellow in Mr Turner, who is able to enter into the whole work of the station, and at this moment, while Mr Thomson is here, has it all under his own superintendence. In him the Committee have entire confidence.

What are the wants of that station at this moment? First, they want a Miss Whittier for the Spanish Jewesses. They want for the girls, what M'Kutcheon has gone out to be to the boys. This, however, belongs to the ladies' department, who are anxious to do it justice. Second, They want there, and at Galata too, something like an orphanage under the superintendence of the regular teachers, that should present a model of domestic as well as literary and industrial training. Third, They want the school work to be so taken out of the hands of the missionaries, as not only to free them from the drudgery of teaching several hours every day, but set them at liberty to visit the provinces, and seek out channels for the sale of the Christian literature they have been so long engaged, and are still engaged, in creating. Fourth,

They want agents to push the sale of these works among the Jewish families, and who may be able to go from place to place in this most interesting work as colporteurs.

Amsterdam.

The mission at Amsterdam was established in October 1849, though it was three months later before a place for preaching could be obtained. The Jews of that city live together to the number of 26,000. They are nearly all shut up in old rabbinical Judaism. There is no reform synagogue there. The few who might desire it are afraid to act. Such is the knowledge they all have of each other, that no one can shew the least inclination towards Christianity without being soon suspected and discovered. Yet at the commencement of the preaching, no doubt very much from curiosity, as many as 100 or 150 Jews would at times be present. Even later, many Jews came regularly. This was not to be submitted to; and Saturday being then the day of the service, for several Saturdays in succession three of the richest Jews placed themselves at the entrance to the church, and by their authority, remonstrances, and promises, induced many to go and stay away. From that time to this the service has never been conducted without the presence of Jews, though in much smaller numbers. The day has been changed to Friday evening, as the commencement of the Jewish Sabbath, and to enable Jews to enter without being so distinctly observed. But even now, a Jew, known to be a spy, comes regularly, and looks at every Jew who enters the church, in order to report him to the Jewish tribunal. Since the Church obtained, through the munificent donation of Mrs Zeelt, their present buildings, Mr Schwartz has preached every Lord's day in Dutch in the chapel of that tenement, which, though capable of containing from six to eight hundred persons, has long been found inadequate. It is crowded to excess, and the collections at the door amounted last year to about L.180. It is in contemplation to erect a larger church by an arrangement which it is hoped may be made between the committee and the friends in Holland. When Mr Schwartz came to Holland, he had no tracts, no books, to give to the Jews. They were both in the city, but they could not be obtained even for money. He had therefore to prepare them for himself. Thirty-six different tracts have been written, and about 40,000 printed, and circulated to the extent of two-thirds among the Jews. It is known that by some at least they have been eagerly read. In October 1850, Mr Schwartz started a weekly periodical in Dutch, called *The Herald, a Voice over and to Israel*, which has been kept up with great spirit ever since, although, with the exception of a little occasional aid from Dr Da Costa, he has the whole of the matter to prepare himself. The leading articles in 1852 consisted of an exposition of the *Paraschas*, or fifty-two divisions of the Pentateuch; in 1853, of the *Haphtorahs*, or prophetic portions; and in 1854, of a series of essays on the person and work of the Messiah, founded on the Messianic portions of the Old Testament. These papers have been reprinted separately for distribution through Holland by friends of the gospel and the Jews there. "Several times," says Mr Schwartz, "Jews have written in our paper, stating their objections, which we endeavour to answer. The Jews also publish a weekly paper, and a discussion with them is as much as possible kept up. We send the *Herald* to all the

leading rabbis in Holland, and we have even several Jewish subscribers. We know for certain that the paper is read by the Jews."

As to results, they may be briefly expressed thus: Attention has been arrested, inquiry is increasing, and some esteem for the mission has begun to shew itself even among those who stand aloof from it. The Christians who take an interest in Israel rally around the mission, and aid it in many ways. Through the exertions of our brethren, particularly Drs Capadose and Da Costa, prayer-meetings for Israel have been established in various towns, which are well attended. Many of Mr Schwartz's congregation pray for Israel, and speak with Jews as they have opportunity. The Jews themselves have been stirred up to preach more regularly, and to erect more schools for the poor and middle classes. The mission has never been without inquirers; and three individuals and four whole families have been baptized—the last two of whom embrace seven members each. With the exception of one individual, all the baptized walk worthy of their calling. Even now, a mother with her son are only waiting Mr Schwartz's return, to confess Christ publicly.

And now, with respect to the seminary or missionary college at Amsterdam. Important branches of the whole system have been committed to the Rev. Robert Smith, formerly of Peeth, and now for two years and a half at Amsterdam—Systematic Theology and Church History. It is the opinion of those who have witnessed his teaching, that he is well qualified for the work intrusted to him. He has already been extremely serviceable; and the Committee hope that his talent, judgment, and industry, may be found to tell increasingly on the prosperity, not only of the seminary, but of the mission in general. The seminary has two great difficulties to struggle with. The first is, to get enough of students, with such an amount of literary training as is necessary to enable them to profit by the tuition they receive there. This arises from the great jealousy with which the Dutch look upon every institution amongst them which is not indigenous. But a greater difficulty even than this, is the difficulty of providing for the students after they have got all the training which the seminary can give them. The Dutch Church will not recognise them; our own Committee even were unable, in the time of their pecuniary difficulties, to employ them in evangelistic work through the provinces. Openings have been found; and two of them are at present labouring in Belgium with acceptance. This session the number is only twelve. The Committee made suggestions for extending the usefulness of this institution, and of the Amsterdam mission generally. The Report next adverted briefly to the Breslau station. We have not space for the concluding observations.

Dr CUMMINGHAM next introduced the Rev. Messrs Schwartz and Da Costa. Mr Schwartz, he said, had been for a considerable period in their employment; and, in addition to high qualifications for the duties of a missionary, he possessed rare qualities, fitting him peculiarly for the situation in which he was placed. Mr Da Costa was not so well known to the Assembly; but all who knew Holland were aware that he is one of the most distinguished men ever gained over to Christianity from Israel. He is an eminently Christian man,—a historian, an orator, and a poet; and has rendered most important services of theological usefulness.

Mr SCHWARTZ then addressed the Assembly as follows:—Within the last ten or twenty years scarcely a scientific book had been published worth mentioning advocating really Calvinistic views. It was therefore a great matter that the Free Church, which is thoroughly Calvinistic, should represent the theological views entertained generally over Scotland. Views are changed in Germany respecting the Free Church. Many persons on the Continent now take a deep interest in what is going on in Scotland, and within a few years books full of talent, all detailing the proceedings, the principles, the growth of the Free Church, had been published in Germany and in Holland; D'Aubigné's *Germany, England, and Scotland*, had been translated; the works of Dr Chalmers were studied by not a few; and, in the struggle now going on, his (Dr Chalmers') opinion is often quoted, and held as decisive. A translation is preparing of the *Memoirs of Dr Chalmers*, and in the publication the whole Diary will appear. When the Free Church started, the most important and influential paper in Berlin, conducted by Professor Hengstenberg, represented them as a set of rebels—and that it would be safer to fraternise with Rome; while in the number for March last, of the same paper, there is a long article in which the Free Church is recognised as the Church of the nation of Scotland. The eyes of good men on the Continent are fixed on the Free Church; and those who were desirous of religious liberty looked to her. What is said and done here is taken notice of in the press of Germany; and if this Church should fail, it would be held as a conclusive proof that Erastianism had triumphed. There was a great resemblance in many respects between Scotland and Holland; and the memory of men who were the glory of Scotland was heartily cherished in Holland,—in Rutherford and Knox, for example, the pronunciation of the name of the latter being emphatic, and characteristic of the man—(the *k* being sounded). As a Jew and a missionary to the Jews, he would refer to the scandalous and cruel way in which Jews were treated in Russia. The emperor had even forbidden the Jews to pray for success to his armies; and children of six or seven years of age were torn from their parents, and placed in colonies where they might forget the religion of their fathers; children of tender age, too, had been cast out in the woods, with none to care for them. Russian officers, too, were promoted in the army in proportion to the number of proselytes they made from the Jews. But while Russia persecutes and Austria banishes, Holland gives full liberty. They were as free to preach the gospel in Holland as in Scotland. They could not fill any office in other countries, but in Holland they enjoyed great privileges, and from the first had been looked upon as a nation in a nation. The gospel was therefore preached to the Jews in Holland when it was not preached to them in other countries. In Amsterdam they had their own streets; and Amsterdam was regarded by the Jews as a second Jerusalem.

Mr DA COSTA said—There are plenty of recollections, sweet and dear to every servant of the Lord Jesus Christ, in the country which I am permitted to visit,—the soil watered once with the martyr-blood of Wisharts and Hamiltons,—the Church and the land regenerated by Knoxes and Welshes, and, again, in our days, illustrated by a Welsh and by a Chalmers, whose names are known and blessed in

all the Church of Christ. And now, as to the ties between old Holland and Scotland, there are historical facts, yea, wonders, from the God of Israel in both the countries, sweetly and nobly harmonising together; there is, as in the very sound of these words Scotchmen and Dutchmen, if so I may speak, an assurance of history in the Church and State of both the nations. Were not our Netherlands, too, delivered from Popery and slavery, by the preaching of that mighty word,—justification by grace,—after forty years of martyrdom, after eighty years of wrestling, with the mightiest monarch of those times? Were not Scotland's children fed and edified by Dutch theology, as were Dutch Christians by the heroes, the martyrs, the exiles of Scotland? And was it not from the humble shores of Holland that God sent to Britain,—to Scotland and England,—that illustrious deliverer, your king and our stadtholder, William of Orange, whose memory is equally blest in your country and in mine? But, if by nativity, and the sojourning of my fathers for more than two centuries, I may consider myself as belonging to Holland, a son of Abraham is, and remains under every sky, and on every soil, and in every age, a member of that family, once a nation and still a nation, and again to be restored as a nation, when the day of their reingrafting shall dawn. The Free Church of Scotland favoured my country with the sending of two of her missionaries, of whom I am almost proud, but surely most happy to call myself an intimate friend and happy fellow-labourer,—the Rev. Robert Smith,—to whose amiable character, profound learning, equity and wisdom, charity and zeal, I may give testimony, not for myself alone, but as expressing the feelings of as many of my Christian countrymen as have the privilege of his personal acquaintance and intercourse—the Rev. Charles Schwartz,—whose kindness and love to his brethren and to myself, whose zeal and exertions for the good, not only of Israel, but of the Christians and the Churches in Holland also, deserve more praise than I am able, in these few moments, and in his own personal presence, to speak out. May I only be allowed to say, as to our mutual relation, my happiness to have such a daily fellow-labourer, and dear friend of my own Israel-flesh and blood. It happened perhaps never, at least in Amsterdam, that two sons of Abraham, converted to Zion and Messiah, were labouring in that way together as we were; and it is perhaps something curious that we represent two different branches of our own people of Israel, as it is among our traditions that Spanish and Portuguese Jews are descendants of the tribe of Judah, while the Jews of the more eastern and northern parts of Europe are believed to be descendants of Benjamin. So we are here before you, representing, as it were, the two ancient tribes of Judah and Benjamin faithful to the Messiah. Let me give witness to my fellow-labourer's exertions in preaching and teaching in the city we both inhabit. I must repeat, before this venerable Assembly, that your mission in Amsterdam is a blessing, not only to the Jews, but to the Christians, to the Christian Church, to the Old Dutch Reformed Calvinistic Church, which is not, as some seem to believe, in a state of death, but in a state of slumber. If you ever heard of a dead man hungering and thirsting, it is most extraordinary. Well, the Old Dutch Reformed Church is hungering and thirsting after the Word of the living God; and, will you take the proof

of it, go to every place where they hear by your missionaries the gospel of Christ, the sinfulness of man, salvation through grace, preached, and you will find there every part of the church is crowded. Build another church, and you will find it crowded; also build a third, and it will be the same; build a fourth, and it will be the same. There is a hungering and a thirsting, but at the same time it is true that there is a death too, and there is a poison too; and the death and the poison are to be found in our universities, where we have gilded Socinianism and Erastianism, where we have that female Pope that is called False Science. We have to contend against two Popes,—the mitred Pope in Rome, and the female Pope in False Science. The members of the Committee for your seminary in Holland are the following:—My noble friend Mr Groen Van Prinsterer, the head in our House of Commons of that party which, against infidelity, revolution, and Popish aggression, holds up the old Dutch and Orange banner of the true Reformed faith, together with political freedom and loyalty. By some of my friends I have heard him called by the very honourable, and in Holland much respected name, of the Earl of Shaftesbury. I am sorry to say the noble representative of our nation in the Assembly of the House of Commons was not re-elected in the year 1854,—and why was he not re-elected? Why, because the world loves its own. The members of your Committee are further, Baron Mackay, near relative and heir to the present Lord Rae in Scotland, so that he is as much a Scotchman as a Dutchman; and Mr Elout Van Soeterwade of the High Court of Justice, both with Mr Groen Van Prinsterer and some few of our best Christian men, defenders of the same sacred principles in the Parliament and everywhere. Then, my dear friend and twin brother in Christ, as I call him, Dr Capadose; Mr Teding Van Berkhout, member of the Amsterdam Town Council, and Mr J. W. Van Loon, member of the Court of Justice in the same capital, both zealous friends and protectors of the seminary, and likewise learned and eminent teachers of most indispensable branches of science to our students, getting no other remuneration than the privilege of bestowing their talents on an institution that has become dear to them as to us. The last, but not the least, here to be named, is the Rev. Mr Heldring, a minister of our own Reformed Church, renowned for his various philanthropic exertions, and his zeal for the liberty of our sadly-oppressed Church. As an eminent teacher at your seminary, though not a member of the Committee, I have yet to mention my learned friend Dr Van De Laar. Both as members of the Committee and directors in the seminary, I need scarcely here add the names of my reverend friends Mr Smith and Mr Schwartz, and of myself. The different branches of philological and theological science on which the lectures are delivered in your seminary are during the present session as follows:—The lectures are delivered meanwhile, and in the hope of further extension, by the blessing of God, in the following departments:—Greek and Latin languages, by Dr Van De Laar; Logic, in connexion with the study of language, by Mr Teding Van Berkhout; the History of the Netherlands, by the same; General History, in connexion with Scripture, by Mr Van Loon; Exegesis of the book of Isaiah, by Mr Schwartz; Symbolical and Typical Theology in connexion with the Epistle to the Hebrews; Exegesis of the Epistle

to the Romans, by myself; Popular Exposition of the Bible, by myself; Systematic Theology and Church History, by Mr Smith; also Lectures on the Romish Controversy, Eregetical; by myself; and Dogmatical, by Mr Smith. There was in the Senate at Rome a well-known patrician orator who, during the fearful strife between the two mightiest powers of those times, Carthage and Rome, was wont to terminate every

one of his speeches by these words,—“Carthage must be destroyed.” I wish to finish this my speech with another word,—“Jerusalem must be rebuilt.”

On the motion of Dr Candlish, the Moderator then returned the thanks of the Assembly to the deputies from Holland.

The further consideration of the Report was postponed, owing to the lateness of the hour.

SATURDAY, MAY 26.

Dr GRIERSON read the draft of a loyal and dutiful address to her Majesty, which was approved of, and ordered to be submitted.

On the motion of Dr CANDLISH, seconded by Mr GIBSON, the Assembly resolved to set apart a portion of their time (Friday of next week) for exercises of devotion and humiliation in connexion with the present state of the country and of the Churches of Christ.

ROBERT PAUL, Esq., read the Report on Evangelization in Ireland. The Committee on this subject do not make it their business to undertake operations of their own in Ireland, but endeavour to strengthen the hands of the brethren there, by rendering what assistance they are able. The Committee had cherished a very strong desire to make some provision of ordinances for the Scotch settlers in Ireland. It had been found, however, that it is very difficult to do anything of this nature, owing to the scattered state of the settlers. The Committee have prepared a letter to be circulated among them, with the hope of stirring them up to make efforts to supply themselves with the means of grace. They are generally persons of comfortable circumstances; and an appeal to their national recollections and religious sympathies may be attended with a salutary effect.

Dr GRIERSON introduced the deputation from the Irish General Assembly, consisting of the Rev. David Hamilton, Moderator, the Rev. William Ritchey of Coleraine, and Samuel Greer, Esq., barrister.

Mr HAMILTON, in addressing the House, cautioned them against believing that the wound which the Irish famine of 1846 had given to Popery is either so deep or so fatal as some have supposed. Never at any time did Popery put forth more vigour and energy than at the present moment. He referred to the great danger of large and rapidly increasing cities which have outgrown the means of grace. He described the Belfast Home Mission, which employs

eleven preachers of the gospel; and by means of which they have established four new congregations in Belfast within the last year or two. He told how deeply they have felt in Ireland the evils arising from defective ministerial support, and what encouraging success has attended an effort they have been making to abate these evils. He referred to the signal train of judgments and mercies which have passed over these lands within the last few years, and pressed with much force the lessons of duty which the Church of Christ ought to derive from them.

The Rev. Mr RICHY and Mr GREER also addressed the House.

Mr CAMPBELL, of Melrose, moved that the thanks of the Assembly be returned to the deputation.

Mr GIBSON seconded the motion; and took occasion to declare his strong conviction that the Irish Presbyterian Church acts with entire Christian consistency in accepting the measure of support which it receives from the State.

Mr M'LEOD WYLLIE had been in the habit, for many years in India, of receiving the reports of a movement for carrying on out-door preaching in Ireland. He thought that means should be taken for bringing these reports more fully before the Church on this side the water; as they would be found to contain some very rich and important results of experience regarding this peculiar mode of disseminating gospel truth.

The Moderator then returned the thanks of the Assembly to the deputation. The deliverance on the Report of the Committee was deferred to a future diet.

The Assembly then disposed of an appeal against a sentence of the Presbytery of Lorn and Mull, refusing to translate Mr M'Lean of Tobermory to Stornoway. The sentence was reversed, and Mr M'Lean's translation appointed to take place. This concluded the proceedings of Saturday.

MONDAY, MAY 28.

Mr WILSON, of Dundee, gave in the Report of the Committee for chasing returns to overtures. The overture on the Aberdeen curriculum is approved by a majority of 46 Presbyteries to 24.

Church Building Committee.

The Report of the Church Building Committee was

given in by Sir Henry Moncrieff. The sum at the disposal of the Committee during the past year has been L.3800. The Committee, by applying the small sum of L.784 in the way of encouraging congregations to make efforts for the extinction of debt, have secured the extinction of debt to the amount of fully L.2362. The sum of L.1600 expended on new

erections has drawn out local efforts to three times the amount. Thus, with a total sum of L.2800, the value of about L.9000 has either been gained or secured. The Committee announce that they have now made arrangements for the lodgment of all the title-deeds of Free Church property in a fire-proof charter-room connected with the New College. Congregations are to have the privilege of depositing their title-deeds in this place of safety without any charge, and will of course have access to them at pleasure. The Committee further desire to have the renewed sanction of the Assembly to warrant their pressing upon the attention of all parties interested, the vital importance of steps being forthwith taken for making good all the titles of our churches, manse, and schools, and of these, when thoroughly complete, being transmitted to Edinburgh for safe custody in this apartment of the New College. Sir Henry tendered his resignation of the Convener'ship of the Church Building Committee, as not compatible with the position he now holds as Clerk; and on the part of the Committee, suggested Mr Alexander, of Kirkaldy, as his successor.

Mr MACKENZIE, of Dunfermline, in moving the adoption of the Report, and the thanks of the House to the Convener, made special allusion to the valuable privilege of a safe depository for their titles, now offered to Deacons' Courts. Other members dwelt on the great importance of this privilege. Many titles are still incomplete; and, from the want of any regular system for their preservation, it is to be feared that even already some of them will be found to have gone amissing; and the hope was strongly expressed that the accommodation now offered will induce all Deacons' Courts to lodge their deeds in security.

It was then remitted to the Church, Manse, and School Building Committees to select a proper person to act as the custodian of titles. In accordance with the suggestion of the Committee, Mr Alexander was named its Convener.

Manse Building Committee.

GEORGE MELDRUM, Esq., gave in the Report of the Manse Building Committee. This Committee have in hand a balance of L.950, the last remnant of the great Manse Fund. On this slender sum the Committee will proceed to aid six very pressing cases; but after this there will remain about thirty cases for whom the Committee can at present make no provision. Besides these, there are a hundred and seventy congregations to each of whom a payment of L.50 is still due, three-fourths only of the grant having been paid to them.

Mr CRAUFURD, of Craufurdlund, moved the adoption of the Report. Mr M'icken Torrance seconded the motion, and referred to the obligations under which the Church lies to Mr Meldrum for his great services in this cause. The Report was then approved of.

Widows' Fund.

Professor MACDOUGALL presented the Report of the Trustees of the Widows' and Orphans' Fund. At Whitunday 1854 there were connected with the Fund 573 ministers, a large proportion of the number of their sanctioned charges. Adding 2 professors and 21 ministers who have ceased to have any share of the Sustentation and College Funds, but still hold for their families their interests in this Fund, the

total number connected with it was now 596. The number of annuitants this year was very much the same as last year; the number of widows exactly the same, 16; and the number of orphans two fewer, 18. Two children were taken on in the course of the year; but four of the previous year had been taken off, two by death, and two by attaining the age of eighteen. The state of the accounts at 31st March last shewed that the accumulated funds belonging to both Schemes was L.46,780, the whole of which was invested both safely and profitably in heritable security. He considered the circumstances of so large an amount having been received for so important an object, after paying all expenses of management, and of an act of Parliament for consolidating and securing the Fund, to be a matter of great congratulation to the Free Church. But he could not dismiss the matter without a single observation on the claims which the Scheme still had on the attention of the Church. It had originally been placed on a basis calculated with scientific accuracy and rigour, and certainly could afford to stand on that. But when it was considered that the L.7 retained from each minister would only secure L.27 for a widow, and L.10 for each member of a family, the sum was so really inadequate for the widow of an educated man, that he had little hesitation in declaring his opinion, that the Fund had great claims on the liberalities and bequests of the members of the Church. They had certain noble examples of generosity—L.1100 from Mrs Mackay of Rockfield, a legacy of L.800 from Mr Burns, banker, Edinburgh, L.800 from the late Mrs Ogilvie of Aberdeen, L.100 from Mrs Wright of Stirling, besides many other contributors of smaller amount; but he thought it extremely desirable that their number were augmented. He trusted, therefore, that next year he would be in circumstances to announce a fresh flood of liberality to this important object. He could not conceive any method by which the generosity of the friends of the Church could be more delicately and effectively shewn.

Mr COWAN, M.P., after strongly urging the claims of the Fund on the liberality of the public, moved the adoption of the Report, which was agreed to.

EVENING SEDERUNT.

HOME MISSION SCHEME.

The Assembly proceeded to take up the Report of the Home Mission Committee.

Mr WILSON, of Dundee, read the Committee's Report, which was in substance as follows:—

"The Committee are this year under the painful necessity of appearing before the Assembly without a Convener. In the providence of God, he has been removed by an early and sudden death; and the Committee cannot help recording their deep sense of the heavy loss which they and the Church have sustained by this sad event. They cannot soon forget the kind and graceful courtesy of his deportment in all his intercourse with them; that clearness, promptness, and truthfulness of judgment that fitted him so peculiarly for the office of their Convener; and the unobtrusive modesty, the admirable method, and singular prudence and success with which all the duties

of that office were discharged by him. When this co-ownership was committed into his hands in 1848, the Home Mission Scheme was in great embarrassment; a debt of upwards of L.2000 had been incurred, and had to be liquidated out of its ordinary revenue; and an entire revolution in its mode of management had been resolved on by the Church, and had to be carried through by this Committee. And so judicious has been the mode of procedure suggested by Mr Sym, and executed under his auspices, that the debt is now wholly cancelled, and that revolution accomplished without any abridgment of the former labours of the Committee, while, at the same time, new fields of usefulness, especially in the way of encouraging territorial operations among our out-field population, have been opened up, and most successfully cultivated.

"The Committee have the satisfaction of again reporting to the General Assembly the continued and increasing prosperity of that Scheme which has been intrusted to their care. During the course of the last year twelve new stations have been added to their lists, while only two have been dropped from it. Last year they reported that the number of stations amounted to 64; this year they reach the goodly number of 72, not including one station which in the course of the year was sanctioned as a ministerial charge. Relieved now of the financial difficulties with which they had so long to contend, the Committee have been able to entertain and to meet all the applications for aid which have been made to them for the erection of stations.

"The following abstract of the replies to queries issued by the Committee, will shew the present state of this department of their Scheme, exhibiting the extent of the field which is occupied, the agency which is employed, and the progress which is being made:—

"Population of districts given in 54 returns, 82,746; some of these give the entire population of the parish in which the stations are situated. Number of adherents reported in 48 returns, 6760. At 38 stations there are reported 96 elders, and 84 deacons. At 44 stations the labours of the missionaries are extended to the general population. At 10, they are reported as either wholly or chiefly confined to adherents. At nearly all the stations public worship on Sabbath is held at the usual hours of Divine worship; and, in addition, several have occasional evening sermons. The average Sabbath attendance is reported as 6807 at 56 of the stations, being about 112 each. In computing this, the mean is always taken when a maximum and minimum are stated in the return; but where the respective attendance at two ordinary diets is stated in the return, the average attendance of the most numerously attended one is here computed. At 29 stations the attendance is reported as increasing, at 19 as stationary, at 3 as diminishing, and at 1 as fluctuating. At 22 stations the Lord's Supper is dispensed twice a year; at 17 yearly; at 1 once every nine to twelve months; at 1 it was dispensed last summer for the first time; at 1 it is intended to be dispensed this summer for the first time; and at 14 stations it has not yet been dispensed. The number of communicants reported at 45 stations is 3070. There are 220 collectors at 43 stations, besides elders and deacons. Collections for the Scheme are reported as regularly made at 24 stations; at 9 others they are made occasionally, and

at 10 stations they are not yet made. The amount of the weekly average of congregational collections is reported as L.14, 14s. 1d., at 48 stations, being, at the average, nearly 6s. each. There are 20 day schools reported, of which there is one at each district in two cases where two separate districts are under the charge of one missionary. There are also two evening schools. The number of scholars at these 22 schools is 1724. At 51 stations there are 61 Sabbath schools; the number of scholars is 2811. There are 35 churches reported as erected, including two wooden ones, and 10 school-houses; and at 7 stations, that are without permanent churches, subscriptions have been commenced.

"In some respects the progress of the stations is most clearly and conclusively indicated by the increase of their contributions to the Sustentation Fund. Last year the Committee had the pleasure of reporting a progressive increase in these contributions. The total amount then reported was L.1506, 12s. 10d. This year it amounts to L.2148, 1s. 1d., shewing an increase of upwards of L.600. This increase, of course, includes the sums received from stations assumed on the Scheme during the year, and also the contributions of those stations which were reported last year to the Assembly, but which had not then begun to contribute.

"The total amount of grants made by the Committee to all the stations amounts to L.1335, 13s. 2d. In their Report last year the Committee stated that the grants to the stations were upon an average little more than L.20 to each. This year the average grant to each has been only L.18, 10s. Thus, at a cost comparatively trifling in amount, the blessings of a preached gospel are secured to a large mass of people, it is hoped, not altogether without being accompanied by the gracious agency of the Holy Spirit.

"In the department of Territorial Missions the Committee have also to report a progress not less gratifying than in the case of the ordinary stations. Nothing can more clearly indicate this than the fact, that in the course of the year no fewer than three of them had been sanctioned as ministerial charges by the Commission of the General Assembly, namely, Fountainbridge, Edinburgh, Wallacetown, Ayr, and Chalmers, Dundee.

"The total number of Territorial Missions reported on last year was five. The three which have been sanctioned as ministerial charges are no longer within the jurisdiction of the Committee, and it does not fall to them to report on their state and progress. Regarding the other two, the Committee now lay before the Assembly some of the information contained in the returns they have obtained:—

"The average church attendance is—Forenoon, from 50 to upwards of 60; afternoon, from 70 to upwards of 90 and 100; evening, from 60 to upwards of 100; and it is increasing. The number of communicants is 45, of whom 23 were never before in communion, 20 had not communicated for years, most for many years, and 2 only came to the district from a country parish. The ordinance of baptism is administered at the station. There the agents employed are a missionary probationer, and missionary catechist, with about 30 district visitors. There is a Sabbath-school, attended by 120 scholars, superintended by the day-school teacher. There is a communicants' class, taught by the probationer, attended by 7; a class, by missionary, for young women, with a class-roll of

upwards of 40; a class, by a gentleman visitor, for young men, with a roll of 22; and another class, by a lady visitor, with a roll of upwards of 12 young women; the last is on Sabbath evening; the other classes are during week evenings. The Sabbath-school is increasing. The attendance at the day and infant schools is about 100 each. The attendance was as high last summer as 260, but had to be reduced, owing to the want of accommodation. There is a stated prayer-meeting, at which Bunyan's *Pilgrim's Progress* is the text-book, on Wednesday evening,—average attendance from 40 to 50; attendance during winter months not unfrequently over 60. We have frequent district prayer-meetings—average attendance, 14; frequent attendance over 20. There are no office-bearers. There are 7 collectors; they will visit monthly. The first return has just been handed over to treasurer. There are about 70 contributors; amount for the first month, 14s. 3d. The Kirk-Session of St John's take charge of all matters affecting sealing ordinances. There is a library with about 300 volumes. We have a savings' bank, which has been in existence for upwards of a year. There were upwards of 300 depositors during that period, and about L.100 sterling passed through the actuary's hands. Since the spring months of 1854 there has been one special course of lectures throughout the week; but a course, on Sabbath evenings, by members of the Presbytery, has just commenced. With the Divine blessing, those connected with the Mission have reason to believe that good has been done, both physically and morally. In so far as can be judged by man, there is reason to believe that souls have been saved.

“Subscriptions to the amount of L.300 have been obtained for building a permanent Church, and the promoters of the Mission are at present on terms for a site, which, if secured, would enable them to proceed immediately with the erection of the church. L.17 have been expended on the school during the past year, and a collection was made for the Home Mission, which amounted to L.1. The average attendance is 130 in the evening, and 90 in the afternoon. Increase since last year—in the afternoon, 30, in the evening, 10. There are 34 on the communion roll, and 11 at present applying for admission. Ordinance of baptism administered. A probationer is employed, and a large staff of visitors—about 20 male, and as many female. There is a Sabbath-school for the children of the district, at which there has been an attendance through the past winter months of about sixty. A class conducted by the probationer has been attended by fifteen on an average. A day school, under a very efficient teacher, is held in the Mission Church, at which there is an attendance of 140, being an increase of 20 since last year. A weekly prayer-meeting is held by the probationer in the Mission Church, at which there is an average attendance of 50. There are occasional meetings for prayer in private hours. Discipline is maintained, and admission to sealing ordinances granted by a Session appointed by the Presbytery. The Mission has been proceeding steadily and favourably. Those admitted to sealing ordinances have been regular in their attendance on the preaching of the Word, and acting otherwise in a manner becoming their profession. The change in the outward appearance of those who have been attending the Mission regularly is very marked.

“The Committee reported last year that they had

complied with an application with the view to the institution of a Territorial Mission in Gallowgate, Aberdeen. A return, shewing the state and progress of this mission, has been this year received, from which the Committee extract the following particulars:—

“Families, 1082; population, 5160; about 2865 now church-going, without pretending to perfect accuracy, for the missionaries think this is below the actual number. The physical and moral condition of the people who are not church-goers is very low. A certain boundary has been marked off, a mission station has been established, three diets of worship are held every Sabbath, a week-day service, household visitation by the missionary and catechists, assisted by tract distributors, and regular district meetings for prayer and the reading of the Scriptures. No church has been built, but it is intended to erect one, but how soon it cannot be specified. In the meantime the use of a chapel has been obtained, capable of containing at least 300 persons. A small portion of the funds appropriated for the support of the Gallowgate Territorial Mission is contributed by persons residing in the district. Morning service, 25; afternoon, 40; evening, 100. The communion has not been dispensed. The ordinance of baptism has not been administered. One probationer, 8 catechists, 35 lady visitors, 17 gentlemen, give assistance in holding meetings for prayer. One of the catechists devotes three days of the week in the district. A Sabbath school has been opened lately from ten to eleven A.M., attended by 40 children, in the chapel, in addition to one which has been established some years, attended by 90 children. Bible class of 30 girls taught by the probationer. There is no school belonging to the Mission, but there are two well taught schools, male and female, in the district, with most ample accommodation, available for every purpose for which a school may be required. Attendance, 84 boys, 59 girls; some are sent by the agents. There is also an evening school in the same place for factory girls, under the management of the agents of the Mission, attended by 50. A weekly prayer-meeting, attended by about 40, held in the station, twenty district prayer-meetings, conducted by the agents and others interested in the Mission. No elders as yet, and no sealing ordinances have been administered. A library, and a penny savings bank; 110 depositors, not exclusively connected with the Mission.

“A new application was received only last week from the parties connected with a Territorial Mission in Perth. The Committee have at once cordially complied with this application. This station is already in a satisfactory state of advancement.

“The Committee have been enabled, at least partially, to carry out the design they intimated to the last General Assembly, of sending forth a number of ministers to the most destitute districts of the country to labour for several successive weeks of the summer, in the way of extensive household visitation, tract distribution, and preaching from day to day in the open air.

“The Committee have received full reports from several of the ministers employed on this mission, and they are uniformly such as to impress the Committee with a deep sense of the need and value of this kind of evangelistic labour. The districts visited were in a state of extreme spiritual destitution, and many of the people hitherto unreached by any

Christian agency. The history of the Church in past times, and in other lands at present, seems to indicate that in certain states of spiritual ignorance and indifference among a population, open-air preaching is not only the most effective, but in fact the only agency by which they can be reached, or of which they will avail themselves. Heathenism abroad cannot be extensively assailed but in this way; and our home heathenism, which in some localities is nearly as dense and dark, presents the same characteristics, and must be assailed by the same instrumentality. The reports which the Committee have received from the ministers engaged in the work have been so encouraging, as to shut them up to the necessity of again seeking this year to prosecute their labours in this direction on a still more extensive scale, and at an earlier season of the year.

"In prosecution of this design, the Committee, after careful consideration, have resolved during this summer to carry on these missionary operations, in much the same form as last year, in the Presbyteries of Irvine, Dumfries, Hamilton, Lanark, Paisley, Dunee, and Dunfermline, and, if possible, also in the Presbytery of Alford. The Committee have also resolved to apply to the following ministers to take part in this work, and request the Assembly earnestly to recommend them to undertake it, on the application of the Committee:—

"Rev. John Thomson, Paisley; Rev. W. G. Blair, Edinburgh; Rev. A. J. Campbell, Melrose; Rev. William Tasker, Edinburgh; Rev. R. H. Ireland, Skene; Rev. Dr. Hanna, Edinburgh; Rev. L. H. Irving, Falkirk; Rev. Alex. Leslie, Ladyloan, Arbroath; Rev. Hugh Martin, Panbride; Rev. George Philip, Glasgow; Rev. D. McGregor, Glasgow; Rev. Wm. Arnot, Glasgow; Rev. J. Nelson, Greenock; Rev. Wm. Lughton, Greenock; Rev. Robert Taylor, Kirkcaldy; Rev. Thomas Bain, Coupar-Angus; Rev. John Laird, Cupar; Rev. Alex. Grierson, Kirkpatrick, Irongray; Rev. Donald Ferguson, Dunee; Rev. William Wilson, Dundee; Rev. A. G. McGillivray, Mains and Strathmartin; Rev. John Baxter, Dundee; Rev. James Ewing, Dundee; Rev. Robert Elder, Rothesay; Rev. G. R. Davidson, Edinburgh; Rev. Alex. Phillip, Portobello; Rev. George Brown, Cruden; Rev. George Moir, New Machar; Rev. Alex. N. Somerville, Glasgow; Rev. J. J. Bonar, Greenock; Rev. R. G. Balfour, East Kilbride; Rev. David Wilson, Fullarton; Rev. William Cousin, Irvine; Rev. Thomas Main, Kilmarnock; Rev. Dr. H. Bonar, Kelso; Rev. David Couper, Burntisland; Rev. John Alexander, Kirkcaldy; Rev. J. C. Burns, Kirkcaldy."

Dr SMYTH moved the adoption of the Report, and made a solemn and affecting reference to the late lamented Convener of the Committee. He rejoiced that other denominations of Christians were actively engaged in similar home missionary operations, and hoped that probationers will be found willing to come forward and engage in this blessed work.

Professor MILLER, in seconding the adoption of the Report, took the opportunity of bringing under the notice of the House, the Religious Tract and Book Society of Scotland, the nature and value of which Association he went on to describe. He described it as an aggressive agency for carrying a healthy literature throughout the land. It is, in fact, a system of *colportage*. There should be one hundred colporteurs to pervade Scotland. They had

as yet but three. By the month of July, however, they would be able to set agoing another six. These agents do not only sell; they converse, they explain, they rouse attention. This institution, he said, is cognate to the Home Mission of the Free Church; and therefore he sought for it the countenance and assistance of the Church.

Dr BONAR adverted to the painful statement, in the close of the Committee's Report, regarding the backwardness of probationers to be employed in home missionary work. He hoped the reason might be, that sufficient pains had not yet been taken to put the duty and necessity before them.

Mr NIXON believed that the wants of the population would constrain the Church to provide a class of ministers analogous to the *quoad sacra* ministers previous to the Disruption,—a class of ordained ministers receiving a more limited remuneration than those on the Sustentation dividend. This he believed they would be compelled to do, from the impossibility of doing it otherwise. He pressed the duty of visiting the outcast by private members of the Church, and reminded them that this was as certainly their duty as it is that of ministers.

Dr CANDLISH would not allow himself for a moment to imagine that the backwardness of probationers to volunteer for home mission work arose from their want of heart for that work. He proposed that it be remitted to the Home Mission Committee to be prepared to suggest to the next General Assembly some method according to which the labours of probationers may be arranged. This was agreed to, and the deliverance to be given on the report of the Committee, together with the appointment of a Convener, in the room of Mr Sym, was deferred to a future meeting.

CONVERSION OF THE JEWS.

The Assembly resumed this subject, Dr CANDLISH, in the absence, from indisposition, of Dr D. Brown, the Convener of the Committee, introducing Mr Thomson, of Constantinople, and Mr Dudas, Hungarian minister there.

Mr THOMSON, missionary from the Free Church in Constantinople, addressed the House. He stated that, as long as forty years ago, a movement was begun in Turkey by the British and Foreign Bible Society, of whose labours he gave graphic and interesting particulars. He illustrated the method employed by himself and other Protestant missionaries to obviate the peculiar prejudice which impede their labours. He described the difficulties arising from the diversities of language prevailing among the various nationalities in Asia Minor. He urged the vast importance of circulating the Scriptures in the languages which the people understand, while the present opportunity lasts. The Turkish authorities are indifferent at present, but too probably will not continue so when the Word of God shall have begun to shew its power. Mr Thomson gave a variety of information as to the various efforts made for effecting Bible circulation among the Greek populations. As to Constantinople itself, it was not to be supposed the effect was confined to the Armenians. Amongst the Turks a powerful impression had been produced by hearing the evidence in the courts of justice, and by witnessing the blameless life of the Protestants. The result was, at this moment there were

many Turks of high rank reading the Scriptures. Infidelity to a certain extent was making progress among the upper classes, but it had not descended to the middle classes; at the same time, their hold of Mohammedanism was lessening, and they had no confidence in it. An old Turk told a countryman of his that they were all at the bottom of a dark pit, each pulling a different chain to get to the top,—one a Mohammedan, one a Jew, one a Protestant, another a Greek, and so on; and it would be all chance work till they saw the light of day at the top. This was a specimen of the state of feeling among the upper Turks. They felt that in Turkey, especially in Asia Minor, this was the time for circulating the Scriptures. At present their efforts were not interfered with; but in Turkey apostasy was legally treason; and he felt confident that, as the movement spread, they would have recourse to a cruel and relentless persecution. Owing to their noble exertions the Protestant community and all parties in Turkey enjoyed perfect toleration in Turkey; but it should be known that it was on a basis which was thoroughly misconceived. The Turks themselves had scarcely conceived the idea of the true liberty of conscience. Their principle was—"You Armenians, Greeks, Jews, and Protestants, are all wrong together; we will not countenance one form more than another; and you may shift one from another,—we care not what you do,—all are alike to us." This certainly was a great mistake; but it was a very different thing from the principle that man was responsible for his religious belief to God alone. It was still the law of Turkey if any Mussulman embraced Christianity he lost his head. He (Mr Thomson) earnestly trusted the Christian community would not allow the affairs of Turkey to be settled without seeing that it was clearly established by law and treaty that every one of the subjects of Turkey should be allowed to follow out his own convictions of truth and duty. Referring, then, to the Greek nationality, Mr Thomson proceeded to say that the great difficulty they had encountered with the Greeks was their intense national pride, which made them cling tenaciously to the Greek Church, as the last remnant of the sovereignty of their nation. About thirty years ago, when the Scriptures were translated in the Vulgate, the name of London on the title-page was sufficient to produce its rejection. "These barbarians of the west," they said, "have got all their knowledge and enlightenment from us, and do they come to teach their masters?" The mistake was rectified about eight years ago, by the publication of a very elegant translation at Athens of this edition. When he left Constantinople not a single copy was to be had. As to the Frank population of Constantinople, the labours of the Waldensian pastor had been to a very great extent successful; and he had new two colporteurs, who supplied a large demand for the Scriptures in Italian,—the chief purchasers being the captains arriving in port. He had no hesitation in saying Constantinople was in this manner the gate of Italy, and something of the same sort was proceeding with respect to Austria. With respect to the English population, there were two projects now on foot. They had first succeeded in raising about L.100 to open a book depository, where works were to be had of a kind to counteract the injurious influences of the only other shop of the kind in the city, where the worst French and German novels were to be had.

They had also petitioned Lord Redcliffe for the use of a hulk where the English sailors might meet for worship on Sunday. In short, Constantinople, with only its 300 or 400 Protestants, needed all that was found necessary at home,—a home mission, ragged schools, and seamen's friend societies. Coming next to the field for which he had been specially set apart, Mr Thomson said the number of Jews in Constantinople was about 70,000,—Spanish, German, Italian, and Karaiti,—who all spoke Greek. They were learned, but helplessly learned, in Hebrew, and Talmudic knowledge, and were totally ignorant of geography and all the ordinary branches of knowledge, believing in exorcism and magic, both of which were ordinary and reputable trades amongst them. They first taught their children Hebrew without knowing a single word of it, and then taught them their own language. From their bigoted zeal, any attempt to revolutionise them met with the most vigorous resistance. A Judæo-Spanish Testament had been largely circulated, and in 1847 his mission might be said properly to commence. At first he could not get a house to live in—the person with whom he had contracted went to the authorities and had the bargain cancelled. In Turkey a certain officer could prevent any suspicious person getting a house; and for some time they were prevented from getting a suitable residence. They prepared treatises on general science and literature to awaken their attention; and in 1848 a school was opened, composed at first entirely of German children, but latterly also attended by the Spanish. The latter, however, withdrew on account of anathemas of the rabbis. In a short time they had forty-five or fifty Jews, and twenty-five English. Teaching the English children was, however, an unprofitable labour for the missionaries; and they had asked him to request one of the Committees of the Church to send out a teacher, promising to pay his passage out, and, as far as possible, his expenses. Mr Thomson concluded by calling on the Assembly to continue the work vigorously; and there were three methods by which it might be considerably strengthened. The first was by the extension of their schools; the second was an additional colportage, for an ample supply of books were lying idle; and the third was an increased supply of publications. There was also an earnest desire to have a ragged school established for the poorer orders. He earnestly hoped the Church would persevere in a work so great and glorious in itself, prosecuted in a field so inviting, at the very Thermopylæ of the East, and attended with fruit so blessed, so full of promise for the future, and which, as the Apostle told them, was as the rising of the living from the dead.

Dr LOMAX moved the adoption of the Report, which was seconded by Professor Duncan, and approved. The learned Professor stated his belief, that, in proportion to men and means, there is no mission to the Jews which has been so blessed as that of the Free Church. He cherished hope even for Perth, believing, from the remarkable providences which had opened their way thither, that some notable fruit would yet spring up there. He gave his reasons for believing, upon a comparison of prophecy with the events of the times, that the time of the end is drawing near, when Israel shall be gathered; and pointed out the encouragement thence arising to renewed effort for their conversion.

TUESDAY, MAY 29.

THE SUSTENTATION FUND.

After some routine business, the Assembly called for the Report of the Sustentation Committee and relative overtures. Before entering on a subject beset with so many and grave difficulties, the House engaged in special devotional exercises, which were conducted by Dr Smyth. The Report was brought up by Dr BUCHANAN. The total amount of the Fund for the year ending on the 15th instant is L.103,553, 17s. 3d., being an increase of L.8374, 12s. 2d. over last year. The expenses of management are L.1661, 10s. 11d.. After meeting the burdens due to invalided ministers, and other deductions, the Fund yields this year a dividend of L.182 to each minister. This is the nominal sum; but as a deduction of L.7 is made on account of the Widows' Fund, the real income which the Fund yields to each minister is L.125. Dr Buchanan said, that they might well thank God and take courage, having before them such a result as this. He entered into a statement to shew that the cause of the falling off in the dividend of last year was due, not to the system under which the Fund was administered, but to the increase of the burdens upon the Fund. He narrated the steps taken by the Committee immediately on the rising of last Assembly, to prepare for a large and extensive movement on behalf of the Equal Dividend Fund. Their arrangements were matured for the meeting of Commission in August. In the meantime other parties had been calling attention to the state of the Fund. He thanked the friends who had been engaged in that movement, and cordially expressed his sense of the value of the services they had rendered. But in watching that movement with anxious attention, he became convinced that the public mind was ripe for a much larger and broader movement. Such a movement he had sketched, and it was adopted by the Commission in August. Great distrust and incredulity prevailed at first, and the Committee had to carry it through in the face of the greatest discouragements with which he had ever been met in the discharge of any public duty. The success of the movement was before the House, and if all congregations had entered into it with equal alacrity, their position would have been better still.

Let us look at some of the facts. Let us look at the increase made in certain presbyteries, and individual congregations, as compared with others. I find some presbyteries—whole presbyteries, I mean, in which the congregations, taken as a whole, in the presbytery—have made an increase this year of one-fourth. Elgin, for example, stands in that honourable position. I find some others that are in the position of having made an increase of one-fifth, at least two others in that position I may mention—Islay and Nairn. I would not have it understood that what I hold is a complete statement, it having been furnished to me at my own request only as a specimen of the progress the Fund has been making in different presbyteries. A good many presbyteries

have made an increase of one-sixth, such as Hamilton, Dunoon, Inverary, Abertarf, Kintyre, Glasgow. Others have made an increase of one-seventh, such as Dundee and Edinburgh. I need not proceed further than to tell you that while, as you have seen, some presbyteries have made an increase of a fourth, and a good many of a fifth and a sixth, there are some that have got no further than one-seventeenth of increase. And then, when we turn to cases of individual congregations, we find some in the position of having actually doubled the amount which they contributed the year before. We find in that position (more than doubled, indeed) one or two—Davie Street in Edinburgh, and Hope Street in Glasgow—are in that position. There are several that have made a progress approaching to one-half and one-third, such as the West Church, Tranent, Kilbirnie, St David's, Glasgow, Kingston, Glasgow. There are a great many that have made one-fourth (the sum pointed at even in this imperfect year). In this position there are Greyfriars in Edinburgh, Prestenkirch in East Lothian, Avonton in Roxburghshire, Kilwinning in Ayrshire, Renton in Glasgow, Tren, St Peter's, St John's, St David's, and Campbeltown are also in this position. But I must not weary the patience of the House by going over all these indications of progress. Suffice it to say, that while some have made a great stride of one-half or one-third in advance, there are some who have made no stride at all, or have made a stride the other way. There are some who have gone back one-third—not many, indeed, in this list,—but there are cases of congregations who have gone back one-third, one-fourth, one-sixth, one-seventh, and such like proportions. These facts clearly shew that, apart from urging forward the movement in the congregations generally, the Committee has not a little to do in the way of appealing to and stimulating those who have made such hopeful progress, and also in the way of stirring up those who may be said, on the present occasion, to be reaping where they have not sown, and gathering where they have not strawed.

With regard to the regulations presently existing for the distribution of the Fund, Dr Buchanan said, they had been framed at a time when the Church had abandoned the hope of raising the equal dividend above the point which it had then reached. Now that they had been encouraged to return to this hope, and were engaged in the effort of raising the equal dividend, not in some, but in all cases, these regulations were of course unsuitable to the altered circumstances. He, however, thought it would not be expedient or becoming for the Church at once to expunge these resolutions from its books. They ought to be suspended, with a view to their being set aside when the Committee shall have prepared regulations to be put in their place, because other objects, such as Church Extension, are bound up with them, and for which provision must be made. He went on to argue in behalf of the principle of an equal dividend, to which, with certain necessary checks and safeguards against abuse, he thought, and always had thought, that the Church ought to adhere.

To find the needed check is a nice and difficult, but I am not in the least satisfied that it is an im-

soluble, problem. If the attention of the wiser and most practical minds among us were concentrated on it, I cannot doubt, that, by the Divine blessing, we shall yet see our way to something that will work well, and deserve the confidence of the Church. For example, we might in the case of all future settlements take more stringent measures than we have hitherto employed to keep aid-receiving congregations to the engagements they make, when on the footing of promising a certain annual contribution which they themselves specify, they ask and obtain leave to call a minister. The bargain made in these circumstances, instead of only binding the Committee, which has been the case heretofore, might, to some practical and wholesome effect, be also made binding on the congregation. As matters now stand, a congregation gets leave to call a minister on their promising a certain contribution, say L.80, to the Sustentation Fund. This arrangement imposes upon the Fund a burden equal to the difference between that sum and the equal dividend. That difference this year would be L.52. But suppose the congregation's contribution drops down in a year or two to L.60, the burden upon the Fund rises in consequence from L.52 to L.72; and if the equal dividend has meanwhile increased, the burden becomes proportionably greater. Such an arrangement binds the Fund, but leaves the congregation free; it is like the Irishman's reciprocity, all one side. Surely it would be fair and reasonable to put some check on the abuse to which this state of things is so obviously liable. In order, however, that the check should be both equitable and operative, it would require to involve some provision that would touch the standing of the congregation itself. With this view it has been suggested that the congregation in the case supposed should forfeit its place as a sanctioned charge at the close of the incumbency, in every case in which it had come short of its engagement with the Fund, and at the same time had failed to satisfy the Assembly that this result had arisen from any justifiable cause. In specifying such a method by remedying an evil so commonly complained of, I do not by any means intend to commit either myself or any one else regarding it. I mean simply to shew that we are alive to the importance of finding some check or other to meet the case. It is a matter of extreme difficulty and delicacy to find any checks that will work fairly and equitably where the circumstances of congregations are so different, and where it is a voluntary fund with which we have to deal. It seems to me that in future settlements something may also be done in the case of aid-receiving congregations with regard to supplements. In so far as Disruption ministers are concerned, I have always felt this to be a subject that could hardly be meddled with. No one could fail to sympathise with congregations that sought, by some help of that kind, to add a little to the stinted stipend of honoured and faithful ministers, who had left, it may be, incomes of two or three times the amount for the sake of conscience and of Christ. The case, however, is obviously different as regards future settlements. It is not reasonable, it is not just, that while some congregations may contribute up to, and even above the equal dividend, and reserve nothing for supplement, others contributing greatly less than the equal dividend should, nevertheless, appropriate considerable sums in the way of supplement. But, whatever it may be possible to accomplish by any such positive rules, a

great deal may, and must be, done more indirectly, by appealing to conscience and Christian principle; and, where such appeals fail to correct flagrant evils, or to arouse to a sense of duty, by reporting the cases to the Assembly, and bringing them under the public view of the Church. Perhaps, after all, it is by these moral and spiritual appliances, more than by any others, that we have most to hope for, under the Divine blessing, for the right working of this great Scheme of the Sustentation Fund. If they were to succeed with their movement for the wellbeing of this great Fund, all controversy among them for a time must cease. Without the confidence of their brethren the Committee would find their responsibilities intolerable. If the Church deem the Committee inadequate to their weighty trust, let no consideration of their feelings stand in the way of their explicitly saying so. He referred to the period of his own convenship to shew that the interests of this great Fund had not suffered in his hands. He left the Committee and himself with perfect confidence in the hands of the Assembly. In conclusion, he announced that the late Mr Macfie, of Langhouse, has provided by his will that every minister of the Free Church who receives no supplement, or a merely nominal one, shall receive for this year a payment of L.10. There will be, therefore, no minister receiving less than L.142.

Dr CANDLISH, in rising to move the adoption of the Report, the suggestions of the Committee, and the resolutions of which he had given notice, was received with applause. The resolutions were as follows:—

“The General Assembly having considered the Report, with the relative overtures, approve of the Report, adopt the suggestions contained therein, and further resolve as follows:—

“1. That the plan of an equal dividend is better fitted than any other yet proposed to secure the ends for which the Sustentation Fund was instituted and is maintained; and while it is desirable to adopt measures for preventing the decline of the equal dividend by the failure of congregations to discharge their duty, these measures ought to be such as tend to preserve the general principle of the plan.

“2. That inasmuch as the existing regulations have respect to Church-extension and to the supplementary Fund, as well as the distribution of the ordinary revenue, the Assembly, in suspending the said regulations, instruct the Committee to consider what arrangements may be made as to these other matters, with a view to next Assembly being in circumstances to place the distribution of the Fund permanently on the footing of the equal dividend.

“3. That the Committee, as hitherto constituted under its present Convener, possesses the full confidence of the Church at large; and whatever change or rotation of members it may be expedient to make from year to year, no change in the general character and functions of the Committee ought to be contemplated, and no separate Committee for considering the matters embraced in the overtures needs to be appointed.

“4. That inasmuch as the prosperity of this Fund must mainly depend, under God, not on any scheme of distribution, but on the liberality of the contributors, attention should be concentrated, as far as possible, on the great object of raising the revenue. And inasmuch as the revival of vital godliness, through the outpouring of the Spirit, can alone

awaken and keep alive a right sense of the value of the Christian ministry, and its claims to support, the Assembly earnestly urge the importance of this whole subject being always regarded and handled on a sacred point of view, that it may have its due place in the prayers and spiritual sympathies of the people of God."

He held the state of the question substantially to be, the principle of an equal dividend, yea or nay; and confidence or not in the ordinary Sustentation Committee. He had been completely taken by surprise by the state of feeling which came out after last General Assembly. He thought that the Convener had put himself not a day too soon at the head of the movement begun by parties outside the Committee for the increase of the Fund, because the doctrine had begun to be mooted, that this Fund was to be benefited at the expense of other religious and benevolent undertakings of the Church. That was a dangerous and ruinous doctrine, and it was high time for the Convener to come forward and correct the tendency to set in opposition to one another the duties of disseminating the gospel abroad and supporting it at home. The first resolution which he (Dr Candlish) had to propose, was one in favour of an equal dividend; which plan, with the checks necessary to obviate the abuses incident to every human thing, he hoped the Church was resolved to maintain. From the beginning he had advocated and maintained the merits of the plan or principle of an equal dividend, as the best, upon the whole, in itself. And until we arrive (said the Doctor) at that stage when we are compelled to say that, after a full trial, we find that the plan will not work, and that no expedient can be adopted for remedying the abuses to which it is liable, I for one am for adhering, and I hope the Church will be for adhering, to the principle upon which the Fund has been managed ever since it existed. I believe that those of us who held the principal of non-intrusion and spiritual independence, from the time that the Disruption became imminent, began to entertain, all of us with one mind, something like the idea of joint support. It was, as all of us know, in the convocation of ministers held at Edinburgh that the draft of the real plan of the Sustentation Fund was first submitted; and I believe there never was any substantial difference of opinion among us as to what really should be the plan for managing the Sustentation Fund on the one hand, and the supplemental fund contributed by congregations to their own ministers on the other. But, sir, I come to state what seems to me the ends for which the Sustentation Fund exists. Now, one strong reason in the Church for having a Sustentation Fund, a common fund for the support of the ministry, was, a deep sense of what was due to those ministers who made great sacrifices for conscience, sake, and for the cause of Christ. We were, no doubt, moved in this matter by a deep sense of what we owed to our brethren who were called upon to make these sacrifices; and, so far as that object is concerned, I humbly think it is the equal dividend plan alone that can really and fully, so long as these respected brethren remain amongst us, fulfil the object in view. But, apart from that, and looking at the Sustentation Fund as a permanent institute, intended not for the existing race of ministers, but intended for the Free Church of Scotland from age to age, I say that the ends which the Sustentation Fund is evidently intended to secure are those two:

In the first place, I think it is intended to serve the purpose of maintaining our character and standing as the National Church of Scotland—the national hereditary historical Church of Scotland—claiming not to be a mere sect in the land, but to be the Church of the land, and ready to fulfil, to the utmost extent of her power, the obligation under which she came at the time of the Disruption, to supply ordinances to the whole adhering population. I hold, that one design of the Sustentation Fund is to preserve her character and standing as the National Church of Scotland; and it is on that account that I have always objected to plans and proposals that make our giving out of the Sustentation Fund not depend upon a uniform rule applicable to all localities alike. I have the utmost possible desire, and in my place in the Sustentation Committee, as well as in this House, I have been instrumental in endeavouring to suppress and discontinue charges proved to be unnecessary. I desire to see the Church prosecuting that object. It is confessed on all hands—I think the matter is usually stated in far too exaggerated a form, but it is confessed—that several charges—say not a few—were erected at the time of the Disruption mainly because the ministers of these charges adhered to our principles. We could not abandon them, with the remnant of the people who followed them, and sometimes the whole of the people following them. It is admitted that these charges are not now found to be necessary; and I for one would go along with any proposal that really and fairly contemplates the question, Are these charges necessary to be maintained, in order to the performance of our duty to our adhering people? If they are not, let them be discontinued; but I say we must proceed in that direction, not by applying a mere self-acting rule, but by applying a rule that shall be equally applicable to all localities, and in the exercise of a sound discretion. It was on that account that I dreaded the principle of the one-and-a-half more system, or any principle that would limit the benefaction of the Church out of the Sustentation Fund to congregations giving a certain fixed stipulated sum. I hold that the nationality of our Church requires that one should exercise a full and free discretion in that matter, and that we should not grudge large support out of the Sustentation Fund to congregations able to contribute less than has ever been suggested as a minimum, and that because we would maintain these congregations or localities in which we have a large adhering population, and would maintain them as part and parcel of the National Church. I hold, therefore, that the plan of the equal dividend is that which most effectually secures, so far as has yet been proposed, this first end for which the Sustentation Fund exists, and enables us to maintain our congregations, not merely where the people cannot contribute what we may choose to fix, but where we, in the exercise of a sound discretion, contributing for the glory of God, and the obligations under which we lie to our adhering people, think charges ought to be maintained. Then, on the other hand, the Sustentation Fund, according to my view, exists for another end—it exists for the end of securing, as far as possible, the independence of the ministry. To that end I attach the utmost importance, and whatever interferes with the securing of it I deprecate. Now, sir, I mean that in two senses or two views. I think the equal dividend is the plan fitted to secure the independence

of the ministry, so far as it ought to be secured, in so far as each minister's own congregation is concerned. More than that, I think it is the best plan for securing the independence of the minister, so far as other congregations upon which he might be tempted to lean are concerned. Obviously, according to the first view, the one-and-a-half more principle operates in the way of enabling a congregation to starve or hunger out its minister in double-quick time, not merely by withholding its own supplies, but withholding also the supplies from the Central Fund. I believe myself very firmly, that any of the plans which have been proposed as substitutes for the one-and-a-half more plan are liable to the same fatal objection. I should desire to see more of the other kind of independence, and that the rather because a good deal of late has been said in reference to the power and influence of large congregations, and ministers of large congregations, in the Church. I take leave to express my opinion, that if the Church would devise any plan for preventing the ministers of large and wealthy congregations; and the wealthy congregations themselves, from obtaining undue influence in the Church, she had better think twice before giving up the equal dividend plan. Put it in any way you like. Take a congregation giving L.2000 or L.3000 to your funds; at present, these L.2000 or L.3000 are at your disposal, and go equally to all the members of the Church. Take any other plan you like to propose, and I venture to anticipate, as a necessary result, that large and wealthy congregations would become patrons of the poorer and smaller congregations. I ask you to contemplate what would then be the effect of such an influence as that upon ministers—upon those ministers who are now called to remember that the ministers of wealthy congregations are exercising an undue control. I think this consideration deserves very great weight, and I wish the Assembly to look the matter fairly in the face. I will take any other plan you mean to propose. Take the plan, for example, requiring that a congregation shall subscribe L.50, at least, before it gets any allowance from the Fund; and take that plan in either view of it, for it has been put in two ways. Take it in the view that they are to agree to subscribe that amount at first, and then go on to give the sum agreed upon, whether they keep by the original purpose or not. Or take it in the other way—that they agree to give L.50—and if they fail in the agreement, their minister is to suffer. Take it according to either view, and I venture to say, that you would find the strongest possible temptation influencing members of wealthy congregations to commiserate the cases of particular ministers and congregations over the Church; and, instead of sending their bounty to the Central Fund, where it would be equally distributed to all without favour to any, they would divert a portion—perhaps a large portion—and make it available for helping those congregations and ministers who were the special favourites, and whose cases seemed most especially urgent. I think this would be the necessary result, from the simple fact, that members of our town congregations do, in the course of the year, become acquainted with a large number of congregations and ministers in the country, and that any such system as I am now supposing would necessarily lead to their minds being convinced in many cases, and even to their feelings being moved; and I believe the result, ere long, of any material deviation

from the plan of the equal dividend, would be, that it would bring congregations in detail, and special ministers into immediate contact and connexion with large congregations and their ministers, and so establish a sort of patronage, against which this Church ought most zealously to guard. He held, that one design of the Sustentation Fund is to preserve the standing of the Free Church as the National historical Church of Scotland, and not as a mere sect in the land. Another end of the Fund is, to secure as far as possible the independence of the ministry. The minister ought to be independent, both as towards his own congregation and as towards the wealthy aid-giving congregations. This independence could be secured by the equal dividend, and by that method alone. Referring to the existing regulations for the distribution of the Fund, he thought they had never had a fair trial, and was prepared to deny that they had failed. The regulations ought to be suspended pending the progress of the present movement. Should the movement come short of their anticipations, he would not commit himself to say, that in no circumstances would he give these regulations another trial. The Assembly ought not to be so precipitate as to sweep them from its statute-book on the spot. As to the proposal of a special committee, with a remit of a very wide and varied character, he thought it would be impossible to carry on the work of the ordinary Sustentation Committee, with such a Committee sitting alongside of it, with so many questions opened up, and the whole subject thrown loose. He earnestly hoped that they would make this a year of earnest effort for the increase of the Fund, and not of endless discussions about the mode of its distribution. The whole of these differences and difficulties arose from the low state of the Fund, and would vanish with its increasing prosperity.

Mr KIRKWOOD, elder, seconded the motion of Dr Candlish.

Mr DUNLOP, in rising to move his resolution, referred to his own position, as having been prevented for some years from taking his former part in the proceedings of the Church. This laid him under the disadvantage of not being familiar with the details of this controversy, but afforded him, on the other hand, the great advantage of coming forward as one who had been an impartial on-looker. He made a most feeling reference to the painful differences now existing; and declared that the Church would be given up to a strong delusion, if, for more than a very temporary season, it cherished any other feeling than its wonted love and confidence towards Dr Cunningham. He entered into objections to the rating scheme, which he alleged to have wholly failed. The men who had done least previous to this scheme had profited by it most. Its extreme and unintelligible complication was of itself a fatal objection to it. Where it had added to stipends, it had been to the stipends which were already large. It had not proved a check upon the down-draught of backgoing congregations. In short, it had proved an absolute and notorious failure. The Convener of the Committee had said that the regulations were to be suspended for a year, with a view to setting them aside. What reason, then, can there be for not frankly owning that they have failed, and rescinding them at once? He pled for the appointment of a Select Committee, with powers to consider the whole subject, instead of the narrow remit proposed on the

other side. He was surprised that the proposal of a select committee should be considered as a mark of want of confidence in the ordinary Committee. That was a most strange and unfounded inference. Like Lord Palmerston on the Army Committee question, Dr Candlish had said, I will be your Committee. But surely, in common reason, the Committee should be an independent one, separated from the ordinary administrative Committee. He had little sympathy with the fears which had been expressed regarding the dependence of Christian ministers on Christian congregations. But there was one kind of dependence which was to be intensely deprecated—the dependence of ministers for any part of their support on the arbitrary will of any Committee.

Mr BLAIRIE, of Pilrig, seconded Mr Dunlop's resolution. He repudiated the idea of personal or party feeling having anything to do with the opposition offered to the resolutions of the Sustentation Committee. He illustrated the failure of the rating scheme, from the inherent impossibility of working it as an equitable scheme. They ought not to agree merely to suspend the regulations, but should take effectual means that a system which has already wrought so much harm shall never again be revived. They should take care not to banish Napoleon merely to the Island of Elba, to stay only a year, and require a Waterloo to shut him up again. They ought not to constitute the same committee both deliberative and administrative; for they would find, and the history of the Sustentation Committee proved it, that a Committee so constituted could not resist the temptation to originate frequent changes in its rules and methods. He argued, therefore, for a separate and special committee, and that it ought to contain a pretty large proportion of elders.

Mr SORLEY, of Selkirk, spoke in support of Dr Candlish's motion. He entered into a statement in opposition to Dr Chalmers' scheme, known as the One-half-more Scheme, and explained his views of the right adjustment of the question of ministerial support. He could not sympathise with the strange and mysterious opposition to the Convener of the Sustentation Committee. He was opposed, however, to the rating scheme, and would have voted for its immediate abolition, had the resolution to that effect stood alone.

Dr RUSSELL pressed the repeal of the rating law, because, as an elder, he felt that it laid upon the office-bearers of the Church the odious duty of stent-masters.

Mr BRYCE, of Glasgow, as an old elder of the Church, expressed his strong adherence to an equal dividend.

Mr CAMERON, of Kirkmichael, proposed a motion, to the effect of repealing the rating scheme, reverting to the equal dividend, and remitting to the Sustentation Committee to take all proper steps for increasing the Fund; and to report to next Assembly.

EVENING SEDERUNT.

At the evening sederunt, Mr CAMERON was heard in support of his motion. He maintained that the equal dividend is a fundamental principle of the Free Church polity. The term "equal dividend" had

been employed from the very commencement of the Sustentation Fund, and the dividend had really been equal. This principle of an equal dividend had been violated by Dr Buchanan's scheme, against which he urged the impracticable complexity of its multitudinous provisions; its being a system of class legislation, favourable to the ministers of rich, and injurious to those of poor congregations; its tendency to foster selfishness; and its being a breach of the compact on which the Church was based. No seconder appeared to Mr Cameron's motion, which accordingly fell to the ground.

Mr BANNATYNE, of Old Cumnock, congratulated the Assembly on the tone and spirit which had hitherto characterised the discussion. He considered the equal dividend as Dr Chalmers' first and grandest idea on the Sustentation Fund; the one-half more, his second idea, originated when he was mortified and disappointed by the failure of his anticipations. He greatly preferred the first simple and great idea. Artificial checks and appliances were a poor substitute for high principle and integrity in a Church of Christ. The equal dividend was essential to the freedom and fearlessness of the ministry, who must be free from every pecuniary snare and temptation. He deprecated unwise and undue extension of the Church. Church Extension ought to have a fund and an agency of its own.

CHARLES COWAN, Esq., M.P., owned that the first feeling in his mind was one of surprise that there should be antagonism in the House on the points now before it. Why should not the Sustentation Committee accept the co-operation of a special committee? He thought they should joyfully hail the offer of the services of such a committee. He held for an equal dividend. The Sustentation Fund was not a minister's question, but a question of the Christian good of Scotland. He hoped to see it placed on a right and satisfactory basis, to which he believed the appointment of a select committee would very greatly contribute.

Mr BURNSTED, of Falkland, explained his reasons for the vote he intended to give for Dr Candlish's resolutions, though he had originally been opposed to the rating scheme. He considered that his consistency would be saved by the suspending of the resolutions.

ROBERT JOHNSTONE, Esq., said, that the elders who engaged in the early stage of the movement for advancing the Sustentation Fund had not the remotest idea of antagonism to the Committee. On the contrary, they had put their services at the disposal of the Committee. He argued that the rating scheme had been proved a failure—that it was the means of dividing and vexing the Church, and a disturbing element in the prosecution of their movement. Why, then, should it not be removed out of the way? Why persist in hanging it up for a twelvemonth? He showed that the number of congregations which had benefited by the rating scheme was only two hundred. He analysed the tabular Report on the working of the Scheme, to shew that it had exercised no influence whatever in stimulating congregations, and to prove that it had not accomplished any one object expected from it. The equal dividend he held to be the only safe method, and spiritual motives the only power that could be rightly brought to bear on the advancing of this Fund.

Mr MILBOY supported the resolutions of Mr Dunlop.

Mr CAMPBELL of Tillichewan thought the partition between the two parties so slender, that he was half ashamed they had discussed it so long.

Mr BETHUNE, of Blebo, could not consent to hang up these resolutions for another year. He had anxiously awaited to hear any brother layman on the other side state why they refused so simple and reasonable a request, as that they should cancel this year what they did not deny that they will cancel next year. He thought the Sustentation Committee had failed to accomplish what the Church expected of them, and would give his preference to a Committee of laymen.

Mr JOHN WILSON, elder, supported the motion of Dr Candlish.

Mr MAURICE LOTHIAN argued in favour of the select committee. He entered into some calculations, to shew that there are abuses on the part of congregations which the rating scheme does not

correct, but encourage. He craved an investigation by neutral parties.

Captain MAITLAND considered the proposed select committee inexpedient at present, and calculated to affect injuriously the interests of the Fund.

Mr MACKENZIE, of Dunfermline, urged the appointment of a select committee, because it was a case of a controversy between the Sustentation Committee and a party in the Church; and it was unreasonable to ask them to submit the case for arbitration to the very individuals with whom the controversy had occurred.

Mr LAUGHTON, of Greenock, thought that there was nothing in their position calling for the appointment of a select committee. They should be very delicate in meddling unnecessarily with their machinery.

The debate was then adjourned till Thursday morning.

WEDNESDAY, MAY 30.

ABERDEEN COLLEGE.

The Assembly called for the returns to the overture sent down to Presbyteries on the curriculum of study at Aberdeen. The overture is approved by a majority of twenty-four Presbyteries. After some conversation as to the form which the motion should take, Dr Candlish moved that the overture be made into a standing law, which was seconded by Mr Thomson of Banchory.

Dr CUNNINGHAM moved, *pro forma*, that the overture be not converted into a standing law. He did not mean to resist the strong and decided expression of the mind of the Church, nor to raise any discussion on the subject. He held this expression of the mind of the Church quite sufficient for his own exoneration. He felt himself exempted from the responsibility of opposing anything that might now be proposed in connexion with College matters, with which he would henceforth take nothing whatever to do in that House.

Mr DUNLOP seconded Dr Cunningham's motion, expressing his deep sorrow that, at a time when in every department of the civil service strenuous efforts are being made to raise the standard of professional training, the Free Church should be lowering and deteriorating hers.

After some conversation, the motion of Dr Candlish was passed without a vote, Dr Cunningham and others entering their dissent.

Appointment of Mr Sachs as Hebrew professor.

Dr CANDLISH then moved the appointment of Mr Sachs as Professor of Hebrew and Exegetical Theology in Aberdeen, and the completion of the curriculum there with three professors. He repelled the imputation of indifference to an elevated standard of theological education. He urged the necessity of completing their arrangements at Aberdeen without any further delay or controversy. He entered into a variety of details illustrative of the adjustment of the curriculum at Aberdeen. He had thoroughly satisfied himself of the competency of Mr Sachs, who for

nine years had taught Hebrew with singular success, and had discharged duties substantially those of a professor during that period.

After a lengthened conversation regarding the fitness of Mr Sachs, the appointment was agreed to without a vote.

EVENING SEDERUNT.

FOREIGN DEPUTIES AND COLONIAL REPORT.

The Rev. Mr DUDAS, a Hungarian minister labouring in Constantinople, addressed the Assembly. He stated that he was born of Roman Catholic parents; was ordained a priest in 1836, and acted in that capacity for fifteen years. He was connected, as chaplain to a regiment, with the events of the Hungarian struggle of 1848. In such momentous and eventful times as those of 1848, said he, when the greatness and vanity of human nature, of human pursuits, are unrolled before our eyes in such glaring relief, and with such fearful velocity; when we in a few months live a whole life of vicissitudes,—in such times it is almost impossible to escape their overwhelming influence, and the mind unconsciously takes a contemplative turn. In my case, I felt that a change was working in my religious convictions,—that, in proportion as my mental vision became extended, the darkness of bigotry faded away,—and that, in the first light of revelation which dawned upon me, I saw the shadow of the only true faith gradually assume a defined and transparent shape. Amidst death and destruction, while I myself stood upon the sharp edge between this life and eternity, I already administered religious consolation to my dying comrades, of whatever creed, in its simple and purified form, which was, in all save the name, that of Protestantism. I decided to devote the remainder of my life to waging a war against those doctrines which had held me for so long a period in their benumbing grasp, and caused, and ever will cause, such unspeakable misery to my country, as well as to uni-

versal humanity, and, with the aid of that all-powerful instrument, the Bible, to endeavour to rescue at least a part of my benighted countrymen at home and abroad from the mazes of Popish idolatry. The first step towards that object was, I judged, to unite my exiled and scattered countrymen in Turkey, where a new Christian era seems to be fast approaching, under the ægis of the Bible; which community would hereafter form the nucleus around which others of my homeless and oppressed brethren might seek shelter and relief from their sorrows, and there find true happiness in the Word of God. I, in 1853, went to Turkey, where, after nine months of unceasing exertions, I not only succeeded in uniting my countrymen resident at Broussa, Bujukdery, in small congregations, but at Constantinople (Pera), I formed my Protestant brethren into a larger community, prevailing at the same time upon several Roman Catholic families to join them, who, already predisposed, eagerly embraced the tenets of the Protestant Church. As my countrymen are poor, and barely able to support themselves and their families, they feel their utter inability to provide a sufficient sum for the raising of such edifices. Trusting, however, in the grace of the Almighty, and the assistance of wealthier Protestant Christians, they sent me to plead their cause with the pious and charitable brethren of this country. There is little doubt that if this community should once gain a firm footing upon Turkish soil, hundreds, nay, thousands of my compatriots at home, who now so unwillingly bear the yoke of Romish and Austrian tyranny, would hasten to join it. This, Christian brethren, depends in a great measure on you, to whom we look in our need with such perfect confidence.

Dr Smyth, of Glasgow, introduced to the House Mr SALEEBY, a Syrian from Lebanon. Mr Saleeby appeared in Syrian costume,—a loose-flowing, dark red robe, girdle of coloured silk, with ink-horn stuck in it, and white figured vest. He described how, three years ago, he had come on a visit to this country with an English gentleman; had raised a little money, and on his return home built a school. Other schools were necessary, and he had returned to this country to see what could be done. He had held a good many meetings in the south and west of Scotland, and Glasgow had helped him liberally. He had visited many places on the Clyde, and had then come to Edinburgh, where he had been received with great kindness. He mentioned that he has built one school and opened four in his native land. He described the teaching in these schools. Lately they had 120 people who had left the Greek Church in one day. There are about 400 scholars in his schools. He sought help for these schools. For himself, he accepted no remuneration for his labours. He expressed, with profound feeling, his sense of the obligation upon him to do what he could to spread the truth which God had made to shine in his own mind; and thanked, with a most engaging warmth and fervour, the House, and many not in the House, for the kindness he had received at their hands.

At the suggestion of Mr Bonar, Mr LUMSDEN of Barry, not being a member of Assembly, was requested to give some account of the state of matters in Sweden, in order to introduce Mr Lunburg, a minister from that country. Mr Lumsden accordingly entered into a statement regarding the revival of evangelical religion which is going on in Sweden, and the persecution which is being endured.

Mr LUNBURG said that, from his ignorance of English, he was very reluctant to occupy the attention of the House. He could not express the joy with which he had entered this Assembly of that Church which had so boldly avowed the King of the crown of thorns to be her only Head and King. He entreated for himself and his country to be remembered by the brethren he addressed before a throne of grace. He hoped that, through the prayers of Christians in this and other countries for them, the present state of oppression in his native land would soon be made to cease.

Mr FISCH, who was next introduced by Mr Bonar, said, he had the duty of representing France, not in virtue of the Bishop of Lyons being metropolitan of France, but rather because of the gratitude he should express for what the Free Church had already done for them in Lyons. When their Church had so largely increased, and their chapel became too small, they received a letter from the Colonial Committee offering to support four or five ministers in the suburbs, if they found the accommodation. They selected the Socialist and Communist quarter of the city. The whole city trembled to see thousands of Red Republicans coming like lions to conquer Lyons itself. They applied to a man who had built a theatre—and a very bad one—which had been forbidden; and it was let, to be used as a church; but the prefect said, he had forbidden the theatre, and he would not allow it to be used as a church. But the Government allowed them to open another chapel, and the Colonial Committee kindly took charge of the minister for two years. There were 100 converted Roman Catholics in the congregation, who were now the most peaceful and most conservative part of the city,—the fiercest revolutionaries had become the mildest characters. Therefore, he hoped they would not let their child wait at the door, but that they would adopt it again. What they wanted was only L.144 sterling. He had many reasons to give them for it. The Roman Catholics still called them the Free Church of Lyons. Lyons was the centre of Popery, and the work of evangelisation had brought 2000 to 3000 people out of Popery,—therefore the Roman Catholics wrote pamphlets and books, and used every exertion to counteract their efforts. Besides, Scotland had much to do with France,—not because a disciple of Calvin had brought the Reformation to our happy shores—a thousand times happier now than France; but because France was now endeavouring to do evil,—to put down in England and Scotland the glorious standard of the Reformation, and to bring back the Free Church to the old bondage. France herself was once one-third Protestant; but it was now ground under the most fearful despotism—infidelity on the one side, and Popery on the other. Mr Fisch read a letter from one of the rioters of 1849, now a converted member of his church, as an example of the change of feeling their labours had produced. Another feature of the time was not to be lost sight of. They had now in France a relative amount of liberty. They had no doubt persecutions somewhere; but persecutions could not be general. The firm will of that Majesty of whom God had kept the days in his mercy, was to maintain religious liberty in France. And if they had persecutions somewhere in France, they were owing to the authorities, and in spite of his will.

Mr BONAR gave in the Report of the Colonial Committee. The Report sketched the origin and progress

of the Colonial Scheme, which has now gained such magnificent dimensions. All over the wide field of the colonies there was a remarkable extension of Presbyterian organisation. It was evident, also, that the tendency of the Colonial Churches to lean on the mother Church was rapidly diminishing. Of the enterprise and liberality of colonial congregations many cheering instances were given. The Church in Canada have at this moment a Committee engaged in looking out for a proper person to be sent out, as the commencement of a foreign mission of their own. As to the resources of the Colonial Scheme, the Committee has this year paid off L.1700 of its debt, and they have L.1000 in hand, to send out more ministers as fast as they can be procured. Neither had their operations been contracted in order to put them into this position.

The Report was replete with interesting particulars, of which we can give only an outline.

"In Canada great progress has been made within these few years towards a more adequate support of a gospel ministry, and a decided effort put forth in the course of last year to secure that no minister in a fixed charge shall have less than a certain definite stipend. A fixed and regular plan for gradually raising the stipends of settled ministers is under the consideration of the Synods of Nova Scotia and New Brunswick at this very time. There is a Pastoral Aid Fund in Victoria, and a Sustentation Fund in New South Wales, Tasmania, and Otago, while the contributions of individual congregations have in almost every case been increased. From Victoria a further large sum—L.1400—has been sent home, for sending out ministers to that country. The Church of Tasmania has followed the same course, and remitted L.200. Otago has not only sent L.100 to bear the expenses of the ministers sent, but at once relieved the Committee from the guarantee given for two years, and taken their support on themselves. A Gaelic-speaking congregation at Geelong has transmitted a call for a minister, and with it L.200, to bear the expenses of himself and family going out. Remittances for similar purposes, amounting in all to nearly L.500, have been made from Canada. A suggestion that there should be an annual collection in all colonial churches for the Colonial Scheme, has been responded to, and even in some cases anticipated, with a kindness of feeling and a readiness of compliance on the part of many even of the poorer and more remote churches in the colonies, which the Committee have felt most encouraging and hopeful. The total amount of the annual contributions of the Canadian Church for religious objects is about L.20,000.

"Canada.

"Notwithstanding the means supplied by the Colonies, and the efforts made by us, comparatively little has been done towards supply of the growing population there. No country increases more rapidly than Canada, or prospers more in all the departments of industrial labour. During last year it received upwards of 58,000 immigrants; it has doubled its population within ten years; it is now traversed by railways in every direction, and even the remotest parts of it are brought within a few days of this country. Besides the preachers provided by their own college, now beginning to tell distinctly on the spiritual supply of Canada, we have sent six additional preachers this year, and two students well

advanced in theological study; and we are anxiously seeking for more such to follow them. These preachers have been received with kindness and cordiality, and they are all now called, and most of them settled, in important and interesting localities. The college at Toronto, under the able instruction of Dr Willis, Professor Young, and Mr Herchsfelder, has just closed another agreeable and prosperous session. The supply of ministers for Canada is, however, still utterly inadequate. We have not yet been able to send one during this year to the Presbytery of Hamilton. Three settled charges (requiring Gaelic) are at present vacant in Canada East, and a very great number in Canada West, some of them also Gaelic-speaking districts.

"United States.

"After stating that the Committee furnishes ministers when required to the States, the parties there undertaking their support, and that the experiment has been gratifying and encouraging in its results, the Report says, that the congregation in Boston, under the charge of the Rev. A. Muir, is now fully organised: the large place of meeting is full. Elders have been ordained, and steps are being taken for erecting a suitable place of worship.

"West Indies.

"In the West Indies the labours of the Committee have been considerable, and yet the result has been sadly small. This has arisen from the unwillingness of many to go to that region, from the straitened circumstances of the Committee, which hampers them in all their movements, and from the peculiar ravages of disease, and consequent depression of all things in these islands during the last year. Still, the Free Church has a most important position in the West Indies, and something has been done to strengthen it.

"Honduras.

"At Belize, Mr Arthur has had new difficulties to contend with, which have exposed himself and his flock to protracted inconveniences, and involved them in great losses. A desolating fire consumed the premises, which were not, and could not have been insured. He was thus deprived of church and school. The Court-house was, however, given for a church, and temporary accommodation obtained for the school. Both church and school prosper.

"Madeira.

"The Rev. Mr Rhind has returned from Madeira. His labours there have been highly appreciated; and the Committee feel very anxious that stations like this, which have a double mission, and have been blessed both to British residents and more permanent natives, should be efficiently supplied.

"New Zealand.

"In Otago, Mr Burns no longer labours alone. Shortly after last Assembly, the Rev. Mr Will and the Rev. Mr Bannerman sailed for Otago, the first to settle in the Taieri district, and the other in the districts of Tokomairiro, Inch Clutha, and South Clutha. The people, rejoicing in the possession of a stated ministry, are actively engaged in building churches, which are provided for according to arrangements similar to those of the Sustentation Fund. Mr Burns, the respected minister of Dunedin, has received these youthful

labourers with gratitude and joy. Together they have, along with elders from their respective congregations, constituted themselves into a Presbytery, openly and unanimously avowing the name, the principles, and the standards of the Free Church of Scotland. Mr Will and Mr Bannerman extend their services as far as possible over the more distant parts of the colony, and they unite with Mr Burns in saying, that in a very short time they will feel themselves both necessitated, and also warranted, by the certainty of a comfortable maintenance, to ask for additional ministers. This colony still continues to exhibit a singular amount of peaceableness, contentment, and onward progress. It is probable that before this time another Presbytery has been constituted at Wellington, embracing the congregations of Wellington, Nelson, and Hutt River. In Auckland, also, the Committee report that a Presbytery will soon be formed.

"Victoria.

"Progress seemed for a time to mark all that was connected with Victoria; but a sudden and sad arrest has arisen from a crisis of commercial distress which has scarcely any parallel. This for a time most greatly retard the building of churches and of schools, and the raising of means to promote the extension of the Church. But as emigration still continues, it should not for a moment retard the sending forth of ministers. Besides the unsupplied thousands there before, fifty or sixty thousand have gone during this year; and it is the full conviction of all who know the colony that, in a year or two, still greater and better-founded prosperity will mark it. But that year is of immense importance to the spiritual character of that new world, and our duty with respect to it is a present, urgent, and pressing duty. Cost what it may to us, some of our best ministers should be sent without delay to the help of the brethren there. Dr McKay has gathered round him a devoted band of Gaelic-speaking brethren, and their new church is by this time roofed in. Dr Cairns has as large a congregation as ever, and preaches every Sabbath to not fewer than 1100 of our countrymen, many of whom, if left without such a minister, would have been driven elsewhere, or lapsed into indifference. His church is also begun. The congregation of the Rev. Mr Millar continues undiminished in numbers and vigour. Their income for this year amounts to no less a sum than L.8909, while the items show a largeness of Christian charity which it is delightful to contemplate. Mr Tait's congregation at Geelong is equally prosperous, and through him the Committee have received a call, signed by a large number of our Gaelic-speaking countrymen, who have themselves suggested several fathers and brethren whom they would like first of all to be asked to take charge of them. The other brethren already sent are all now settled, and prosecuting their labours in their respective localities.

"New South Wales.

"From New South Wales the Church received as a deputy last year the Rev. W. McIntyre. During his sojourn here he was unwearied in his efforts on behalf of the interests of that colony, and especially in endeavouring to induce suitable ministers and teachers to go to it. He has not returned alone. At his own expense he took out with him the Rev. A. McIntyre, of the Gaelic Church of Paisley, and Mr J. McIntyre, his brother, a student of great promise, and

the Rev. James McCalloch, well known in the west as a preacher of great devotedness. But, even with these additions, New South Wales is most inadequately supplied; and the Church owes it to herself and to her brethren there, to contribute still more of her means and of her best men to that important colony.

"South Africa.

"We have this year made no progress in respect of any appointment to the Cape or neighbourhood, and have not been able to avail ourselves of the generous offer of a church and all friendly support so kindly made by Wm. Dawson, Esq., George Town. Mr Campbell of Natal has completed his new church in Pietermaritzburg, and it is the best ecclesiastical building yet raised in the colony. Rev. Mr Scott, who laboured so assiduously at Pinetown without receiving any emolument, has removed to Ladismith, where he still devotes his services to the Presbyterian population.

"India.

"The Rev. Charles Moir at Penang carries forward his work, both missionary, among the heathen, and ministerial, among the Presbyterian residents, with steady perseverance and unabated zeal. In Calcutta, Mr Miine also continues his valuable labours with unwearied activity; and the annual Report of his congregation is a most encouraging specimen of what can be attempted and done by a congregation, in which the minister, office-bearers, and others, seem truly desirous to abound more and more in all these things which are, through Jesus Christ, to the glory of God our Father. The whole amount received and expended amounted last year to £2,412r. 10c., and the items included such items as Church Fund, Manse Fund, Sustentation Fund, Sick Leave Fund, Retiring Fund, Ministers' Widows' and Orphans' Fund, Free Church Mission Fund, Asiatic Mission Fund, Collection for Soldiers' Orphans' Fund. The station at Agra, to which the Assembly of 1850 directed the special attention of the Committee, has been given up. Our young brother Mr Clark has been called to Bombay, and has, after much consideration, and with the approbation of the Committee, accepted the call. The Committee have every reason, not only to be satisfied with the labours of Mr Clark at Agra, but to rejoice in his having been sent there. We believe he has been the means of doing good, and he has left with the respect, esteem, and affection of all to whom he ministered, and their earnest prayers for his success in Bombay.

"Mediterranean.

"The Mediterranean more than ever draws the thoughts of men this year. Now that it is crowded by our ships, and that its ports and shores are visited by so many of our countrymen, the importance of the station God has given us there becomes more manifest than ever. In Gibraltar, the new church has been opened, and gives the greatest satisfaction. The debt on this church still stands at the serious and alarming figure of L.1700, and had it not been for the timely aid of individual members of Committee, this would already have caused the most serious difficulties. The present place of worship, always badly situated, and too small, has become still more uncomfortable as the numbers of our countrymen have increased. The Committee feel, therefore, truly thank-

ful to say, that a site for a new church has at length been obtained from Government on honourable terms. For this we stand greatly indebted to the unwearied exertions of the Rev. Dr Clason of this city, during a short residence in the island last winter, and the influential aid of J. Grant, Esq., and others on the spot. The subscription for the building has been opened, and, headed by a donation from the Governor of L.50, already amounts to L.600. A Committee has been formed, and efforts for raising the requisite sum set on foot. Meanwhile Mr Wisely's labours have quite outgone his strength. At present he preaches in the palace to the 72d regiment, at seven o'clock in the morning; in his own church at eleven o'clock; and in the new church at Santa Marguerita, at three o'clock, leaving still evening service in his own church to be provided for.

"Italy.

"Dr Stewart, after a considerable absence, has returned to Leghorn, and is now taking active steps for having the property of the church and manse there legally transferred to the Colonial Committee. Mr Hanna, though suffering a good deal during winter, has persevered in his usual labours at Florence; and Mr Kay has, in the midst of many obstructions, and much to harass, anxiously been seeking out and gathering our countrymen at Genoa, and exerting himself for the spread of the gospel in the north of Italy. The Committee have given these three brethren a commission to attend the Waldensian Synod at La Tour on the 14th of this month, and their report of that important meeting may soon be expected.

"Army in the East.

"At first the Committee thought only of sending ministers as chaplains in their own name and at their own expense, in the hope that, when there, they might obtain access to the troops. On consultation with experienced friends, this was soon felt to be too vague a ground to proceed upon; and the Government having at length declared their willingness to recognise our ministers as Presbyterian chaplains to the Scotch regiments, we were able to send them on with a definite position, and full security for their access to the troops. It is on this footing that the Rev. Mr Watson, son of Dr Charles Watson of this city, and the Rev. Mr Fraser of Kirkhill, have gone out to the Crimea; and the Committee feel that they and the whole Church have cause to be thankful that such ministers were procured, and that they were sent in this way. Their labours have been much appreciated by our gallant countrymen; and it is unspeakable comfort to us and to them, that in the hour of danger and of suffering, they enjoy the counsels and instructions of those in whom they and the Church can so entirely confide. Besides these, the Rev. John Mackenzie, late of Ratho, has been at Therapia, accompanied by Mrs M'Kenzie, who has taken the active charge of a body of nurses in that hospital.

"Continent.

"Our Continental operations during this year have been comparatively few. It is now two years since, after a considerable interval, we were permitted to ask the Church to contribute for Continental purposes. The recommendation which the

Assembly then gave was only partially attended to, and hence for some years our means have been quite inadequate to the necessities and opportunities of the field. Still nothing has been given up, and one or two additional labours have been undertaken, and are being prosecuted. Louvain, under Dr Pierson, and Lille, under Mr Meaton, continue as they were. Dr Pierson is, in many respects, eminently qualified for his work, preaching, as he does, in French, Flemish, and English, though none of them is his native tongue. He is a devoted and most promising minister, and it is hoped that his labours may be continued. Mr Meaton has carried on his labours amid much and deep family affliction, but with his usual steady devotedness, and not without tokens of the Divine blessing. Much has been done in Landerneau, France; and the Sabbath-school, the increased attention on the Sabbath ordinances, the interest taken, the kind expression of feeling in the place of cold indifference, when Mr Fraser closed his labours there, shew how much the residence of a minister will do, not only to preserve a people from a declining course, but even to recover them, when, by destitution of ordinances, and other circumstances, the experiment at first sight might appear peculiarly hopeless.

"The Institution at Amsterdam is nobly fulfilling its twofold purpose of a Jewish institute and an evangelical mission and college for young men. As a Jewish mission, it has been manifestly if not largely blessed; as an evangelical institution, it is sought unto with great relish by those who breathe after spiritual life; and as a missionary college, it is full of hope; for the youth now training there will go forth well furnished, and they may be expected, in Holland and other parts of northern Europe, to do much in sowing the good seed. The Committee may have to consider in how far they can aid in directing the future employment of these young men.

"The Evangelical Societies with whom we are in friendly connexion—the Evangelical Societies of Belgium, of France, and of Geneva—are all pursuing their varied missionary labours with devoted zeal, and with many tokens of the Divine blessing; but all that we could do in most cases during this year has been to sympathise,—the state of our continental fund has not enabled us to contribute much. The Committee feel that this is not as it should be. There can be nothing more interesting than these witnesses gathered out of surrounding Popery,—nothing which it becomes those who have tasted fully the benefits of the Reformation more gladly to assist than these small communities, listening to the voice of the Lord,—'coming out and being separated,' and yet needing the helping hand of stronger brethren in their day of small things.

"Passing to the north of Europe, the Committee have the pleasure of mentioning that the congregation of Neunischken, in Eastern Prussia, which had the twofold claim upon this Church of having been founded by Scottish refugees, and of having held fast, through many trials and temptations, its ancient faith, now enjoys the benefit of a godly pastor, and expresses its lively gratitude for that brotherly help, without which so precious a boon would not have been soon obtained. Animated and encouraged by this Church's sympathy, they have bestirred themselves to greater efforts than they be-

lieved themselves to be capable of. Dr Gillet, a Reformed minister in Breslau, who, through our missionary, Mr Edward, first made us acquainted with the existence and wants of this interesting community, has stated the desirableness of continuing to them for a little longer the small grant of L.30, which the Committee promised for three years. Dr Gillet has also communicated to the Committee important information regarding the descendants of refugees from the Scottish persecutions of two hundred years ago, scattered throughout Eastern Prussia.

"Mr Edward, who takes a deep and lively interest in the revival of Continental Protestantism, as well as in the state of the people who are the more especial object of his labours, has communicated to the Committee a very earnest application on behalf of the Church in Bohemia. The spirit which pervaded that country in the time of Huss has not altogether departed. Though in a state of great depression, no fewer than fifty-four Protestant congregations still exist; and a thirst for the Word of God is said to manifest itself in places where least of all it would be expected. In the years 1848-49, the people of Prague joined the Protestant Church in multitudes. Mr Edward furnishes facts and suggestions; and the Committee feel assured that the Assembly and the Church will approve of their carefully considering in what way they can most successfully aid so interesting a case.

"Of the advancing revival of the Lord's work in Sweden the Committee have rejoiced to hear, by continual correspondence and intercourse with brethren of that country. In some districts hundreds of souls are said to have been awakened; and throughout every district spiritual life and religious activity are spreading. At the same time persecutions have not come to an end, nor have the intolerant statutes been ameliorated. On the other hand, the recent Parliament passed a new law, which the king has subsequently confirmed, inflicting a heavy penalty on any one who, not being a regularly ordained clergyman, shall administer the Lord's Supper. The Committee, after learning that the legislature of Sweden was taking a direction so opposite to what was anticipated, felt that they ought not longer to delay carrying out the instructions of last Assembly; and accordingly they have addressed a memorial, on the subject of religious liberty and on behalf of persecuted brethren, to the King of Sweden. This memorial Lord Clarendon kindly agreed to transmit through the British Minister in Stockholm. They at the same time addressed a letter to the Archbishop of Upsala, informing him of the step which they had taken, and entreating the exercise of his influence in the same cause.

"Growing importance of Colonial Field.

"In looking forward to the means likely to be placed in their hands for the work of another year, there are three things to which the Committee would venture to call the attention of the Church; 1st, that their proper work, the colonial work, grows on every side. Increase of population to an amazing

extent marks some colonies. Emigration continues to pour its thousands into others. Few people, perhaps, reflect upon the rate of emigration from this country. No fewer than 323,122 left the United Kingdom during last year; and since 1840, not fewer than 3,183,414. Such a measure of success has been given to the Committee's efforts on behalf of their emigrant countrymen, that applications multiply on every side. The position of the Church is thus most peculiar and most responsible. Great and effectual doors are set open before us for planting the gospel in every region. Our countrymen stretch out their hands to us, and wait our help to sow the earth. This will not always continue; hope deferred maketh the heart sick; and if we leave this desire to die out, like iron twice cooled, the heart becomes harder than ever, and what was once an open and hopeful field becomes barren and stony ground. The second thing which we would venture to remind the Church of is, that the mere existence of external wealth in the colonies is no reason for us withholding present help. It is not the abundant wealth which is of any use; so long as the heart of the possessor is hard and untouched, it may as well be in the earth; what is wanted is something which may move to right employment of that wealth. And the third thing which the Committee would suggest is, that the Continent has this year peculiar claims. We are in friendly alliance with France; let us turn it to some spiritual benefit for France. We have easy access to other places; let us have the means of improving this. God has given us strongholds for truth from the north of Europe to the south, and in all the darkest parts of it. The very opposition to the spread of gospel truth has been overruled for good, and the means taken to arrest the gospel have issued in its being more widely diffused. Even Spain has of late been opened to Bible circulation. It will be sad if we have to let any of our beacon-lights expire for want of necessary fuel."

Dr PATERSON then moved the adoption of the Report, with thanks to the Convener. He was glad to think that the largest meetings he had seen in this House during twelve years were missionary meetings.

Dr GRIERSON seconded the motion to approve the Report.

Dr LORIMER characterised the Report as most cheering and encouraging. He regretted deeply that they were doing so little for the evangelisation of the Continent of Europe—less even than they were doing ten years ago. He entreated the Assembly, in making arrangements for the collections of the year, not to forget the peculiar claims of the Continent.

Mr DALMANOY deeply regretted the great neglect into which they had suffered their Continental movement to fall.

Dr CANDLISH expressed his deep solicitude to see some means devised for more effectually carrying on their efforts on the Continent.

After some further remarks by different members, the Report was approved of, and the House adjourned.

THURSDAY, MAY 31.

THE SUSTENTATION FUND DEBATE.

The Assembly met at eleven o'clock, when the adjourned debate on the Sustentation Fund was resumed by Dr Hanna, who said that the question of an equal dividend had not been raised by the resolutions of Mr Dunlop. The plan of an equal dividend, as against any other system whatever, was not before the House. As little was the state of the question a vote of want of confidence in the Sustentation Committee. He utterly disclaimed all such intention. A separate committee was asked for, because it is inexpedient to commit any other than administrative functions to any standing Committee. Why resist the demand for inquiry? What interest can suffer from investigation? Are there no difficulties about this question? Let the rating regulations be rescinded; let the Sustentation Committee continue to administer the Fund on the principle of an equal dividend; let a special committee sit to inquire into the whole subject; let their suggestions, whatever they may be, go down to Presbyteries. If their scheme should prove a weak and puny handling, it would die of the rough handling it would receive. If, on the other hand, it proved to have strength and virtue in it, it would live and grow into the confidence of the Church. Whatever change they proposed must be prospective in its operation, and the rights of existing incumbents should be expressly reserved. He objected to the limited remit to the Committee proposed by Dr Candlish, as it prohibited them from inquiring into the whole subject, and tied them down to inquire into only a part of it. The remit proposed by Dr Candlish, was, however, impracticable, because it proposed an equal dividend with inequalities. An equal dividend meant equality of division; but what inevitably followed from the resolutions was a scale. After putting before the House the real state of the question now submitted for its decision, Dr Hanna proceeded to expound his own views regarding the right distribution of the Fund. He described the process by which Dr Chalmers had been brought to the conclusion that it was necessary to modify his original idea of an equal dividend. He entered into an elaborate statistical analysis to illustrate the working of the financial system of the Free Church, and thence argued that the equal dividend is in reality inequitable, and affords shelter to a variety of abuses. He maintained that Church Extension was at an end under the equal dividend system, and the Sustentation Fund turned into a mere alimentary fund for the ministry, one grand element of its original constitution being thus abandoned. He gave a very striking illustration of ecclesiastical finance from the working of the *regium donum* in Ireland, from 1690 downwards. Dr Hanna concluded as follows:—“Had your time permitted, I had abundant material to have entered upon a most instructive and singular passage in the bygone history of our Church, in respect to the manner in which the one-half-more system was dealt with. I shall briefly recount it. In 1846 a select committee was appointed by this House. It did not report until 1848, and, on the ground of their Report, condemnation was passed upon that system. They gave the following as the

reasons of their objection:—They stated that sums that ought to have gone to supplement the ministers had gone to the Fund. Why, the very proof of the success of the system they presented as evidence of its failure. And are we not now at this very time complaining of this very thing, which constitutes one recommendation of a proportional system, namely this, that by offering an inducement to give, by giving as the people give, you would get all these supplements into the general Fund. But one of the grounds upon which this Committee condemned the system was the inequality in the salaries of ministers, and they presented a statistical table, drawn up by the accountant of this Church, who got simple questions, and gave simple arithmetical answers to these questions. He gave the returns of the two first half-years, and as the second half-year showed that the balance was against rather than in favour of the half-more system,—that, in fact, the half-more system men had rather cost the Fund more than on the equal dividend, he added,—‘It is not to be reckoned from this that actually they would cost more on the half-more than on the equal dividend, but there seems every probability that they will.’ In other words, the return is, that in all probability, as the thing stood then, the congregations on the half-more system would cost the Fund more than if they were on the equal dividend. Now, this Report gave only the two first half-years in 1845. I have a return to that select committee in 1846, making out distinctly that that was erroneous,—making out distinctly that in all cases, on the whole, the half-more system was a great gain, to the extent of L.500 a-year to the Fund. I do not know how it is, but in the published Report the returns for the first half-year only are given, and the system was not dealt with fairly, nor were the facts fully presented for the information of this Church. And now, let us look at these two systems in their general characteristics,—the equal and the proportional dividend. Against the equal dividend we have to say that its motto is, ‘The less you give, the more you get’—that the more you get, the less you give.’ Its axiom is, that the benefit is in reverse ratio to the burden; it supplies no stimulus to the generous; it imposes no check on the illiberal; it covers inequalities that violates its own principle; it covers injustices that violate our sense of common right; and what it covers it protects, and does something, at least, to sanction; and positively it acts as an opiate to lull the indolent into greater idleness; and it acts as a bribe, tempting the selfish unduly to retain, or unjustly to appropriate. And above all, this system has seduced this Church, by the ready instrument it afforded, into a system of Church extension that has weakened our general force, and has impaired our strength in the country. We have been blamed for pleading for a small measure of Church extension. We think it wise, just, reasonable; but we would contract in order to expand—draw in, in some regions, that we might spread the blessings of gospel ordinances more widely. Turning now from the system of an equal dividend, we claim for a proportional dividend these merits. Equity is its basis and its rule, and its motto is, ‘The more you give,

the more you get.' It promotes no inequalities, it suffers no injustices, and it puts into the hands of the Church an instrument by which it can be demonstrated that three-fourths of the clergy of this Church could have received much larger salaries than they have, from L.120 to L.200; and the extension of our Church by our Central Fund at the same time constantly advancing. But, above all, this principle of a proportional dividend would have operated by a force from within, and not by constant pressure from without, and it would have saved our ecclesiastical courts, and our ministers, from that constant system of appealing, reappealing, urging, driving, whipping, spurring, arraigning, or negotiating that, I say, has tended much already to unspiritualise our ministry. Permit me for a moment to refer to the constitution of the Committee. We have constantly said that the majority of the men who manage the money affairs of our Fund should be business men. We ground that recommendation on two considerations. First, those that supply the Fund have the best right to see to the distribution of it. It comes from their hands, and by their hands it should be managed. They are the ablest for this work; and even if we ministers were the ablest, it is a work we would be well rid of. 'It is not meet that we should leave the Word of God, and serve tables.' It was on that principle that when Dr Chalmers sat down to frame his scheme for the constitution of our committees, before this Church stood on her final basis,—it was on that spirit, and with these views, that he drew out the recommendation that the Financial Committee of the Sustentation Fund should consist of elders and deacons, exclusive of ministers. It was in that spirit, and for that object, that Dr Chalmers, when he gave his recommendation as to the best committee, said that it should consist of a preponderating majority of laymen. It had been well for our Church if those recommendations had been carried out. Had our wise and noble men, that Glasgow and Edinburgh, and other cities, provide in such rich abundance, got this Fund in their hands, they would have managed it much better than we have done. They would have looked to it that our Disruption ministers in poorer churches with large families—those men who made the sacrifice at the first, and by their noble sacrifice not only created this Fund, but by the continued generosity of the congregations who have been placed under their spiritual ministry, have been most steadily increasing it,—they would have seen to it that these men had not been reduced last year to such a miserable pittance, on which no respectable family can be maintained. And what they would have won for us, the ministry of this Church, they would have won from us, owing to our exemption from those harassing details to which I have already alluded, and which have certainly somewhat impaired our general character and spiritual influence on the land. Will they do it? We appeal to them, a number of us ministers, this day, will they do it? Our station here is a higher one in God's Church. Our place here is beside the fountains that feed the spring; our glorious object is to strike out the springs in the human heart that shall replenish the central reservoir. It is ours to deal with the intellect, the conscience, and the heart of man; and by prayer to Almighty God for the influences of his Holy Spirit, to see to it that these springs be kept fresh and overflowing. But Moderator, when by the proper motives the means are once supplied, the management of

these means is a business matter. Money given for Christian objects is money still, and it is money to be managed in the same way. It needs the same wisdom, the same foresight in the guidance of it. Our men of business, trained for long years in the counting-house and business chamber, will not come forward at our call if we ask them to take in hand a large discretionary power in dealing with this and that congregation. They will not look such a task in the face. But lay down a simple rule that they can carry out, and I appeal to them in this House this day if they will not come forward to the rescue of the Christian ministry, and deliver us from all these topics occupying our time and our Church courts; and turning now, not only into topics of ecclesiastical occupation, but of never-ending ecclesiastical agitation, they will do it, Moderator. And let it not be said we shall degrade or secularise our Fund by committing it into such men's hands. We have ordained them to spiritual office within our Church—and it would be a discredit to the Church that so ordained them if she were to say that they would ever cease to remember, that, in spending their best energies in the administration of this Fund, they were using that Fund for great spiritual objects."

Mr GIBSON, of Glasgow, thought that the most elaborate statistics of Dr Hanna would need to be submitted to the judgment of the Church for one year. It was impossible to reply to them on the spot; and he would only remind the House that nothing is so fallacious as statistics, nor is there anything by which an audience could be more thoroughly led astray. He maintained that the proportional dividend is a mere appeal to the principle of selfishness. He had not yet heard what benefit was expected from rescinding rather than suspending the regulations. The resolutions of Mr Dunlop did not bring out what the supporters of them really intended. Instead of a select committee, it would be preferable to add select men to the Sustentation Committee. He followed the resolutions of Dr Candlish point by point, and argued for them in opposition to Dr Hanna. He asserted that certain fallacies had run through the whole debate on the other side; as that the failure to raise the equal dividend lay with the Committee; that the remedy lies in the mode of distribution; and that this Fund was to be managed on a mere business principle, as a mere business concern. It was to be managed as a matter of religious obligation. He disliked excessively the attempt to separate the ministry from the eldership in any of the transactions of the Church. That idea went a great deal further and deeper than gentlemen on the other side perhaps had thought. He insisted that the question before the House is a question of yes or nay to the equal dividend, and of confidence or no confidence in the Sustentation Committee. The Sustentation Committee had never exercised legislative functions; but if they had, there was no party better qualified. The opposite side did not appear to be agreed among themselves, since conflicting views had been expressed among them as to the constitution of their proposed Committee, and on other subjects emerging in the discussion. After a variety of miscellaneous remarks on points raised in Dr Hanna's speech, Mr Gibson concluded by earnestly deprecating continued discussion and controversy on this subject.

J. G. WOOD, Esq., said, that ever since the death of Dr Chalmers, there had been a sort of aimless and objectless, at all events abortive, legislation on the Sustentation Fund. He pointed out what he re-

garded as radical and inherent errors in the rating scheme. The inevitable tendency of that scheme was to make the rich richer, and the poor still poorer; and such notoriously had been the effect of it. So many errors and mistakes had been made by the Sustentation Committee, that he could never consent to place in their hands again the solution of this difficult question. With the highest admiration for the administrative talents of the Convener, he held him to have utterly failed in his legislative attempts. He believed that the financial affairs of the Church should be almost entirely in the hands of the laity, the Church laying down rules and directions to guide them. Nothing could be more fair and reasonable than to ask the appointment of a neutral Committee to sit in consideration of the whole subject.

Mr ISLAY BURNS, of Dundee, held that the apparent was different from the real state of the question before the House. He was indifferent whether the formal obsequies of the rating scheme took place this year or the next. The real question was, whether the equal dividend was to be held as an open ques-

tion or not. He believed that the vast majority had their minds made up on that subject, and it would do no good to hold that question open indefinitely for discussion. He wished it to be once for all ruled and determined, categorically and finally, that the equal dividend must be maintained. The question of confidence or want of confidence ought not to enter into any one's mind in giving his vote.

Mr Burns was followed by Mr Henry of Marnoch, and Mr Deans of Torphichen, when the House adjourned.

At the evening sederunt, the debate was resumed. The House was addressed by Mr Kirkwood, of Glasgow, Mr Thomas Chalmers, Mr White, Dr Bonar, Mr Nixon, Mr Wood, Mr Wilson, Sheriff Monteith, and Professor Miller. Our space renders it utterly impracticable to give even an outline of the debate. After a brief reply from Dr Candlish, the Assembly divided, when there appeared for—

Dr Candlish's resolutions	257
Mr Dunlop's,	101
Majority,	156

FRIDAY, JUNE 1.

The Assembly met at ten o'clock to set apart a portion of time for exercises of humiliation and devotion, in reference to the dealings of Providence with the nations of the world, and the present state of the Churches of Christ. The devotions were conducted by the Moderator, Dr Grierson, and Mr Campbell, of Melrose. On the suggestion of Dr Candlish, the Assembly came to a deliverance in the following terms:—"The General Assembly, acknowledging the loud call which God in his providence is addressing to the nations and Churches of Christendom, to humble themselves under his mighty hand, and deeply feeling that this Church has in many ways grieved his Holy Spirit and provoked his righteous displeasure, earnestly exhort all the people of this Church to give themselves much to prayer and humiliation in connexion with the judgments of God which are so manifestly abroad in the earth, and the sins, both national and personal, which have caused, and are causing, His hand to be stretched out still; and, further, the General Assembly regard with much satisfaction the attempts made by many godly men in this land to awaken a spirit of prayer in connexion with the Lord's providential dealings among the nations and Churches of Christendom; and in particular, the General Assembly earnestly commend to the attention of the ministers and members of this Church an appeal on this subject, recently issued under the title of a Proposal for United Prayer, being an address prepared by a respected brother of this Church. And the Assembly express an earnest hope that this appeal may meet with very general acceptance among the families and in the closets of the people of God in the land."

COLLEGE AT GLASGOW.

Mr ANDERSON KIRKWOOD brought up a memorial from Dr Clark, of Wester Moffat, and others, making offer of L.40,000 for building and endowing a Col-

lege in Glasgow. Besides this sum, about ten acres of very valuable ground had been acquired for behoof of the College. Dr Clark bound himself for L.20,000; and thirteen gentlemen, at the head of whom was Mr Campbell of Tillichewan, bound themselves for L.20,000 more. In addition to this, Dr Clark bound himself for L.10,000 more, on condition that within a twelvemonth any sufficient parties should bind themselves for an equal sum. The memorial prayed the Assembly to accept the offer, and to take the proper steps for carrying out the object of the memorialists. Mr Kirkwood urged the necessity of taking immediate steps to originate a movement for the endowment of Edinburgh College, in which he was sure Glasgow would liberally assist.

Thereafter it was moved, seconded, and agreed to without a vote, that the General Assembly, having respect to the proceedings of former Assemblies since the year 1843, and in particular to the Resolutions and Acts of the Assemblies 1850, 1851, 1852, 1853, 1854, accept the offer as made, and on the terms craved, declaring that not less than L.30,000 shall be appropriated for the endowment, and appoint a Committee to co-operate with the memorialists in making the necessary arrangements for carrying out the object contemplated. Further, the General Assembly, considering that it is expedient to define what shall constitute a full faculty of theology at Glasgow, agree to transmit, and hereby do transmit the following overture for the opinion of Presbyteries, with a view to its being passed into a standing law of this Church:—"The General Assembly, with consent of a majority of Presbyteries, enact and ordain, that the theological faculty at Glasgow shall, in the meantime, consist of four professors."

REPORT OF COLLEGE COMMITTEE.

Dr BUCHANAN, Convener of the College Committee, reported that there would still be a debt of about

L.2000 against the College Building Fund when the outstanding subscriptions had been obtained, and he suggested that the College Committee should be instructed to gather in the subscriptions still due, and take steps for having the whole debt on the Building Fund extinguished. He also suggested that thanks should be voted to the Building Committee, and especially to its Convener, Mr Earle Monteith. In regard to the ordinary College Fund, Dr Bachanan reported that the floating debt was L.857; but from this fell to be deducted L.200 of excess of revenue over expenditure during the past year, and L.230 already collected with the view of extinguishing the debt, so that the total amount of floating debt had been again reduced to about L.400, which he hoped would be removed in a few months.

The Report was adopted without discussion.

EVENING SEDERUNT.

FOREIGN MISSIONS.

Dr CANDLISH, in the absence of Dr Tweedie, gave in the Report of the Foreign Mission Committee.

Funds.

"In regard to the funds, the Committee need only refer to the public accounts of the Church, already in the hands of the members, where the details both of income and expenditure are distinctly exhibited. Upon only one point, relating to home operations, would the Committee dwell—they refer to the subject of Associations for supporting Foreign Missions. Of these 399 were reported to last Assembly, 16 have been formed since then, and 8 have ceased to report contributions, so that there are now in operation only 407. The sums contributed by the 399 of last year amounted to L.8066, 4s. 11d.; by the 407 of this year, L.7951, 3s. 2d., shewing a decrease of L.115, 1s. 9d. Keeping everything in view, this decrease, though much to be regretted, need scarcely be wondered at; and the Committee venture very earnestly to hope that the Assembly will take measures for increasing the number of Associations, and thus securing the funds so absolutely needed for carrying forward their constantly expanding work.

Caffraria.

"At the station of Lovedale, 44 adults and 15 infants have been baptized during 1854, and 50 were candidates for baptism at the end of that year. The number of church members amounts to 184, and the Sabbath attendance at Lovedale, and locations connected therewith, amounts to 390. The schools are attended by 220. In addition to these, Mr Laing has visited the people at their settlements, and in general used the means for Christianising the natives: The effects of these means are indicated not merely by the baptisms referred to, but by the co-operation of some of the natives in erecting a schoolhouse, and so promoting the work. When the last intelligence left Lovedale, Mr Laing was about to baptize several other candidates, and he and his fellow-labourers were encouraged by the tokens of progress which thus appeared. At the station of Pine, 6 adults and 7 infants have been baptized—the church members amount to 80, the candidates for baptism to 11, and those attending school to 65. During the last quarter of 1854, the attendance at public worship at Macfarlan station on the Lord's day ranged from

50 to 125, the attendance at the day school from 6 to 18, and 2 candidates for baptism have been received. It was reported to former Assemblies, that, in consequence of the war, the missionary operations at some of the stations were interrupted, and the mission-houses greatly injured. Burnshill was one of these; but Sir George Grey, the Governor, has restored it to your missionaries, and the Rev. Mr Laing is, in the meantime, to be stationed there. Your Committee also learn that the Governor contemplates the establishing of a system of education for the natives in that district, but the details are not yet so clearly known to the Committee as to be laid before the Church. Upon the whole, the prospects of your missions in Caffraria seem to be brightening, the ravages of war have in the meantime passed away,—the old buildings have been repaired, or new ones, as at Lovedale, erected,—the people have contributed in some degree to their erection—the Government appears to be adopting wise and parental measures for the natives; and if the blessing for which the missionaries long and pray be granted, the object at which the Church has long been aiming, viz., the raising up of a native Christian Church in Africa may at length be secured.

"Bombay.

"The Committee now turn to India, and they begin with the operations at this station. These have been conducted with much energy, and, by God's blessing, not a little success, during the past year. On the 13th of April the missionaries took possession of their new mission buildings,—an event to which they look as sure to give a fresh stimulus to their work. Dr Wilson reports that the buildings cost about L.6000, and are 'quite adequate for the combined tuition of 800 pupils.' At the last examination, which appears to have been one of a very searching kind, the number of pupils amounted to 1302. In addition to these educational means, the appliances of preaching, tract distributing, and other agencies, have been largely and zealously employed. Dr Wilson, and Mr Murray Mitchell, who is at present stationed at Puna, with the two native ministers, Rev. H. Pestonji and Rev. D. Nauroji, along with other missionaries, have devoted considerable attention to scriptural translation, and, by the blessing of God on these means, the work which the Church has at heart has surely and steadily advanced. Since last Assembly your missionaries at Bombay have baptized 12 native adults, and 5 native children of various ages. The native Christians of all ages under the care of the Mission amount to about 100. In connexion with this it is interesting to add, that from your Mission at Bombay there have gone forth two Christian missionaries, natives of Abyssinia, to carry on the work of evangelisation there. Messrs Gabru and Mariché Warké have been doing what they could to promote that great object. A school has been founded, where the Word of God is a class-book. That book has been circulated, and, as far as your Committee can judge, considerable success has attended the labours of these interesting workmen. Some of the conversions which have taken place in connexion with this station during the past year, have been accompanied with trials the most painful both to the missionaries and the converts. The work continues, however, to grow in spite of hostility, amounting to persecution; and your Committee can see in the progress there made, the indubitable presage of the triumph of that truth which came from heaven to guide sinners to it.

"Puna.

"The work of preaching has been carried on with much earnestness, private lectures and classes have also been held, schools have been in active operation, and influences of a very varied order brought to bear upon the heathen mind. The native Church has been under the special care of Mr Murray Mitchell, during the absence of Mr James Mitchell in Europe; four adults and two children have been baptized during the past year; one of the former, the wife of a Persian gentleman, himself a convert, in circumstances of a most instructive and interesting kind. Amid these things, while your missionaries have had cause to rejoice, they have also been called on to join trembling with their joy. The vicissitudes to which infant churches in heathen lands are subject, have tried their faith and their patience, but they have continued to preach the Word, and press forward the work our Head in glory has given his Church to do; and the Committee are encouraged, both by the Word and by experience, to hope that 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' The native Church at Puna includes 58 members of all ages, and the total number of scholars amounts to 786. Mr Kinnaird Mitchell, your other missionary there, has again and again written hopefully regarding the progress towards western opinions of many among the young at Puna.

"Sattara.

"It is well known that the Rev. James Aitken has been labouring for several years at this station. Some measures have recently been adopted with a view to consolidate the work in a field which appears to be promising. The Committee have reason to believe that your solitary labourer there prosecutes his enterprise with earnestness, and is likely, by God's blessing, to lay a deep foundation for a lasting work.

"Surat.

"This station has for some time been occupied by the Rev. D. Nauraji, and latterly Rev. H. Peatonji has co-operated with him there. Their labours are directed chiefly toward the Dheds, a neglected but interesting Indian tribe, and more than one have already been gathered in to the Redeemer.

"Nagpore.

"At this station,—the only one which this Church has in Central India,—Mr Hialop and Mr Hunter have been pressing on their work with admirable zeal. The former was assailed some months ago by an incensed mob, who mistook him for a civilian engaged in a political commission, and your missionary was so roughly maltreated that his life was deemed in danger. He is now, however, restored to strength. In his absence from sickness, the institutions at Nagpore and Sitabaldi, were examined in November last,—500 pupils from a roll of 725 were present, and this number is sufficiently surprising when it is known that your missionaries have no room capable of holding more than 200 within its walls at a time,—the remaining 300 had to continue out of doors while the others were examined,—a fact which the Committee mention to indicate the necessity for providing larger accommodations for our missionaries there, although the necessary funds are not at our disposal. The annexation of Nagpore to the British possessions in India greatly enhances the

importance of that station, and should, the Committee humbly think, fix the attention of the Church upon it, more than has yet been done.

"Calcutta.

"At this Institution, the names on the roll at the close of 1854 amounted to 1341. During the current year, 1420 have been enrolled; the average daily attendance is between 1100 and 1200. All the appliances for which this central Institution is famous have been in full operation, and the success has been very marked. The examinations held in December last were of a stirring kind, and all that your Committee know betokens the gradual progress of truth, and its coming ascendancy according to the sure Word of God. In 1854 there were nine baptisms in Calcutta, and the missionaries there report that the converts are steadily advancing. As the continued absence of Dr Duff, and now of Mr Mackay, has weakened your agency there, your Committee felt called on to send forth a new labourer, and the Rev. John Pourie, some months ago, entered on his duties with much earnestness and zeal.

"Chinsurah.

"The numbers on the roll at this Institution, according to last report, were between 800 and 900. The Church has been privileged to gather in her first fruits there. Six baptisms have taken place, and the Committee would regard these things as a providential intimation that they did right in occupying that field. They regret, however, to add, that the Rev. E. Millar, the only ordained missionary there, has been obliged in the meantime to visit Australia, as his health had broken down under the wasting influence of the climate. During his absence, the missionaries at Calcutta are to preach at Chinsurah, assisted by one of the converts, Prasanna Kumar Chattergya, who preaches in Bengali. Mr Fyfe, a devoted labourer at that station, also attends to the interests of the Institution, and is well fitted to promote its efficiency.

"Bansberia.

"The last reported number of pupils here was 302. During the past year the Rev. Jagadiahwar Bhattacharya and Backantha Nath De have laboured steadily as preachers of the gospel and teachers. The wife of the former has taught a small female school, an incident of some promise in the history of your India Missions.

"Calna.

"The number of pupils on the roll at this station was 226. Guru Das Maitra and Dina Nath Adhya have laboured steadily there. A considerable awakening occurred among the scholars; but only one, Mr Smith reports, 'was able to withstand the shock of persecution, and cast in his lot with the people of God.'

"When dwelling upon Calcutta, your Committee would gladly speak of Mr Fordyce's Institution for female orphans (with fifty-two pupils), supported chiefly by ladies in Scotland. They think that the time is coming when more of prominence must be given to the education of females than the Church, as such, as hitherto done; and though your Committee have no suggestions at present to offer, they may observe that Mr Fordyce's Institution, the school for girls taught by Mrs Ewart (with a roll of about 100), and similar means, are pointing the Church in the direction in which it must sooner or later more and more decidedly move.

“Madras.

“The only Mission that remains to be considered is that of Madras and its branch stations, Triplicane, Conjevaram, Chingleput, and Nellore. At the last examinations of the Central Institution, at one of which Lord Harris, the Governor of Madras, was present, the whole exhibited a state of mental activity, as well as progress in knowledge, which elicited the warm approbation of the visitors, and must have furnished a rich reward to the missionaries for their unwearied labours in promoting the social amelioration of India. The same may be said regarding the other schools. At the promising station of Nellore the attendance amounts to 478, and its importance as a radiating centre can scarcely be overrated. The attendance at all the seminaries exceeds 2400. But while thus only glancing at these educational details, the Committee cannot pass so lightly over other aspects of this Mission. They refer especially to the preaching of the gospel in the native tongues by the native ministers, and latterly by four preachers lately licensed. This now forms the prominent feature in the work. At Calcutta, at Bombay, and Madras, such labourers are now plying their vocation with great assiduity, and from all of these places the Committee hear of the success of your native agents in arresting and reclaiming their countrymen. In Madras and its neighbourhood they sometimes preach the gospel to not less than 2000 heathen at different stations on the Sabbath. An approximation is made to gathering these thousands into churches by preaching in bungalows, instead of bazaars and the open air (though the latter methods are not neglected); and the result of all these appliances appears, by the ever-needed blessing, in the numbers who have applied for baptism, often amid determined persecution. Some of these converts have resolved to study for the Christian ministry. Altogether, the Committee regard this mission, both as to its centre and its branches, as in a most healthful and energetic state. It has been crowned with a signal blessing, and done a mighty work for Southern India.

“But amid these mingled successes and trials, a dark cloud has gathered and broken over your Southern Mission. Its founder, Rev. John Anderson, after a long decline, and a severe illness of a short duration, died on Sabbath the 25th of March, amid the tears of not a few, and the regrets of all Madras. The Committee are unable to express the loss which your Mission, and the cause of missions in general throughout India and the world, have sustained by his departure. For nearly nineteen years he had laboured with a zeal which was not merely self-denying, but self-sacrificing.

“Finally, it is well known to the Church that the British Government have sent out to the authorities in India a despatch upon the subject of education, which is, in many respects, of an admirable kind. There may be some difficulties felt in working out some of the details, but as a whole the document will mark an era in the history of India. Your Committee are corresponding with your missionaries on the subject, and will lose no time in employing means for effectually carrying out the measure, in as far as circumstances will permit.”

The House was next addressed by Judge WYLLIE, and the missionaries now in Britain. We regret that we can present our readers with only an outline of their deeply-interesting speeches. But we shall

give some of them *ad longam* in subsequent numbers of the *Record*.

Judge WYLLIE, from Calcutta, moved the approval of the Report. He spoke of the enjoyment which intercourse with the Free Church missionaries in India had yielded him. He showed how very small a part of India has been approached as yet by all the missionaries of all the Christian Churches. Where missionaries had been sent, he believed there had been a wonderful measure of blessing and encouragement. One of these encouragements was the very great improvement among European residents in all places where missionaries had been settled. There was the utmost encouragement also in the success obtained among the natives. Referring to Calcutta, he said, the method pursued by the missionaries of teaching and training a large body of young men had produced a very peculiar class of persons in that city. This system had been in operation for forty years. The subjects of this training, in multitudes of cases, altogether ceased to be Hindus. They might be regarded as a class of inquirers after truth. It was an interesting circumstance that in the library of the Hindu College, the book which of all others was taken out most frequently by the students was the writings of Dr Chalmers. The time was come when, in consequence of this state of things, there must be a change in the mode of prosecuting their missionary work in India. The change should consist in setting a portion of their missionaries free from the routine of schools, that they might deal with this large mass of educated natives. If they could evangelise them, the effect on the whole country would be incalculable. He had been only twelve years in India, but in that short space of time he had seen an extent of territory equal to the half of Europe added to the British Crown. Responsibilities were increasing, while missionaries were dying. He feared he would return to India distressed and desponding that he had not found greater evidences of a missionary spirit in this country. He had felt constrained to bear this solemn testimony to the stupendous responsibility lying upon them, and the fearful results of not awakening to it in time.

Mr MACKAY, one of the Church's missionaries from Calcutta, was introduced to the Assembly. He spoke evidently in much weakness; but his enfeebled voice, and figure prematurely bent, told more eloquently than words could do of the missionary's devoted and exhausting toil. He spoke of India as the greatest and most majestic of all missionary fields. At this moment, more human beings live in India than all the men and women who have lived and died in Scotland since the days of Wishart and Knox. He told of the noble qualities found in the Hindu race, and of the foul and miserable idolatry which had ground them down for ages. “O Lord, how long!” He dwelt with delight on the many circumstances which knit his heart to India, so that here in his native land he felt like a stranger, and longed to return to his Indian home. As to the circumstances of the Mission in India, they had asked for success, and had obtained it. They had a band of native agents ready to be sent out, but the means were wanting to send them. Could they honestly ask for more success, when the success already granted had brought them to a stand-still? If only there were prayer in large measure from this Church for India, he would have all that he could ask, for then, assuredly, all else would follow.

Mr BRAIDWOOD, from Madras, gave some interesting facts from the recent history of the Mission there, illustrative of the steady progress of the work, in spite of opposition and hindrances. He called upon the Church to form an estimate for herself of what ought to be the strength of the staff at each of the missionary stations. The Church of Rome has twice as many agents in India as all the missionaries of all the Churches put together. He asked of ministers that they would be more specific in their public and private references in prayer to the missionary work in India. So vast is the population of that mighty country, that five hundred souls pass into eternity every hour. Let them try to realize a fact like that, and let it tell on their exertions and prayers.

Mr MIRSCHALL, from Puna, had laboured in India for thirty years. The city in which he labours contains 100,000 inhabitants. He described his labours among that large population by schools, preaching in the native dialect, tracts, translation of books, and other means. The native mind had been much excited to inquiry regarding their enterprise and its motives, and he felt encouraged to believe that there is much that is hopeful in the state of India. At Puna they were destitute of mission buildings. For a comparatively small sum he could purchase one of the huge deserted palaces of the Mahratti empire to be fitted up as an institution. He appealed for assistance, and left his case to their sympathies and prayers.

WISLIE BEE, from Puna, a convert from Mohammedanism, next spoke. There was, he said, a time when he called the children of God dogs, and now, by a gracious providence, he was brought to stand there converted to the faith, and an office-bearer of the Free Church of Scotland. He referred, with much modesty and humility, to the trials which he had undergone when first brought to profess Christ, and gratefully owned the abundance of the Divine goodness in sustaining him. He described the effect which the Disruption movement had on him when he was a Moslem, and the favour with which Mohammedans regard the Free Church to this day. He told how the worldliness of many professing Christians proved the greatest barriers to the influence of the gospel on educated and intelligent Hindus and Mohammedans. He gave an account of his work in conducting a school attended by a hundred young men, as also in preaching the Word. He drew a powerful contrast between Mohammedanism and Christianity. In India, the Mohammedans had adopted many of the superstitious abominations of the Hindus, becoming thus more and more degraded. He concluded with a fervent appeal for his countrymen. Throughout his address he shewed a remarkable familiarity with Scripture, which he quoted and applied with great effect. Nothing in his tone or accent indicated a foreigner.

SATURDAY, JUNE 2.

DEPUTATION FROM PRESBYTERIAN CHURCH OF ENGLAND.

On Saturday, the Assembly commenced its proceedings by hearing the deputation from the Presbyterian Church in England.

The Rev. Mr WEIR, of River Terrace Church, London, Moderator of the Synod, addressed the Assembly. The cause of Presbyterianism in England had advanced, he said, as much since the Disruption as during the previous forty years. He shewed the importance of the English Presbyterian Church with reference to the great numbers of Scotchmen continually passing from the north to take up their abode in the south. Presbyterianism was beginning to be looked upon less as a Scottish exotic and more as a system adapted to English soil. The Presbyterian Church in England, not being mixed up with the hereditary quarrels of Churchmen and Dissenters, had been enabled to co-operate cordially with the best men on both sides. He adverted to the difficulties of their position, and craved an interest in the prayers of the sister Church.

The Rev. Dr MACKENZIE, of Birmingham, referred to the affecting bereavement which the English Presbyterian Church, as well as the Free Church of Scotland, has suffered. He pointed out the great need which they in England had of the assistance of Scotland in regard to the marriage affinity and Popery questions, and the powerful and telling assistance which Scotland is able to render.

HUGH MATHEWSON, Esq., London, an elder on the English deputation, called attention to the Chinese Mission of the English Presbyterian Church; and having himself resided in China, was able to mention some cheering facts in evidence that the work

of sowing the seed of truth is not being done in vain in that vast country.

ROBERT BARBOUR, Esq., of Manchester, another member of the deputation, referred to operations in which they have been engaged to extend Presbyterian organization in England. As a Church, they were undoubtedly gaining strength and consolidation. Their great discouragement was the want of men. He hoped that when they applied again to any of the Presbyteries of the Free Church they would get a more encouraging response than they had often received hitherto.

After some remarks by Mr Braidwood, Mr Nixon, Mr Gibson, and Dr Candlish, the Moderator, in a highly interesting address, returned the thanks of the Assembly to the deputation.

REPORT OF COMMITTEE ON HIGHLANDS.

We can at present do nothing more than indicate the leading facts contained in this most important Report. We reserve the Report itself for separate publication in future numbers of the Record.

The Rev. Mr MACDONALD read the Report of the Committee on the Highlands. This Committee have closed their accounts at the end of the two years to which their collection is applicable, with a small balance in their favour. The whole expense of their management does not exceed £100 a year,—a most insignificant sum, considering the great extent of the operations carried on. During the past year, the Committee have to report the settlement of ministers in three Highland charges, and three others in Gaelic town charges. There are eighteen sanctioned charges in the Highlands still vacant. The number of stations under the charge of the

Committee is thirty-three. The number of preachers at the disposal of the Committee is only fifteen; the number of catechists is forty-three. The Committee have to extend their care not only over the Highlands, but to the Gaelic population of Lowland towns, and even to Highlanders in the colonies. The Gaelic-speaking population of Glasgow alone is estimated at not less than 45,000.

Mr ELDON, of Rothsay, urged the formation of a Highland bursary fund in every one of the Highland Synods, to be employed for bringing forward young men of promise to the work of the ministry. Such a plan, vigorously pursued, would go a great way to remedy that deplorable want of labourers represented in the Report.

Dr CANDLISS asked the Assembly to relieve him from the duty of acting as Convener of the Highland Committee. In his hand the post had been nearly nominal, the duties having been mostly discharged by Mr Macleuchlan, whose appointment to the Convenership he now proposed. This was agreed to.

Idolatry in India.

The Assembly then took up an overture by certain members of the House regarding the encouragement still given by the British Government to idolatry in India.

Judge WYLIE proposed a petition to Parliament for the repeal of the annual grant of £2800 to the temple of Juggernaut, and to dissolve all Government connexion with the idolatrous shrines in India. The Government administers certain trusts for behoof of these shrines. It also supports an institution for the training of Mohammedan priests in Calcutta. There are also certain offerings still given to idol temples in name of the India Company. The petition craved the publication of returns on all these subjects.

Dr LOUISE seconded the motion of Judge Wylie, remarking that it was truly deplorable and astonishing to think that such things should be found to exist at this time of day.

The Report was agreed to.

Select Finance Committee.

Mr MURRAY gave in the Report of the Select Finance Committee, by which it appears, that of upwards of twenty accounts of committees and schemes only three leave the balance on the wrong side. It was suggested by the Report, that the same process by which the Committees have so successfully reduced their debt should be continued until each Scheme has in hand a year's income in advance.

The Principles of the Church.

Dr M'CRIE, the Convener of the Committee on this subject, gave in their Report. It stated that twelve numbers of their *Communications* had been issued, and that the circulation of each number had nearly reached 100,000 copies. They had been everywhere cordially received, and had given general and growing satisfaction. They had been distributed gratuitously,—the Committee looked to the various congregations to contribute towards the expense of printing, which amounted to nearly £100 per number; but they had to report that 160 had yet failed to transmit anything in return for the copies they received. The Committee, however, had no doubt that this was owing to inadvertence on the part of the office-bearers, and that they only required to be reminded that the Committee had incurred a considerable amount of debt to draw forth their contributions. The reverend Doctor, after reading the Report, urged the importance of keeping their principles before the community, and stated that an arrangement had been made with the Committee on the Extinction of Debts on Ecclesiastical Buildings, who were to send deputations to congregations to bring the principles of the Church before the people they addressed, as well as the special subject intrusted to them. Whatever differences might exist amongst the brethren on other matters, they were all agreed on this, and it might be said that these principles lay at the foundation of the superstructure, free from all those storms which disturbed the battlements and chimneys of the upper parts of the edifice. Here, at least, they were sound at the core. The Assembly, however, ought not on this account to feel the less anxious about taking all proper measures for keeping their principles before their people and the community, and, in particular, of instilling them into the minds of the young.

On the motion of Dr Candlish, the Committee was continued, their former instructions being renewed, and the thanks of the Assembly were recorded to the Convener and Committee.

Temperance.

Mr WILSON, of Dundee, reported on the part of the Committee on Temperance. An animated conversation took place on the subject. The deliverance of the Assembly expressed thankfulness for the benefits which have resulted from the operation of the Public-Houses Act, and instructed the Committee to embrace any favourable opportunity that may occur to obtain additional checks on the licensing system. The Assembly also resolved to petition Parliament with reference to the opium trade to China from British India.

MONDAY, JUNE 4.

New College.

On Monday, the Assembly again met, and, taking into consideration the inexpediency of leaving the maintenance of the New College, Edinburgh, dependent on an annual collection, appointed a Committee, with the Moderator as Convener, to take steps towards putting it on a safe and permanent footing by procuring endowments.

Extinction of Debt on Churches, &c.

Mr HOOD of Newliston, on the part of the Committee for the Extinction of Debt on Churches, Mansees, and Schools, reported that this Committee had delayed the movement which last Assembly authorised them to initiate, partly on account of the depressed state of trade, and partly on account of the collection of the National Patriotic Fund, and the

general movement on behalf of the Sustentation Fund. They had, however, obtained the sum of L.8750 from 78 subscribers, and they had collected a full *vidimus* of the debts on all their ecclesiastical buildings. The sum of L.50,000, raised in five years, would discharge all obligations, and aid all the congregations which stand in need of aid. Immense relief would thus be given to many congregations at present weighed down by the incubus of debt.

Mr GIBSON, of Glasgow, moved the approval of the Report.

Dr CANDLISH supported the motion, and took the opportunity to give an account of a movement which has been privately made, to wipe off the debt from the buildings connected with poor Highland congregations. The whole debt of forty-six congregations, amounting to L.7700, has been cleared off under the stimulus of the encouragement offered by this movement. This has been the work of the last two years, and has been owing mainly to the zeal and wisdom of James Cunningham, Esq., Edinburgh, whose remarkable Christian liberality and energy merit the warmest approbation.

National Education.

Dr Candlish moved that the Assembly should petition Parliament against Mr Stirling's bill, which was unanimously agreed to. He moved also, that the Assembly should petition in favour of the Lord Advocate's bill. He declared his strong preference for a national, as distinguished from a denominational, education. He wished to see the Lord Advocate's bill pass, even without the amendments, by which he conceived it might be improved. He laid great stress on the clause which requires that the religious instruction shall be given by the master of the school, not left to be supplied by the ministers of different denominations. He approved strongly of the provision which allows the children of parents who object to the religious instruction given, to have their children exempt from attending upon it. He approved, further, of the clause requiring that the religious instruction shall be at certain stated hours. This clause secured a stated time for religious instruction, but did not interfere with the liberty of the teacher to intersperse religious teaching with any part of the school procedure. With regard to the clause relating to a separate fee for religious instruction, he did not appear to think that it would ever be much more than in the letter. After some further comments on the bill, he concluded by declaring his strong conviction that it is one of the wisest, most skilful, and patriotic measures ever brought before the Legislature.

Dr HANNA seconded the motion of Dr Candlish, to petition in support of the bill, and stated in strong terms his admiration of the measure.

Digest of Law and Practice of the Church.

On the motion of Mr Mackenzie, of Dunfermline, it was remitted to the Committee on the Form of Process to take steps for the preparation and publication of a digest of the law and practice of the Church, to serve as a directory to the inferior courts.

EVENING SEDERUNT.

EDUCATION SCHEME.

Dr CANDLISH, the Convener, then reported verbally on this Scheme, nearly as follows:—There are two

matters in regard to which I would report; the first was the extent of the Scheme; and second, the improvement we have been able to effect in the standing of our teachers. First, as to the extent in the number of schools and scholars, there is very little change this year from preceding years. We have of congregational schools reported this year, 439; we have of district or side-schools reported, 142; and of missionary schools,—that is, schools in destitute districts where an aggressive movement is made on the territorial plan, 17; then the number of our grammar or superior schools is 5; besides the two Normal Schools,—in all, 605 schools. In connexion with these, we have industrial schools reported to the number of about 30 this year. We have not, however, been able to get a return of all schools fairly doing Free Church work. In these schools we have 642 teachers receiving salaries or gratuities, more or less, from the Scheme. In connexion with your Normal Schools, 2 rectors, and 13 male, and 7 female teachers,—the whole teachers make 642. The number of scholars, with a smaller number of teachers upon the whole, is larger than last year. There are 56,840 scholars attending our salaried day-schools; and taking into account the Normal Schools, and a proportional estimate for schools not included in these returns, we have 75,904,—in round numbers, say 76,000. Now, the Assembly will please to observe that there is this larger number of scholars in attendance, while the number of teachers is somewhat diminished. We have a slight increase in congregational, and a decrease on the side-schools; and it may be well to explain what is the real bearing of this fact upon the progress of your Scheme. You will remember the origin of your Scheme: it originated in consequence of the ejection, first, of teachers of Assembly schools, second, of schools connected with the Christian Knowledge Society, and of parochial schools,—all a class of really good men, who, for the sake of conscience, adhered to the Free Church; but every one will see that the men with whom we had to begin for teachers,—it may be said without offence,—were brought up as teachers under the old system, most of them pretty far advanced in life, and that almost all had been appointed to be teachers under the old system. These men, though, especially in the Highlands, contributing as much to promote godliness as the ministers themselves, were not men trained in the modern style of education. Since you commenced your Scheme, our funds have been directed to provide teachers trained upon the modern system; we have made considerable progress in that direction, and you will see that every year tends to diminish the number of those teachers who were thrown upon our hands at the Disruption, and consequently we are every year in the way of getting more and more efficient teachers, and consequently an increased proportionate attendance of scholars; and this accounts for the diminution, to some extent, this year, in the number of side-schools. With regard to the state of the funds, I may mention, that the total sum contributed for last year was L.12,672; total available this year, L.13,460. This increase, however, is not to be attributed to the Schoolmaster's Sustentation Fund. Upon that Fund, there is, in fact, a slight decrease, the amount last year having been L.8,661, whilst this year it was L.8,483. But the increase is to be attributed to the large amount we have been able to obtain from the Government in connexion with our Normal Schools, and this

amount from Government, be it remembered, is given in proportion to our merits, that is to say, to our work, and the result of our work. And here I cannot but advert to a fact which, I think, is extremely interesting. The Assembly will remember that last year we were authorised to prosecute our Education Scheme,—especially in the way of instituting missionary schools,—a Scheme that was launched under such noble auspices at last General Assembly. Soon after last Assembly we were compelled to conclude that we could not go forward in the energetic prosecution of that work, because the Church was called to another work,—a more paramount and pressing object,—the prosecution of the Sustentation Fund. But what I wish particularly to advert to is, that our returns decreased from month to month during the first half of the year. When the Sustentation Fund movement began to tell, our education returns also began to prosper. This is a very remarkable fact, and it is very encouraging, as shewing that no one movement hurts another; but that when you appeal in a right spirit in behalf of our Christian effort, it will not hurt, but benefit, objects tending in the same direction. I have now to call attention to the progress which we have been making of late years in regard to the Government grants. I wish to bring out this fact,—that we have been, in the course of these few years past making decided progress in raising the qualification of the teachers,—and the result of this will be apparent from the following statement:—In the two Normal Schools there are forty-nine pupil-teachers in attendance, and the Government allowance to them, or on their account, was L.895, besides about 500 pupil-teachers in the Free Church schools throughout the country. As regards Queen's scholars, of which we can speak more definitely, last year there were 62 of these in the two Normal schools, the Government allowance being L.1142. In 1853 the attendance was 36, and the allowance L.733; while in 1852 the attendance was 21, and the allowance L.405. Thus, since 1852, the numbers have increased from 21 Queen's scholars and a Government allowance of L.405, to, last year, 62 scholars and L.1142. Then, during the past year, 115 students in the two Normal Schools obtained government certificates of merit, and the government grants on their account were L.2243. In 1853 there were 79, and the government allowance L.1630; in 1852 there were 45, and the allowance was L.821. Now, looking at this increase, all who know anything of the matter will understand me when I say that this is a real practical proof of the progress we are making, because the government examiners are very thorough and stringent. Now, as to certificated teachers, who, the Assembly will understand, are the teachers who have passed the government examination and become entitled to certificates of merit, and to allowances from the Privy Council Committee since 1848, when the system commenced, 219 male and 38 female teachers of elementary schools have competed for and obtained government certificates of merit. To these must be added 249 male and 133 female students, who have obtained like certificates in the two Normal Schools, and we have the large number of 639 who have obtained certificates under the auspices of the Free Church Education Scheme. As regards teachers actually employed in schools connected with the Scheme, our reports are not complete. The returns actually given in, however, shew 203 male teachers

so employed holding certificates entitling them to annual allowances amounting to L.3674. About 50 certificated female teachers are supposed to be employed, but as to them the returns are very imperfect. I think the bearing of these facts shews that we have been working, not only energetically, but with good success, in raising the qualifications of teachers in Scotland during the past few years. The only other branch I would call attention to is this—what you expend in the cause of education, as already reported, does not shew the real amount paid out by the Free Church. I hold in my hand a statement of the sums directly given by congregations and Deacons' Courts in aid of schools, not in school building, but in school maintenance, and which must be added to the sums given by the Education Committee, and altogether irrespective of fees paid by children. In 1852-3 the sum reported to us as expended in this way in promoting education was L.3960, in 1853-4 it was L.4026, in 1854-5, L.3858; and you must add this in order to arrive at what is really the amount given by this Church in promoting education. Now, as the income of the Committee is about L.10,000, and taking into account government allowances and grants, you will see that we are thus instrumental as a Church in drawing forth, irrespective of school fees, a sum not far short of L.20,000 a-year. I must here call attention to a black list—for we have such a list—and, without mentioning names, I may state that there are 10 congregations and preaching-stations which have drawn salaries, and yet given nothing to the fund; there is one which receives L.89, another, L.20, a third L.13, a fourth L.23, and so on, and give nothing in return. Now, really, Moderator, this is intolerable. I don't ask congregations to do really more than they can; but surely the least we can ask for is to put in motion the machinery which the Church requires. I have now to report as to the Normal Schools,—the particulars of which, however, will appear in the Appendix to the Report. I have a statement from Mr Morrison of the Glasgow Normal School,—which, I believe, was never in a better position than at present,—in which he very properly calls attention to a matter of importance, not merely as regards the Normal School, but others throughout the country. He refers to the government plan of examination, which is too much of a routine character,—conducted too much in the way of written answers to questions, for which students may prepare by what is called the "cramming" system, and which may be assumed very much by rote. The plan does not bring out the intellectual powers of the student on the spot; and, in particular, weight is not attached to the really most important qualification,—the actual teaching of a class. Dr Candlish then paid an eloquent tribute to the memory of the late Mr Fulton, of the Edinburgh Normal School, and also eulogized his successor, Mr Sim, whose name was warmly received by the House. He proceeded,—I think I have now exhausted all that is necessary to lay before the Assembly in support of the Scheme. The Assembly will understand that, as regards the extent of the Scheme,—the number of teachers and scholars,—we cannot report any very decided progress; but if anybody were to infer from this that we are not really making progress, it would be an entire mistake. It will be observed that, while there is a slight decrease of teachers, there is an increase of several thousands of scholars, and that we are thus

beginning to find that the teachers are really of a higher order than heretofore, discharging the duties of their profession in a style not hitherto exemplified in Scotland. We are now reaping the fruits of the Normal Schools, and we are beginning to see that the plan we have advocated is really efficient. And now, sir, a few general remarks as to the crisis in which our Scheme is placed. This is indispensable, because we are now, I hope, in the way of obtaining a somewhat satisfactory settlement of the question of national education. In the first place, I take the liberty of saying, that I disclaim thoroughly all sympathy with those who speak of any national system as a relief to this Church. As to the expenditure, I do not believe they can lay their hand on it and say it is a fund for any other purpose, when it is set free from this Educational Scheme. More than that, I think this Church is the only Church in this country that has anything whatever to lose by the passing of the Lord Advocate's bill, or any bill of a similar tendency. I think I am now entitled to speak as one who has laid evidence before you, when I say, that if I had a few more years to work this scheme upon its present footing, I would place you, God helping me, and with the co-operation of the Committee, at the very head of the educationalists of Scotland, if indeed you are not in that position already. I do not speak in the way of boasting, yet I cannot endure the very notion of our halting the passing of this bill, or of any other bill of the sort, as being any relief to this Church. I hold that we are now in a position to lay on the altar of patriotism, and on the altar of the godly upbringing of the youth of the land, and, I trust, upon the altar of the thorough training of the young, a far sweeter offering than the Established Church, or any other body of men in the country, can lay down; and I should be glad to know what those who have been strenuously advocating a mere national system of education have to offer in comparison with the Free Church of Scotland. We come forward in the very flood-tide of success, at the very time when our measures are beginning to tell, when our schools are prospering, when our teachers are getting every year more efficient,—we come forward to say that, while we had a weapon which we could wield for sectarian purposes, if we chose thus to wield it, and in such a manner that none could resist or compete with it, we are willing to surrender all that for the sake of that great patriotic object,—a common and thorough education for the common people of Scotland. I think we would commit a great practical blunder if we were to anticipate as certain, at this moment, the passing of any legislative measure. Were we to do so, the result might be that we should find ourselves bankrupt at the end of the year; and I therefore hope the Church will continue to support her Education Scheme as she had been doing, just as if there had been no Government scheme looming either in the distance or near at hand. Whatever the bill as it passed might be, we should look at it, not as a Church that had been seduced into the snare of relaxing her own efforts, and giving up her own Scheme prematurely, but we should be in the position of a Church in full array, and standing to her colours, ready to face the measure, and deal with it as circumstances might require. I think that this is the dictate of common sense; and we can as a Church face the result, not going *forma pauperis*, and not despairing; for I undertake, God helping, to

carry on our Scheme for years to come, should such be required. If I were a mere sectarian, or a mere Free Churchman, I would oppose the Lord Advocate's bill out and out; and I would say, Give me your Education Scheme to manage, and, God helping me, I would so work it out as to put the Free Church in a position of much greater influence in the country than she even at present occupied. But, even on the supposition that the bill passes, I am not quite prepared to say that Oshello's occupation will be gone. I think there will still be abundant room for the Churches working in the cause of education, even with liberal aid from Government, to reach the lowest class of the population. I have never said that the multiplication of schools, under a national system, would meet that class. I think the Churches will have ample room for their energies in bringing in the children to the schools planted by the State; and I would say, that whatever law passes, it will be the duty of this Church to be always going a-head of the provision made by the State; for I believe the utmost we can expect from any State measure of education, administered by whatever party,—pastors, parents, or town councils,—will be, that these parties shall recognise a proved and ascertained necessity, nay, more, a proved and ascertained success. I have an idea that these parties will be pioneers to themselves; the Churches in Scotland will be pioneers to them. I believe, then, it will only be when the Churches of Christ, and our Church in particular, make it evident that schools are necessary, that town councils, or other bodies, will step in to plant them. So that, sir, in every point of view I think we are called on as a Church at this crisis particularly to maintain our own Education Scheme. I will state very shortly the grounds on which I think so, and then close. I think we are called on to maintain our Education Scheme on this ground, that, besides the pledge we gave to a large extent to the outed teachers,—a pledge not merely to provide for them similar aliment, but also professional occupation,—besides doing what we are now in the cause of increasing the amount of education in Scotland from year to year, and greatly improving its quality, it would be a grievous thing if we were peremptorily to stop short in such a good work as this. Then, secondly, I plead for our continued support to our own Scheme in the present crisis, on the ground that any Government plan that may be proposed and carried, should find us, not bankrupt, not going back, not lowering our flag, but standing to our colours, and ready to treat with whatever proposals may be made, as a Church that has not failed, but is succeeding and prospering. Then I plead for it, moreover, on the ground that we should be in a position finally to face what may be our duty, even upon the supposition of any Government plan being ultimately passed into law, that they should be in a position, not of straits and difficulties, but such as may enable us to exercise our own judgment as to what should be done, a position in which we could calmly consider what will then be our duty as regards the discharge of the obligations we have undertaken, both to our Churches and the community of Scotland.

The Report was unanimously approved of.

The Reports of the Committees on "*Psalmody*," "*Sabbath Observance*," "*Popery*," and the "*Evangelisation of Glasgow*," were next given in to the Assembly. Abstracts of these reports we had put in type, but we are under the necessity of postponing

them to next Number, in order to find room for the Convener's notice respecting the Collection for the Colonial Scheme.

MODERATOR'S CONCLUDING ADDRESS.

The MODERATOR then delivered his concluding address. He adverted to the pleasing fact, that this Assembly had not been called upon to the painful task of exercising discipline on any office-bearer. In a world where offences must come, this was a matter to be regarded with deep gratitude. However men might differ, he remarked, on subjects connected with theological education, they all must concur in admiration of the liberality manifested by friends of the Church in Glasgow. He referred to the discussions on the Sustentation Fund, and exhorted the members to watchfulness, lest excitement of feeling should mar their brotherhood. He deprecated any course of action separate from that adopted by the Church. He regretted the frequency of debates on the subject of the support of the gospel in open Church courts, and called upon the Christian people to settle these misunderstandings, in the only way in which they can be settled effectually, by an increase of the gene-

ral liberality. He dwelt on the Home Missionary operations of the Church, and deplored the limited extent of their means available for this vast department of duty. He remarked upon the work of the Christian ministry, with reference to the state of the world and the signs of the times. The spirit of faith has revived, indeed, but not more than the spirit of unbelief, which, under the shew of science and the attractions of literature, attacks all that Christians hold sacred. He gave utterance to a train of most valuable thoughts on the position and influence of the ministry in this age of a brilliant and fascinating literature and an engrossing worldliness. He entreated all ministers to prosecute their work with unflinching confidence in the undiminished power of God's Word, and the inexhaustible fulness of his grace. In concluding his eloquent and effective address, he expressed his heartfelt thanks for the kindness which had placed him in the chair.

The next General Assembly was then appointed to meet at Edinburgh on Thursday the 22d May 1856; and after prayer and praise, the Assembly was dissolved.

COLONIAL CHURCHES.

STATEMENT BY THE COMMITTEE.

Collection on Sabbath the 24th June 1855.

In making their annual appeal on behalf of our countrymen who are dispersed throughout the world, the Committee are happily relieved from the necessity of repeating the statement of former years regarding the debt in which they had been unavoidably involved. This burden is now removed in all the departments of their labours, except in the special scheme for Australia. As the debt affecting this scheme will be ultimately provided for by Australia itself, they feel it to be to themselves, as they believe it will be to the Church at large, a singular gratification that the present collection is not asked or needed to pay for work already done, but will be all available for present and prospective efforts for carrying on and extending the evangelistic operations, by which so many of our kindred according to the flesh may be saved from the depraving influences of their distant abodes, and made partakers of the grace of God.

The Committee have always felt how important it was to bestow liberal help on Colonial Churches and congregations in the earlier years of their existence. The more that they are helped at that critical period, the sooner do they attain strength and maturity, so as to be independent of foreign aid. The correctness of this principle has been strikingly exhibited by the Canadian Church. At the time of the Disruption it had only twenty-three ministers. Instead of with-

drawing our sympathies and help from it, because its locality was a prosperous and enterprising colony, the Committee year by year aided its efforts; and the result is, that now it numbers one hundred ministers, and calls for sixty or seventy more, provides almost all the pecuniary means requisite for sending them out, maintains its ministry and college, and sustains a missionary agency besides.

While the Committee are thus almost entirely relieved from any pecuniary care about Canada, there are many other cases in which the same result has still to be waited for, and many other new fields that are year by year presenting strong claims on Christian compassion and missionary enterprise. The other provinces of North America—Nova Scotia and New Brunswick, rapidly increasing in population—demand more than all that portion of our funds which has been set free by the independent position of the Canadian Church; and promise, within a few years, if liberally assisted now, not only to relieve us of the burden, and to be a strong and influential bulwark of sound principles and vital Christianity, but to render back into the Christian treasury all that they may receive.

Our stations in Jamaica, Antigua, Bermuda, and Trinidad, continue to present most pressing claims. The congregation in Honduras, recently subjected to severe loss by a desolating fire, needs more than

ordinary assistance. The station in Madeira, as well as the two interesting congregations of Portuguese refugees—the one in Trinidad, the other in the United States, which, by reason of the agencies honoured in their conversion, fell under our protection—still need assistance. Australia, notwithstanding its wealth, and notwithstanding the willingness of many of our countrymen there, needs all that we can raise, to meet the necessities of the emigrants who have as yet no settled home; and still more to arrest, if it be possible, the multitudes who, thirsting only after the wealth of this world, are becoming a prey to all the passions which this pursuit excites and fosters, and which, if not counteracted by the blessing of God on vigorous missionary zeal, threaten to become the ruin of that vast country. New Zealand, with its eight flourishing congregations, calls for additional ministers to bands of Scotchmen settled in various of its districts; and, amongst others, to a cluster of them in the Episcopalian settlement of Canterbury. Our stations over the Continent, in France and Italy, so important for protecting our countrymen from the debasing influences of Popery, and for exhibiting a pure Protestant worship and true Christian life before the eyes of Romanists; and, not least, our Mediterranean stations at Gibraltar and Malta, having, in addition to all their former claims, that of being on the very highway to the seat of war, and hospitals to many of our wounded soldiers and sailors; and finally, our Presbyterian soldiers in the Crimea itself,—need only to be mentioned, in order to remind our brethren throughout the Church of the varied and responsible work which is intrusted to the Committee, and of the need of the Church's ready and abundant liberality in order efficiently to overtake it.

It may be enough to say, further, that already there are more than 200 ministers in connexion with the Free Church labouring among our countrymen abroad; that the Committee have at present applications for scarcely fewer than 100 additional ministers; that again and again they are compelled to refuse the most pressing claims from a poor and scattered, but willing people, because of want of funds; and that if only they had a more abundantly supplied

treasury, and labourers raised up and qualified by God himself for their work, there seems no limit to the extent to which the Church might be extended, and its influence increased over the whole earth.

During last year above 300,000 emigrated from the United Kingdom; and the English-speaking population of the globe is supposed to be at present increasing at the rate of *one million* per annum. If only we were wise and faithful to avail ourselves of the openings which are thus presented to us for disseminating the knowledge and diffusing the spirit of the gospel, how effectually would all the machinations of Popery throughout our colonies be counteracted, and the missionary cause be helped forward to its desired consummation.

The importance of this enterprise is very forcibly and justly presented in the following sentences of the "Proposal for United Prayer," recently published:—

"Attention is further craved to the peculiar state of the vast Colonial possessions of our country, as presenting a ground of very special prayer. The germs of great nations, and thus of an importance altogether incalculable, our colonies are exposed to manifold and peculiar dangers, arising partly from the strong tide of worldliness, by which, without the effusion of the Holy Ghost, spiritual religion, and ultimately public morality, might be undermined and overthrown in them; partly from the presence and activity of the Church of Rome, which reckons its adherents in Canada, for example, at nearly a million, and in Australia has already covered the whole colony with the network of its organisation; partly also from infidelity, always a rank and luxuriant product of the colonial soil; and very largely from the inadequacy of the means of grace, which do not, and in the circumstances cannot, keep pace with the immense rapidity of colonial extension, so that families and scattered communities grow up, estranged for years together from those spiritual privileges and Sabbath and sanctuary associations which are so influential at home, and the season of youth is thrown away, in which communities, like individuals, acquire their most enduring impressions. But if there is so much in the importance of our colonies, and in the perils which beset them, to impel us to prayer, there is quite as much in their condition to animate us also 'to take hold of God' in their behalf. The marvellous rapidity of their recent progress, evidently indicating some special purpose of God in connexion with them, might of itself be enough to stir us up to instant prayer. The purpose, however, has already been so far developed as to admit of our perceiving that it is one of mercy,—mercy which, if duly noted and improved, will most surely be multiplied."

JOHN BONAR, *Convener.*

EDINBURGH, June 6, 1855.

SUPPLEMENT

to the

HOME AND FOREIGN RECORD

of the

Free Church of Scotland.

JUNE 1855.

PUBLIC ACCOUNTS FOR THE YEAR 1854-55.

I. Sustentation Fund.

For the Year from 31st March 1854 to 31st March 1855.

Charge.

I. BALANCE of last Account, ending 31st March 1854,	£35,965 7 4
II. CONTRIBUTIONS for the Year:—	
1. Congregations,	£97,538 18 9
2. Individual Contributions,	1228 0 10
3. Legacies,	521 13 2
4. Juvenile Offerings,	8 18 10
5. One Year's Dividend of Investment specified in last account	169 0 0
	99,752 11 7
III. INTEREST accrued,	655 5 9
	£136,393 4 8

Discharge.

I. STIPENDS TO MINISTERS:—	
1. At Whitsunday 1854 half-year, £47,849 9 1	
2. At Martinmas 1854 half-year	37,021 12 7
	£84,871 1 8
II. ALLOWANCE TO WIDOWS of Ministers Deceased during the year,	120 0 0
III. WIDOWS' FUND:—	
1. Annual Rates and Entry Money at Whitsunday 1854,	£4279 0 0
2. Marriage Taxes,	175 0 0
	£4454 0 0
3. Establishment Widows' Fund Rates due at Candlemas 1854,	1354 10 0
	5808 10 0
Carry forward,	£90,799 11 8

Brought forward, £90,799 11 8

IV. NON-MINISTERIAL ASSOCIATIONS:—

1. Home Mission Committee proceeds of Stations for year to 15th March 1855,	£1829 17 2
2. Highland Mission Committee, do.	766 12 4
3. Sanctioned and vacant Charges, sums repaid to them,	744 6 5
	3340 15 11

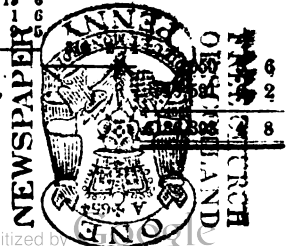
V. GENERAL CHARGES:—

1. Proportion of General Assembly expenses (p. 12),	£200 0 0
2. Do. of Records sent to Ministers, &c.	41 5 0
3. Do. of General Expenses (page 12),	570 0 0
	611 5 5

VI. EXPENSES:—

1. EXPENSES OF MANAGEMENT:—	
(1.) Secretary, one year's Salary,	£450 0 0
(2.) Clerks,	163 3 2
(3.) Postages, &c.	75 0 0
(4.) Travelling Expenses of Corresponding Members,	55 0 0
	£740 2
2. PRINTING, STATIONERY, &c.:—	
(1.) Printing "Appeal" Reports, &c.	£166 5 0
(2.) Do. Collecting Books,	77 15 0
(3.) Do. State of Contributions, 1854,	12 6 0
(4.) Do. Warrants for Payments,	18 5 11
(5.) Stationery,	25 19 6
(6.) Advertising,	7 1 6
(7.) Sundries,	7 5 5

VII. BALANCE IN BANK,



1. SUSTENTATION SUPPLEMENTARY OR CAPITAL FUND.

Charge.

I. BALANCE of last account, ending 31st March 1854,	£2217 14 5
II. CONTRIBUTIONS:—	
1. Donations,	£2310 0 0
2. Legacy, being Property at Stock-bridge, valued at	704 8 0
	<u>3010 0 0</u>
III. INTEREST on Investments,	291 5 0
IV. INTEREST on Current Account,	67 10 9
	<u>£5586 10 2</u>

Discharge.

I. SUMS Invested, including value of Property, No. 2, above,	5200 0 0
II. BALANCE in Bank,	386 10 2
	<u>£5586 10 2</u>

State of the Fund.

Amount invested as stated in last account,	£8900 0 0
Amount invested as above,	5200 0 0
Amount in Bank as above,	386 10 2
	<u>£13,886 10 2</u>

2. FUND FOR AGED AND INFIRM MINISTERS.

Charge.

I. BALANCE of last Account, ending 31st March 1854,	£5530 3 3
II. CONTRIBUTIONS during the year:—	
1. Congregational Collections, to account,	£743 4 7
2. Donations,	1853 13 6
3. Legacies,	529 2 11
	<u>3125 1 0</u>
III. INTEREST on Investments,	284 18 6
IV. INTEREST on Current Account,	160 12 4
	<u>£9109 15 1</u>

Discharge.

I. PAYMENTS to Ministers, three in number,	£185 0 0
II. SUM INVESTED by General Trustees,	8500 0 0
III. INTEREST paid on special donations,	24 13 10
IV. ADVERTISING FUND,	2 17 6
V. PROPORTION of General Expenses (p. 12),	10 0 0
VI. BALANCE IN BANK,	387 3 9
	<u>£9109 15 1</u>

State of the Fund.

Amount invested as stated in last Account,	£6980 0 0
Sum invested as above,	8500 0 0
	<u>Sum invested, £15,480 0 0</u>
Amount in Bank as above,	387 3 9
	<u>Amount of Fund at 31st March 1855, £15,867 3 9</u>

3. THE WIDOWS' AND ORPHANS' FUND.

Charge.

I. ON ACCOUNT OF THE WIDOWS' SCHEME:—	
FROM THE SUSTENTATION COMMITTEE:—	
Sums Payable on the Admission of Ministers,	£270 0 0
Ordinary Annual Payments, due at Whitsunday 1854,	2860 0 0
Sums Payable on the Marriage of Ministers,	180 0 0
	<u>£3310 0 0</u>
FROM THE COLLEGE COMMITTEE:—	
Ordinary Annual Payments, due at Whitsunday 1854, in respect of two Professors, £5 each,	10 0 0
FROM MINISTERS AND PROFESSOR who have ceased to have any share of the Sustainment Fund and College Fund,	
	120 0 0
DONATION:—	
From Miss Carline, Glasgow,	£1 0 0
Whereof accruing to the Orphans' Scheme 2-7ths,	0 5 8½
	<u>0 14 3½</u>
INTEREST:—	
Received on the cumulo Capital (exclusive of the current interest),	£1578 17 10½
Whereof accruing to the Orphans' Scheme,	384 8 6
	<u>1194 9 4½</u>
	<u>£4635 3 8</u>

II. ON ACCOUNT OF THE ORPHANS' SCHEME:—

FROM THE SUSTENTATION COMMITTEE:—	
Ordinary Annual Payments, due at Whitsunday 1854,	£1144 0 0
FROM THE COLLEGE COMMITTEE:—	
Ordinary Annual Payments due at Whitsunday 1854,	4 0 0
FROM MINISTERS AND PROFESSOR who have ceased to have any share of the Sustainment Fund and College Fund:—	
Received on account of arrears outstanding at 31st March 1854, from eight Ministers,	16 0 0
DONATION:—	
Proportion of £1, received as before stated, accruing to the Orphans' Scheme,	0 5 8½
INTEREST:—	
Received on the cumulo Capital, as above stated,	£1578 17 10½
Whereof accruing to the Widows' Scheme, stated above,	1194 9 4½
	<u>384 8 6</u>
	<u>1580 14 2½</u>
	<u>£6215 17 10½</u>
BALANCE at 31st March 1854, as stated in last year's Abstract, brought forward,	428 2 8
	<u>£6639 0 6½</u>

Discharge.

I. ON ACCOUNT OF THE WIDOWS' SCHEME:—	
ANNUITIES TO WIDOWS,	
	£465 10 0
EXPENSES attending the Management of the Fund:—	
Printing, Advertising, and Stationery,	£15 0 0
Account incurred to Mr Gordon, W.S.	4 4 8
Auditor's fee, for auditing last year's Accounts,	5 5 0
Clerk's Salary for one year to 31st March 1854,	100 0 0
Postages, Stamps, and other incidents,	13 13 5
	<u>138 3 1</u>
	<u>Carry forward, £583 13 1</u>

	Brought forward,	£588 18 1
II. ON ACCOUNT OF THE ORPHANS' SCHEME:-		
ANNUITIES TO CHILDREN,		185 0 0
		<u>£768 18 1</u>
III. INTERIM ADVANCES EMPLOYED.		
To Sundries amount received from them to meet Loans, as stated in previous accounts,		4700 0 0
		<u>£5468 18 1</u>
BALANCE at 31st March 1855 :-		
Due by the Commercial Bank of Scotland, on Open Account,	£1167 17 9	
Due by the Treasurer,	2 9 8½	
		<u>1170 7 5½</u>
		<u>£6639 0 6½</u>
State of the Funds as at 31st March 1855.		
TOTAL FUNDS at 31st March 1855, exclusive of Current Interest,		<u>£46,871 0 6½</u>

WARRANT	
Invested on <u>Heritable Securities</u> :-	
Bearing Interest at 4 per cent.	£45,609 13 1
In the Commercial Bank of Scotland, bearing Interest at 3 per cent.	£1167 17 9
Balance due by the Treasurer of the Fund,	2 9 8½
	<u>1170 7 5½</u>
Realised,	£46,780 0 6½
Add Arrears outstanding at 31st March 1855, as above :-	
Due to the Widows' Scheme,	£65 0 0
Due to the Orphans' Scheme,	26 0 0
	<u>91 0 0</u>
	<u>£46,871 0 6½</u>

II. Missionary and Educational Schemes.

1. HOME MISSION.

Charge.	
I. CONTRIBUTIONS during the year :-	
1. Congregational Collections (two Collections this year),	£6791 12 0
Deduct :-	
Portion of Collection in March 1854, included in last account,	1076 10 3
	<u>£4715 1 9</u>
2. Individual Contributions,	808 8 9
3. Legacies,	460 16 1
4. Juvenile Offerings,	489 14 5
	<u>£6159 1 0</u>
II. PROCEEDS of Stations from Sustentation Committee for year to 15th March 1855,	1829 17 2
III. One year's DIVIDEND on Investment of £250,	12 8 7
IV. INTEREST accrued,	34 12 4
	<u>£8085 19 1</u>
Discharge.	
I. BALANCE of last Account, ending 31st March 1854,	£289 18 1
II. SALARIES :-	
1. Probationers,	£3747 4 7
2. Catechists,	259 9 2
	<u>4006 13 9</u>
III. TERRITORIAL Operations :-	
1. Dundee—Wellgate,	£100 0 0
2. " Chalmers' Church,	91 13 4
3. Edinburgh—Cowgate,	100 0 0
4. " Pleasance,	100 0 0
5. " Fountainbridge,	100 0 0
6. Ayr—Wallacetown,	155 2 1
7. Aberdeen—Gallowgate,	25 6 6
	<u>£71 15 5</u>
IV. TRAVELLING Expenses of Ministers, on Evangelical Deputations,	112 8 11
V. GENERAL CHARGES :-	
1. Proportion of General Assembly Expenses (p. 13),	£41 10 1
2. Do. of Recovery sent to Ministers,	41 6 4
3. Do. of General Expenses (p. 12),	90 0 6
	<u>172 15 5</u>
Carry forward,	£5258 6 7

Brought forward,		£5258 6 7
4. ANNUAL COLLECTION :-		
(1.) Printing Notices,	£15 18 0	
(2.) Postage and Carriage thereof,	16 4 8	
(3.) Advertising,	7 2 10	
	<u>£39 3 6</u>	
5. Printing Circulars, Schedules, &c.	6 7 6	45 11 0
VI. EXPENSES :-		
1. Secretary, one year,	£25 0 0	
2. Clerk, do.	37 10 0	
3. Postages,	11 0 0	
4. Stationery,	5 5 8	
	<u>78 15 8</u>	
VII. BALANCE in favour of Scheme,		2658 5 10
		<u>£8085 19 1</u>

2. HIGHLAND MISSION.

Charge.	
I. BALANCE of last Account, ending 31st March 1854,	£1581 12 4
II. CONTRIBUTIONS during the year :-	
1. Congregations,	£9 15 8
2. Individual Contributions,	160 8 7
3. Juvenile Offerings,	19 11 5
	<u>189 15 8</u>
III. PROCEEDS of Stations from Sustentation Committee for year to 15th March 1855,	766 12 4
IV. One year's DIVIDEND on Investment of £250,	12 8 7
V. INTEREST accrued,	15 15 11
	<u>£2516 4 10</u>
Discharge.	
I. SALARIES :-	
1. Probationers,	£863 7 0
2. Catechists,	840 15 0
	<u>£1704 2 0</u>
Carry forward,	£1504 2 0

	Brought forward,	£1504 2 0	
II. ITINERATING Expenses of Ministers on Deputations,		101 15 0	
III. AIDING Students,		195 10 0	
IV. GENERAL CHARGES:—			
1. Proportion of General Assembly Expenses (p. 13),	£57 5 11		
2. Do. of Records sent to Ministers,	41 5 4		
3. Do. of General Expenses (p. 12),	80 0 0		
		178 11 3	
Printing Report, &c.,		4 15 0	
V. EXPENSES:—			
1. Late Secretary, one year,	£200 0 0		
2. Clerk,	15 0 0		
3. Postages,	11 3 11		
4. Stationery,	1 6 5		
		227 10 4	
VI. BALANCE in favour of Scheme,		304 1 3	
		<u>£2518 4 10</u>	

3. EDUCATION FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1854,		£3479 10 11	
II. EDUCATION FUND:—			
1. Congregations,	£8453 14 3		
2. Individual Contributions,	416 10 7		
3. Legacies,	271 10 1		
4. Juvenile Offerings,	31 5 3		
5. One Year's Interest on investment of £7000,	249 19 6		
		9402 19 8	
III. NORMAL SCHOOLS:—			
1. Fees at Edinburgh Normal School,	£786 19 5		
2. McLaren Bursary Fund, do.,	85 0 0		
3. Fees at Glasgow Normal School,	929 7 9		
4. Grant from Government for Edinburgh and Glasgow Normal Schools for 1854,	2243 6 8		
		3994 13 10	
IV. SUPPLEMENTARY FUND:—			
Donations,		426 0 0	
V. INTEREST accrued,		64 6 0	
		<u>£17,367 10 5</u>	

Discharge.

I. SCHOOLS:—			
Teachers' Salaries, one year,		£7979 10 6	
II. NORMAL SCHOOLS:—			
1. EDINBURGH NORMAL SCHOOL:—			
(1.) Teachers' Salaries,	£1402 11 8		
(2.) Bursaries to Students,	232 10 0		
(3.) Janitor,	40 0 0		
(4.) Stationery,	28 10 7		
(5.) Printing Examination Papers,	7 1 6		
(6.) Advertising,	20 0 6		
(7.) Repairs, &c.,	45 12 11		
(8.) Coals and Gas,	19 19 8		
(9.) Cleaning,	46 17 8		
(10.) Models for Drawing,	4 16 3		
(11.) Taxes and Insurance,	33 0 8		
(12.) Sundries per Rector,	16 19 1		
(13.) Interest for One Year on Donation of £1000,	47 16 3		
(14.) Fee-duty of Ground in Spittal Street, less Rents received, £18, 17s. 6d.,	48 11 0		
2. GLASGOW NORMAL SCHOOL:—	£1994 7 9		
(1.) Teachers' Salaries,	£1490 8 0		
(2.) Janitors,	75 0 0		
(3.) Bursaries,	242 0 0		
(4.) Coals, gas, and water,	31 16 11		
—Carry forward, £1839 4 11	£1804 7 9	£7979 10 6	

Brought forward, £1839 4 11	£1994 7 9	£7979 10 6	
(5.) Taxes and Insurance,	19 5 10		
(6.) Cleaning,	74 1 10		
(7.) Furnishings,	21 9 6		
(8.) Printing and Stationery,	63 11 6		
(9.) Incidents,	5 3 1		
(10.) Tradesmen's Accounts, including £390, 9s. for extra work and repairs,	574 4 0		
		2599 0 8	

III. GENERAL CHARGES:—			
1. Proportion of General Assembly Expenses (p. 13),	£166 2 8		
2. Do. of Records sent to Ministers,	41 5 4		
3. Do. of General Expenses (p. 12)	193 0 0		
		307 8 0	

IV. EXPENSES:—			
1. MANAGEMENT:—			
(1.) Secretary, one year,	£200 0 0		
(2.) Assistant, do.,	150 0 0		
(3.) Clerk, do.,	37 10 0		
(4.) Postages, &c.,	51 18 11		
(5.) Travelling Expenses of Deputations as to Fund,	9 12 6		
		£449 1 5	
2. PRINTING, &c.:—			
(1.) Printing Report of Speeches at last Assembly, 90,000 copies, £196 14 0			
(2.) Do. Circulars, Schedules, &c.,	36 18 2		
(3.) Stationery,	10 7 10		
		244 0 0	
		693 1 5	

V. SUPPLEMENTARY FUND:—			
1. Grant for School at Carnoustie,		40 0 0	
VI. BALANCE in favour of Committee, viz. —			
On General Fund,	£3363 2 1		
On Supplementary Fund,	386 0 0		
		3755 2 1	
		<u>£17,367 10 5</u>	

4. NEW COLLEGE GENERAL FUND.

Charge.

I. CONTRIBUTIONS during the year:—			
1. Congregational Collections,	£2973 4 4		
2. Donations,	25 11 10		
3. Legacies,	15 0 0		
4. Juvenile Offerings,	7 14 7		
		£3021 10 9	
II. FEU-DUTY from St Andrew's Congregation, one year,		48 10 10	
III. FEES from Students:—			
1. Theological Professor,	£723 5 0		
2. Rev. Dr Fleming,	16 10 0		
3. Professor Fraser,	129 2 0		
4. Fees at Aberdeen,	101 10 0		
		969 7 0	
IV. INTEREST on sums invested, viz. —			
1. On General Investments,	£239 12 11		
2. On Investments specially for Salary of Second Professor at Aberdeen,	145 6 3		
		384 19 2	
V. BALANCE due by Committee, viz. —			
Principal Sum,	£1200 0 0		
On General Account	638 5 8		
		1338 5 8	
		<u>£6262 13 5</u>	

Discharge.

I. BALANCE of last Account, ending 31st March 1854,		£557 17 11	
Principal Sum due,		1200 0 0	
		1757 17 11	
		Carry forward,	£1757 17 11

Brought forward, £1757 17 11

II. SALARIES:—

1. PASTORS:—	
(1.) Rev. Dr Cunningham, . . .	£450 0 0
(2.) Rev. Dr Buchanan, . . .	400 0 0
(3.) Rev. Dr Bannerman, . . .	400 0 0
(4.) Rev. Dr Duncan, . . .	400 0 0
(5.) Rev. Dr Black, . . .	400 0 0
(6.) Rev. Dr Fleming, . . .	400 0 0
(7.) Professor Fraser, . . .	400 0 0
(8.) Rev. Dr Fairbairn, . . .	500 0 0
(9.) Professor Smeaton, sum from investment, £145 6 3	
Do. from increase in fees, . . .	30 0 0
	<hr/>
	175 6 3

2. TUTORS:—	
(1.) Hebrew Tutor at Aberdeen, . . .	£150 0 0
(2.) Do. at Glasgow, . . .	50 0 0
(3.) Do. at Edinburgh, . . .	50 0 0
	<hr/>
	250 0 0

3. LIBRARIAN:—	
Rev. J. Laing, one year, . . .	£25 0 0
	<hr/>
	25 0 0

III. JANITORS, Cleaning, &c., . . .	143 0 0
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IV. TAXES, Repairs, &c.:—	
1. Taxes, . . .	£44 4 0
2. Gas, . . .	2 13 5
3. Glaziers' accounts, &c., . . .	6 19 6
4. Insurance over Building and Library, . . .	31 11 6
5. Seton, for Prizes for Logic Class, . . .	11 9 0
6. Expenses at Aberdeen, . . .	22 12 0
7. Do. at Glasgow, for Hebrew Class, . . .	6 0 0
	<hr/>
	125 9 5

V. INTEREST of Principal Sum of £1200, due to Bursary Committee, . . .		48 0 0
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VI. ADVERTISING and Printing, . . .		18 11 3
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VII. GENERAL CHARGES:—	
1. Proportion of General Assembly Expenses (p. 15), . . .	£54 10 6
2. Do. of Records sent to Ministers, . . .	41 5 4
3. Do. of General Expenses (p. 13), . . .	80 0 0
	<hr/>
	176 1 10

4. ANNUAL COLLECTION:—	
(1.) Printing Notices, . . .	£15 14 0
(2.) Postage and Carriage thereof, . . .	20 16 6
(3.) Advertising, . . .	2 0 2
	<hr/>
	38 10 8

VIII. EXPENSES:—	
Secretary's Salary for six years, . . .	300 0 0

IX. INTEREST, . . .		54 10 1
	<hr/>	£6262 13 5

5. COLLEGE ENDOWMENT FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1854, . . .		£7 11 4
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II. CONTRIBUTIONS:—	
1. Donation per Dr Cunningham, . . .	£200 0 0
2. Investment specially for Second Professor at Aberdeen, . . .	4000 0 0
	<hr/>
	4200 0 0

III. INTEREST accrued, . . .		5 12 10
	<hr/>	£4218 4 2

NOTE.—Interest on Investments Credited in College General Fund, No. IV. of Charge.

Discharge.

I. INVESTMENT:—	
Sum specially for Second Professor at Aberdeen, contained in Branch II., No. 2 of Charge, . . .	4000 0 0

II. BALANCE in Bank, . . .		213 4 2
	<hr/>	£4218 4 2

State of the Fund.

Amount Invested, viz.:—	
General, . . .	£5010 0 0
For Second Professor at Aberdeen, . . .	6000 0 0
In Bank as above, . . .	213 4 2
	<hr/>
Amount of Fund, . . .	£11,223 4 2

6. NEW COLLEGE BUILDING FUND.

Charge.

I. CONTRIBUTIONS:—		
1. Donation, . . .	£5 0 0	
2. From General Trustees of the Church, unappropriated sum in their hands, and now paid over in terms of Resolution of General Assembly, . . .	1138 18 9	
	<hr/>	
	£1148 18 9	
II. BALANCE due by Committee, . . .		4309 18 10
	<hr/>	£5458 17 7

Discharge.

I. BALANCE of last Account, ending 31st March 1854, . . .		£5010 12 2
II. BUILDING:—		
Measurer, balance due him, . . .	75 4 0	
III. INTEREST on Loan, . . .		40 0 0
IV. LAW Agent, amount of expenses in action at the instance of the Contractors, . . .		69 16 4
V. INTEREST accrued, . . .		258 5 1
	<hr/>	£5453 17 7

7. BURSARY FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1854, . . .		£442 2 3
II. CONTRIBUTIONS:—		
1. M'Laren Bursaries, . . .	£143 0 0	
2. Gaelic Bursaries, . . .	43 10 0	
	<hr/>	182 10 0
III. INTEREST on Investments, . . .		190 6 6
IV. SUM repaid of balance of M'Laren Bursaries for former years, . . .		168 15 0
V. INTEREST accrued, . . .		0 14 8
	<hr/>	£984 8 5

MILLER SCHOLARSHIPS:—

1. Balance of last Account, . . .		£77 18 0
2. Dividends on Investment, . . .		258 6 0
3. Interest, . . .		3 17 0
	<hr/>	338 1 0
	<hr/>	£1822 9 5

Discharge.

I. STUDENTS, for Bursaries awarded at Competition, . . .		£301 12 6
II. SUM Invested:—		
In Preference Railway Stock, . . .	492 11 3	
III. ADVERTISING and Printing, . . .		13 8 11

Carry forward, £897 7 8

	Brought forward,	£897 7 8
IV. PROPORTION of General		
Assembly Expenses (p. 13),	£3 7 10	
Do. of General Expense (p. 12),	5 0 0	
	8 7 10	
V. BALANCE in favour of Committee,	79 12 11	
	£984 8 5	
MALAYA SCHOLARSHIPS:—		
1. Four Scholarships, £40 each,	£160 0 0	
2. Advertising and Printing,	5 15 0	
3. Balance,	169 2 0	
	£334 1 0	
	£1322 9 5	

8. FOREIGN MISSIONS.

Charge.

I. BALANCE of last Account, ending 31st March 1854, viz.:—		
On General Fund,	£1831 12 1	
On Mission Buildings,	5347 4 3	
	£7178 16 4	
II. CONTRIBUTIONS to General Fund during the year:—		
1. Associations,	£7951 3 2	
2. Congregational Collections,	1567 6 1	
	£9518 9 3	
3. Individual Contributions,	491 5 2	
4. Legacies,	1037 3 11	
5. From England and Ireland,	110 1 5	
6. Colonial and Foreign,	378 19 5	
7. Contributions specially allocated,	306 1 0	
8. Juvenile Offerings,	283 4 5	
9. Special Contributions for additional Missionary to Madras,	250 5 0	
	12,390 9 7	
III. DIVIDENDS on Stock, one year,	115 7 0	
IV. CONTRIBUTIONS for Mission Buildings, viz.:—		
1. For Calcutta, including Interest,	£7787 5 6	
2. For Madras, do.	3116 3 5	
	11,503 8 11	
V. INTEREST accrued on General Fund,	45 7 9	
	£31,333 9 7	

Discharge.

INDIA MISSION.

I. SALARIES to Missionaries, Europeans, and Natives:—		
1. Calcutta and Stations,	£4830 10 3	
2. Bombay do.	1966 14 11	
3. Madras do.	2346 13 4	
4. Puna do.	584 18 11	
5. Negpore do.	771 15 3	
	£10,500 14 8	
II. TRAVELLING EXPENSES and Outfit of Missionaries:—		
1. Calcutta,	£134 13 8	
2. Madras,	205 6 6	
	390 0 2	
III. BOOKS for Madras,	25 0 0	
IV. PAYMENTS of Contributions for Special Objects,	342 19 6	
V. SPECIAL Grant to Ladies' Society for Female Education in India,	250 0 0	
VI. MISSION BUILDINGS, viz.:—		
1. Calcutta,	£4900 0 3	
2. Madras,	3711 4 1	
	8697 4 4	
Carry forward,	£20,225 18 8	

Brought forward, £20,225 18 8
AFRICAN MISSION.

VII. CAPREBLAND:—

1. Salaries to Missionaries and Native Teachers,	£436 0 0	
2. Lovedale Seminary,	216 0 0	
3. Sundry Mission Expenses and Exchanges,	31 3 1	
4. Insurance of Lives of Missionaries,	117 19 6	
	811 2 7	

VIII. CAPE OF GOOD HOPE:—

Payment further to account of debt on Mission premises there,	200 0 0
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IX. GENERAL CHARGES:—

1. Proportion of General Assembly Expenses (p. 13),	£139 9 11	
2. Do. of Records sent to Ministers, &c.	41 5 4	
3. Do. of General Expenses (p. 12),	100 0 0	
	280 15 3	
4. ANNUAL COLLECTION:—		
(1.) Printing Notices,	39 8 6	
(2.) Postages thereon,	7 18 11	
(3.) Advertising,	0 19 0	
	47 15 7	
	18 5 5	

X. EXPENSES:—

1. Clerk for Associations, one year,	£100 0 0	
2. Postages,	30 1 3	
3. Printing Tracts, Report, &c.,	224 13 0	
4. Advertising,	4 18 7	
5. Travelling Expenses as to Fund,	3 6 10	
	331 17 8	

XI. BALANCE in favour of Committee, viz.:—

1. On General Fund,	£1099 1 2	
2. On Calcutta Buildings' Account,	3148 9 6	
3. On Madras Buildings' Account,	4 19 4	
	9215 10 0	
	£31,333 9 7	

9. COLONIAL CHURCHES.

Charge.

I. CONTRIBUTIONS for the year:—		
1. Congregational Collections,	£3174 14 4	
2. Donations,	236 4 0	
3. Juvenile Offerings,	55 12 0	
4. Legacies,	276 3 5	
5. England,	18 0 0	
6. Colonial and Foreign,	327 14 7	
7. One year's Dividend on Investment of £2500,	93 11	
8. Sums specially allocated, viz.:—		
(1.) For Libraries,	£65 5 9	
(2.) Canadian Preachers' Fund,	207 0 0	
	352 5 9	
	£4440 13 0	

II. AUSTRALIAN FUND:—

1. Collections and Donations,	£31 1 0	
2. Synod of Victoria,	1000 0 0	
3. Adelaide,	55 5 0	
4. Van Diemen's Land,	197 3 0	
5. New Zealand,	100 0 0	
	1443 9 0	

III. BALANCE due by Scheme,	432 5 4
	£3366 7 4

Discharge.

I. BALANCE of last Account, ending 31st March 1854,		
	£2009 13 10	
II. CANADA:—		
1. Salary of Missionary,	£75 0 0	
2. Travelling Expenses, &c.,	36 0 0	
	111 0 0	

Carry forward, £3220 13 10

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Brought forward, £3220 13 10

III. NOVA SCOTIA :—		
1. College,	£432 7 0	
2. Salaries of Missionaries,	240 0 0	
3. Travelling Expenses,	100 0 0	
		772 7 0
IV. WEST INDIES :—		
1. Salaries,	£248 10 0	
2. Travelling Expenses,	50 0 0	
		298 10 0
V. MADRIBA :—		
1. Salary and arrears,		370 0 0
VI. MEDITERRANEAN STATIONS :—		
1. Gibraltar,	£160 8 5	
2. Malta,	261 13 2	
3. Florence,	75 0 0	
		497 1 7
VII. AGRA :—		
1. Salary,		141 13 4
VIII. AUSTRALASIA :—		
1. Van Diemen's Land—Outfit and Passage-money, &c.,	£161 6 8	
2. South Australia—Salary, &c.,	59 16 10	
3. Victoria,	2 19 2	
4. New Zealand—Salary, &c.,	54 9 8	
		218 14 2
IX. SUPPLYING Pulpits of Ministers absent in Colonies,		93 2 9
X. BOOKS sent to Colonies,		90 16 3
XI. GENERAL CHARGES :—		
1. Proportion of General Assembly Expenses (p. 13),	£54 7 6	
2. Do. of Records sent to Ministers, &c.,	41 5 4	
3. Do. of General Expenses (p. 12),	80 0 0	
		175 12 10
4. Annual Collections :—		
(1.) Printing Notices, &c.,	£16 18 0	
(2.) Postage and Carriage thereof,	23 7 5	
(3.) Advertising,	6 9 1	
	£46 8 6	
5. Printing Report, &c.,	33 18 3	
		80 6 9
XII. EXPENSES :—		
1. Convener's Salary from 1st Aug. to 16th Nov. last,	£116 13 4	
2. Postages,	44 19 4	
3. Outlay by Convener, &c., including Travelling Expenses of Deputation, &c.,	172 13 5	
		334 6 1
XIII. INTEREST accrued,		73 2 9
		<u>£6366 7 4</u>

10. JEWS' CONVERSION.

Charge.

I. BALANCE of last Account ending 31st March 1854,	£694 9 2
Carry forward,	£694 9 2

Brought forward, £694 9 2

II. CONTRIBUTIONS during the year :—		
1. Congregational Collections,	£3371 14 9	
2. Societies and Associations,	15 8 10	
3. Donations,	271 17 4	
4. Legacies,	760 12 4	
5. Juvenile Offerings,	140 9 2	
6. England and Ireland,	126 6 8	
7. Colonial and Foreign,	118 11 8	
8. Contributions for special Objects,	43 10 0	
9. One Year's Dividend on Investment of £200,	7 13 0	
		4855 2 9
		<u>£5549 11 11</u>

Discharge.

I. SALARIES of Missionaries :—		
1. Pesth,	£150 0 0	
2. Constantinople,	1279 6 3	
3. Amsterdam,	800 0 0	
4. Breslau,	375 0 0	
5. Missionary at present in this country, one quarter,	75 0 0	
		£2679 3 3
II. PAYMENTS for Schools and General Expenses of Stations :—		
1. Pesth,	£330 0 0	
2. Constantinople,	258 2 6	
3. Amsterdam,	176 4 4	
4. Breslau,	97 9 6	
		861 16 4
III. TRAVELLING Expenses of Missionary and Deputation to Amsterdam and Breslau,		63 19 0
IV. BOOKS sent to Constantinople,		12 13 0
V. GENERAL Charges :—		
1. Proportion of General Assembly Expenses (p. 13),	£113 1 4	
2. Do. of Records sent to Ministers, &c.,	41 5 4	
3. Do. of General Expenses (p. 12),	80 0 0	
		234 6 8
4. Annual Collections :—		
(1.) Printing Notices,	£15 14 0	
(2.) Postage and Carriage thereof,	21 1 0	
(3.) Advertising,	5 16 3	
		42 11 3
5. Printing Report, &c.,		8 13 10
VI. EXPENSES :—		
1. Secretary's Clerk, one year,	£5 5 0	
2. Postages, &c., of Convener and Secretary,	22 9 7	
		27 14 7
VII. INTEREST accrued,		15 14 10
VIII. BALANCE in favour of Scheme,		1602 19 2
		<u>£5549 11 11</u>

III. Building Funds.

I. CHURCH BUILDING FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1864,	£1421 4 2
II. CONTRIBUTIONS during the year:—	
1. Congregational Collections,	£2328 4 4
2. Donations,	19 18 11
3. Juvenile Offerings,	1 3 2
	2349 6 5
III. PROCEEDS of Drift Timber,	63 5 3
IV. DIVIDEND on Investment, one year,	14 18 4
V. INTEREST accrued,	56 6 6
	£3908 0 8

Discharge.

I. GRANTS paid for Erection of Churches,	£1742 3 1
II. GENERAL CHARGES:—	
1. Proportion of General Assembly Expenses (p. 18),	£33 1 2
2. Do. of General Expenses (p. 12),	89 0 0
	113 1 2
3. Annual Collection:—	
(1) Printing Notices,	£15 16 0
(2) Postages, &c., thereof,	13 9 6
(3.) Advertising,	7 2 10
	36 8 4
III. EXPENSES:—	
1. Secretary, one year,	£25 0 0
2. Clerk,	87 10 0
3. Postages,	9 0 0
4. Stationery,	3 12 4
5. Mr Auld, allowance for revising Titles, &c., and Clerk, for 1853-4,	50 0 0
Do. do. for 1854-5,	9 15 0
	134 17 4
IV. BALANCE in favour of Committee,	1381 10 9
	£3908 0 8

2. SCHOOL BUILDING FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1864,	£11 12 4
II. AMOUNT of Subscriptions received during the year,	10 18 2
III. INTEREST accrued,	0 5 9
	£22 16 8

Discharge.

I. PRINTING Circulars,	£3 9 6
II. BALANCE in favour of Committee,	22 6 9
	£22 16 8

3. MANSE BUILDING FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1864,	£1431 11 9
II. AMOUNT of Subscriptions received during the year,	270 4 6
III. INTEREST, viz.:—	
1. On Sum set apart on Deposit,	£188 2 9
2. On Current Account,	32 11 0
	220 13 9
	£1922 10 0

Discharge.

I. GRANTS Paid for Erection of Manses,	£1175 0 0
II. INTEREST Paid to Ministers,	95 0 0
III. GENERAL CHARGES:—	
1. Proportion of General Assembly Expenses (p. 18),	£8 5 6
2. Do. of General Expenses (p. 12),	10 0 0
	18 5 6
3. Printing Report of Meeting, Dec. 1864,	11 10 0
IV. EXPENSES:—	
1. Mr Auld, Secretary, and for Revising Titles, one year,	£20 0 0
2. Do. Allowance for Clerk,	5 0 0
3. Postage and Outlay,	6 3 9
	31 3 9
V. BALANCE in favour of Committee,	591 10 9
	£1922 10 0

IV. Miscellaneous Schemes.

1. GLASGOW CHURCH EXTENSION.

Charge.

I. BALANCE of last Account, ending 31st March 1854,	£2657 17 8
II. CONTRIBUTIONS during the year :—	
1. Congregations,	£3 3 0
2. Donations,	15 10 0
3. Juvenile Offerings,	1 16 6
	20 9 6
III. SUM received from West Church, Glasgow, repaid by Sustentation Committee,	125 3 10
IV. INTEREST,	56 17 4
	£2860 8 4

Discharge.

I. ORDAINED Ministers and Probationers in four Districts,	£500 0 0
II. EIGHT Districts, for Catechists, Rent of Mission Premises and School-rooms, &c.,	555 0 0
III. GENERAL Catechist, Salary and Expenses,	128 1 1
IV. SCHOOLMASTERS,	56 0 0
V. SCHOOL-BUILDING Grants,	290 0 0
VI. EVANGELISTIC Movement in Great Workshops,	20 0 0
VII. MOVEMENT against Infidelity, through Christian Institute,	50 0 0
VIII. PROPORTION of General Expenses of the Church Schemes (p. 12),	20 0 0
IX. CONVENER'S Outlay,	10 0 0
X. BALANCE in favour of Committee,	1321 7 3
	£2860 8 4

2. CHALMERS ENDOWMENT FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1854,	£290 10 7
II. CONTRIBUTIONS during the Year :—	
1. Donations,	85 0 0
III. INTEREST on Sums invested :—	
1. On Sum No. 1 of Branch 2, of Charge in last year's Account, for behoof of Wynd Church,	£50 0 0
2. On Investment of £2000,	66 7 0
	156 7 5
IV. INTEREST on Current Account,	10 11 0
	£548 9 0

Discharge.

I. PAYMENT of Interest received on No. 1, Branch 2 of Charge, now applied by Trustees for behoof of Wynd Church,	157 10 0
II. BALANCE in Bank,	390 19 0
	£548 9 0

3. CONTINENTAL CHURCHES.

Charge.

I. BALANCE of last Account, ending 31st March 1854,	£558 15 4
II. CONTRIBUTIONS during the year :—	
1. Congregational Collections,	£22 16 9
2. Donations,	110 5 6
3. Do. specially allocated,	102 19 9
Do. do. for Gibraltar,	89 15 2
5. Juvenile Offerings,	8 8 10
	334 6 0
III. INTEREST accrued,	1 13 9
	£894 15 1

Discharge.

I. GRANTS by Committee :—	
1. Evangelical Society of Belgium,	£100 6 0
2. Louvain,	50 0 0
3. Lille,	70 0 0
4. Landernan,	33 10 0
5. Amsterdam Institution,	100 0 0
6. Neuenischken,	30 0 0
7. Florence,	75 1 7
8. Genoa,	162 16 2
9. Gibraltar,	77 15 2
	£750 8 11
II. SUMS specially allocated,	54 0 0
III. BOOKS and Tracts sent to Continent,	2 3 10
IV. GENERAL CHARGES :—	
1. Proportion of General Assembly Expenses (p. 13),	£28 11 7
2. Do. of General Expenses (p. 12),	22 0 0
3. Printing Report,	5 1 6
	55 13 7
V. BALANCE in favour of Committee,	23 9 9
	£894 15 1

4. MINISTERS FOR ARMY IN THE EAST.

Charge.

I. CONTRIBUTIONS :—	
1. Collections,	£707 15 1
2. Donations,	46 16 6
3. Juvenile Offerings,	1 15 10
	£756 7 5

Discharge.

I. SALARIES, Outfit, and Travelling Expenses to Rev. Alex. Fraser and Rev. R. B. Watson,	£306 2 6
II. ADVERTISING,	1 3 0
III. BALANCE in Bank,	449 1 11
	£756 7 5

V. General Trustees of the Church.

Charge.

I. BALANCE on last Account, ending 31st March 1854,	£100 1 1
II. GENERAL DONATIONS:—	
1. Further to Account of Residue of Mrs Dinwiddie's Estate,	£399 16 10
2. Legacy by the late Rev. Robert Allan of Little Dunkeld, less duty, &c.,	739 1 11
III. SUM for Investment:—	1188 18 9
Legacy by the late Donald M'Laren, Esq., of Callander, for Education and Bannary Funds, less Expenses,	8975 11 6
IV. INTEREST for one year on Debenture by Caledonian Railway Company for £800,	26 10 11
V. INTEREST accrued,	2 15 6
	£10,248 17 9

Discharge.

I. SUMS paid into Union Bank with a view to Loan over an Estate in Inverness-shire,	£9000 0 0
II. SUM paid over to College Building Fund, under deliverance of Assembly, 1st June 1852, being Sums in Branch 2 of Charge,	1138 18 9
III. AGENTS' Account for two years,	£23 14 6
Do. do. for Opinion of Counsel, &c., as to Duty on small legacies,	30 2 4
	58 16 10
IV. BALANCE in favour of Trustees,	51 2 2
	£10,248 17 9

VI. Accounts of Expenses.

I. GENERAL EXPENSES.

I. RENT	£120 0 0
Taxes, &c. :—	
1. Taxes,	£17 19 10
2. Feu-duty and Insurance over Premises,	3 13 6
3. Coals,	16 9 0
4. Gas,	5 6 9
5. Office-keeper's Wages,	31 4 0
6. Do. for Cleaning Materials, &c.,	4 1 6
	114 14 7
7. Tradesmen's Accounts, viz. :—	
Cleaning Windows, &c.,	43 18 5
Painting and Cleaning Offices,	9 3 0
Writing Desk, &c.,	3 10 0
Repairing Pavement,	7 4 6
	29 18 11
	£264 13 6

II. PUBLIC ACCOUNTS:—

1. Printing Report, 1854,	£224 2 4
2. Do. State of Ordinary Collections, Supplements, &c.,	17 12 0
3. Do. Schedules,	7 8 6
4. Postages thereof,	4 0 11
5. Auditor, one year's Salary,	60 0 0
	318 3 9

III. TREASURER'S OFFICE:—

1. Treasurer, one year's Salary,	£400 0 0
2. Guarantee for do.,	20 0 0
3. Clerks,	160 16 8
4. Postages,	62 3 9
5. Printing Receipts,	15 7 2
6. Stationery and Books,	27 11 0
	684 18 7

IV. MR JAFFRAY'S Retiring Allowance, one year,

£20 0 0

£1282 15 10

Brought forward, £1382 15 10

ALLOCATED thus:—

1. Sustentation Fund,	£576 0 0
2. Aged and Infirm Ministers Fund,	10 0 0
3. Home Mission,	90 0 0
4. Highlands,	80 0 0
5. College,	80 0 0
6. Education,	100 0 0
7. Foreign Missions,	100 0 0
8. Colonies,	80 0 0
9. Jews,	80 0 0
10. Building Fund,	80 0 0
11. Glasgow Evangelization,	20 0 0
12. Continental,	22 0 0
13. Manse Fund,	10 0 0
14. Assembly Accommodation	11 0 0
15. Bursary Fund,	5 0 0
16. Mission Buildings,	35 5 0
17. Saving of Interest, being difference of rate charged and allowed by Bank,	209 4 1
	£1382 15 10

2. PURCHASE OF OFFICE PREMISES.

I. PRICE of Property:—

1854.	
Jan. 4. Paid Price of Property in Frederick Street,	£2750 0 0
Interest from Martinmas to this date,	19 6 10
Half cost of Disposition,	15 5 7
	£2784 12 5

II. COST of Alterations, **124 15 6**

III. COMPLETING Title in favour of General Trustees, **20 9 4**

Carry forward, **£2953 17 3**

	Brought forward,	£2988 17 3
IV. INTEREST for one year, paid to Bank of £2000,	200 12 6	
Deduct Interest do. received for Debiture, do.,	71 14 4	
		228 2 2
V. INTEREST accrued,	97 0 7	
		£3074 16 0
By, amount in Debiture handed over by General Trustees as authorized by Assembly, £2000 - 0 0		
By one year's rent to Martinmas 1854, charged at former rate to General Expenses,	120 0 0	
		2120 0 0
Balance due,	£954 16 0	

3. ASSEMBLY ACCOMMODATION AND GENERAL EXPENSES ACCOUNT.

Charge.	
I. BALANCE due by Edinburgh and Glasgow Bank on last Account,	£58 6 0
II. COLLECTIONS at Assembly Doors,	42 1 8
III. TICKETS for Assembly sold,	291 8 0
IV. RECEIVED from General Treasurer to Account for Acts 1854 and arrears, £332 76 0	
From Booksellers for Acts 1854 and arrears, 18 76 0	
	347 0 0
V. SUMS allocated on the following Committees for Assembly Expenses 1854-5, in terms of Act of Assembly 1st June 1846, and 4th June 1850, viz. :-	
1. Sustentation,	£200 0 0
2. Home Mission,	41 10 1
3. High School,	87 6 11
4. Education,	166 2 8
5. College,	54 16 6
6. Savings,	3 7 10
7. Foreign Missions,	139 9 11
8. Colonies,	54 7 6
9. Jews,	113 1 4
10. Building Fund,	32 1 2
11. Manse Fund,	8 5 6
12. Continent,	28 11 7
	900 0 0
VI. INTEREST on Account with Edinburgh and Glasgow Bank to 31st March 1854,	3 7 4
	£1687 3 0

Discharge.

I. RENT of Assembly Hall, Commission Meetings, Gas, &c. &c.	£181 12 1
II. SALARIES to Clerks :-	
1. Rev. Mr. Mason, Principal Clerk, £75 0 0	
Extra Correspondence, 20 0 0	
Carry forward,	£105 0 0
	£181 12 1

	Brought forward,	£105 0 0	£181 12 1
2. Rev. Dr. Glason, Principal Clerk,	75 0 0		
3. Mr. Crawford, Deputy Clerk, including General Business, and Correspondence,	250 0 0		
4. Mr. Dunlop's Clerk,	26 0 0		
		455 0 0	

III. PRINTING :-

Mr Grogg :-

- (1) For Overtures, Vidimus of Returns to Overtures, Daily Proceedings, and General Printing,
- (2) For Acts 1854 per agreement, 64 13 10
- (3) For Vol. of Proceedings 1854 per agreement, 40 14 0

283 13 10

IV. SUM for Volume of Proceedings, 1854, sent Presbytery Clerks,	14 4 0
V. SUM to Moderator for Expenses	125 0 0
VI. EXPENSES during Sitzings of Assembly, Precentor, Doorkeepers, &c.,	104 5 9
VII. FURNITURE on Hire for Hall,	6 17 0
VIII. REPAIRS on Hall for 1854,	22 15 0
IX. FARTHER Sum paid into Edinburgh and Glasgow Bank on account of "Fund for the Erection of an Assembly Hall,"	180 0 0
X. STATIONERY, Advertising, Postages, &c.,	50 10 8
XI. DEPUTATIONS of Assembly, Special Committees, &c. :-	
1. Deputations,	£68 8 10
2. Committee on Popery—Printing,	3 7 6
3. Committee on Parish Schools, Travelling Charges of Deputations, Printing, &c.,	75 4 7
4. Board of Examinators of Students, Travelling Charges, &c.,	98 2 6
	288 3 5
XII. BALANCE in Edinburgh and Glasgow Bank, as at 31st March 1855,	105 3 3
	£1687 3 0

4. FUND FOR THE ERECTION OF AN ASSEMBLY HALL.

Charge.

I. SUM in Bank as at 28th March 1854,	£714 11 8
II. FARTHER Sum from Accommodation Committee,	150 0 0
III. INTEREST on Deposit Receipt to 28th March 1855,	20 19 4
	£885 11 0

Discharge.

I. SUM in Edinburgh and Glasgow Bank, on Deposit Receipt, dated 28th March 1855,	£885 11 0
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Edinburgh, 29th May 1855. - The accounts for the year ending 31st March last, of which the above are Abstracts, have, with the exception of those of the Widows' Fund, which are separately audited by authority of the Trustees, been examined by me and compared with the vouchers; and I have found the same correctly stated, summed, and vouched.

ROBERT JOHNSON, Auditor.

NOTE.—The first column in this State, headed *Local Building Fund*, comprises the sum raised by the congregations for their local building purposes, whether for Church, Manse, or School. The second column, headed *Congregational Fund*, comprises not only ordinary church-door collections, but also seat-rents and extraordinary collections for objects other than the schemes of the Church, and miscellaneous congregational receipts; but the sums remitted to the Sustentation Fund from these sources are deducted, as being included in the column for that Fund. The sums in these two columns are made up from accounts furnished by the Local Treasurers. For all the other columns the General Treasurer of the Church is responsible.

No.	PLACES, ETC.		Local Building.		Congregational and Miscellaneous Objects.		Sustentation.		Home Mission. (Collections)		Education Fund.		College.		Foreign Missions.		Colonies.		Jews.		Building Fund.		Total.		GROSS TOTAL.								
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.							
1	107	14	4	49	1	54	84	11	6	4	19	2	2	0	10	2	2	7	2	0	0	2	0	20	11	262	1	63					
2	221	14	8½	35	13	2½	45	2	5	1	17	0	0	15	0	2	0	6	1	11	9	1	0	14	12	317	2	5					
3	37	4	1	76	11	9	17	6	2	2	4	6	3	7	6	3	0	0	2	3	8	25	7	139	3	3				
4	268	7	6	148	15	6	17	0	0	28	11	7	18	8	0	0	0	0	4	0	0	91	14	568	17	4				
5	69	8	4½	223	15	13	75	11	11	3	0	6	1	13	11	1	0	2	1	3	0	1	1	7	9	17	3	84					
6	303	2	2	184	9	8	10	15	0	0	5	15	24	9	0	5	2	0	0	0	0	51	11	308	12	7				
7	146	5	4½	96	2	7	6	15	0	9	15	0	2	4	0	2	1	1	0	0	2	0	271	17	11½					
8	957	13	8	199	11	6	158	1	7	3	7	0	0	3	7	1	9	3	1	8	1	10	0	18	13	1234	0	8					
9	29	2	6	337	6	2½	137	4	3	5	0	0	2	8	5	3	0	0	2	16	0	1	0	0	25	7	10	529	0	9½			
10	369	9	1	268	16	5	29	17	6	82	2	6	13	0	0	11	10	0	5	16	0	194	15	8	763	1	10			
11	847	4	5	1548	7	6	100	1	0	255	15	9	80	0	0	40	17	0	13	0	0	740	6	4	3385	16	9			
12	85	11	10	50	4	7	107	15	6	11	16	7	1	9	11	1	13	3	1	9	11	24	19	248	11	8				
13	377	9	4	634	0	11	30	0	0	20	19	0	15	6	0	12	9	0	2	0	0	157	5	0	1502	11	6			
14	84	3	2½	770	9	4	60	0	0	89	4	4	12	11	0	23	10	0	9	0	0	407	7	7	2078	4	9½			
15	520	0	5	244	4	6	18	1	8	8	17	4	5	17	0	16	15	8	6	10	0	69	16	0	834	0	11			
16	269	19	2½	309	5	3	32	7	2	17	0	0	29	0	0	16	15	8	16	9	6	157	0	10	736	5	3½			
17	200	8	0	137	3	11	7	1	1	7	13	2	3	0	0	2	16	0	3	0	0	31	3	3	377	15	11			
18	643	1	9	1268	16	8	101	18	0	187	15	0	40	18	7	203	6	0	48	7	7	594	1	7	2508	12	0			
19	354	15	10	226	18	6	14	17	0	29	6	8	11	0	0	11	0	0	8	0	0	78	19	8	1884	0	8			
20	257	11	3½	88	17	10	2	5	0	4	2	8	0	10	0	1	0	0	10	0	0	10	2	8	356	11	9½			
21	1127	14	2	2983	12	1	197	2	4	633	15	2	120	12	1	407	17	2	83	6	4	1566	16	6	5678	2	9			
22	993	8	8	925	13	3	53	12	6	87	6	6	28	2	6	90	0	11	7	5	0	250	17	5	2197	4	0			
23	469	3	9	380	6	0	40	0	0	11	0	0	56	14	10	56	14	0	33	0	0	192	19	10	1567	10	0			
24	363	2	2½	900	19	11	41	9	0	80	19	3	21	0	0	39	0	0	12	0	0	240	8	3	1504	10	4½			
25	493	4	8	217	1	5	14	0	0	25	19	9	35	10	11	35	10	11	2	0	0	101	0	8	756	6	9			
26	518	0	9	48	16	6	76	18	9	26	0	0	121	7	2	16	10	0	0	321	18	8	1581	19	1		
27	827	17	7	688	1	9	63	6	9	75	0	6	28	9	0	197	10	1	22	3	8	423	17	5	2197	4	0			
28	182	14	11½	81	13	11	2	0	0	4	9	5	0	16	10	4	13	0	1	3	0	0	20	15	0	2007	3	11		
29	262	6	1	207	14	11	8	16	6	12	17	1	4	0	0	4	18	6	4	18	0	0	43	12	1	515	12	1		
30	151	16	7½	142	6	5	4	10	0	3	4	0	9	0	0	12	13	0	0	10	0	0	30	10	7	324	13	7½		
31	84	17	8	38	13	1	0	7	0	3	4	0	9	9	0	14	0	1	5	0	0	7	4	9	75	15	6			
32	91	17	11½	85	0	8	1	4	0	0	16	5	0	14	0	0	9	2	0	17	0	0	5	19	4	462	19	3½		
33	56	1	1	50	3	8	1	6	0	0	16	5	0	14	0	0	10	0	0	8	0	0	4	9	7	117	5	1		
34	376	11	0	309	10	3	14	10	0	52	1	11	0	5	6	32	18	6	6	10	0	0	131	0	5	817	1	8		
35	183	12	1	167	6	3	9	10	1	13	2	4	4	0	0	6	2	4	5	0	0	0	108	19	9	389	18	1		
36	292	6	7½	248	15	1	12	7	6	25	12	0	8	9	0	46	12	10	7	7	0	0	40	15	9	688	14	9½		
37	102	12	6	145	1	10	7	11	0	12	6	10	7	18	6	4	2	0	2	13	0	0	4	10	4	449	17	10½		
38	94	0	0	133	3	7	188	0	0	7	2	0	5	15	0	5	5	0	7	0	0	0	0	41	14	0	497	17	7	
39	122	14	9	321	19	11½	23	10	6	23	9	2	10	17	0	41	4	0	14	0	0	0	123	18	6	772	9	0½		
40	66	18	6	86	4	9	6	18	6	12	5	8	4	5	0	3	8	6	3	17	0	0	57	14	0	189	18	0		
41	0	14	3	1	0	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		Total.		4619	0	10½	14002	19	6	11784	8	6	1899	18	10	554	1	11	1894	14	8	446	10	7	551	16	0	6411	8	2	38767	12	0½

Preaching Stations are omitted in Italics.

42	2 0 0	11 16 104	0 14 8	5 12 0	0 10 0	2 5 4	0 5 0	0 15 0	0 5 0	10 7 0	49 3 104
43	...	51 3 104	1 8 6	2 15 4	1 5 0	6 13 0	1 0 2	1 7 6	0 17 0	15 6 3	186 17 14
44	30 10 0	39 8 3	0 12 0	0 10 3	0 13 6	0 12 0	0 12 0	0 12 0	0 12 0	4 4 4	142 2 4
45	...	76 1 5	10 9 4	5 18 5	5 0 0	9 14 0	0 15 6	4 0 0	4 4 0	45 2 3	281 2 8
46	...	62 14 84	1 15 0	4 11 0	1 5 0	9 3 0	2 5 0	2 1 0	0 13 9	21 13 9	204 13 74
47	68 17 3	60 17 74	23 15 0	16 10 2	15 0 0	13 5 0	8 14 0	10 0 0	5 5 0	92 9 2	505 11 84
48	1 15 2	58 11 34	8 14 0	7 18 9	3 6 6	11 11 9	2 16 0	8 0 0	2 7 0	84 14 0	147 6 74
49	...	31 2 84	4 15 0	4 17 11	1 11 0	1 5 0	0 10 0	2 0 6	1 10 0	0 10 0	120 15 114
50	...	55 7 9	2 15 0	6 11 1	8 0 0	5 4 0	0 15 0	2 10 0	4 0 0	23 15 1	162 13 1
51	194 1 1	15 15 2	1 2 0	2 11 6	1 0 0	1 5 0	1 1 0	0 10 0	1 1 0	8 11 2	209 15 8
52	...	30 12 0	1 2 0	4 11 3	1 16 0	5 19 5	2 0 0	1 0 0	1 5 0	18 13 8	109 5 9
53	...	27 2 104	1 17 0	1 19 8	1 0 0	1 1 0	0 0 0	1 3 0	1 0 0	9 0 8	98 12 44
54	...	Whithra	0 10 3	...	0 12 6	...	0 9 3	0 12 0	0 0 0	2 4 0	104 19 11
55	...	49 5 04	1 18 0	...	1 0 0	0 15 0	0 15 0	1 0 0	0 15 0	6 3 0	91 8 04
56	...	14 1 0	0 10 0	...	...	...	0 10 6	0 6 0	0 6 0	1 12 6	49 13 6
57	...	...	...	...	...	...	...	...	...	...	...
Total											
58	217 8 6	784 3 84	57 15 9	64 15 4	36 18 6	68 14 10	82 15 11	30 17 0	24 1 5	315 18 9	2607 12 54
59	25 12 44	...	1 17 0	7 9 1	1 8 0	2 13 6	2 17 6	2 0 0	1 11 0	18 16 1	177 5 114
60	...	45 2 1	...	3 9 1	2 10 0	3 14 11	3 16 0	3 0 0	2 5 0	19 13 5	178 2 0
61	...	7 5 11	0 11 0	0 18 0	0 10 0	1 1 1	0 10 8	0 11 0	0 8 6	4 10 2	98 17 94
62	54 6 0	27 14 04	1 5 0	1 16 6	0 10 6	0 18 0	1 6 8	1 0 0	1 0 8	7 16 0	75 14 34
63	...	39 13 74	2 12 0	4 16 0	2 13 6	11 14 11	4 18 3	2 8 10	0 6 0	62 12 10	254 16 34
64	...	21 1 114	3 4 0	5 16 9	1 8 6	4 15 9	2 0 0	2 2 6	1 12 0	18 15 6	135 5 34
65	79 18 44	219 12 84	29 9 3	28 4 10	10 3 6	26 4 2	17 8 10	13 2 4	12 18 2	187 11 1	946 9 4
66	...	12 1 8	1 1 0	1 0 0	1 1 0	1 10 1	1 1 0	1 1 0	10 2 0	6 16 1	92 7 9
67	36 15 4	124 4 8	14 18 0	24 1 4	8 5 0	88 19 6	8 14 0	5 14 0	10 2 0	105 19 10	414 15 4
68	78 11 74	156 10 84	6 6 0	11 12 0	5 0 0	14 16 0	9 9 0	7 10 0	5 5 0	59 13 0	434 15 74
69	...	188 0 0	16 6 0	18 4 3	7 3 0	5 6 3	6 0 0	6 0 0	8 0 0	66 19 3	786 10 34
70	...	19 2 84	1 8 9	3 15 6	1 4 0	6 3 8	1 3 4	0 16 0	0 13 9	14 19 0	56 6 7
71	460 17 54	160 17 14	1 2 6	1 15 0	0 13 0	45 12 6	0 13 0	0 15 0	0 12 0	100 2 0	59 15 84
72	...	53 19 6	15 15 0	8 13 7	8 10 6	2 10 0	2 0 0	2 8 5	2 17 8	30 6 11	945 18 8
73	...	38 1 8	7 5 0	6 19 11	2 5 0	4 13 0	2 0 0	4 7 6	2 10 0	80 0 5	202 18 5
74	...	6 18 6	0 12 0	8 6 11	0 7 2	0 8 6	0 6 0	0 6 0	0 7 0	2 6 8	152 17 2
75	...	32 18 64	1 1 6	8 6 11	1 5 0	0 1 0	1 5 6	1 0 0	1 0 5	14 19 10	41 7 2
76	6 5 0	24 2 104	0 10 6	0 3 10	0 6 0	0 5 6	0 4 0	...	0 5 0	61 0 11	99 8 14
77	...	7 6 24	1 10 2	...	0 7 5	...	0 13 4	0 12 3	0 12 8	3 15 10	70 18 84
78	...	...	0 10 6	...	1 5 0	0 5 6	...	1 2 0	0 5 0	21 2 14	77 7 78
Total											
79	780 9 54	961 19 94	1392 18 5	95 15 0	48 2 1	123 7 3	38 7 2	40 12 2	37 7 1	454 9 10	3439 17 6
80	5 0 0	19 14 8	2 4 0	2 19 6	1 10 0	2 16 6	2 6 0	1 10 0	2 2 0	15 8 0	92 0 1
81	360 6 11	106 19 5	3 16 0	6 0 0	...	2 0 0	1 15 0	2 6 0	2 0 0	17 17 0	120 9 1
82	...	25 18 6	8 7 0	10 4 0	5 0 0	16 10 4	6 4 0	7 14 6	3 4 0	63 8 10	669 7 2
83	...	99 3 94	9 3 6	9 14 10	5 14 0	3 7 0	2 0 0	2 7 0	3 4 0	116 6 8	116 6 8
84	...	23 13 10	8 0 0	175 15 3	1 5 0	13 1 0	9 10 0	8 2 0	1 2 6	54 4 10	392 3 104
85	...	24 16 104	8 0 0	0 11 0	0 10 0	1 17 0	0 10 0	1 4 0	0 7 9	9 16 0	168 9 10
86	5 14 6	45 8 5	1 18 0	1 15 0	0 13 8	7 0 0	6 0 0	0 10 0	1 7 0	3 15 9	85 18 54
87	...	...	3 18 0	...	0 13 8	7 0 0	6 0 0	...	3 10 0	23 14 5	130 14 94
Total											
88	411 1 5	400 19 94	816 19 5	31 4 4	18 0 1	52 11 10	27 0 0	24 7 6	22 16 3	215 0 6	1844 1 14

Carry forward

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	STORY OF LOCAL BUILDING.	Congregational and Miscellaneous Objects.		Sustentation.	Home Missions (Collections).		Education Fund.	College.	Foreign Missions.	Columbus.	Jews.	Building Fund.	Total.	GROSS TOTAL.	No.	
		£	s. d.		£	s. d.										£
88	Haddington and Preston—continued.	411	1 5	316	19 5	38	11 6	31	4 4	52	11 10	22	16 3	1844	1 14	88
89	Brought forward,	8	17 9	25	18 8	1	2 0	..	0 0	3	10 0	0	18 0	41	5 5	89
90	Preston—contd.	60	0 0	125	7 0	4	2 0	11	1 5	16	11 0	3	3 0	278	11 2	90
91	Salters, boys.	97	0 0	53	0 0	6	10 0	9	8 2	3	0 0	2	15 0	319	13 7	91
92	Tranent.	..	..	73	13 2	4	18 11	1	0 0	6	7 0	1	9 0	219	13 7	92
	Total.	498	1 5	1301	16 11	56	8 11	49	17 11	92	12 8	33	8 3	2648	3 32	
II. MERRAS AND SEVERGDALE.																
A. Pews and Columbus.																
93	Allenby.	10	19 11	123	10 9	7	15 0	3	0 0	6	0 0	0	0 0	214	0 0	93
94	Colinton.	57	2 9	118	4 2	12	1 7	14	2 4	13	11 11	2	10 0	318	0 0	94
95	Penryn.	..	..	144	18 5	1	0 6	4	0 0	3	9 0	1	3 0	307	9 9	95
96	Hyemouth.	107	5 6	104	16 3	2	17 6	11	10 2	2	14 3	1	18 0	140	18 2	96
97	Greenway.	123	0 0	61	16 9	1	0 0	1	0 0	1	16 0	0	0 0	261	0 0	97
98	Hewwood.	..	..	35	14 0	1	0 0	18	4 10	0	10 0	0	13 0	48	0 0	98
99	Leather.	..	..	43	8 0	6	18 9	3	9 9	1	12 0	0	13 0	63	0 0	99
100	Northway.	..	..	22	17 2	9	11 3	4	12 1	1	13 0	0	13 10	108	17 2	100
101	Swinton.	..	..	64	0 9	1	0 3	..	..	0	11 0	0	15 10	108	17 2	101
102	Longformacus.	..	..	30	14 6	1	0 3	..	..	0	11 0	0	15 10	108	17 2	102
	Total.	388	7 8	895	5 0	54	6 3	68	19 5	87	6 6	25	5 8	345	16 5	
7. Pews and Leader.																
103	Holes, ...	8	8 8	49	9 0	5	0 0	2	5 0	2	15 0	1	16 0	68	9 11	103
104	Greeny.	245	8 0	177	6 0	14	10 9	13	11 2	27	12 0	0	10 0	438	16 4	104
105	Kelby.	8	0 0	168	14 8	4	5 7	2	2 6	1	5 0	3	3 0	189	16 0	105
106	Manston.	..	..	50	2 7	2	0 9	2	2 6	1	5 0	0	4 0	78	1 12	106
107	Manston.	..	..	68	4 6	3	0 9	1	6 4	0	13 0	0	12 0	95	12 1	107
108	Marbottle.	..	..	67	5 0	3	0 3	6	9 8	3	1 0	0	5 0	106	11 11	108
109	Nenthorp.	..	..	168	10 2	5	10 0	4	19 7	4	13 6	1	10 0	299	11 11	109
110	Swinton.	378	14 11	68	4 2	9	0 0	1	0 0	1	15 0	1	10 0	451	14 5	110
111	Wentworth.	10	7 6	..	..	1	10 0	..	..	6	15 11	..	..	19	7 6	111
112	Yarborough.	..	..	18	19 6	0	0 0	..	..	..	..	..	..	18	19 6	112
113	Yarborough.	..	..	..	..	0	0 0	..	..	..	..	..	..	..	..	113
	Total.	647	18 1	737	5 8	40	11 6	37	9 6	62	8 2	18	11 8	2144	9 10	
Total.																
114	Grilling.	..	..	63	5 3	1	0 0	0	0 0	1	1 0	1	0 0	65	6 3	114
115	Denby.	..	..	74	10 10	3	0 0	4	8 6	1	1 0	1	0 0	82	11 10	115
116	Harrogate.	208	19 2	198	9 2	8	18 6	..	..	8	0 0	2	16 3	404	6 8	116
117	York.	..	..	198	9 2	6	18 6	..	..	4	0 0	1	15 0	396	7 8	117
118	Wetherby.	0	8 2	20	14 9	1	15 0	..	..	0	7 4	0	0 0	20	14 9	118
119	Wetherby.	..	..	14	1 1	1	0 0	3	6 0	0	0 0	0	16 0	19	1 1	119
120	Wetherby.	60	16 2	18	0 9	0	15 8	0	0 4	0	0 0	0	0 0	78	16 2	120
	Total.	324	18 6	597	9 9	21	8 2	7	6 0	14	4 11	8	4 6	1397	16 14	

190	17 0 6	5 14 16	58 15 16	1 16 0	0 16 0	0 15 0	2 15 5	1 9 0	1 0 0	0 12 0	6 0 0	9 10 11	55 7 9	190
191	...	14 16 16	58 15 16	2 16 0	1 14 0	1 14 0	3 10 3	1 11 0	2 0 0	1 1 0	1 0 0	20 9 4	151 2 3	191
192	...	14 16 16	58 15 16	3 10 0	2 6 6	2 6 6	3 10 0	3 3 0	3 10 0	1 1 0	1 1 0	17 13 6	291 11 11	192
193	...	14 16 16	58 15 16	3 10 0	3 6 6	3 6 6	3 10 0	3 3 0	3 10 0	1 1 0	1 1 0	17 13 6	304 18 4	193
194	...	14 16 16	58 15 16	4 0 0	...	...	...	...	...	...	...	37 18 6	384 15 11	194
195	...	14 16 16	58 15 16	4 0 0	...	...	...	...	...	...	...	37 18 6	384 15 11	195
196	...	14 16 16	58 15 16	4 0 0	...	...	...	...	...	...	...	37 18 6	384 15 11	196
197	...	14 16 16	58 15 16	4 0 0	...	...	...	...	...	...	...	37 18 6	384 15 11	197
198	...	14 16 16	58 15 16	4 0 0	...	...	...	...	...	...	...	37 18 6	384 15 11	198
199	...	14 16 16	58 15 16	4 0 0	...	...	...	...	...	...	...	37 18 6	384 15 11	199
200	...	14 16 16	58 15 16	4 0 0	...	...	...	...	...	...	...	37 18 6	384 15 11	200
<p>III. DUMPRIES.</p>														
199	40 9 1	77 1 1	664 5 5	18 0 0	19 17 6	11 3 0	34 6 6	18 12 6	14 18 0	11 4 6	128 3 0	1412 2 02	298 10 3	199
200	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	200
201	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	201
202	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	202
203	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	203
204	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	204
205	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	205
206	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	206
207	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	207
208	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	208
209	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	209
210	...	77 1 1	664 5 5	3 9 6	...	1 12 6	3 5 0	2 9 0	1 17 0	1 10 0	11 14 0	298 10 3	116 9 11	210
<p>IV. GULLO WAY.</p>														
199	142 10 1	503 12 94	947 17 8	84 11 0	45 3 10	25 15 6	76 6 6	28 18 6	82 8 1	25 7 0	268 9 5	1989 9 114	298 10 3	199
200	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	200
201	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	201
202	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	202
203	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	203
204	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	204
205	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	205
206	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	206
207	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	207
208	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	208
209	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	209
210	...	503 12 94	947 17 8	4 5 0	4 11 8	0 10 0	1 0 0	0 12 0	0 10 0	0 10 0	0 10 0	298 10 3	116 9 11	210
<p>Corri forward</p>														
199	...	196 10 24	237 15 11	9 4 0	31 7 3	4 14 2	11 4 11	4 19 0	6 1 5	5 4 4	72 15 1	627 1 34	81 9 54	199
200	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	200
201	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	201
202	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	202
203	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	203
204	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	204
205	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	205
206	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	206
207	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	207
208	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	208
209	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	209
210	...	196 10 24	237 15 11	0 18 6	6 0 0	0 8 11	0 9 10	0 6 9	0 9 0	0 6 6	0 3 2	81 9 54	89 14 2	210

Corri forward

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	STYED OF GALLOWAY —continued.	Local Building.	Congregational and Miscella- neous Objects.	Substantiation.	Home Missions. (Colonies.)		Education Fund.	Colleges.	Foreign Missions.	Colonies.	Jews.	Building Fund.	Total.	GROSS TOTAL.	No.
					£ s. d.	£ s. d.									
162	Stranraer—continued. Brought forward,	£ s. d. 13 0 0	£ s. d. 196 10 3 4	£ s. d. 357 15 11	£ s. d. 9 4 0	£ s. d. 2 19 4	£ s. d. 31 7 3	£ s. d. 4 14 2	£ s. d. 11 4 11	£ s. d. 4 19 0	£ s. d. 6 1 5	£ s. d. 5 4 4	£ s. d. 72 15 1 3	£ s. d. 697 1 3 4	162
163	Leewall,	18 0 0	33 7 4	119 12 5	2 10 0	9 19 11	2 9 0	2 9 0	9 10 8	1 13 0	1 16 4	1 16 0	29 15 3	195 15 0 4	163
164	Postpatrick,	...	26 17 7	48 19 6	1 10 0	7 2 1	9 13 1	9 13 1	7 6 4	0 19 7	0 11 4	0 18 0	19 0 5	94 17 6	164
165	Shoucha,	...	60 6 1 4	99 13 11	7 18 0	5 0 0	4 0 0	4 0 0	4 8 6	2 3 10	3 10 0	1 15 0	27 10 4	187 10 4 1	165
166	Stonydyke,	97 16 0	101 2 6	159 11 10	8 0 0	18 7 2	6 0 0	...	2 5 8	2 1 6	5 0 11	3 0 0	48 13 1	407 3 5 166	166
	<i>Total,</i>	110 16 0	467 6 7	905 15 10	32 11 0	82 1 6	17 7 3	17 7 3	38 10 8	16 1 11	17 6 6	14 12 8	218 11 6	1703 9 11	
167	14. Wigtown,	...	78 5 11	111 0 0	4 8 11	9 15 1	9 10 11	9 10 11	18 8 5	3 0 0	3 0 0	2 0 0	38 3 4	227 9 3	167
168	Newton-Stewart,	24 18 6	33 9 5 4	59 18 3	1 0 0	5 14 3	...	...	5 1 9 9	1 0 0	1 0 0	1 0 0	14 16 0	131 17 2 168	168
169	Sorbie, { Whitburn, Do., Isle of,	...	33 15 0	55 9 0	2 10 0	3 1 11	2 0 0	2 0 0	9 1 9 1	1 1 0	1 1 0	1 0 0	18 17 8	147 7 6 169	169
170	Wigtown,	3 0 0	53 9 8	84 0 2	2 15 0	9 3 9	2 0 0	2 0 0	14 7 1	2 2 4	1 5 0	1 5 0	32 18 2	107 1 8 0	170
	<i>Total,</i>	27 13 6	247 1 1	384 3 2	14 8 11	32 13 0	7 17 11	7 17 11	51 10 9	9 3 4	8 7 0	7 5 0	131 5 11	790 3 8	
171	15. Kirkcaldy,	263 2 8	69 4 7	77 9 2	3 10 0	5 4 1	1 0 0	1 0 0	3 0 0	3 0 0	3 15 0	1 0 0	16 9 1	426 5 6	171
172	Ardenhall,	...	67 17 6 2	93 15 2	8 2 0	2 3 5	2 10 0	2 10 0	12 3 9	2 6 0	2 0 0	1 18 0	30 3 5	160 0 7 172	172
173	Oban-Douglas,	24 4 8 4	27 0 10 4	74 6 9 3	3 11 0	10 15 4	1 17 0	1 17 0	6 4 11	1 14 0	1 9 6	1 16 0	31 5 2	217 2 2 173	173
174	Glenelg,	3 10 0 4	46 7 0 1	53 12 3	2 5 6	0 7 4	1 0 0	1 0 0	1 8 0	1 5 0	1 0 0	0 18 0	27 8 3	169 18 8 174	174
175	Glenelg,	...	128 19 4	199 18 4	7 11 0	19 18 4	8 8 0	8 8 0	49 10 10	7 5 8	7 0 0	7 11 4	107 11 2 175	99 1 2 175	175
176	Kirkcaldy,	3 8 4	25 2 5 4	32 6 5	1 0 0	4 5 9	1 1 1	1 1 1	6 14 9	0 18 9	0 12 6	1 3 6	15 16 4	480 17 11 176	176
177	Tongland,	...	5 17 4	45 13 3	1 3 8	4 6 0	0 16 5	0 16 5	1 0 0	0 15 0	1 12 3	0 15 0	6 8 4	66 13 6 177	177
178	Zetland,	...	...	...	...	...	...	...	...	...	...	...	...	58 3 11 178	178
	<i>Total,</i>	315 1 1 1/2	414 19 1	652 8 8	31 3 8	50 0 10	18 8 6	18 8 6	89 2 2	18 12 5	18 5 3	17 1 10	242 14 8	1625 3 6 1/2	
179	V. GLASGOW & A.Y.R. 16. Ayr.	432 9 6	157 11 11	254 15 6	23 3 0	31 4 6	10 10 0	10 10 0	41 5 2	12 0 0	10 10 0	6 10 0	135 2 8	979 19 7 179	179
180	Balfour,	11 0 0	31 10 5 4	47 0 0	1 3 0	...	1 0 0	1 0 0	1 10 0	1 0 0	1 0 0	1 7 0	7 0 0	96 10 6 180	180
181	Barr,	...	27 13 2 4	67 15 4	6 8 0	7 6 7	4 0 0	4 0 0	11 1 2	3 6 0	3 0 0	3 0 0	37 16 9	227 5 4 181	181
182	Barrhill,	125 0 0	37 13 2 4	63 17 7	1 4 0	5 17 2	0 10 0	0 10 0	1 8 10	0 10 0	0 15 0	0 15 0	10 15 0	126 4 9 182	182
183	Carrpark, &c.,	32 18 9	30 3 8	61 9 4	2 10 0	0 12 0	0 17 0	0 17 0	3 19 1	1 2 0	0 15 0	1 1 0	10 16 1	185 7 10 183	183
184	Cartrine,	183 1 3	83 0 1 1/2	106 0 0 1/2	12 7 7	11 15 1	4 10 11	4 10 11	25 14 1	5 13 8	5 14 0	4 4 0	70 0 2	446 1 6 184	184
185	Colmace,	...	6 13 4	65 8 6	2 10 0	...	1 8 0	1 8 0	0 14 0	1 0 0	0 15 9	0 18 0	6 10 6	78 11 4 185	185
186	Deddy,	...	23 16 9 5 1/2	73 5 4	3 16 6	3 17 4	0 16 0	0 16 0	3 10 0	1 15 0	1 0 0	1 14 6	11 5 7	114 6 8 186	186
187	Dunonald,	...	45 9 5 1/2	74 0 3	3 16 6	...	1 16 0	1 16 0	3 10 0	1 15 0	2 0 0	1 14 6	16 12 3	136 3 0 187	187
188	Gabton,	65 7 1	34 7 6	56 1 8	2 1 0	1 7 0	0 17 0	0 17 0	2 10 0	1 1 0	1 0 0	1 0 0	8 6 0	164 12 3 188	188
189	Girvan,	2 15 0	78 4 3	68 0 0	1 0 0	6 5 0	1 1 0	1 1 0	2 10 0	1 10 0	1 0 0	1 0 0	15 6 0	164 5 3 189	189
190	Manahine,	...	53 0 7	69 3 5	2 1 6	1 6 1	1 4 0	1 4 0	3 5 0	1 0 0	1 0 0	0 10 0	10 6 7	131 10 7 190	190
191	Maybole,	114 11 0	103 14 10	97 16 1	3 18 0	15 0 4	4 8 0	4 8 0	19 2 2	3 14 0	3 11 6	3 11 6	58 4 8	373 6 7 191	191
192	Malkay,	...	65 16 6 1/2	124 8 4 1/2	3 0 0	11 5 4	1 10 0	1 10 0	4 0 0	5 10 0	1 10 0	3 0 0	29 15 4	220 0 2 192	192
193	Muirkirk,	...	19 16 5	69 1 6	9 15 0	14 12 10	0 8 0	0 8 0	0 10 5	0 12 6	0 9 0	0 7 6	2 7 5	91 5 4 193	193
194	Newman-Ayr,	165 6 11	133 6 4	192 3 10	0 15 0	...	5 0 0	5 0 0	7 12 8	6 0 0	5 0 0	5 0 0	53 0 6	594 1 7 194	194
195	New Cumnock,	364 2 6	63 0 11	156 3 7	5 0 0	5 10 0	1 11 0	1 11 0	21 2 11	2 5 0	3 2 6	2 5 0	43 16 5	623 2 5 195	195
196	Old Cumnock,	1 14 0	73 16 9	116 7 2	6 13 0	9 11 5	2 8 0	2 8 0	17 18 9	3 10 4	2 10 0	2 0 0	42 6 6	254 4 5 196	196
197	Ochiltree,	...	21 12 2	36 1 3	3 0 0	0 10 0	...	...	4 15 0	1 10 0	1 6 0	1 15 0	18 9 0	113 8 3 197	197
198	Swir,	...	...	...	3 0 0	0 10 0	...	...	2 0 0	1 0 0	1 8 0	...	6 18 0	64 11 5 198	198
199	Tarbolton,	...	...	...	3 8 0	0 10 0	0 10 0	0 10 0	1 9 0	1 0 0	1 5 0	...	8 11 0	72 13 199	199

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	METHOD OF CARRYING AND AIDING—continued.	Local Building.	Congregational and Miscellaneous Objects.	Substantions.	Home Missions (Colombians).		Education Fund.	College.	Foreign Missions.	Colombians.	Jews.	Building Fund.	Total.	GRAND TOTAL.	No.	
					£	s. d.										£
347	Greenock—continued.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	347
348	Brethren forward.	78	16	4	283	10	4	6	18	0	0	11	10	786	19	3
349	Greenock.	388	8	2 1/2	197	3	10	5	18	0	0	4	19	791	4	2 1/2
350	Greenock, Gaelic.	...	...	...	383	4	0	0	0	0	0	0	0	617	4	0
351	Middles.	306	17	6	657	4	0	0	20	0	0	0	0	1661	14	4
352	St. Thomas's.	8	11	1	263	14	7	0	11	0	0	0	0	573	15	10
353	St. Thomas's.	368	4	0	323	7	8 1/2	0	38	10	0	0	0	1071	5	1
354	West.	...	...	...	145	14	0	0	17	9	0	0	0	613	8	8 1/2
355	Inverclyde.	...	...	...	427	14	0	0	33	3	0	0	0	908	15	0
356	Royal Glasgow.	...	...	...	78	0	0	0	3	1	0	0	0	233	15	0
357	Kilmarnock.	...	...	...	444	3	1	0	13	15	0	0	0	572	1	5
358	Total.	1150	17	1 1/2	3654	17	4 1/2	0	123	13	0	0	0	9100	5	1
359	90. Hamilton.	...	...	...	133	4	0	0	9	0	0	0	0	259	6	3 1/2
360	Airdrie, High.	22	10	0	118	7	4 1/2	0	18	6	0	0	0	366	16	0 1/2
361	Broomhall.	...	...	...	27	5	1 1/2	0	8	0	0	0	0	150	18	0
362	Bleathyre.	28	6	0	155	5	5 1/2	0	14	0	0	0	0	145	5	9
363	Bathwell.	...	...	...	59	1	5 1/2	0	9	0	0	0	0	429	16	7 1/2
364	Cambuslang.	...	...	...	63	2	7 1/2	0	6	2	0	0	0	162	17	1
365	Oxley.	...	...	...	84	16	10 1/2	0	1	0	0	0	0	149	5	3 1/2
366	Dunlop.	...	...	...	49	1	7 1/2	0	10	0	0	0	0	216	10	5 1/2
367	East Mithrie.	...	...	...	384	14	1 1/2	0	0	17	0	0	0	933	6	0
368	Easton.	...	...	...	18	10	4 1/2	0	0	0	0	0	0	30	11	8
369	Helyon.	...	...	...	48	15	6 1/2	0	6	13	7	0	0	173	5	9
370	Shotts.	...	...	...	60	15	11 1/2	0	11	14	0	0	0	216	12	8
371	Stanhope.	60	2	0	48	10	1 1/2	0	3	10	5	0	0	183	6	5 1/2
372	Stanhope.	...	...	...	20	2	1 1/2	0	0	0	0	0	0	70	9	0
373	Cumbernauld.	...	...	...	7	1	1 1/2	0	0	0	0	0	0	130	15	5 1/2
374	Chapelton.	...	...	...	...	...	...	...	...	...	...	...	...	53	2	0
375	Dunbarton.	...	...	...	...	...	...	...	...	...	...	...	...	27	19	0
376	Total.	105	19	0	1299	4	8 1/2	0	65	4	9	0	0	3815	18	1 1/2
377	St. Isaac.	...	...	...	38	0	11 1/2	0	10	6	0	0	0	116	9	5
378	Carnegie.	80	0	0	50	15	5 1/2	0	3	0	0	0	0	194	4	0
379	Dunbar.	21	15	9	10	12	0	0	4	0	0	0	0	92	4	0
380	Inverclyde.	...	...	...	60	15	6 1/2	0	2	5	0	0	0	208	3	5 1/2
381	Lanark.	...	...	...	167	9	11 1/2	0	3	5	4	0	0	413	14	4
382	Oxley.	...	...	...	6	17	2 1/2	0	0	0	0	0	0	43	0	0
383	Total.	84	15	9	880	10	13 1/2	0	74	6	0	0	0	1076	3	7 1/2
384	28. Dunbarton.	116	0	0	71	13	7 1/2	0	10	11	0	0	0	330	14	0 1/2
385	Alloa.	168	8	9	20	4	4 1/2	0	7	8	0	0	0	114	7	10 1/2
386	Ardross.	...	...	...	61	5	11 1/2	0	4	0	0	0	0	338	7	1 1/2
387	Bathwell.	...	...	...	46	5	11 1/2	0	8	10	0	0	0	195	10	1 1/2
388	Cumbernauld.	...	...	...	26	14	8 1/2	0	2	14	0	0	0	112	17	1 1/2
389	Dunbarton.	...	...	...	165	14	8 1/2	0	24	14	10	0	0	414	17	11 1/2
390	Dunbarton.	46	0	0	60	9	5 1/2	0	5	14	1	0	0	212	8	0 1/2

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	GLASGOW AND AYE— continued.	Local Building.	Congregational and Miscella- neous Objects.	Sustentation	Home Mision. (Colonies).	Education Fund.	Colleges.	Foreign Missions.	Colonies.	Jews.	Building Fund.	Total.	GROSS TOTAL.	No.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
341	Glasgow—continued. Brought forward,	4571 14 3½	17676 14 4½	13845 9 8	951 14 5	1415 12 9	492 12 9	1181 18 10	855 1 4	564 15 9	268 10 5	5220 6 3	40814 5 0	341
342	Millicroon, Sattleston, . . .	472 0 9	2 6 1 48 6 7	24 8 8 43 6 8	0 13 0 0 19 0	2 4 0	0 10 0 0 9 0	0 5 0 0 13 0	0 5 0 0 10 0	0 10 0 0 15 0	0 8 0	5 18 0	564 12 0	342
	<i>Total</i>	5043 15 5½	17722 7 0½	13845 5 0	953 6 5	1417 16 9	453 11 9	1182 16 10	856 16 4	566 0 9	268 18 5	5228 7 3	41407 14 9	
VI. SYNOD OF ARGYLE.														
24. Dumoon and Inverary.														
343	Dumoon,	76 0 0	284 4 2½	177 7 3	14 2 3	22 0 11	8 10 0	21 1 1	15 0 0	6 16 1	6 9 0	98 19 4	631 10 9½	343
344	Inverary,	90 0 0	44 5 6	60 17 4	5 5 0	4 5 6	1 6 0	2 0 0	2 0 0	2 1 0	1 15 0	18 12 6	213 15 4	344
345	Kilmannan,	6 0 0	15 19 4½	36 11 6	1 10 0	2 10 0	1 10 6	1 10 0	1 15 0	1 12 6	1 16 0	12 4 0	64 14 10½	345
346	Kilmannan Southhall	145 2 10	69 2 7½	41 12 1	3 8 0	3 6 6	0 17 6	0 14 4	1 18 1	1 19 0	0 19 5	13 2 10	70 14 5	346
347	Kilmannan,	...	157 17 6	69 3 3	7 0 0	15 18 0	8 5 0	5 6 7	8 0 0	3 2 0	8 11 5	55 18 6	367 7 2½	347
348	Kingarth,	...	...	104 17 8	16 10 0	8 16 10	4 0 0	8 0 0	8 0 0	6 0 0	7 10 0	55 16 10	381 6 0	348
349	Lochcaphthead,	...	...	56 5 0	3 2 0	14 13 6	2 10 0	3 0 0	1 12 0	1 4 6	2 3 3	17 13 6	123 10 9	349
350	North Knapdale,	...	...	59 17 7	2 2 0	7 18 0	1 12 0	2 15 0	2 3 0	1 10 0	2 16 0	19 16 0	84 11 9	350
351	North Bute,	119 11 9	418 13 0½	383 2 8	38 10 0	58 19 8	17 0 0	20 5 0	19 10 0	18 10 0	13 10 0	186 4 8	1102 12 1½	351
352	Rothesay, P. Parish,	...	...	85 0 3	3 2 11	1 14 0	1 12 4	2 0 6	1 18 10	2 0 0	8 11 0	15 19 7	173 7 1	352
353	Guelbie,	...	...	352 0 3	20 3 0	45 9 3	17 0 4	31 10 0	24 2 6	21 0 0	19 1 6	178 6 3	1141 18 1½	353
354	Went,	717 0 0	17 0 1½	67 13 6	3 14 5	3 3 2	1 15 0	3 0 0	1 3 0	2 0 0	2 3 0	17 3 7	818 17 5½	354
355	Strachur,	343 0 0	97 8 5½	100 4 0	3 0 0	3 3 2	1 0 0	...	1 3 0	2 0 0	...	10 0 0	550 12 5½	355
356	Inverlorn,	...	...	12 0 0	1 0 4	2 3 0	...	...	1 2 0	0 15 0	...	4 5 4	16 5 4	356
357	Kilberry,	...	...	24 7 0	2 5 0	...	...	...	...	...	...	...	41 6 2	357
358	Kilmartin & Ford,	...	...	2 4 2	2 5 0	...	...	...	...	...	...	...	2 4 2	358
359	South Knapdale,	1496 14 7	1595 7 8½	1800 15 1	124 14 11	195 13 10	61 18 4	104 1 6	94 19 5	68 10 1	70 10 7	720 8 8	6913 6 0½	
<i>Total</i>														
25. Kinabre.														
360	Campbeltown,	28 2 6	284 2 3	310 1 10	17 0 0	58 13 2	9 0 0	39 2 8	10 0 0	9 0 0	9 0 0	151 15 10	774 2 5	360
361	Kilbride,	...	58 6 7	72 0 0	7 14 4	2 0 0	1 4 0	1 10 0	5 0 0	1 0 0	3 0 0	21 8 4	149 14 11	361
362	Kilbean,	116 10 0	19 19 0	47 2 3	2 19 0	5 15 2	1 17 0	7 8 9	1 16 8	1 14 0	2 0 4	23 5 11	208 17 2	362
363	Kilmory,	...	25 16 3	56 1 5	1 16 0	1 8 0	1 5 0	2 0 0	1 12 6	1 10 0	2 6 0	11 17 6	93 16 2	363
364	Lochnraan,	...	...	...	1 0 0	3 15 10	1 0 0	1 0 0	1 5 0	2 5 0	1 5 0	6 10 0	6 10 0	364
365	Shickan,	...	46 18 4½	124 13 0	5 0 0	2 8 0	2 0 0	2 10 0	2 10 0	2 5 0	2 10 0	20 15 10	192 7 2½	365
366	Tarbert,	...	40 14 0½	32 19 10	1 15 0	2 8 0	1 0 0	2 14 5	1 15 0	0 2 6	1 10 0	11 2 5	84 16 3½	366
367	Gigha,,	...	...	3 0 0	0 4 0	0 13 0	...	...	0 4 6	0 2 6	0 3 0	1 7 0	4 7 0	367
<i>Total</i>														
26. Islay.														
368	Kilchoman,	144 12 6	473 16 5½	645 18 4	37 8 4	74 13 2	17 11 0	56 0 10	24 3 8	16 11 6	21 14 4	248 2 10	1512 10 1½	
369	Kilhalton and Os,	21 7 3½	18 4 5½	19 15 3	0 18 6	2 0 6	0 11 0	5 18 11	0 15 6	0 17 3	1 2 0	12 3 8	46 7 3	368
370	Kilharro, &c.,	33 2 6	30 18 1½	52 0 1	1 3 3	26 9 9	1 11 6	8 16 4	0 18 4	2 6 11	1 4 2	48 10 3	135 2 0½	369
371	Jura,	...	7 5 9	64 3 9	3 6 0	13 6 7	2 0 0	13 6 0	1 7 6	2 5 0	1 15 0	37 6 1	164 10 5½	370
372	Portmahomack,	...	...	6 19 0	1 8 0	3 14 4	...	1 0 8	2 19 4	1 12 0	0 14 0	7 0 0	20 18 0½	371
<i>Total</i>														
27. Lorn and Mull.														
373	Appin & Ardahanan,	...	10 2 7½	68 13 6	1 14 0	1 13 4	0 14 0	1 19 6	3 0 0	0 10 0	0 17 0	10 7 10	89 3 11½	373
374	Call & Tyree,	...	1 8 0	30 6 6	...	...	...	...	...	...	1 13 3	1 18 3	33 7 9	374
375	Glenorchy, . . .	...	17 6 9½	61 17 9	3 13 0	2 4 6	1 4 0	1 4 0	1 10 0	...	3 3 0	12 13 6	92 3 0½	375

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	STEP, OR STEERING —described.	Local Building.	Congregational and Miscella- neous Objects.	Substantiation.	Home Missions.		Education Fund.	College.	Foreign Missions.	Colonies.	Jews.	Building Fund.	Total.	cases TOTAL.	No.
					£ s. d.	£ s. d.									
422	<i>Penitentiary—contd.</i>														
423	Brought forward,	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
423	Saline,	158 9 1	146 1 11 1/2	490 6 1	13 4 5	20 16 7	7 17 0	22 5 1	22 5 1	10 1 6	15 1 0	10 0 6	69 6 4	884 8 2 1/2	423
424	Torruburn,	20 11 11 1/2	88 18 2 1/2	111 19 0	15 14 3	10 7 4	4 6 0	8 8 6	8 8 6	7 13 8	8 3 9	5 16 9	30 0 3	276 8 5 1/2	423
424	Tulliallan,	1 18 10	51 1 4	55 11 8	5 11 4	...	1 15 3	8 0 0	8 0 0	1 14 0	1 17 0	2 0 0	10 6 3	108 18 1	423
425	Chaparral,	42 13 0	41 18 11	101 13 4	8 14 0	8 10 0	8 10 0	9 4 8	9 4 8	5 6 0	2 10 0	3 0 0	27 4 8	223 9 11 1/2	424
	<i>Total,</i>	223 12 10 1/2	344 4 1 1/2	749 10 3	37 12 8	34 13 11	18 8 9	43 13 3	43 13 3	25 15 2	39 8 9	20 17 3	270 9 9	1527 16 10 1/2	425
	<i>VIII. PERTH.</i>														
426	St. Dunkeld.														
427	Auchtergaven, . . . . .	...	23 4 1 1/2	41 16 5	1 0 0	0 4 4	1 0 0	2 15 9	2 15 9	1 4 3	0 16 0	1 0 0	3 0 4	73 0 10 1/2	426
428	Blair-Acholl, . . . . .	...	38 8 7 1/2	65 4 0	3 4 8	1 5 0	2 0 0	...	...	1 5 0	1 0 0	2 5 0	10 19 8	114 7 3 1/2	427
429	Burralkon,	481 0 0	86 7 4 1/2	75 16 11	8 4 1	2 0 0	3 11 4	6 0 0	6 0 0	0 11 6	8 16 3	3 0 0	4 18 9	600 14 11 1/2	428
430	Chapel, . . . . .	...	31 15 0	65 11 6	5 3 7	2 18 5	1 17 8	11 5 0	11 5 0	2 3 2	2 12 0	1 17 1	25 17 10	118 17 9 1/2	429
431	Dalgoun, &c.,	870 8 6	18 18 0 1/2	69 12 4	1 10 6	4 11 9	1 9 6	1 15 3	1 15 3	1 0 11	2 15 3	1 1 0	12 5 11	465 19 9 1/2	430
432	Dunkeld,	47 12 0	73 9 2	100 8 8	7 8 0	7 4 6	2 0 0	1 19 1	1 19 1	6 0 0	2 15 3	5 16 4	33 3 5	254 13 0	431
433	Kirkmichael,	2 4 6	21 13 9 1/2	54 11 10	2 5 3	4 9 6	0 15 7	4 16 1	4 16 1	1 6 10	1 1 11	1 0 11	16 8 5	94 12 6 1/2	432
434	Lethendy, &c.,	4 0 0	17 7 8 1/2	26 12 3	1 9 0	0 18 5	0 2 0	1 19 11	1 19 11	0 15 4	0 16 0	0 14 8	7 9 2	55 9 1 1/2	433
435	Moulin, . . . . .	...	41 13 8	61 13 5	5 6 3	6 7 0	2 2 4	6 15 10	6 15 10	1 12 0	1 11 6	3 11 10	27 6 3	130 13 10 1/2	434
	<i>Total,</i>	905 0 0	309 14 6 1/2	639 16 2	31 16 4	30 18 11	10 12 3	38 2 3	38 2 3	19 7 0	15 10 4	21 14 8	174 1 9	2028 13 2 1/2	435
	<i>33. BREADALBANE.</i>														
436	Aberfeldy, . . . . .	...	53 12 1	108 12 5	5 11 0	10 0 0	8 0 0	15 16 8	15 16 8	3 8 0	8 0 0	5 5 0	45 15 8	208 0 2	436
437	Ardonnach,	51 8 10	15 0 0	42 2 6	1 8 0	2 7 0	4 17 7	14 0 0	14 0 0	3 8 0	0 15 0	1 8 0	10 15 0	68 0 6	437
438	Glenlyon, . . . . .	...	48 18 1 1/2	76 7 11	5 0 7	8 0 0	9 0 0	11 11 1	11 11 1	3 8 0	2 14 0	2 19 3	32 15 0	180 1 1 1/2	438
439	Kenmore, . . . . .	...	49 4 0	86 8 9	8 9 11	6 12 11	3 10 0	6 0 6	6 0 6	3 19 10	3 0 10	4 10 0	41 5 9	204 13 7 1/2	439
440	Killin, . . . . .	...	19 0 0	41 19 4	0 15 0	...	0 18 10	2 6 2	2 6 2	0 15 0	...	0 17 0	5 8 0	166 16 4 1/2	440
441	Lavers,	76 0 0	83 8 8 1/2	50 10 4	2 0 0	2 4 8	2 0 0	2 19 11	2 19 11	0 15 0	...	0 17 4	14 14 11	68 8 1 1/2	441
442	Logghead, . . . . .	...	11 8 3	49 16 6	2 0 0	4 9 2	1 0 0	3 15 6	3 15 6	1 15 6	2 9 4	1 15 0	17 3 6	78 2 9	442
443	Strathkhan, . . . . .	...	13 2 5	37 2 1	1 0 0	...	0 15 0	1 11 0	1 11 0	0 18 0	0 19 7	1 2 3	5 17 10	56 2 4	443
444	Tusmeal-Bridge, . . . . .	...	1 18 8	10 8 0	0 10 0	2 8 0	0 8 0	...	...	...	...	...	3 1 0	55 9 1 1/2	444
445	<i>A twadree,</i>	127 8 10	261 12 5 1/2	618 1 7	28 19 0	31 1 9	25 0 5	62 3 0	62 3 0	19 8 4	23 7 9	19 3 10	208 4 1	1215 6 11 1/2	445
	<i>Total,</i>	127 8 10	261 12 5 1/2	618 1 7	28 19 0	31 1 9	25 0 5	62 3 0	62 3 0	19 8 4	23 7 9	19 3 10	208 4 1	1215 6 11 1/2	445
	<i>33. PERTH.</i>														
446	Abernethy,	19 6 0	19 1 0	61 19 2	0 14 0	...	0 18 0	8 15 9	8 15 9	0 18 0	0 18 6	1 0 0	8 4 1	108 10 5	446
447	Armagak,	30 1 0	31 12 11	53 0 0	0 14 0	...	0 16 0	0 11 0	0 11 0	0 10 0	0 11 0	0 12 0	3 8 0	113 1 11 1/2	447
448	Collace,	53 0 8	89 12 9 1/2	85 19 8	4 16 0	4 12 7	2 2 6	11 12 3	11 12 3	2 10 3	3 13 0	3 0 0	32 6 5	231 2 9 1/2	448
449	Dunbarney,	58 13 4	88 16 4	121 7 1	6 13 0	9 16 6	3 0 0	10 15 0	10 15 0	2 17 6	3 7 6	2 10 0	30 10 4	231 5 7 1/2	449
450	Errol, . . . . .	...	43 6 0 1/2	68 19 7	5 2 0	2 13 8	1 14 0	7 4 10	7 4 10	2 4 0	2 10 0	3 3 0	38 19 6	231 13 3	450
451	Forganenny,	46 4 10	61 15 9	123 13 7	7 18 8	9 15 1	3 7 6	17 0 11	17 0 11	4 15 4	4 9 6	5 10 0	24 11 11	131 17 1 1/2	451
452	Forfar,	489 0 0	87 4 6	40 11 0	3 2 10	5 5 2	1 6 0	5 5 2	5 5 2	1 0 0	1 15 10	3 3 6	14 12 4	234 11 1 1/2	452
453	Highland,	21 10 0	67 6 8 1/2	23 1 1	0 18 6	1 12 2	0 8 0	1 19 0	1 19 0	0 10 0	...	0 10 0	5 17 3	611 7 10 1/2	453
454	Wishaw,	53 6 8	70 16 10	83 1 1	3 13 0	3 4 4	1 18 0	10 9 11	10 9 11	2 3 6	...	2 0 0	25 13 8	38 15 5 1/2	454
455	Perth, Gaelic, . . . . .	...	27 6 11 1/2	49 12 11	27 8 0	1 14 4	1 0 0	5 0 1	5 0 1	1 3 8	1 1 0	0 16 0	12 16 8	242 13 8	455
456	Kinross Street, . . . . .	...	396 11 4 1/2	458 12 11	2 1 0	31 12 10	14 0 0	70 6 1	70 6 1	14 9 6	15 0 0	10 7 3	183 3 8	1030 7 11 1/2	456
457	Edkille, . . . . .	...	479 1 3 1/2	565 0 5	29 0 0	59 3 2	15 0 0	98 7 4	98 7 4	13 5 0	23 2 6	9 0 0	257 17 0	1231 13 5 1/2	457
458	St Leonard's, . . . . .	...	490 13 8	460 16 4	22 0 10	54 8 3	14 10 4	65 0 4	65 0 4	11 9 2	11 14 1	7 14 9	186 13 3	1075 8 2	458
459	<i>West,</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	459

460	19 9 9	134 15 23	123 0 5	7 0 0	10 17 10	4 3 0	34 10 5	4 3 7	4 10 0	4 10 0	4 10 0	6 14 6	60 13 11	60 13 11	376 5 33
461	...	52 3 13	57 12 10	6 14 6	7 6 10	4 10 0	20 14 0	2 10 0	4 0 0	3 6 0	3 6 0	1020 9 4	45 15 4	45 15 4	376 11 34
462	24 17 0	46 7 13	77 12 11	3 16 0	3 10 2	2 0 0	3 11 2	2 2 0	2 0 0	2 0 0	2 0 0	64 14 6	23 13 11	23 13 11	173 16 114
Total, 34. Malaga.															
463	815 9 3	2154 7 24	2563 3 6	134 5 10	204 2 7	74 10 6	380 7 11	77 15 1	84 12 11	64 14 6	64 14 6	1020 9 4	6553 9 94	6553 9 94	6553 9 94
464	...	32 14 4	35 14 3	1 2 0	10 19 3	4 0 0	1 4 2	1 17 0	0 13 3	1 12 0	1 12 0	6 14 6	6 14 6	6 14 6	63 3 3
465	...	57 15 54	124 11 7	7 6 0	84 6 0	12 1 6	17 3 7	6 10 3	0 2 3	3 13 0	3 13 0	64 1 2	64 1 2	64 1 2	296 6 21
466	...	381 8 54	423 14 2	2 14 0	12 4 0	2 3 1	25 12 6	13 16 10	15 0 6	13 15 0	13 15 0	200 4 4	200 4 4	200 4 4	364 6 11
467	...	86 7 14	134 11 1	2 18 0	12 4 0	1 4 3	7 16 6	7 8 0	4 1 7	2 10 1	2 10 1	53 1 5	53 1 5	53 1 5	368 19 7
468	...	13 12 9	54 0 11	2 18 0	12 4 0	2 10 0	8 6 9	6 7 0	2 1 6	1 6 0	1 6 0	33 18 11	33 18 11	33 18 11	36 12 7
469	...	80 13 3	130 11 1	5 15 10	5 8 3	2 10 0	6 10 6	6 15 0	0 10 0	1 15 0	1 15 0	37 9 4	37 9 4	37 9 4	307 12 3
470	...	21 3 6	33 6 3	0 15 0	...	3 18 0	6 6 7	6 15 0	2 0 0	2 0 0	2 0 0	4 5 7	4 5 7	4 5 7	63 13 3
471	...	63 12 24	64 8 10	0 13 0	1 7 5	1 2 0	1 1 6	2 0 0	0 13 0	1 0 0	1 0 0	18 4 7	18 4 7	18 4 7	173 3 94
Total, 34. Anabarder.															
472	...	635 8 24	1115 5 2	51 17 5	72 5 3	25 19 4	145 10 11	43 10 7	31 9 3	33 3 1	33 3 1	494 15 10	494 15 10	494 15 10	2153 9 94
473	263 6 0	51 4 24	30 18 5	1 10 0	1 0 0	1 3 0	7 1 5	1 10 0	1 13 6	2 13 0	2 13 0	16 18 11	16 18 11	16 18 11	437 4 64
474	80 6 0	40 11 74	37 4 11	3 16 0	...	1 7 0	10 7 3	2 0 0	3 15 0	1 11 0	1 11 0	21 10 3	21 10 3	21 10 3	209 19 24
475	...	153 12 14	175 12 1	16 11 0	13 3 2	7 11 0	4 6 6	9 0 0	9 15 0	5 0 0	5 0 0	36 10 3	36 10 3	36 10 3	434 6 54
476	...	34 7 10	70 1 3	3 7 0	4 8 5	1 0 0	4 13 1	7 12 6	1 8 0	1 15 0	1 15 0	53 12 3	53 12 3	53 12 3	137 2 3
477	...	93 6 6	134 14 11	7 19 0	4 8 5	5 15 0	20 8 10	6 6 0	7 2 0	6 2 0	6 2 0	53 7 9	53 7 9	53 7 9	377 6 24
478	29 5 0	175 12 0	133 2 1	4 15 0	...	4 10 0	20 10 3	6 6 0	0 10 0	3 15 0	3 15 0	43 6 9	43 6 9	43 6 9	356 6 4
479	10 0 0	34 6 73	70 3 5	3 3 9	4 13 4	2 3 0	3 2 3	1 11 7	2 10 0	0 10 0	0 10 0	27 16 3	27 16 3	27 16 3	136 9 93
480	...	24 15 13	30 6 3	4 7 11	0 12 0	3 16 0	13 2 3	2 6 6	2 10 0	1 7 0	1 7 0	27 1 3	27 1 3	27 1 3	131 19 61
481	...	43 19 3	97 2 10	12 3 2	13 13 5	9 13 0	23 5 3	10 11 3	10 10 1	8 17 0	8 17 0	94 2 7	94 2 7	94 2 7	340 6 1
482	2 7 6	43 1 112	61 11 0	3 3 11	1 10 4	1 13 9	6 10 0	1 10 9	2 0 0	1 3 3	1 3 3	15 4 0	15 4 0	15 4 0	459 437
Total, IX. FIFE.															
483	870 4 6	733 17 94	1003 3 3	59 13 2	43 7 5	37 2 9	157 3 6	44 1 0	46 12 7	33 4 1	33 4 1	493 16 1	493 16 1	493 16 1	2323 2 61
484	21 5 10	25 14 0	43 2 10	1 10 0	7 8 7	0 13 7	4 8 6	0 15 6	0 15 6	0 15 6	0 15 6	16 6 2	16 6 2	16 6 2	171 9 19
485	...	10 9 5	24 3 7	0 10 0	2 16 6	0 10 0	2 0 6	0 10 0	0 10 0	0 13 0	0 13 0	7 10 0	7 10 0	7 10 0	43 3 0
486	...	53 8 9	105 13 19	4 1 1	4 1 1	3 7 4	4 14 5	2 10 0	2 17 0	2 0 0	2 0 0	23 13 11	23 13 11	23 13 11	183 1 6
487	44 4 6	60 3 4	63 3 4	3 6 6	4 13 7	2 7 4	5 1 10	1 7 6	1 14 2	1 7 0	1 7 0	20 5 11	20 5 11	20 5 11	233 11 0
488	2 9 6	31 8 94	31 8 94	1 16 6	3 13 0	0 16 6	4 12 6	1 0 0	0 13 0	1 3 0	1 3 0	13 10 4	13 10 4	13 10 4	111 11 114
489	23 6 0	43 2 6	43 2 6	5 11 10	3 13 0	3 16 0	10 7 1	3 15 0	3 5 0	3 5 0	3 5 0	202 0 6	202 0 6	202 0 6	457
Total, St. Kirkcaldy.															
490	93 7 7	255 19 14	441 5 2	17 0 4	23 3 0	11 9 11	31 4 10	9 13 0	9 13 5	8 13 6	8 13 6	116 14 3	116 14 3	116 14 3	337 17 10
491	...	144 15 9	205 15 3	15 13 0	20 3 1	9 10 0	27 12 0	13 0 0	9 11 6	6 15 0	6 15 0	104 4 7	104 4 7	104 4 7	464 16 0
492	...	61 18 24	80 13 8	0 13 0	0 13 4	1 15 0	7 7 4	2 0 0	1 10 0	5 0 0	5 0 0	22 6 4	22 6 4	22 6 4	154 17 0
493	...	31 3 11	105 2 5	6 0 0	7 11 10	4 0 0	4 10 6	5 10 0	4 10 0	4 0 0	4 0 0	33 1 10	33 1 10	33 1 10	233 12 24
494	...	30 1 11	72 5 0	1 1 3	1 5 3	2 10 3	0 10 6	0 16 0	1 3 4	0 2 0	0 2 0	9 5 11	9 5 11	9 5 11	111 12 24
495	...	48 0 10	61 15 5	3 15 7	9 19 4	2 10 3	2 0 6	2 0 6	1 3 0	2 16 7	2 16 7	24 4 9	24 4 9	24 4 9	129 1 0
496	...	10 4 2	33 0 0	0 10 0	1 9 9	0 10 0	0 10 0	0 7 6	0 8 0	0 6 6	0 6 6	12 14 0	12 14 0	12 14 0	56 13 2
497	...	60 9 8	74 7 3	2 17 3	2 9 10	1 11 11	1 11 0	1 15 0	3 1 0	0 7 0	0 7 0	11 16 0	11 16 0	11 16 0	146 12 11
498	31 17 5	38 8 0	103 10 1	1 3 0	...	1 6 0	6 3 10	0 10 0	1 14 0	...	...	9 13 10	9 13 10	9 13 10	189 3 3
499	...	23 17 6	106 2 1	1 3 0	...	11 19 0	2 0 2	1 4 2	...	...	...	6 3 8	6 3 8	6 3 8	186 2 3
500	...	31 3 8	312 14 10	3 18 0	20 14 11	11 19 0	14 0 9	14 0 9	15 0 0	13 1 5	13 1 5	719 9 11	719 9 11	719 9 11	373 13 11
501	...	54 15 7	113 0 10	3 18 0	6 15 8	6 0 6	4 15 0	6 8 0	7 12 0	5 0 0	5 0 0	39 5 0	39 5 0	39 5 0	263 16 74
502	...	163 7 7	311 11 2	13 0 0	17 12 1	4 10 0	13 3 7	4 9 0	1 5 0	1 4 0	1 4 0	66 19 8	66 19 8	66 19 8	187 16 49
503	...	102 6 2	103 7 4	8 4 4	13 6 3	4 2 10	5 15 1	6 12 5	5 3 7	3 1 3	3 1 3	50 6 2	50 6 2	50 6 2	634 18 5
504	...	...	...	...	...	...	...	...	...	...	...	...	...	...	811 19 10
505	...	...	...	...	...	...	...	...	...	...	...	...	...	...	503
Total, Carry forward.															
...	33 7 11	1139 9 7	1905 13 7	99 14 5	105 3 9	52 0 5	104 12 6	61 6 1	56 14 5	43 0 3	43 0 3	526 11 10	526 11 10	526 11 10	3654 9 11

MEMORIAL AND EDUCATIONAL SCHEMES.

No.	SYNOPSIS OF FIFE—continued.	Local Building.	Congregational and Miscellaneous Objects.	Studentisation.	Home Mission. (3 Columns)	Education Fund.	College.	Foreign Missions.	Colonies.	Jews.	Building Fund.	Total.	GROSS TOTAL.	No.
508	Kilgobry—continued. Brought forward,	32 7 11	1189 0 7	1905 18 7	99 14 5	105 8 9	52 0 5	104 12 6	61 6 1	55 14 5	48 0 3	526 11 10	8654 2 11	503
504	Methil, West Wemyss,	...	...	30 0 0	...	...	...	...	...	...	...	...	30 0 0	504
	<i>Total</i> ,	32 7 11	1189 9 7	1943 3 7	99 14 5	106 3 9	53 0 5	104 12 6	61 6 1	55 14 5	48 0 3	526 11 10	8691 13 11	
505	Abdie & Newburgh,	...	45 19 3	50 18 2	4 10 0	6 11 10	2 7 0	4 0 0	2 5 0	2 3 0	2 2 0	28 18 10	150 16 3	505
506	Auchtermuchty,	...	48 2 3	58 14 5	2 12 6	4 5 10	1 0 0	1 10 0	1 5 0	1 0 0	0 10 0	12 3 4	113 0 0	506
507	Ceres,	...	50 14 4	85 0 6	6 11 6	10 14 7	2 10 0	3 18 0	3 0 0	4 0 0	3 15 0	34 9 2	170 3 11	507
508	Collieston,	...	44 19 11	374 0 11	4 13 8	11 0 0	1 16 10	5 13 8	2 9 6	2 17 0	3 19 6	32 10 2	172 7 51	508
509	Cupar,	...	282 1 10	388 8 2	30 0 0	33 0 7	16 0 0	58 11 1	25 0 0	14 0 0	12 0 0	188 11 8	906 7 01	509
510	Darnley,	...	42 5 5	88 8 2	4 12 6	8 19 11	5 5 6	2 0 0	2 7 0	2 10 0	2 15 0	80 9 11	193 5 10	510
511	Falkland,	...	12 16 6	47 19 3	1 17 0	1 7 0	1 0 0	3 16 0	1 5 0	1 0 0	1 0 0	11 5 0	72 0 24	511
512	Finck and Creich,	...	18 17 2	48 11 3	3 6 0	5 0 11	1 11 0	1 10 0	1 5 0	1 10 0	1 0 0	14 12 11	53 1 3	512
513	Kettle and Cullis,	...	41 18 2	77 15 2	7 1 3	9 6 4	1 5 0	9 1 2	2 15 3	1 7 2	2 1 0	32 17 2	137 5 74	513
514	Logie and Gaulty,	...	45 9 3	73 3 2	2 0 0	1 15 0	1 10 0	1 8 0	1 10 0	1 12 0	1 6 0	11 1 0	149 13 5	514
515	Montreal,	...	14 7 11	48 18 2	1 14 10	5 12 2	0 14 6	1 3 9	0 15 1	1 16 10	0 17 7	12 14 9	74 0 10	515
	<i>Total</i> ,	183 16 1	621 7 3	1072 5 3	68 19 3	97 14 2	84 19 10	94 1 3	43 16 10	33 16 0	31 6 1	404 13 10	2331 2 34	
516	St Andrews.	15 4 10	94 17 4	139 11 4	6 17 9	13 10 1	1 14 2	5 5 6	3 17 0	7 19 6	3 0 0	42 4 0	291 17 64	516
517	Ansstruther, Easter,	...	...	61 0 0	0 17 6	4 3 0	1 2 0	2 10 4	1 0 0	1 0 0	...	10 12 10	61 0 0	517
518	Balmullo,	11 14 0	58 2 8	76 6 2	3 6 0	5 16 0	2 4 0	4 0 0	2 3 0	2 18 0	1 17 7	22 4 7	194 15 3	518
519	Crail,	107 0 0	35 13 8	66 18 4	3 6 0	6 10 5	2 17 6	1 7 6	1 3 0	2 6 0	...	20 8 11	231 1 74	519
520	Ellie,	14 2 8	42 6 8	98 0 6	3 7 0	9 11 5	4 12 3	3 3 0	3 6 0	3 0 0	3 8 5	27 16 5	203 5 6	520
521	Ferry-Port-on-Craig,	...	101 6 8	183 2 5	3 11 9	6 10 0	4 10 0	3 6 0	3 6 0	3 0 0	3 0 0	34 16 0	274 4 11	521
522	Forgan,	...	137 3 10	102 5 1	6 12 0	7 4 0	4 10 0	5 10 0	2 5 0	3 0 0	3 0 0	14 6 6	161 5 2	522
523	Large,	...	43 3 9	103 14 11	2 0 0	5 11 6	2 7 0	2 10 0	1 14 6	1 10 0	1 10 0	12 1 6	139 14 11	523
524	Leochars,	11 14 0	48 9 3	87 10 2	2 10 0	...	...	...	...	...	...	...	...	524
525	Leochars,	0 5 11	296 6 9	210 0 9	14 0 0	15 3 8	10 10 0	28 11 3	7 0 0	9 10 0	10 0 0	94 19 6	601 13 6	525
526	Strathkinness,	16 0 0	44 13 6	61 6 7	1 16 0	4 6 6	2 5 0	10 1 11	2 5 0	1 14 0	1 1 0	23 9 5	148 9 6	526
527	Dura Den,	...	...	30 0 0	0 3 0	...	...	...	...	0 3 0	...	0 6 0	30 6 0	527
528	Pittmennoch,	...	...	42 0 0	1 15 0	...	...	0 5 0	...	0 10 0	...	2 10 0	44 10 0	528
	<i>Total</i> ,	176 1 54	870 8 73	1210 16 1	45 16 0	72 0 9	32 1 11	65 19 6	30 13 6	35 7 0	23 17 0	305 15 8	2563 1 10	
529	X. ANGUS AND MARRIS.													
530	40. Forfar.													
531	Dunnichen,	12 11 8	69 15 3	100 6 8	2 11 0	1 19 0	2 1 5	3 8 0	3 6 6	3 1 0	3 2 0	16 9 6	136 11 5	530
532	Forfar,	7 9 8	146 17 8	154 14 2	4 5 6	1 19 0	4 1 5	13 10 1	3 2 5	4 0 4	4 4 8	35 2 2	249 6 2	531
533	East,	...	...	54 10 6	0 15 0	0 10 0	0 10 0	0 6 0	0 6 0	0 10 0	0 10 0	2 17 0	68 0 0	532
534	Kinnellie,	2 9 6	37 0 7	56 16 4	1 5 0	5 7 7	1 2 0	4 0 6	1 2 0	1 6 0	0 16 0	9 4 0	108 0 11	533
535	Kirriemuir, North,	...	...	60 10 9	1 14 0	0 7 7	1 0 0	3 5 1	1 2 0	1 0 0	0 13 0	14 1 8	167 11 3	534
536	South,	...	...	154 11 10	12 15 10	15 4 4	5 15 0	30 11 6	6 3 6	7 15 6	4 15 10	33 1 0	371 10 0	535
537	Mearns,	...	...	43 3 5	7 0 0	1 15 10	0 11 8	7 0 5	1 19 6	0 16 8	2 0 0	15 16 1	116 18 3	536
538	Aberlemno,	...	...	31 11 11	1 7 0	...	0 6 10	0 12 1	0 14 9	0 11 4	0 13 7	4 6 7	46 19 0	537
	<i>Total</i> ,	22 10 5	541 6 6	666 0 11	26 5 4	24 16 9	15 8 5	62 13 8	16 14 3	19 0 6	15 19 1	180 18 0	1410 15 10	
537	41. Dundee.													
538	Abernyte and Bail,	...	20 19 0	39 8 7	1 15 8	2 14 7	1 0 0	7 7 10	3 8 0	1 9 6	1 10 0	18 5 7	133 13 2	537
539	Broughty-Ferry,	...	179 2 5	133 13 5	10 0 0	17 9 11	7 4 0	19 19 9	5 13 0	5 17 6	8 4 0	74 13 2	407 9 0	538

539 Dundee, Chalm. Ter.	504 15 7	70 17 11	50 12 9	7 5 0	13 2 11	1 10 4	2 2 10	9 5 0	2 3 6	6 10 0	13 1 8	639 7 11
540 " " "	101 0 2	835 7 0	231 4 1	20 10 10	8 0 6	8 11 9	23 15 3	4 0 0	15 11 8	2 10 0	102 7 5	638 19 6
541 " " "	128 19 10	82 7 0	86 16 10	4 12 0	0 13 0	2 0 0	25 15 3	4 0 0	8 12 6	2 10 0	26 11 0	641 12 3
542 " " "	...	315 11 4	214 8 10	15 0 3	15 0 2	7 0 0	...	8 0 0	1 13 0	2 10 0	5 2 3	496 5 11
543 " " "	...	359 13 6	275 9 10	17 4 0	15 0 3	2 9 2	45 3 6	8 0 0	8 10 0	6 10 0	633 18 6	543 10 5
544 " " "	36 13 9	288 7 10	189 7 6	15 0 0	19 16 2	7 0 0	49 12 7	7 14 0	11 1 10	8 5 10	759 15 6	544 8 3
545 " " "	...	440 8 8½	537 13 9	42 2 6	54 2 6	20 0 0	29 17 6	21 11 0	8 17 6	7 0 0	609 14 3	545 6 4
546 " " "	198 10 0	524 2 11	406 6 2	48 10 0	63 2 4	20 0 0	67 4 11	24 0 0	29 3 0	13 0 0	1235 6 4	546 4 4
547 " " "	...	453 13 9	269 10 1	27 7 9	13 12 7	9 14 10	34 11 6	7 12 3	23 8 6	6 17 10	323 17 4	547 16 5
548 " " "	...	60 8 7½	60 9 1	15 0 0	8 16 0	5 17 9	2 2 0	1 18 0	3 16 0	0 13 0	176 12 2	548 12 4
549 " " "	...	286 0 2½	187 19 11	13 16 8	9 6 4	1 0 0	2 2 0	6 15 10	7 6 6	4 14 11	549 7 3	549 10 5
550 " " "	6 9 0½	87 11 8½	60 18 6	9 17 0	4 15 5	1 0 0	3 3 0	2 10 0	3 0 0	1 15 0	123 17 8	550 10 5
551 " " "	...	138 2 8	73 19 8	1 18 8	2 11 0	1 11 0	3 3 0	2 2 0	1 10 9	1 0 0	192 17 8	551 10 5
552 " " "	...	57 16 9½	26 15 0	0 12 0	3 3 0	1 0 0	1 10 0	1 0 0	1 0 0	0 11 0	8 16 3	552 7 10
553 " " "	...	96 6 0	63 16 5	1 1 6	3 8 10	1 1 6	1 10 0	1 0 0	1 0 0	0 14 10	11 4 8	553 7 10
554 " " "	60 0 0	53 15 0	70 6 0	2 16 0	5 19 5	1 10 0	3 12 0	4 8 0	1 11 6	1 12 0	193 10 6	554 6 6
555 " " "	84 13 6	129 10 4½	123 16 4	5 17 0	12 9 10	5 0 0	14 5 11	6 2 4	5 9 1	1 16 10	22 12 2	555 7 6
556 " " "	...	...	...	...	...	...	...	...	...	...	49 4 2	556 10 10
557 " " "	1171 15 7½	4085 3 3	3418 11 3	241 18 3	276 0 10	112 19 11	383 6 4	132 16 1	151 14 8	86 15 3	1895 11 4	10061 1 6
558 " " "	...	174 0 8	174 13 0	15 10 0	7 8 11	7 10 0	33 11 5	8 5 0	9 0 0	5 10 0	86 15 4	435 9 0
559 " " "	...	227 10 7½	230 6 0	17 1 0	7 18 6	8 8 0	65 16 10	19 0 0	11 5 0	7 0 0	127 4 4	326 0 11
560 " " "	225 0 0	85 11 9	79 8 10	3 3 0	2 0 0	2 2 0	2 10 0	2 10 0	2 2 0	2 5 0	16 12 0	406 13 7
561 " " "	...	61 4 5	81 3 9	4 3 8	2 9 10	0 13 0	13 4 8	2 3 8	0 16 8	0 15 6	33 13 5	175 1 7
562 " " "	...	8 9 9	53 8 10	0 18 0	6 19 0	0 13 0	3 12 6	1 3 8	0 16 8	0 15 6	73 18 9	563 6 5
563 " " "	18 19 10	67 8 4	117 8 11	7 2 0	12 1 4	3 0 0	16 5 0	3 0 0	8 15 0	8 6 0	247 6 5	564 5 2
564 " " "	...	25 15 9½	45 2 9	1 3 0	2 15 8	1 0 0	1 0 0	0 12 6	0 15 0	0 10 0	7 16 2	565 14 8
565 " " "	...	248 17 2	138 16 3	12 17 0	18 2 7	5 13 3	81 12 3	7 4 0	7 0 0	7 1 0	89 10 2	566 13 3
566 " " "	...	415 2 1½	377 12 3	47 13 0	70 13 8	25 10 0	52 4 6	32 8 0	26 0 0	22 5 0	276 13 2	1069 7 6
567 " " "	...	9 3 1½	10 0 0	1 3 0	1 7 8	0 10 0	0 10 0	0 9 0	0 10 0	0 9 0	44 2 1	567 14 8
568 " " "	...	...	...	...	...	...	...	...	...	...	10 0 0	568 10 0
Total, 43. Brechin.	288 19 10	1323 3 8½	1424 0 11	110 13 8	131 11 8	56 6 3	220 8 2	67 15 2	63 11 8	51 6 6	701 12 8	3687 17 1½
569 Arbroath.	579 15 2	37 0 4	76 7 9	1 9 0	3 18 0	1 7 6	3 10 0	1 8 0	1 19 6	1 11 0	15 3 0	708 6 3
570 " " "	25 7 0	139 19 4	155 3 1	9 16 6	17 12 6	4 5 0	19 9 0	3 16 3	7 3 0	3 17 0	69 9 0	379 18 5
571 " " "	8 6 0	199 13 2	176 4 8	7 19 2	19 2 6	3 0 0	22 1 8	8 16 3	4 10 0	2 9 8	62 19 2	447 3 1
572 " " "	160 2 6	204 13 3	262 12 5	17 3 1	25 18 1	8 2 3	40 13 6	6 7 11	12 12 6	6 11 0	117 8 4	745 1 6
573 " " "	...	7 14 7	86 0 0	2 10 0	7 16 3	1 5 0	1 10 0	1 10 5	1 5 0	1 1 0	9 1 5	103 16 0
574 " " "	10 9 6	52 17 1	72 3 9	0 14 0	4 7 1	2 7 6	6 10 2	4 13 0	2 12 0	3 15 0	34 8 6	169 13 10
575 " " "	...	28 0 6	63 11 9	3 0 0	10 5 10	1 6 0	1 10 0	2 0 0	1 15 6	1 12 0	15 4 7	111 16 10
576 " " "	198 19 5	99 4 11	146 1 8	8 12 0	4 7 1	1 0 0	11 10 7	6 3 0	5 4 6	5 5 0	48 6 11	490 12 11
577 " " "	...	18 1 6	56 17 6	1 8 7	1 10 9	0 14 0	2 5 5	1 14 5	0 10 8	1 12 7	9 16 5	114 15 5
578 " " "	2 0 0	30 14 7	49 7 2	3 16 10	4 15 11	1 17 1	1 15 3	2 0 3	1 16 1	1 19 0	39 0 5	100 2 2
579 " " "	...	62 0 3	106 18 2	2 15 6	12 7 9	3 0 6	11 2 7	3 18 6	3 8 6	3 3 9	89 17 1	2408 15 6
580 " " "	202 9 0	137 7 6½	119 19 10	8 4 0	12 5 11	3 10 6	18 5 11	5 0 0	4 3 0	2 15 0	54 4 4	514 0 8
581 " " "	...	43 10 11	53 9 3	4 15 5	2 10 7	2 2 0	2 11 0	4 1 2	1 16 7	3 0 0	25 16 9	123 16 11
Total, 44. Fordean.	1185 8 7	1051 2 11½	1459 17 0	78 4 8	122 12 2	33 17 4	142 15 1	49 17 11	48 16 10	48 12 0	519 16 0	4216 4 6½
582 " " "	38 0 0	53 10 1	60 15 9	3 6 0	7 14 0	2 0 0	5 8 7	2 0 0	2 0 0	1 14 6	24 3 1	170 8 11
583 " " "	6 18 0	18 15 9	27 10 9	1 11 6	4 12 2	0 12 6	0 16 11	0 15 0	0 16 0	0 16 3	5 8 2	53 12 8
584 " " "	...	59 7 3½	45 16 8	3 3 0	4 12 2	1 0 0	5 7 8	1 10 0	2 18 0	1 10 0	20 0 10	125 4 9½
Carry forward.	39 18 0	130 13 1½	134 3 2	8 0 6	12 6 2	3 12 6	11 13 2	4 5 0	5 14 0	4 0 9	49 12 1	354 6 4½

Kinsarling O'Neil

625	Kohi,	9 14 1	65 10 6	1 18 0	1 16 0	0 15 0	0 15 0	1 2 0	1 2 0	0 18 0	1 4 0	8 10 7	69 14 8	625
626	Kinsarling O'Neil,	14 0 5	65 1 8	2 6 0	6 15 8	0 15 0	0 15 0	4 10 0	2 11 10	1 5 0	1 4 0	16 11 6	108 12 6	626
627	Lampsham,	5 12 11	26 12 6	1 8 2	2 11 9	0 11 6	0 11 6	0 14 0	0 14 10	0 14 6	1 3 7	7 19 7	43 4 6	627
628	Shroton,	32 7 5	37 15 8	1 0 0	6 0 0	0 7 0	0 7 0	1 0 0	1 0 0	2 2 0	2 0 0	13 7 0	88 10 4	628
629	Ranahood,	8 19 1	36 9 8	1 0 0	0 13 6	0 7 0	0 7 0	1 0 0	1 0 0	0 18 6	0 0 0	13 7 0	88 10 4	629
630	Crabbe,	4 1 84	23 6 7	1 9 11	...	0 5 6	0 5 6	0 13 2	0 11 9	0 11 0	0 11 0	30 2 2	30 2 2	630
631	Thornhill,	8 15 11	31 5 0	0 19 0	...	0 7 6	0 7 6	0 7 0	0 8 0	0 19 0	0 17 0	43 8 12	43 8 12	631
Total,		292 14 0	578 11 10	23 19 9	43 18 11	10 11 0	10 11 0	29 4 5	15 11 11	13 9 19	18 16 7	168 2 5	1101 7 4	
632	Ambinador,	16 15 0	31 0 0	0 15 0	9 10 0	0 15 0	0 15 0	4 10 0	0 11 3	0 15 4	0 16 3	8 12 10	56 7 10	632
633	King and Trough,	39 4 9	63 6 7	1 9 0	1 3 9	1 5 0	1 5 0	3 0 0	2 0 0	1 8 6	1 17 0	13 3 8	119 14 7	633
634	Kinsborough,	17 17 0	72 16 4	1 10 0	1 1 0	1 1 0	1 1 0	3 18 0	1 10 0	1 10 0	1 10 0	10 19 0	101 12 4	634
635	Rhymy,	23 3 10	36 15 10	2 1 0	1 1 6	1 13 0	1 13 0	7 10 0	0 19 0	1 5 3	0 18 0	15 3 3	150 0 10	635
636	Zeeb-Ouwaite,	5 13 6	40 0 0	2 0 0	...	0 10 0	0 10 0	0 12 0	0 10 0	0 15 0	1 4 0	5 18 0	51 11 6	636
637	Town,	64 12 11	...	...	...	...	...	...	...	...	...	...	...	637
Total,		64 12 11	243 18 9	7 15 0	2 14 9	5 4 0	5 4 0	18 17 0	5 10 8	5 14 1	6 6 3	58 1 4	490 7 1	
638	45. Garioch.	47 7 5	46 6 0	1 14 4	2 3 11	0 15 0	0 15 0	1 0 0	0 16 0	0 18 0	0 19 1	3 5 4	101 18 9	638
639	Maindaff,	9 2 4	56 12 3	1 2 8	0 9 0	0 14 0	0 14 0	5 0 0	0 13 4	0 18 6	0 10 6	9 19 6	78 5 1	639
640	Culmahend,	71 1 4	108 0 9	4 0 0	4 6 10	2 5 0	2 5 0	28 9 3	2 10 6	2 19 0	2 0 0	40 1 1	238 3 2	640
641	Garioch, Chapel of,	40 14 6	76 1 10	3 18 0	5 18 8	...	...	8 0 0	2 0 0	2 2 6	1 18 0	23 7 2	140 3 6	641
642	Inverly,	266 11 1	140 19 2	11 0 0	9 6 7	4 0 0	4 0 0	4 0 0	2 0 0	5 0 0	5 0 0	43 6 7	449 16 10	642
643	Leath,	64 2 11	81 0 3	4 7 0	2 12 7	0 9 0	0 9 0	11 18 4	3 5 0	3 4 6	2 14 6	36 6 11	302 5 6	643
644	Kintore,	10 5 10	35 4 9	1 0 0	2 12 7	2 0 0	2 0 0	13 5 4	0 9 0	0 13 0	0 10 0	108 18 9	108 18 9	644
645	Leath and Premnay,	50 3 7	67 0 0	3 15 6	2 12 0	2 0 0	2 0 0	10 19 7	2 0 0	2 0 0	2 0 0	95 6 1	171 1 4	645
646	Cyne,	39 7 8	67 0 0	3 15 6	2 12 0	2 0 0	2 0 0	10 19 7	2 0 0	2 0 0	2 0 0	95 6 1	171 1 4	646
647	Byras,	5 0 0	60 12 2	0 11 5	0 5 0	0 9 0	0 9 0	1 4 0	1 0 0	0 11 0	0 14 0	4 14 5	105 9 11	647
Total,		209 12 24	668 12 41	31 4 11	36 9 11	13 12 0	13 12 0	66 10 11	16 18 4	17 14 6	17 13 7	190 4 2	1671 12 11	
647	49. Ellen.	86 12 6	119 9 4	4 2 0	11 4 7	1 10 0	1 10 0	6 17 4	1 7 4	2 0 0	1 19 0	28 11 3	304 12 73	647
648	Cruden,	33 1 10	74 11 6	2 18 6	5 19 3	1 0 0	1 0 0	1 0 0	2 0 0	1 15 0	1 11 8	15 4 0	284 17 0	648
649	Ellon,	23 16 0	63 4 10	0 18 6	0 16 7	0 10 0	0 10 0	1 0 0	0 11 6	0 12 0	0 10 0	11 6 6	105 11 0	649
650	Foveran,	69 3 6	129 3 5	2 13 0	4 17 0	2 16 0	2 16 0	5 6 6	2 14 5	2 0 0	3 17 9	20 10 6	218 17 5	650
651	Mathic,	81 16 0	150 4 3	7 8 0	17 2 2	2 14 0	2 14 0	23 7 2	2 14 5	4 4 4	4 17 9	61 8 10	233 9 14	651
652	New Machar,	58 0 0	105 6 0	2 18 2	5 19 6	1 11 3	1 11 3	23 7 2	2 12 10	2 7 6	2 5 7	21 16 0	261 15 7	652
653	Old Meldrum,	251 10 4	704 18 10	23 7 11	45 14 8	13 9 3	13 9 3	45 14 8	13 9 3	13 19 0	12 4 7	164 2 1	1511 7 92	653
654	Uduy,	43 11 1	73 0 0	2 10 0	1 0 0	1 9 0	1 9 0	6 6 6	1 5 0	1 5 0	1 12 4	15 8 4	131 19 5	654
Total,		31 6 6	908 7 0	37 3 3	43 0 5	19 12 0	19 12 0	72 7 1	21 4 5	20 7 4	20 11 8	234 6 2	1745 9 94	
655	50. Deer.	43 11 1	73 0 0	2 10 0	1 0 0	1 9 0	1 9 0	6 6 6	1 5 0	1 5 0	1 12 4	15 8 4	131 19 5	655
656	Glebe,	74 13 0	133 12 2	11 5 0	3 12 0	5 6 0	5 6 0	15 16 1	3 8 0	3 19 0	4 6 4	47 2 5	229 14 7	656
657	Fraserburgh,	17 16 11	55 9 8	3 4 6	8 6 0	0 10 4	0 10 4	0 0 0	0 15 9	1 1 6	0 15 9	4 16 4	169 8 1	657
658	Leanghills,	69 12 0	162 10 8	3 4 6	8 6 0	0 10 4	0 10 4	0 0 0	0 15 9	1 1 6	0 15 9	4 16 4	169 8 1	658
659	New Deer,	45 8 84	115 17 5	2 5 0	10 6 11	1 1 0	1 1 0	12 1 10	2 17 0	2 2 6	2 0 0	27 15 3	190 18 4	659
660	Old Deer,	202 2 6	124 17 10	3 5 0	15 6 0	1 4 0	1 4 0	6 11 4	4 5 0	4 0 0	2 0 0	38 16 3	362 19 8	660
661	Peterhead,	37 15 1	64 5 0	1 9 0	5 6 0	1 0 0	1 0 0	4 5 0	1 4 0	1 0 0	1 0 0	9 9 4	161 9 1	661
662	Philly,	17 4 24	51 3 2	2 8 6	2 8 9	1 0 0	1 0 0	9 5 9	1 0 0	1 7 0	1 9 0	19 9 9	161 9 1	662
663	Rathen,	31 17 11	54 4 8	1 8 8	5 19 2	0 14 10	0 14 10	6 16 1	1 7 5	1 9 0	1 9 9	19 9 9	161 9 1	663
664	Strichen,	34 18 0	83 5 0	2 1 0	4 13 7	1 10 0	1 10 0	5 2 0	1 2 3 0	1 5 0	1 13 0	18 5 7	135 8 10	664
665	St Ferrus,	8 3 24	17 0 0	...	1 5 6	0 3 0	0 3 0	...	...	...	...	...	...	665
666	New Achnacrow,	7 2 4	29 0 6	0 17 6	1 5 0	0 3 0	0 3 0	0 2 6	0 4 6	0 5 0	0 2 6	1 15 0	26 8 2	666
667	New Pipers,	31 6 6	571 10 14	908 7 0	37 3 3	43 0 5	43 0 5	72 7 1	21 4 5	20 7 4	20 11 8	234 6 2	1745 9 94	667
Total,		31 6 6	571 10 14	908 7 0	37 3 3	43 0 5	43 0 5	72 7 1	21 4 5	20 7 4	20 11 8	234 6 2	1745 9 94	

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	STUDIOS OF ABERDEEN —continued.	Local Building.	Congregational and Miscel- laneous Objects.	Sustentation.	Home Mission (<i>in Collections</i>)		Education Fund.	College.	Foreign Missions.	Colonias.	Jews.	Building Fund.	Total.	GROSS TOTAL.	No.
					£ s. d.	£ s. d.									
666	St. Turrit	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
667	Drumblade, . . .	37 3 9	49 11 2	1 0 0	1 1 6	0 15 7	4 0 0	4 0 0	1 0 0	1 1 0	1 1 0	1 0 0	9 18 1	96 13 0	666
668	Forgen, . . .	14 11 0½	82 0 0	0 15 6	1 10 0	0 13 7	5 5 3	5 5 3	0 16 9	0 16 9	0 14 6	1 2 1	17 8 8	57 8 8½	667
669	Pyrie, . . .	85 3 7	88 4 10	6 0 0	6 15 2	2 15 0	14 0 4	14 0 4	3 5 0	3 5 0	3 0 0	2 0 0	37 15 6	206 3 11	668
670	Mackay, . . .	60 12 2	79 17 5	2 9 3	6 11 1	1 10 0	14 9 8	14 9 8	1 4 0	1 4 0	1 10 0	1 7 3	20 1 2	907 14 11	669
671	Kingahitler, . . .	24 0 0	73 15 8	1 12 0	7 15 0	1 1 0	12 13 6	12 13 6	1 12 0	1 12 0	1 12 0	1 1 0	27 2 6	196 13 9½	670
672	Turrit, . . .	44 4 6	52 4 9	0 17 0	3 9 11	0 15 0	8 5 6	8 5 6	2 7 6	2 7 6	2 6 0	0 18 0	16 17 5	113 6 8	671
673	Acherliss, . . .	56 2 4½	76 12 11	0 14 4	6 9 6	0 15 0	13 13 0	13 13 0	1 0 0	1 0 0	0 10 0	0 12 0	29 11 6	165 15 11½	672
674	Gawrie, . . .	5 1 2	25 5 0	0 15 0	1 10 0	...	0 4 6	0 4 6	0 6 0	0 6 0	...	...	2 11 6	25 15 6	673
675	Inverkeithay, . . .	3 8 10½	24 5 0	0 15 0	0 10 0	0 5 0	0 5 0	0 5 0	0 4 0	0 4 0	0 5 0	0 5 0	2 10 0	27 1 6	674
676	Nesbith, . . .	88 1 4	542 0 1	16 4 1	36 5 8	9 19 0	73 17 9	73 17 9	18 8 3	18 8 3	13 3 6	10 0 7	171 17 10	97 3 10½	675
677	<i>Total,</i>														
678	52. Fordyce.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
679	Beaif, . . .	63 15 0	136 1 10	17 13 9	8 9 5	10 0 0	23 19 7	23 19 7	9 7 1	9 7 1	9 6 6	5 5 0	83 1 4	484 6 0	677
680	Boynie, . . .	12 10 0	42 1 4	3 19 0	2 10 0	1 19 0	2 0 6	2 0 6	2 2 6	2 2 6	1 18 0	1 19 0	16 3 0	101 6 9½	678
681	Buckle, . . .	43 6 7	42 8 7	3 5 8	2 10 0	1 12 0	1 18 0	1 18 0	2 5 7	2 5 7	1 5 6	1 4 0	18 3 9	166 13 4	679
682	Cullen, . . .	25 14 5½	85 10 0	4 1 0	8 2 11	1 12 0	3 0 0	3 0 0	2 12 0	2 12 0	1 14 0	1 10 0	22 11 11	193 6 6½	680
683	Deakford, . . .	...	49 1 7	1 12 6	6 18 8	1 10 1	4 5 0	4 5 0	0 16 3	0 16 3	1 0 5	1 10 5	16 5 2	104 2 1	681
684	Kosic, . . .	...	23 16 10	1 9 0	5 4 2	0 11 6	2 14 9	2 14 9	0 13 0	0 13 0	0 10 0	0 11 6	23 1 3	123 0 0	682
685	Fordyce, . . .	...	23 16 10	1 9 0	5 4 2	0 11 6	2 14 9	2 14 9	0 13 0	0 13 0	0 10 0	0 11 6	23 1 3	123 0 0	683
686	Ordiquhill and Ord,	...	72 0 3	4 1 6	3 6 5	2 0 0	5 19 4	5 19 4	2 3 0	2 3 0	2 1 0	2 0 0	21 11 3	121 0 9	684
687	Portsoy, . . .	38 19 2½	94 13 3	4 8 0	3 3 10	1 13 0	8 7 0	8 7 0	3 2 0	3 2 0	2 3 0	1 14 0	32 10 10	231 0 9	685
688	<i>Total,</i>														
689	XII. MORAY.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
690	53. Strathbegie.	179 5 2½	537 0 0	44 4 1	45 11 0	21 10 7	55 19 5	55 19 5	23 10 0	23 10 0	23 4 5	16 13 11	239 13 5	1537 13 3	688
691	Bellie, . . .	15 0 3½	62 10 0	6 3 0	2 0 0	3 0 0	3 7 0	3 7 0	2 10 0	2 10 0	2 18 0	2 11 0	23 9 0	150 4 3	689
692	Botriphnie, . . .	0 3 0	27 17 6	1 12 9	0 18 8	0 10 6	3 5 5	3 5 5	0 17 9	0 17 9	0 13 0	0 16 2	8 17 3	65 14 9½	690
693	Garly, . . .	...	41 12 10	3 18 2	6 8 0	1 8 3	5 18 9	5 18 9	2 8 1	2 8 1	2 3 2	2 7 0	24 1 1	118 4 10½	691
694	Glass, . . .	...	30 9 0	2 7 0	4 15 8	0 17 4	1 0 0	1 0 0	1 0 0	1 0 0	1 3 1	1 1 0	11 10 9	81 18 5½	692
695	Glass, . . .	...	30 9 0	2 7 0	4 15 8	0 17 4	1 0 0	1 0 0	1 0 0	1 0 0	1 3 1	1 1 0	11 10 9	81 18 5½	693
696	Glass, . . .	...	30 9 0	2 7 0	4 15 8	0 17 4	1 0 0	1 0 0	1 0 0	1 0 0	1 3 1	1 1 0	11 10 9	81 18 5½	694
697	Grange, . . .	19 12 8	41 17 10	1 3 0	1 2 1	0 8 4	1 5 4	1 5 4	0 17 0	0 17 0	1 9 5	0 18 1	17 3 3	76 6 5	695
698	Humbly, . . .	...	212 14 1	19 10 0	46 2 11	10 5 0	22 11 4	22 11 4	18 10 0	18 10 0	15 5 0	8 0 0	135 4 3	564 0 10	696
699	Keith, . . .	...	107 8 3	5 0 0	6 10 0	1 15 0	4 0 0	4 0 0	2 0 0	2 0 0	3 10 0	2 10 0	25 5 4	249 0 6	697
700	New Marnech, . . .	...	142 19 0	6 1 1	15 17 8	2 2 6	49 3 2	49 3 2	3 1 4	3 1 4	6 14 0	2 14 8	85 14 5	334 3 4	698
701	Robtmanay, . . .	39 0 0	57 4 11	1 1 7	9 8 3	1 5 0	1 16 3	1 16 3	1 4 10	1 4 10	1 13 8	1 2 2	17 11 9	154 2 1	699
702	<i>Total,</i>														
703	54. Abernethy.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
704	Grondale, . . .	62 16 0	36 0 3	1 2 0	...	0 15 6	1 4 0	1 4 0	0 17 9	0 17 9	1 9 3	0 10 1	8 19 3	130 3 3	703
705	Dunhill, . . .	...	...	5 10 0	11 10 0	3 1 0	4 0 0	4 0 0	3 0 0	3 0 0	4 0 0	3 0 0	4 9 3	33 5 7	704
706	Kingame, . . .	...	...	3 2 3	...	0 8 5	1 12 8	1 12 8	0 17 6	0 17 6	0 18 6	...	34 1 0	73 16 8	705
707	Kirkmichael, . . .	...	...	6 16 0	10 1 6	4 3 2	5 2 6	5 2 6	4 13 0	4 13 0	3 5 0	2 5 0	36 6 4	44 14 0	706
708	Laggan, . . .	...	...	0 16 6	1 4 7	...	...	...	...	...	0 15 4	0 16 0	3 12 5	138 17 0½	707
709	Abernethy, . . .	...	...	2 2 0	...	...	...	...	...	...	0 18 0	0 19 2	5 12 3	45 0 5½	708
710	Aleis and Rothie, . . .	...	...	2 2 0	...	...	...	...	...	...	0 18 0	0 19 2	5 12 3	45 0 5½	709
711	<i>Total,</i>														
712	55. Abernethy.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
713	Grondale, . . .	62 16 0	186 1 9	19 11 10	22 16 1	8 18 3	18 14 10	18 14 10	10 7 9	10 7 9	11 1 1	7 10 3	94 0 6	498 17 3½	712

704	18 12 6	22 3 6	24 19 1	2 0 4	1 12 11	0 16 5	5 0 2	1 3 4	1 0 2	1 2 0	1 19 11	79 15 0	703
705	24 11 11	22 0 54	24 5 11	1 12 5	0 19 1	0 16 5	4 14 0	0 19 8	0 18 4	0 14 1	11 4 0	58 10 4	704
706	29 18 2	48 18 3	77 0 9	3 10 0	5 1 10	1 2 3	8 19 11	1 13 6	1 16 0	2 1 6	24 5 0	150 3 5	705
707	...	9 15 24	12 0 0	1 19 10	...	0 9 6	4 5 4	0 15 1	0 10 0	0 6 9	2 5 9	71 10 14	706
708	73 3 7	115 6 64	236 11 6	13 7 6	9 0 4	3 11 3	28 9 8	5 18 6	6 2 3	6 7 4	71 16 10	495 18 54	707
<i>Total, 56. Elgin.</i>													
709	...	33 1 04	73 4 2	3 13 6	8 6 7	1 13 6	10 2 6	1 10 0	1 15 0	1 16 0	28 16 1	184 1 34	708
710	...	51 2 24	79 16 5	3 5 1	5 9 6	1 10 7	6 14 1	1 11 4	1 11 4	1 7 0	21 8 11	162 8 13	709
711	...	313 13 9	251 19 4	9 4 0	9 16 7	4 17 0	30 13 3	5 13 0	6 0 0	0 0 0	60 2 10	625 5 04	710
712	236 14 7	188 9 14	117 19 4	12 10 0	13 3 8	2 0 0	10 15 0	1 2 2	8 13 0	4 12 0	86 2 0	624 5 04	711
713	0 17 6	46 17 14	100 9 9	2 17 6	13 3 8	2 0 0	1 10 1	2 2 8	1 12 0	1 17 0	24 6 11	182 11 34	712
714	...	80 19 5	64 14 5	2 14 0	4 0 0	1 0 0	1 10 0	1 0 0	1 1 0	3 0 0	12 5 1	158 18 10	713
715	...	37 2 2	52 19 8	2 3 8	2 0 11	1 1 5	6 17 11	1 1 0	1 1 6	0 15 3	15 1 3	88 8 1	714
716	...	20 4 2	68 17 1	1 12 0	6 12 1	1 13 1	2 0 0	1 1 0	1 15 0	1 15 0	16 17 2	123 18 5	715
717	56 15 1	64 1 34	59 7 0	2 5 7	2 19 11	2 0 0	1 18 3	...	1 12 0	...	10 15 9	180 19 64	716
718	294 7 2	850 16 34	869 1 5	40 3 11	65 0 3	22 11 1	93 19 7	21 18 0	25 0 10	18 2 3	286 15 11	2381 0 94	717
<i>Total, 57. Ferris.</i>													
718	...	16 4 3	55 10 4	2 17 0	0 16 2	1 4 0	6 11 10	1 12 4	1 5 6	1 9 0	15 6 10	87 1 5	718
719	...	24 11 1	68 18 3	3 0 0	...	1 0 0	8 12 0	1 8 4	1 9 0	1 12 0	16 1 4	109 10 8	719
720	...	8 10 9	45 1 4	0 19 6	...	...	7 19 2	0 16 8	0 18 0	0 19 6	12 12 10	66 4 11	720
721	...	156 18 10	182 0 4	9 4 6	13 4 2	...	21 15 7	4 0 0	5 0 0	4 15 0	57 19 3	346 18 5	721
722	...	54 17 04	79 9 7	1 0 0	4 11 9	...	1 12 5	1 13 2	...	1 0 0	9 17 4	144 3 14	722
723	...	44 19 0	83 11 4	5 18 0	1 7 6	1 15 0	15 19 3	2 15 0	2 7 0	1 14 0	31 15 9	165 6 1	723
724	...	306 0 114	469 11 2	22 19 0	19 19 7	3 19 0	62 10 3	13 5 6	10 19 6	11 0 6	143 13 4	919 5 54	724
725	102 15 0	57 8 7	83 12 8	2 0 0	11 5 3	1 7 3	3 12 0	2 15 0	2 15 4	2 4 0	24 18 10	147 18 14	725
726	108 12 7	75 14 7	75 14 7	1 0 0	5 9 9	1 2 0	3 0 0	2 15 0	1 5 0	1 5 0	14 6 9	250 4 10	726
727	...	208 17 3	147 12 6	16 0 0	11 1 0	6 0 10	15 4 0	6 10 0	8 2 0	...	62 17 10	419 7 7	727
728	...	322 12 11	189 14 7	12 0 0	83 1 7	4 9 0	36 10 3	18 16 3	12 18 6	...	114 15 5	780 15 6	728
729	...	272 1 4	147 9 4	14 0 0	10 15 3	4 9 0	9 5 3	7 4 4	7 12 6	...	60 8 4	479 19 0	729
730	74 2 9	28 5 7	80 4 3	8 16 0	10 10 0	3 10 0	2 10 0	1 8 0 0	1 10 0	1 16 0	29 18 0	181 9 10	730
731	0 7 6	51 10 4	83 1 11	2 0 0	9 4 9	2 18 6	...	7 0 0	...	...	25 0 10	286 17 04	731
732	74 17 9	39 5 0	77 13 2	3 4 0	7 19 6	1 6 0	7 0 6	2 1 6	3 0 8	1 8 6	16 3 8	161 3 5	732
733	...	10 9 3	31 17 0	...	2 0 0	1 6 0	1 16 6	1 5 0	1 5 0	1 8 6	18 4 6	210 0 5	733
734	...	10 11 10	18 11 0	...	...	...	1 4 0	...	1 2 6	1 1 6	3 8 0	44 6 3	734
735	355 15 7	1087 5 6	1069 9 7	57 12 1	101 7 1	29 18 5	79 2 6	43 5 1	46 0 0	14 17 0	372 2 2	2884 12 10	735
<i>Total, 59. Wain.</i>													
735	20 0 0	27 6 0	45 13 11	3 0 0	4 16 9	3 0 0	7 18 0	1 15 0	1 2 6	1 2 6	22 9 9	115 9 8	736
736	64 0 0	57 9 9	65 0 0	4 8 0	6 1 5	1 10 0	3 10 0	2 7 6	2 15 0	1 0 9	23 2 8	209 12 5	736
737	2 7 5	39 9 74	93 2 1	4 1 0	5 4 0	1 8 10	12 13 3	2 13 10	1 2 1	1 6 2	28 10 0	163 9 14	737
738	76 0 0	58 11 10	58 19 11	3 7 6	10 11 10	2 19 10	12 5 0	...	2 5 0	1 5 0	32 14 2	228 5 11	738
739	...	60 16 1	60 1 2	5 10 3	...	1 13 0	3 13 9	3 0 3	...	2 3 6	16 8 0	166 18 0	739
740	86 0 0	164 0 4	133 5 2	5 8 5	10 7 8	3 10 6	23 19 0	4 18 4	6 4 9	3 19 7	58 8 11	391 14 5	740
741	198 7 5	499 13 74	455 2 3	25 16 0	37 1 8	14 2 2	63 14 8	14 14 11	13 9 4	12 7 6	181 6 3	1275 9 64	741
<i>Total, XIII. ROSS.</i>													
741	...	1 10 54	51 5 0	...	1 7 6	1 1 6	...	1 0 0	...	0 6 0	3 16 0	56 10 54	741
742	...	78 13 7	184 16 6	4 0 0	19 18 0	2 10 0	21 14 0	6 2 6	10 10 0	2 10 0	67 4 6	380 14 7	742
<i>Carry forward,</i>													
742	...	80 4 04	236 1 6	4 0 0	21 5 6	3 11 6	21 14 0	7 2 6	10 10 0	2 16 0	70 19 6	387 5 04	742

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	Local Building.	Congressional and Miscellaneous Objects.	Substantives.	Home Mission. (Continental).	Education Fund.	College.	Foreign Missions.	Colonies.	Jews.	Building Fund.	Total.	Gross Total.	No.
743	...	80 4 0	245 1 6	4 0 0	21 5 6	3 11 6	21 14 0	7 2 6	10 10 0	2 16 0	70 19 6	387 5 0	743
744	41 0 0	46 17 10	91 6 0	3 10 0	2 10 0	...	4 10 0	2 0 0	2 0 0	1 10 0	16 6 0	185 3 0	744
745	...	43 3 2	83 3 4	2 3 0	7 12 0	2 0 0	3 5 0	3 0 0	2 10 0	2 0 0	21 18 0	233 13 4	745
746	...	59 0 2	140 0 0	2 15 0	7 12 0	1 0 0	4 11 2	3 10 0	2 0 0	2 10 0	24 18 0	233 13 4	746
747	41 0 0	275 13 2	662 19 6	15 1 0	43 2 6	9 0 6	35 13 2	15 12 6	18 14 0	11 6 0	139 9 8	1129 2 4	747
748	...	53 2 7	72 0 0	3 15 6	12 16 8	4 0 0	...	3 16 0	3 15 0	2 16 2	30 19 4	166 1 1	748
749	7 6 0	122 1 3	146 0 0	12 0 0	10 15 0	4 4 0	2 0 0	3 5 0	6 3 0	3 5 0	66 16 3	396 18 3	749
750	...	47 17 8	45 12 0	2 10 0	8 1 5	0 15 0	3 13 10	0 18 0	0 16 0	1 10 2	11 16 5	115 7 8	750
751	...	38 10 3	71 12 0	2 13 8	6 11 2	2 14 0	3 13 0	3 2 0	2 13 5	0 2 2	24 12 10	135 2 4	751
752	...	34 15 4	87 15 0	3 9 0	3 9 0	1 10 5	5 0 0	2 5 3	2 11 7	2 3 0	19 18 3	143 8 10	752
753	...	41 13 4	36 10 3	2 5 11	3 0 0	1 10 0	1 3 6	1 8 5	2 9 5	2 0 0	14 10 3	92 19 0	753
754	...	82 17 10	123 3 6	3 12 0	18 5 0	2 7 0	7 17 1	4 4 0	4 4 0	3 12 0	43 9 1	257 15 11	754
755	31 17 6	3 10 0	6 11 0	1 5 6	2 16 9	1 0 0	...	3 13 0	0 10 6	1 1 1	5 23 1	5 13 1	755
756	39 3 6	484 19 10	697 13 2	37 13 0	70 18 11	20 5 8	47 4 3	23 11 8	26 3 5	23 1 5	247 13 4	1409 13 10	756
757	68 4 0	24 2 11	40 15 6	1 2 6	2 6 0	1 5 0	2 2 0	1 5 0	...	1 4 0	9 4 6	151 2 11	757
758	28 0 0	90 12 5	103 14 6	4 12 6	5 6 9	2 5 6	3 0 0	1 16 0	4 16 0	2 10 4	26 1 7	225 8 2	758
759	...	47 14 2	53 16 2	2 0 0	3 16 9	2 5 6	13 7 0	1 10 0	3 0 0	1 10 4	36 9 3	158 0 4	759
760	90 10 0	115 13 8	46 7 3	1 6 8	5 13 1	1 0 0	1 13 9	2 7 0	1 0 0	2 0 0	18 0 4	64 7 4	760
761	16 0 0	23 3 3	50 12 0	1 3 0	1 13 4	0 15 0	1 17 3	1 5 0	0 15 0	0 12 0	7 15 9	274 16 5	761
762	...	23 3 3	32 9 6	1 3 0	...	0 15 6	1 17 3	1 5 0	0 15 4	0 12 0	4 7 3	32 5 0	762
763	...	106 3 6	124 11 4	7 12 0	11 3 4	2 3 6	7 14 2	6 1 2	6 11 4	6 4 0	47 14 0	306 14 10	763
764	...	219 12 4	61 13 11	14 0 0	...	2 3 0	24 5 11	9 0 0	6 6 0	2 11 0	59 5 11	346 18 2	764
765	201 16 0	115 13 9	116 1 7	4 13 6	6 15 3	2 3 0	3 3 0	2 0 6	1 16 0	2 11 0	23 6 8	235 2 0	765
766	201 16 0	743 13 13	634 3 2	42 10 8	41 3 11	13 12 0	60 4 1	25 15 8	25 18 4	17 0 4	236 5 0	1690 10 3	766
XIV. SUTHERLAND AND CAITHNESS.													
63. Dumoch.													
767	...	13 0 0	30 14 0	2 10 0	6 0 0	2 0 0	2 5 0	1 10 0	2 0 0	1 10 0	20 5 0	93 15 0	767
768	...	45 0 0	26 14 3	2 16 0	2 1 6	...	2 0 0	2 17 0	1 14 6	1 15 0	11 6 0	37 0 8	768
769	...	43 15 4	100 10 4	4 0 0	3 13 7	2 0 0	10 14 6	3 0 0	3 10 0	2 0 0	37 13 0	180 15 1	769
770	...	63 15 2	167 12 10	6 0 0	2 0 0	4 0 0	5 10 0	3 0 0	3 10 0	4 0 0	40 4 0	264 18 6	770
771	24 2 6	63 11 7	55 12 10	6 0 0	4 0 0	4 0 0	5 2 0	3 9 0	4 15 0	4 0 0	40 4 0	135 17 6	771
772	20 6 6	82 1 3	128 4 2	1 3 0	2 13 0	3 10 0	...	4 0 0	4 0 0	4 0 0	37 5 0	335 16 7	772
773	9 14 6	18 6 6	32 3 10	1 3 0	1 2 9	1 2 0	1 6 0	1 15 0	1 10 0	1 10 0	76 12 1	76 10 3	773
774	2 2 6	23 1 5	30 0 0	3 2 0	17 4 1	2 0 0	6 9 0	2 7 3	2 15 0	2 15 0	36 13 4	76 9 6	774
775	...	16 12 4	46 0 0	3 2 0	4 1 8	0 14 0	1 14 6	1 0 0	1 1 6	1 15 0	11 14 3	66 3 8	775
776	...	5 11 2	43 15 0	1 3 0	3 7 0	...	1 12 6	1 0 0	1 1 6	1 1 0	9 17 8	66 3 8	776
777	...	...	33 0 0	...	4 0 0	...	...	...	...	...	4 0 0	34 0 0	777
778	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	778
779	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	779
780	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	780
781	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	781
782	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	782
783	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	783
784	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	784
785	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	785
786	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	786
787	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	787
788	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	788
789	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	789
790	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	790
791	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	791
792	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	792
793	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	793
794	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	794
795	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	795
796	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	796
797	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	797
798	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	798
799	...	...	33 0 0	...	...	...	...	...	...	...	4 0 0	34 0 0	799
800	88 1 6	395 8 4	803 15 0	31 16 0	111 4 4	19 6 9	36 13 6	19 13 3	24 13 0	24 5 6	263 2 4	1493 7 2	Total

777	64. Tongue.	35 6 4	10 1 2	68 0 0	2 19 6	1 2 10	1 10 0	2 0 0	0 0 0	2 0 6	1 0 0	1 0 0	11 5 4	68 14 10	777
778	Dulness.	...	5 17 11	0 17 6	1 18 6	0 14 6	0 0 0	0 16 6	0 0 0	0 0 0	2 16 6	31 7 11	778
779	Edredchills,	80 0 0	18 6 2	1 5 3	1 10 0	1 10 0	2 0 0	1 9 6	0 0 0	1 5 2	2 9 11	186 3 9	779
780	Wetness,	0 15 0	1 5 6	0 0 0	3 0 11	29 0 9	780
781	Stomach,	1 15 6	0 18 6	1 5 6	1 5 6	3 12 4	35 13 4	781
782	1 3 0	0 18 6	1 5 6	1 5 6	3 3 2	14 11 2	782
783	1 3 0	1 17 0	0 11 4	0 11 4	2 10 6	13 19 8	90 18 8	783
784	0 11 4	0 11 4	1 4 0	13 19 8	90 18 8	784
785	0 11 4	0 11 4	1 4 0	3 13 0	40 13 8	785
Total,		95 6 4	57 0 10	248 6 10	15 2 6	7 15 10	11 3 11	10 6 5	4 6 11	6 7 2	4 6 11	70 12 8	468 3 8		
786	65. Coughness.
787	Bronchitis,	...	17 8 1	40 6 6	5 18 6	1 2 0	1 0 0	1 1 6	0 0 0	0 15 0	1 10 0	1 10 0	11 15 6	68 13 7	787
788	Breath,	...	28 3 3	77 4 2	6 12 7	2 2 0	3 9 0	2 4 0	2 6 8	2 6 8	1 8 1	2 20 18	133 1 8	788	
789	Breath,	...	30 18 0	76 4 2	4 16 6	2 4 0	3 15 0	2 4 0	2 10 0	2 10 0	1 7 0	30 18 0	133 1 8	789	
790	Gastriac,	51 4 0	18 12 9	78 0 8	5 17 8	2 16 0	3 0 0	1 10 0	1 10 0	1 12 0	1 3 0	20 12 11	154 19 3	790	
791	Dunnet,	...	30 0 0	78 16 8	6 17 8	2 16 0	3 0 0	1 10 0	1 10 0	1 10 0	1 3 0	17 13 8	154 19 3	791	
792	Halkirk,	...	81 4 10	78 4 9	9 7 4	1 14 6	7 0 0	8 9 0	2 10 0	2 10 6	2 15 0	81 11 8	189 0 10	792	
793	Leithron,	...	25 0 0	70 0 0	9 0 0	2 0 0	2 10 0	8 9 0	2 10 0	2 4 0	2 11 6	26 17 6	121 0 6	793	
794	Lythbor,	...	60 17 0	90 0 0	11 3 2	3 0 0	18 3 5	2 5 0	3 5 0	3 17 6	4 17 6	39 6 7	478 14 4	794	
795	Obig.	...	63 6 5	98 3 1	7 19 0	3 0 0	3 5 6	3 4 0	4 10 0	4 10 0	5 0 0	34 12 7	284 18 1	795	
796	Pulneytown,	...	75 2 11	98 0 7	14 5 6	...	25 15 3	5 10 0	5 9 1	5 9 1	4 0 0	68 1 2	283 11 2	796	
797	Roosy,	...	38 19 4	79 0 6	11 6 5	1 13 0	2 7 0	2 0 0	2 0 0	1 10 0	2 2 6	25 5 7	140 5 6	797	
798	Thurso, North,	...	170 11 10	104 5 0	4 0 0	...	2 7 0	2 0 0	2 0 0	2 0 0	2 0 0	11 0 0	115 5 0	140 5 6	798
799	South,	...	184 16 10	184 16 10	...	7 10 0	80 15 0	13 8 5	9 9 10	9 9 10	8 7 6	104 0 11	459 3 7	184 16 10	799
800	Weston,	...	49 4 8	83 11 0	7 10 10	2 6 0	4 12 0	3 6 0	2 11 0	2 11 0	2 15 4	23 12 4	160 3 0	800	
801	Westerdale, do.,	...	20 0 9	89 9 0	2 11 5	0 10 10	1 10 0	1 0 0	1 6 0	1 6 0	1 5 0	8 13 11	81 4 5	800	
802	Wick,	...	275 14 2	188 6 6	31 7 6	6 0 0	35 6 0	7 16 0	6 6 0	6 6 0	6 5 0	108 12 0	637 11 2	801	
803	Keeb,	...	6 2 5	44 2 11	1 9 6	0 8 0	0 13 8	0 8 0	0 11 0	0 11 0	0 11 10	5 5 2	64 19 7	802	
Total,		472 16 2	988 3 6	1488 19 1	37 5 4	37 5 4	145 10 6	54 14 11	51 6 7	46 19 3	585 12 11	3535 11 8			
804	XV. GLENELG.
805	66. Leacharron.
806	Appiesson,	...	40 12 0	29 17 10	1 12 0	3 9 0	2 10 2	1 10 0	1 10 0	1 10 0	...	4 18 2	25 11 0	805	
807	Gastriac,	20 0 0	50 0 9	79 0 0	3 4 4	3 4 4	12 19 10	2 1 4	2 1 4	2 1 4	...	29 19 10	169 11 10	804	
808	Leacharron,	406 0 0	...	84 6 0	15 4 3	7 0 0	7 0 0	1 0 0	1 0 0	1 0 0	...	33 19 3	574 5 6	806	
809	Leacharron,	...	...	25 15 6	3 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	...	37 10 6	807	
810	Weston, do.,	112 9 8	27 1 0	78 4 1	5 0 0	1 0 0	9 9 0	2 0 0	2 0 0	2 0 0	...	90 19 5	238 18 2	807	
811	Evobee,	69 9 10	37 5 10	92 6 6	7 18 0	3 5 0	18 0 0	4 0 0	2 10 0	2 10 0	...	40 3 0	238 18 2	808	
812	Glenelg,	5 6 6	1 3 1	3 3 1	3 3 1	809
813	Stirling,	14 16 6	1 10 0	1 10 0	1 10 0	810
Total,		607 18 6	165 5 7	888 6 11	39 13 3	11 4 4	59 19 0	10 19 7	10 6 2	4 18 6	140 8 9	1801 17 9			
814	67. Aberarri.
815	Bushball, do.,	14 16 0	49 13 8	23 15 10	3 0 2	0 9 0	0 18 0	1 15 0	0 18 0	0 18 0	1 6 0	9 5 2	108 10 8	811	
816	Glenelg, do.,	...	31 13 2	94 13 8	2 17 0	1 6 4	...	3 11 6	1 3 10	1 3 10	...	10 17 6	67 8 9	812	
817	Fort-William,	142 1 0	80 19 6	68 12 1	7 4 0	3 5 0	9 6 5	8 0 0	8 10 0	2 10 0	...	38 8 5	258 19 6	813	
818	Glen-Ugualast,	14 16 8	27 13 9	116 12 3	...	1 6 7 2	6 3 1	6 7 2	6 3 1	5 7 10	...	38 16 5	247 19 0	814	
819	Kilmale,	32 0 0	19 13 6	24 7 2	...	1 12 0	2 1 1	2 6 4	1 19 2	...	...	85 13 7	85 13 7	815
820	Glenogerry,	...	...	27 18 0	...	9 10 0	...	...	1 0 0	...	...	1 18 0	29 8 0	816
821	Kilmogerry,	27 18 0
Total,		208 18 8	208 11 2	284 18 6	18 1 2	10 15 4	19 6 7	15 0 9	34 9 1	10 9 0	108 10 11	795 14 3			

No.	STUD OF GLENELA —continued.	Local Building.	Congregational and Miscella- neous Objects.	Sustentation.	MISSIONARY AND EDUCATIONAL SCHEMES.						GROSS TOTAL.	
					Home Missions. (3 Columns)	Education Fund.	College.	Foreign Missions.	Colonies.	Jews.		Building Fund.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
817	68. Sligo and Vint.		18 0 4	20 0 0	1 0 0	1 0 0	0 10 0	0 10 0	0 10 0	0 10 0	0 10 0	36 0 4
818	Breacdale.	27 5 0	31 0 10	71 0 1	3 15 6	4 5 6	1 0 0	2 6 3	1 4 6	1 15 4	1 7 0 0	145 0 0
819	Harris.		6 12 6	26 7 10	0 14 2	1 12 7	1 16 0	0 10 0	1 4 6	1 15 0	1 8 0 0	40 14 7
820	Portree.		21 6 4½	68 4 1	3 2 0	5 15 11	1 11 9	14 19 10	2 18 1	1 15 0	1 11 0 0	118 16 9½
821	Kessey.		11 8 11	98 7 8	3 10 7	0 10 0	2 10 9	7 3 10	2 18 1	1 5 4	2 2 2 6	122 17 0
822	Sléat.		16 6 2½	62 6 1	2 0 2	5 14 6	1 19 7	19 18 8	2 12 2	1 5 4	2 1 6	96 8 3½
823	Subart.		97 14 0	26 17 10	1 13 2	0 2 10	1 2 6	19 18 8	0 15 10	0 18 3	1 5 3 8	193 10 1
824	Transnagary, &c.		...	10 2 2	2 7 0	0 10 6	1 0 0	9 17 6	1 3 0	1 1 0 0	1 3 8	32 15 7
825	Enniscnas, &c.		...	26 18 10	2 7 0	...	...	1 7 6	1 10 0	1 0 0 0	1 3 8	43 10 4
826	Kilnass.		...	5 4 0	1 0 0	...	...	1 7 6	1 10 0	1 0 0 0	1 3 8	10 1 6
827	Small Isles.		...	11 0 0	2 0 0	...	...	5 3 1	0 12 3	0 8 8	1 6 8	15 8 8
828	South Uist.		...	19 1 4	2 0 9	0 9 6	0 17 0	5 3 1	0 12 3	0 17 1	0 17 6	29 18 6
829	Stamschall.		1 5 0	16 0 4	0 7 4	...	...	0 4 0	0 9 3	0 5 2	0 8 8	19 9 7
830	Strathairn.		...	...	...	...	...	...	...	...	...	...
	Total.	27 5 0	197 14 2	510 18 0	30 14 8	20 1 4	14 7 11	69 10 6	17 6 5	18 10 3	15 4 4	916 7 7
831	69. Lewis.		9 18 3½	38 8 2	2 0 0	4 1 1	0 17 1	1 7 6	0 14 0	0 16 0	1 2 5	53 19 6½
832	Beck.	36 16 6	9 4 3½	29 8 4	1 0 10	1 11 9	0 9 4	0 18 7	0 16 8	0 11 5	0 17 6	81 15 2½
833	Berran.		...	...	...	...	...	...	...	...	...	...
834	Carloway.	64 4 10	38 18 8	24 3 6	2 10 6	2 0 0	2 13 1	3 12 6	2 4 0	1 0 0 0	2 2 0 0	40 16 9
835	Grims.		...	...	...	...	...	...	...	...	...	...
836	Knock.		30 14 9	62 15 11	1 14 0	2 14 1	2 13 1	2 13 6	3 5 0	2 2 2	2 4 9	176 7 2
837	Lochs.		48 8 10	54 10 6	3 0 5	5 18 9	2 6 11	2 13 2	3 5 0	2 7 6	2 4 9	118 8 5
838	Stornoway.		99 12 7½	105 4 4	13 7 10	20 3 0	5 10 0	8 0 0	9 0 0	5 0 0	7 0 0	167 0 10½
839	Uig.	83 0 0	29 19 0	37 10 0	3 0 0	3 0 0	2 5 0	3 0 0	2 10 0	2 0 0	1 19 0	487 15 1
	Total.	423 10 4½	263 15 2½	413 3 7	31 10 3	46 6 10	15 2 8	21 18 6	21 3 11	14 13 7	17 12 2	1267 17 0½
839	XVI. ORKNEY.		26 4 8½	70 9 10	2 0 10	5 18 5	1 9 0	4 7 8	1 10 0	1 3 2	1 10 0	114 13 7½
840	70. Orkney.		...	...	...	...	...	...	...	...	...	...
841	Burray, First.		20 3 4½	51 5 11	0 16 0	6 5 9	1 0 0	7 0 1	1 5 0	1 0 0	1 10 0	81 16 0
842	Second.	5 6 11½	20 5 11½	65 5 11	1 11 6	8 9 5	2 0 0	2 9 0	1 5 0	2 4 0	1 10 0	101 4 8½
843	Deerness.		5 17 7½	27 18 7	1 7 1	5 9 2	0 19 5	4 15 0	0 14 5	0 18 2	0 19 9	40 13 7
844	Kye and Rendall.		11 11 7	50 10 0	2 12 0	7 14 6	1 4 0	13 7 6	1 6 0	1 8 0	2 0 19	110 18 2½
845	Harvey, &c.		74 6 2½	190 4 2	5 6 6	6 6 1	3 0 0	18 17 3	4 0 0	2 13 0	2 18 6	262 18 7
846	Kirkwall.		18 18 3½	30 19 6	1 14 7	1 9 0	1 14 8	1 14 7	1 14 7	1 14 7	0 17 5	86 18 7
847	North Ronaldshay.		6 10 9	48 10 0	2 18 0	1 11 9	1 12 0	1 11 9	1 8 0	1 12 0	0 13 0	65 12 2½
848	Orphir.		...	...	...	...	...	...	...	...	...	...
849	Papa Westray.		26 5 6	45 10 0	2 1 0	5 0 2	1 0 0	0 15 0	1 5 0	1 8 0	1 15 0	64 15 0
850	Rossey, &c.	183 11 11	25 6 3	39 11 4	7 0 0	8 6 11	1 17 6	7 0 0	5 0 0	5 12 2	1 25 0	261 1 8
851	Sanday.		11 3 7	28 6 0	1 10 0	2 6 5	0 8 0	1 4 0	0 15 0	1 4 0	0 15 6	45 16 6
852	Stapins.		40 5 3½	51 14 11	8 10 0	6 14 0	3 0 0	7 10 0	7 0 0	4 0 0	1 14 0	85 1 1
853	Stromness.		10 4 6½	40 10 1	3 8 0	0 17 7	1 12 6	1 13 6	2 0 0	1 15 0	1 17 6	189 8 2½
	Total.	196 18 10½	310 8 8½	704 0 4	46 2 5	69 8 5	20 15 1	64 16 4	30 2 0	28 12 2	20 6 6	1496 10 9½

XVII. SHETLAND.

No.	SYNOPSIS	Local Building.	Occupational and other Objects.	Sustentation.	Home Missions & Collections.	Missionary Fund.	Colleges.	Foreign Missions.	Colonies.	Jews.	Building Fund.	Total.	Grants total.	No.
854	Comingsburgh.	27 4 6	12 7 10	0 14 6	2 6 5	0 13 6	0 14 4	0 17 7	0 13 5	0 11 9	6 10 6	50 10 3	854	
855	Dalness.	6 12 6	23 5 9	1 11 6	3 15 9	0 9 1	8 2 4	0 18 0	0 7 10	0 14 1	9 13 7	55 15 10	855	
856	Lerwick.	58 6 11 1/2	51 9 6	4 0 0	6 7 0	1 15 0	9 17 7	2 0 0	1 18 6	2 5 0	28 3 1	137 19 8 1/2	856	
857	Uist.	27 6 5	44 0 0	3 18 0	1 0 0	1 13 8	9 6 6	1 15 0	1 19 4	2 8 3	32 0 9	93 7 2	857	
858	Walls.	2 6 2 1/2	17 17 6	0 10 0	2 1 9	0 5 0	0 19 3	0 5 0	1 4 9	0 5 6	5 11 3	25 14 1 1/2	858	
859	Dunrosemoss.	...	17 11 6	1 18 0	1 4 0	...	...	1 0 0	1 8 6	...	5 10 6	28 2 0	859
860	Fellar.	...	11 0 0	1 15 0	...	...	...	0 10 0	2 10 0	...	6 15 0	17 15 0	860
861	Quarf and Barra.	...	2 10 0	0 10 0	...	...	...	0 19 7	...	...	1 9 7	3 19 7	861
Total.		45 8 6	180 2 1	14 17 0	15 14 11	5 5 3	25 9 7	7 5 7	10 2 4	6 19 7	85 14 3	408 4 4		

VIII. Condensed Abstract.—I. Particulars Shown in Preceding Tabular View.

MISSIONARY AND EDUCATIONAL SCHEMES.														
No.	SYNOPSIS	Local Building.	Occupational and other Objects.	Sustentation.	Home Missions & Collections.	Missionary Fund.	Colleges.	Foreign Missions.	Colonies.	Jews.	Building Fund.	Total.	Grants total.	No.
1	Lothian and Tweeddale.	6144 13 7	16523 9 8 1/2	18978 12 6	1231 16 4	2076 11 11	630 4 1	2138 18 7	574 17 0	675 6 2	284 18 9	7660 18 10	43987 14 7 1/2	1
2	Merse and Teviotdale.	1398 10 5	1823 12 11	2863 7 7	184 7 11	126 6 5	85 2 11	186 8 1	81 16 10	71 6 2	48 6 4	773 16 8	6875 7 8	2
3	Dumfriesshire.	497 2 1	1354 9 4 1/2	2392 13 10	162 16 10	132 14 11	61 16 1	210 7 5	64 19 10	74 10 5	69 2 8	716 8 3	4500 15 6 1/2	3
4	Galloway.	453 10 7 1/2	1129 6 9	1942 7 8	78 3 7	164 15 4	43 13 8	179 2 8	43 18 9	43 18 9	88 19 6	562 12 1	4117 17 1 1/2	4
5	Glasgow and Ayr.	10166 16 10 1/2	50388 17 4 1/2	36789 6 3	1842 15 1	2463 16 9	881 15 11	2490 14 4	917 5 3	1917 2 10	683 7 8	10296 17 9	77651 31 4 1/2	5
6	Argyle.	1711 5 6 1/2	2601 1 5	3993 17 5	191 3 6	338 13 9	90 19 11	215 16 1	141 5 3	105 2 6	112 7 8	1186 7 8	8601 11 4 1/2	6
7	Shirling.	2005 2 2	2112 3 7	3337 15 11	173 5 8	184 11 3	96 7 5	523 19 10	108 11 1	111 7 9	89 16 7	956 10 7	8843 12 3	7
8	Perth.	439 13 6 1/2	2016 16 4	4667 10 1	281 10 6	396 15 11	180 5 3	784 13 7	298 2 0	200 13 10	172 0 3	2324 7 1	14448 11 0 1/2	8
9	Angus and Mearns.	2637 6 11 1/2	7512 15 2 1/2	7618 5 6	490 17 4	306 15 11	130 12 1	235 16 6	145 14 5	134 17 1	112 1 10	1353 15 7	9437 15 0 1/2	9
10	Aberdeen.	1511 11 4 1/2	7785 7 4 1/2	8748 12 4	322 2 8	617 2 3	236 16 7	871 4 0	291 17 1	392 17 1	217 13 5	3027 19 2	26056 6 10 1/2	10
11	Moray.	1068 5 8 1/2	3612 5 5 1/2	4078 13 4	237 0 3	350 18 3	185 6 6	678 15 9	218 4 2	238 6 2	189 3 8	2737 16 9	20763 7 11 1/2	11
12	Ross.	281 13 6	1599 6 10	2943 10 11	98 3 5	144 19 4	42 18 2	144 1 6	64 0 10	70 15 9	83 6 0	4328 7 0	4469 6 5 1/2	12
13	Glenselg.	651 6 6 1/2	1371 12 6 1/2	2643 0 11	138 1 1	263 3 0	64 7 11	188 12 1	84 19 7	82 11 9	75 11 8	924 7 11	5490 7 7 1/2	13
14	Sutherland and Caithness.	1281 7 6 1/2	5390 6 2 1/2	1667 2 0	46 0 7	119 2 7	20 15 3	64 14 7	64 9 11	53 19 1	48 4 9	619 3 10	4181 16 8 1/2	14
15	Orkney.	198 18 10 1/2	310 8 6 1/2	764 6 4	95 2 5	69 8 5	50 15 1	64 16 4	30 2 0	28 12 2	30 6 6	280 2 11	1433 10 9 1/2	15
16	Shetland.	45 8 6	96 19 6	180 2 1	14 17 0	15 14 11	5 5 3	25 9 7	7 5 7	10 2 4	6 19 7	85 14 3	408 4 4	16
17														17
Total.		33688 14 10 1/2	86970 19 10 1/2	97888 16 9	8791 12 0	8433 14 3	2978 4 4	9518 9 3	3174 14 4	3371 14 9	2328 4 4	36591 13 3	262790 6 9	
18	Aged and Indium Ministers' Fund.	...	...	...	...	...	...	...	...	...	...	...	3570 11 10	18
19	Supplementary Sustentation Fund.	...	...	...	...	...	...	...	...	...	...	...	3388 15 9	19
20	Highland.	...	...	...	...	...	...	...	...	...	...	...	218 0 2	20
21	College Endowment.	...	...	...	...	...	...	...	...	...	...	...	4208 12 16	21
22	College Building.	...	...	...	...	...	...	...	...	...	...	...	5 0 2	22
23	Barony Fund.	...	...	...	...	...	...	...	...	...	...	...	880 7 2	23
24	School-Building.	...	...	...	...	...	...	...	...	...	...	...	11 3 11	24
25	Manse Fund.	...	...	...	...	...	...	...	...	...	...	...	490 15 3	25
26	Glasgow Church Extension.	...	...	...	...	...	...	...	...	...	...	...	27 6 10	26
27	Chalmers Endowments.	...	...	...	...	...	...	...	...	...	...	...	251 18 5	27
28	Chalmers.	...	...	...	...	...	...	...	...	...	...	...	385 19 9	28
29	Ministers for Army.	...	...	...	...	...	...	...	...	...	...	...	748 7 5	29
30	General Trustees.	...	...	...	...	...	...	...	...	...	...	...	10143 16 8	30
31	Miscellaneous Collections.	...	...	...	...	...	...	...	...	...	...	...	27611 8 10	31
32	Miscellaneous Donations.	...	...	...	...	...	...	...	...	...	...	...	846 1 10	32
33	Juvenile Offerings.	...	...	...	...	...	...	...	...	...	...	...	655 18 4	33
34	III. Interest.	...	...	...	...	...	...	...	...	...	...	...	...	34
35	IV. Co-operative Associations.	...	...	...	...	...	...	...	...	...	...	...	...	35
36	Leith' India Female Educ. Assoc.	...	...	...	...	...	...	...	...	...	...	...	1387 8 2 1/2	36
37	Edinburgh Ladies Colonial Soc.	...	...	...	...	...	...	...	...	...	...	...	98 6 10 1/2	37
38	Glasgow Ladies Soc. for California.	...	...	...	...	...	...	...	...	...	...	...	56 1 2	38
Total.		32688 14 10 1/2	86970 19 10 1/2	97888 17 4	6796 1 11	13687 19 6	4424 7 9	26064 13 3	8684 2 0	4855 2 9	2488 16 6	61796 3 8	507623 11 0	

I. Schemes.

II. Not in Tabular View.														
18	Aged and Indium Ministers' Fund.	...	...	...	...	...	...	...	...	...	...	...	3570 11 10	18
19	Supplementary Sustentation Fund.	...	...	...	...	...	...	...	...	...	...	...	3388 15 9	19
20	Highland.	...	...	...	...	...	...	...	...	...	...	...	218 0 2	20
21	College Endowment.	...	...	...	...	...	...	...	...	...	...	...	4208 12 16	21
22	College Building.	...	...	...	...	...	...	...	...	...	...	...	5 0 2	22
23	Barony Fund.	...	...	...	...	...	...	...	...	...	...	...	880 7 2	23
24	School-Building.	...	...	...	...	...	...	...	...	...	...	...	11 3 11	24
25	Manse Fund.	...	...	...	...	...	...	...	...	...	...	...	490 15 3	25
26	Glasgow Church Extension.	...	...	...	...	...	...	...	...	...	...	...	27 6 10	26
27	Chalmers Endowments.	...	...	...	...	...	...	...	...	...	...	...	251 18 5	27
28	Chalmers.	...	...	...	...	...	...	...	...	...	...	...	385 19 9	28
29	Ministers for Army.	...	...	...	...	...	...	...	...	...	...	...	748 7 5	29
30	General Trustees.	...	...	...	...	...	...	...	...	...	...	...	10143 16 8	30

IX. GENERAL ABSTRACT, shewing the whole Sums raised for the various objects of the FREE CHURCH OF SCOTLAND, for the year from 31st March 1854 to 31st March 1855.

I. SUSTENTATION FUND,	£100,407 17 4
II. BUILDING FUND,	33,688 14 10½
III. CONGREGATIONAL FUND,	85,970 19 10½
IV. MISSIONS AND EDUCATION,	61,796 3 8
V. MISCELLANEOUS,	25,759 15 3
TOTAL,	£307,623 11 0

X. INVENTORY OF THE PROPERTY OF THE FREE CHURCH OF SCOTLAND, and its COMMITTEES and CONGREGATIONS, as at 31st March 1855.

- I. The various Churches throughout Scotland, with their Sites and Burying-Grounds.
- II. The Furniture of the said Churches, and Congregational Libraries.
- III. The School-Houses and Schoolmasters' Houses, and their Sites and Playgrounds, with the School Furniture.
- IV. The various Mansees throughout Scotland, with their Sites (and Furniture and Libraries if annexed to the Cure).
- V. The Furniture and Fittings at the Assembly Hall, Canongate.
- VI. The Offices of the Church, No. 58 Frederick Street, with the Furniture therein.
- VII. The Chapel and Mission-House of the Free Church at Valetta, in the Island of Malta, with the Grounds thereof.
- VIII. Property in Caffreland, including Library, Philosophical Apparatus, &c.
- IX. The Property of the various Mission Stations in India.
- X. The Areas, and Buildings of the New College, Mound, Edinburgh.
- XI. The Library, Manuscripts, and Museums there deposited.
- XII. The Normal School at Edinburgh, with the Area thereof, and Furniture, Library, and Museum.
- XIII. The Normal School at Glasgow, with the Area thereof.
- XIV. Iron Vessel used as Church at Stronitlan.
- XV. Investments, viz. :-

For behoof of Foreign Missions,	£3474 15 2
... of Education Fund,	7080 0 0
... of Home Mission,	250 0 0
... of Highland Mission,	250 0 0
... of Colonial Scheme,	300 0 0
... of Jewish Mission,	300 0 0
... of Building Fund,	300 0 0
... of General Trustees,	9900 0 0
... of College Endowment,	11,010 0 0
... of Bursary Fund for general purposes,	4611 11 3
... of Do. do. for special purposes,	9000 0 0
... of Aged and Infirm Ministers' Fund,	15,480 0 0
... of Chalmers Endowments,	3300 0 0
... of Sustentation,	3300 0 0
... of Supplementary Sustentation Fund,	13,800 0 0
... of Widows' Fund,	46,871 0 6½

All the preceding Accounts (with the exception of the Widows' Fund and Assembly Accommodation, which are under separate management) made up and humbly submitted by

JOHN MACDONALD,
General Treasurer for the Free Church.

Edinburgh, 58 Frederick Street, May 23, 1855.

Contributions Received by the Treasurer

FOR

THE SUSTENTATION FUND OF THE FREE CHURCH,

From April 15 to May 15 inclusive; the total received from May 15, 1854, to May 15, 1855; and for the corresponding period of last year; as also shewing the Increase and Decrease on each Association for that period.

Where the charge is supplied by a minister, the names is printed in Roman letters; where it has been sanctioned, but has not yet been supplied with a minister, an asterisk () is prefixed to the name; where the place mentioned is a chapel-station, not sanctioned or having a right to call a minister, the names is printed in Italics.*

I.—SYNOD OF LOTHIAN AND TWENDEDALE.		Same received from 15th April to 15th May 1855.	Total received from 15th May 1854 to 15th May 1855.	Total received from 15th May 1853 to 15th May 1854.	Increase.	Decrease.
1. Presbytery of Edinburgh.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Colinton and Currie	Henry Anderson	7 3 4	84 8 5	84 19 8		0 16 3
Corstorphine	George Burns, D.D.	1 0 5	59 17 1	59 19 9		19 19 8
Crazeand	James Smith	7 14 10	79 13 11	73 11 1	7 2 10	
Edinburgh—						
Buccleuch	(Patrick Glasson, D.D. Robert Gordon, & A.	9 11 3	146 13 3	176 9 8		36 16 5
Canongate	William Fisher	8 0 0	76 8 5	75 0 1	1 8 4	
Chalmers's Territorial Church	William Fisher	22 5 2	135 13 10	159 17 3	5 16 8	
David Street	Thomas M'Grie, D.D., LL.D.	34 18 7	179 14 3	75 18 0	103 16 3	
Dean	Thomas Brown	11 8 6	101 19 9	59 13 5	12 8 4	
Fountainbridge	James Hood Wilson, M.A.	14 10 9	65 17 7	9 18 3	55 19 4	
Gaelic	Thomas M'Lauchlan	17 0 4	137 2 9	135 2 9	1 19 9	
Greyfriars		32 1 6	230 2 2	249 9 10	30 12 4	
High	Robert Rainy	112 9 4	1627 19 6	1573 10 6	254 9 0	
Holyrood	William Balfour	9 11 3	104 4 8	121 13 7		17 9 4
Lady Glenorhy's	George R. Davidson	20 37 3	360 5 0	313 10 7	46 14 5	
Newington	James Begg, D.D.	36 3 7	220 18 2	219 18 2	1 0 0	
New North	Charles J. Brown	145 2 8	532 8 7	766 0 0	66 8 7	
Pirig	W. G. Blaikie, M.A.	53 13 4	232 5 11	261 13 4	64 12 7	
Presence Territorial Station		0 15 4	2 8 5		2 8 5	
Roxburgh	Alexander Topp, M.A.	11 17 5	569 1 10	199 6 0	369 7 10	
St Andrew's	John Bruce, D.D.	86 11 1	1335 4 6	1110 13 8	224 5 10	
St Bernard's	Alexander W. Brown	27 6 3	335 5 3	313 15 3	16 10 5	
St David's	Robert Ferguson, M.A.	14 3 6	92 13 3	92 7 6	0 5 9	
St George's	R. S. Candlish, D.D.	368 4 5	3006 16 3	2633 17 8	237 18 10	
St John's	(Thomas Guthrie, D.D. William Hanna, LL.D.)	144 19 11	964 14 7	699 9 11	184 4 8	
St Luke's	A. M. Stimson, A.M.	112 11 3	459 9 5	429 6 4	30 3 1	
St Mary's	Henry Gray, D.D.	61 8 6	923 14 3	827 11 8	96 2 0	
St Paul's	W. M. Hetherington, LL.D.	18 10 9	211 3 0	212 16 3	4 6 9	
St Stephen's	Francis Gilles	64 8 9	535 15 6	465 19 1	59 16 5	
Tolbooth	W. K. Tweedie, D.D.	87 6 3	731 12 1	693 1 10	38 10 3	
Tron	Andrew Milroy	10 15 10	90 7 0	64 9 0	5 18 0	
West	Sir H. W. Moncreiff, Bart., B.A.	14 15 0	213 13 1	146 14 4	66 3 9	
Gilmerton	Walter Binnie	2 0 3	39 0 5	31 11 3		1 10 10
Leith—Junction Street	William Marshall	5 6 3	90 6 3		90 6 3	
Mariners	John Thomson, M.A.	7 2 10	52 0 9	48 2 3	3 18 6	
North	William Mackenzie	83 5 6	368 1 1	275 0 11	83 0 2	
South	David Thomson, M.A.	21 16 6	163 6 0	159 3 11	13 2 1	
St John's	James Lewis	49 14 2	263 8 9	235 17 1	17 11 8	
Morningside	Thomas Adie	46 18 4	169 11 3	134 6 11	33 4 4	
Newhaven	James Fairbairn	28 0 0	135 0 0	132 0 0	3 0 0	
Portobello	Alexander Elliot, A.M.	11 4 9	207 4 0	181 1 11	26 2 10	
Ratho and Kirknewton	Hiram Watson	7 6 2	90 5 1	67 16 10	22 8 3	
Total,		1737 0 10	15346 16 5	13536 11 5	1876 17 6	66 12 6
2. Presbytery of Linlithgow.						
Abercorn	Archibald Currie	1 11 0	25 4 10	20 6 2	4 18 8	
Bathgate	James Keenan	8 2 2	74 0 0	70 4 0	3 16 0	
Bridgton			35 0 0	35 10 0	0 20 0	
Bo'ness and Cariden	Daniel Lewis	16 0 0	48 3 9	73 2 5		5 39 4
Falkirk	Lewis H. Irving	87 0 3	169 4 4	153 3 1	8 2 5	
Glasgow	John Cochrane	6 0 0	120 4 0	124 5 7		4 5 7
Kirkliston	J. C. Burns	12 0 9	270 8 11	178 15 10	21 8 1	
Leithgow	W. Cunningham	11 11 2	61 9 10	64 7 1	5 2 9	
Livingston	Charles L. C. Tulloch	7 14 11	60 0 0	65 16 3		5 16 3
Longcraig	David Headrick	30 0 0	58 0 0	53 0 0	6 0 0	
Edmont	James Boyd, M.A.	5 4 3	70 3 10	69 0 0	11 3 16	
Glennan	William Ryan	5 19 6	49 13 10	45 6 5	5 6 5	
Torphichen	John Drum	5 10 0	58 15 1	58 2 2	2 12 11	
Upshall	Alexander Luke	22 7 6	67 7 6	67 5 4	0 3 2	
West Calder		6 19 6	32 9 6	34 0 0		1 10 4
Whitburn	R. Shaw, D.D.		50 11 0	50 0 0	0 11 0	
Total,		176 1 5	1201 5 7	1149 3 4	60 14 3	17 12 0

		Month.	Year 1883.	Year 1884.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
3. Presbytery of Biggar and Peebles.						
Broughton	William Welsh	21 1 3	100 0 7	104 11 4		4 10 9
Culter	James Proudfoot	29 3 4	112 8 7	109 6 10	2 19 9	
Killaridgehill	Edward Pattison	6 18 0	18 18 0	17 1 6	1 16 6	
Innerlothian	John Montgomery	10 9 0	44 15 0	38 13 6	6 1 6	
Kirkurd	Robert Taylor	1 19 10	102 1 1	97 5 6	4 15 7	
Peebles	William W. Duncan	9 9 7	77 1 5	87 0 10		9 19 5
Skirling	Isaac Barrett	12 19 2	59 17 9	57 18 4	1 19 5	
Total,		92 0 2	615 2 5	611 19 10	17 12 9	14 10 2
4. Presbytery of Dalkeith.						
Carlops		3 1 6	34 0 1	33 9 3	0 10 10	
Cockenzie	Archibald Lorimer	3 17 7	79 12 9	86 19 5		15 18 3
Cockpen		9 0 9	136 14 10	117 11 11	21 2 11	
Dalkeith	John M'Farlane, D. D.	16 17 1	149 2 2	135 7 10	4 14 5	
Loonhead		4 0 0	48 0 0	30 0 0	18 0 0	
Musselburgh	John R. Glass	29 2 0	239 3 4	247 10 2	43 12 2	
Ormsiston	George Lewis	0 15 8	21 1 10	20 15 0		9 16 2
Pathhead	Robert Cochrane	3 0 3	39 2 11	31 12 9		1 10 10
Penicuik	A. M'Kenzie, H. A. Stewart, c. & s	109 18 9	326 5 3	180 12 1	145 12 2	
Prestonpans	W. B. Cunningham	8 18 4	113 3 10	121 16 0		8 12 2
Roslin	David Brown	9 0 0	85 3 2	84 4 7	0 18 7	
Stobhill		1 0 0	9 16 5	7 15 6	1 17 11	
Stow and Heriot	T. N. Brydone	6 19 9	32 8 8	32 1 2	0 7 6	
Temple and Carrington	James Duncan	5 16 11	50 6 0	50 6 0		
Total,		211 6 10	1387 13 7	1180 14 8	233 16 6	85 17 7
5. Presbytery of Haddington and Dunbar.						
Cockburnspath	Andrew Wallace	4 11 4	51 2 11	45 0 0	6 2 11	
Drifton	J. H. Howson	20 12 0	90 1 2	79 14 8	0 6 6	
Dunbar	James Dodds	7 6 1	146 19 10	136 17 7	17 2 3	
Garvald	John Fulton	17 18 2	65 11 3	75 19 8		7 8 0
Haddington, St John's	John W. Wright	55 7 2	191 12 7	164 0 3	27 12 4	
Knox's	William White	10 0 0	129 0 9	103 0 0	18 0 0	
Humble	John Henry	11 5 2	52 6 2	54 5 2		1 19 0
Inneswick	John Freeland	28 5 6	58 5 6	48 13 6	9 12 0	
North Berwick	John Shewan	5 15 0	60 13 6	64 15 4		4 1 10
Poncalton	Samuel Robertson	7 0 0	23 0 0	26 12 2		3 12 2
Freshkirk	John Thomson	17 17 8	131 6 11	162 15 7	28 8 4	
Salton	Arthur Thomson		71 0 0	67 7 6	3 12 6	
Tranent	John Patterson	44 10 6	126 12 11	82 9 4	43 3 7	
Yester	T. M'Kenzie Fraser	2 14 6	74 2 8	67 13 11	16 8 9	
Total,		243 3 1	1363 15 10	1100 7 8	170 9 2	17 1 0
II.—SYNOD OF MERSE AND TEVIOTDALE.						
6. Presbytery of Dunee and Chirnside.						
Allanton	John C. Fairbairn	9 5 8	125 1 2	129 9 5	12 11 10	
Coldstream	Alexander Rodger	6 11 10	107 5 3	108 0 0	4 8 8	
Dunee	James Manson	25 1 1	150 0 0	146 13 4	3 1 8	
Eynmouth	John Turnbull	28 10 10	109 9 6	105 1 2	1 8 3	
Greenlaw	John Fairbairn	5 16 0	99 15 1	101 19 10		11 4 9
Houndwood	Adam Spence	2 12 0	82 12 9	87 19 3		4 6 6
Langton	William Logan	30 9 6	90 10 10	89 2 0	1 7 10	
Longformacus			39 14 6	39 3 6		8 14 0
Merchington	James Ketchan	8 11 6	45 1 11	45 19 4		0 17 5
Swinton	Thomas Wright	6 9 0	60 10 7	64 9 7		3 19 0
Total,		128 6 11	900 4 1	906 7 6	22 18 3	20 1 8
7. Presbytery of Kelso and Lauder.						
Earlston		8 4 0	17 3 6	16 0 0	1 3 6	
Ecles	Andrew Cunningham	10 0 0	50 0 0	46 12 8	3 6 4	
Gordon	John Fraser	3 10 6	39 0 0	30 0 0		
Kelso	Horatius Bonar, D. D.	9 4 3	178 7 5	171 15 0	4 12 5	
Lauder	Thomas Waters	11 1 11	118 10 3	102 16 3	13 14 0	
Makerston	David Dobbie	4 0 0	54 2 2	46 18 9	13 3 6	
Morebattle	Peter C. Purves	1 0 0	64 11 2	67 2 7		0 11 5
Nenthorn	Robert Lang		67 5 6	64 14 2	2 11 4	
Sprouston	George Craig		129 5 0	122 11 6		0 6 6
Westruther	James Isset		51 4 2	54 16 4		3 12 2
Totholm	John Hastie					
Total,		42 0 8	731 9 3	717 8 3	88 11 1	4 10 1
8. Presbytery of Jedburgh.						
Accrass		3 11 0	43 8 11	44 5 11		0 17 0
Castleton		7 19 11	54 14 9	57 4 7		2 9 16
Craffing	Thomas S. Anderson	17 4 7	65 2 3	61 11 11	2 10 4	
Dunholm	James M'Clymont	12 15 6	73 6 2	67 4 9	4 15 6	
Hawick	John A. Wallace	10 8 9	201 7 4	201 7 9		0 0 5
Jedburgh	John Purves	11 4 7	124 18 3	118 8 5	13 9 10	
Waldie	J. B. Johnston	10 2 2	37 1 2	36 15 2	0 6 0	
Total,		82 6 6	690 12 11	681 18 6	22 1 8	3 7 3
9. Presbytery of Selkirk.						
Ashkirk	John Edmonstone	13 0 0	24 2 2	23 7 2	0 15 6	
Bowden	Thomas Jolly	10 10 1	72 3 9	69 6 11	3 16 10	
Galashiels	E. B. Nichol	11 8 0	97 5 0	112 16 9		15 11 9
Ladhope	James Fettes	13 11 2	109 16 0	103 15 11	6 0 1	
Melrose	Alexander J. Campbell	13 8 11	144 4 11	126 6 3	18 18 8	
Roberton			11 19 0	12 4 0		0 5 0
Total,		61 18 8	460 10 10	446 17 0	29 10 7	15 16 9

Carry forward,

		Month.	Year 1854.	Year 1854.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward,		61 18 8	468 10 10	446 17 0	29 10 7	15 16 9
Selkirk	William Sorley	7 8 11	90 15 11	82 15 4	8 0 7	
St Boswell's	John Duncan	16 15 11	70 8 9	63 12 10	6 15 11	
Yarrow	Thomas M'Crindle	6 5 0	50 15 6	52 14 0		1 18 6
Meggat			9 5 0	7 6 0	1 19 0	
Total,		92 8 6	681 16 0	653 5 2	46 6 1	17 15 3
III.—SYNOD OF DUMFRIES.						
10. Presbytery of Lockerby.						
Annan	James Galley	17 6 10	104 8 10	96 5 8	8 3 2	
Canonbie	Alexander Milne	9 14 5	70 4 11	57 3 11	13 1 0	
Ecclefechan	John Matheson	6 0 6	38 0 0	35 19 4	2 0 8	
Half-Morton	J. C. Paterson	14 1 6	45 14 4	45 9 10	0 4 6	
Johnston and Wamphray	Peter Hope, B.D.	3 8 3	70 0 0	68 0 0	2 0 0	
Kirkmichael		2 17 0	20 0 7	25 8 2	3 13 5	
Kirkpatrick-Fleming	George Hastie	6 12 6	46 9 9	43 16 7	3 12 2	
Langholm	Charles Watson	15 10 0	100 0 9	101 2 6		1 1 9
Lochmaben	H. M'Bride Brown		154 6 6	152 0 0	22 6 6	
Lockerby	Donald M'Kinnon	20 15 9	127 19 6	124 14 5	3 5 1	
Moffat	Robert Kinnear	37 14 2	154 3 7	140 0 0	14 3 7	
Total,		134 0 11	940 8 9	869 0 5	72 10 1	1 1 9
11. Presbytery of Dumfries.						
Dalboattie	George Dudgeon	9 12 0	56 9 5	61 18 8		5 9 3
Dumfries	James J. Wood, M.A.	45 15 0	175 6 10	175 1 2	0 5 8	
Dunscore	Robert Brydon, D.D.	26 14 0	107 0 8	100 0 0	7 0 8	
Kirkbean and Southwick	Robert Gibson	12 19 6	61 11 11	60 13 4	0 18 7	
Kirkmahoe	William Anderson	15 0 0	50 10 0	50 4 0	0 6 0	
Kirkpatrick-Durham	Jameson Willis	16 10 4	100 2 2	103 11 8	5 10 6	
Kirkpatrick-Irosgray	Alexander Grierson, M.A.	7 19 5	73 2 0	68 4 8	4 17 4	
Lochend		3 0 4	21 4 6	25 18 3		4 13 9
Maxwelltown	David Purves	23 12 10	150 9 3	140 18 7	9 10 8	
New Abbey			31 19 4		31 19 4	
Ruthwell	Alexander Brown	8 5 0	53 12 5	49 16 7	3 15 10	
Total,		100 8 5	890 8 6	836 6 11	54 4 7	10 3 0
12. Presbytery of Penpont.						
Closeburn	James Hatton	17 11 6	66 18 2	63 0 11	5 17 3	
Dunrisdeer		6 1 10	30 16 2	34 3 0		3 6 10
Glencairn	Patrick Borrowman	5 11 10	178 16 0	171 3 4	7 12 8	
Penpont	Robert Crawford	6 19 1	182 9 3	154 17 2		2 7 11
Sanquhar	William Logan	5 19 2	85 4 3	84 0 8	1 3 7	
Wanlockhead						
Leadhills	Thomas Hastings	5 5 6	30 6 9	29 5 4	0 1 5	
Total,		47 8 11	546 10 7	536 10 5	14 14 11	5 14 9
IV.—SYNOD OF GALLOWAY.						
13. Presbytery of Stranraer.						
Calraryan	(A. L. M'Cririe	20 9 6	55 0 1	53 0 0	2 0 1	
Glennace	John Jamieson, c. & s.	22 0 1	64 18 7	67 10 5		2 11 10
Inch	George Wilson	18 14 0	120 0 0	116 9 1	3 10 11	
Kirkcubbin	Peter Ferguson	9 7 2	50 16 4	49 7 1	0 9 3	
Kirkmaiden	Andrew M'Dowall	15 17 4	77 1 6	79 0 0	7 1 6	
Leswalt	Wm. Forlong	17 7 10	115 17 6	101 19 5	13 18 1	
Portpatrick	Thomas B. Bull	4 19 0	49 10 3	57 13 2		7 2 11
Shouchan	Andrew Urquhart	9 3 11	100 7 6	99 7 11	0 19 7	
Stonykirk	George Sherwood	16 15 1	120 13 5	119 19 9	9 13 8	
Stranraer	Robert Scrymgeour	12 15 7	106 1 1	106 14 4	9 6 9	
Total,		142 9 6	920 6 3	863 1 2	46 19 10	9 14 9
14. Presbytery of Wigtown.						
Newton-Stewart	John Walker	16 1 1	116 6 3	115 1 10	1 4 5	
Sorbie	Samuel C. Blair	3 1 0	67 16 9	63 19 0	3 17 9	
Whithorn		7 9 3	74 0 0	73 15 4	0 4 8	
Whithorn, Isle of	Fred. F. Anderson	4 17 6	54 11 3	52 1 7	2 9 8	
Wigtown	David C. A. Agnew	12 9 0	83 2 7	86 11 0		3 8 5
Total,		48 17 4	395 16 10	391 8 9	7 16 6	3 8 5
15. Presbytery of Kirkcubright.						
Auchencairn	J. G. Murray	4 7 6	30 6 10	29 0 3	11 6 7	
Balmaghie		7 17 6	50 17 0	44 6 3	6 10 9	
Bergue	Samuel Smith	5 12 5	73 4 5	68 7 2	9 17 2	
Castle-Douglas	George Brown	14 1 8	36 4 11	37 1 7	6 3 4	
Girthon and Anwoth	John Robertson	11 10 7	71 9 6	71 19 10		0 10 4
Glenkens	John Haining	13 3 2	53 0 5	55 1 6	2 18 11	
Kirkcubright	John M'Millan	23 3 7	199 2 10	180 4 0	18 18 10	
Toangland	Josiah Rhessna, M.A.	3 4 11	24 7 5	24 4 4	0 3 1	
Total,		98 1 4	655 13 4	600 5 0	55 18 8	0 10 4

V.—SYNOD OF GLASGOW AND Ayr.

16. Presbytery of Ayr.

Ayr	William Grant	45 19 10	269 7 10	260 12 4	9 9 6	
Bellantrae	James Porteous	25 0 0	52 0 0	47 0 0	5 0 0	
Barr	E. B. Wallace	27 1 5	74 19 11	75 0 0		6 0 1
Barrhill	John Stevenson	16 15 9	63 5 0	63 3 5	0 2 1	
Carrphairn and Dalmeilington	Edward Hayman	14 19 10	56 0 2	60 17 6		4 17 4
Catrine	John McGowan		145 2 5	143 2 6	1 19 11	
Colmonell	Benjamin Laing, D.D.	13 0 0	96 5 1	87 2 1		0 17 0
<i>Crosshill and Straiton</i>			42 8 8	40 6 5	2 2 0	
Dailly	Peter Richardson	5 17 8	72 18 10	78 45 9		0 2 11
Dalrymple		4 7 2	39 12 3	35 13 2	4 19 0	
Dundonald	David Simpson	6 5 0	66 8 1	67 18 5	0 9 8	
Galston	Robert M'Indoe	14 3 1	50 3 6	56 19 4		0 15 10
Girvan	Adam Blyth	15 0 0	68 0 0	71 0 0		3 0 3
Kirkcubald		1 0 0	39 2 4	40 17 9		1 25 15
Maschline	George Fairley	14 7 0	70 6 9	65 2 9	5 4 0	
Maybole	Sally Ord Dods (James Moir, c. & s.)	46 1 1	131 8 4	109 0 1	3 10 3	
Monkton	William Wilson	31 4 0	130 5 4	117 13 2	13 12 1	
Muirkirk	Robert Noble	5 17 6	64 18 6	66 0 7		1 8 2
Newton-on-Ayr	James Stevenson, M.A.	23 15 11	194 14 8	187 4 1	7 10 7	
New Cumnock	George Anderson		156 2 7	138 2 0	18 0 7	
Old Cumnock	Ninian Bannatyne	18 17 11	109 1 0	113 6 6		4 5 6
Ochiltree	Joseph Patrick	21 0 0	84 0 0	84 0 0		
Stair		11 8 1	35 0 0	34 2 1	0 17 11	
Tarbolton	Neil Livingston	2 17 6	45 7 9	41 19 9	3 8 6	
Symington	George Orr	7 15 0	60 0 0	58 0 0	4 0 0	
Troon	Andrew M. Cowan	8 0 0	70 0 0	63 10 0	6 10 0	
Wallacetown	Andrew Rowand	4 6 2	55 8 11	54 3 2	1 5 9	

Total,

Month	Year 1884	Year 1885	Increase	Decrease
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
388 10 11	2286 16 5	2230 13 3	57 19 4	48 16 3

17. Presbytery of Irvine.

Ardshearn	John Stewart	11 10 5	63 11 7	56 9 4	7 2 3	
Beith	Matthew Dickie	15 7 10	81 4 11	81 3 10	0 1 1	
Dairy	Alexander Steele	16 10 0	112 11 2	74 15 8	37 15 6	
Dunlop	Peter M'Leish	6 14 6	161 11 8	87 16 9	13 14 11	
Fenwick	E. C. Craig	8 16 2	43 1 6	47 12 8		4 11 2
Fallaon	David Wilson	8 18 8	95 0 0	90 16 0	4 19 0	
Irvine	William Cousin	13 10 0	149 19 1	143 2 10	6 16 3	
Kilbirnie	Samuel Spence	6 5 0	74 0 11	64 0 11	19 11 0	
Kilmarnock, Henderson	D. Landsborough	13 1 0	129 7 9	112 1 0	7 6 9	
High	Thomas Main	77 0 11	340 0 1	309 8 0	39 12 1	
St Andrew's	William Young	40 4 5	148 3 0	148 2 8	8 0 4	
<i>Townhead Station</i>			26 9 0	7 10 0	26 19 0	
Kilmaurs	James Maxwell	15 19 10	66 19 4	65 8 11	4 19 5	
Kilwinning	William Pinkerton	27 0 2	127 4 11	100 14 2	26 10 8	
Loudon	Andrew Noble	11 16 3	69 4 0	78 17 10	8 6 2	
Perceston	John Council	14 19 9	91 13 3	75 8 1	16 5 2	
Salsburgh	Davidson	19 10 7	123 10 3	123 10 0	0 0 3	
Stevenson	James White	4 7 0	44 0 7	41 19 10	3 0 9	
Stewarton	Samuel Kennedy	12 0 0	130 15 7	125 6 4	5 9 3	
West Kilbride	Thomas Findlay	5 3 0	81 16 0	83 3 3		1 7 3
<i>Hurford and Crookedholm</i>			39 0 0	23 10 0	7 10 0	

Total,

331 15 6	3144 4 7	3000 1 2	144 1 10	5 18 5
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18. Presbytery of Paisley.

Beaehood	Gibbert Stewart	14 17 10	171 5 8	166 22 2	4 13 6	
Bridge of Weir	G. C. M. Douglas	13 15 10	90 7 5	120 0 0		29 12 5
<i>Beaehood</i>			15 0 0		15 0 0	
Houston	A. R. Findlay	12 10 2	128 0 0	128 7 8	4 12 9	
Johnstone	William Hutchison	7 8 5	30 0 0	75 9 9	4 10 3	
Lochwinnoch	Robert Smith, D.D.	25 7 2	130 15 3	120 1 11	10 13 9	
Paisley, Gaelic	Adam G. M'Leod	10 0 0	61 13 9	50 0 0		13 4 3
High	John B. Dickson	33 15 5	330 18 8	287 19 5	32 19 3	
Martyrs	James M. Dixon	13 19 9	84 10 8	82 1 2	2 9 3	
Middle	William Fraser	14 0 2	166 3 7	145 0 5	11 3 2	
South	Alexander Rollack	18 1 0	125 0 0	121 0 0	4 0 0	
St George's	John Thomson		331 0 0	361 0 0	30 0 0	
Pollockshaws	Peter Henderson	12 3 0	90 6 6	84 14 6	5 6 0	
Pollockshaws, East		0 10 0	30 9 11	190 5 0		79 10 1
Renfrew		10 2 0	137 9 7	131 18 11	5 10 8	
<i>Jackman (self-sustaining)</i>	David Nelson					

Total,

185 10 9	1931 15 4	1819 5 7	130 13 7	118 3 3
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19. Presbytery of Greenock.

Cumbees	James Drummond	23 7 6	102 0 3	90 0 3	12 0 0	
Erskine	Robert Steele, c. & s.	18 2 6	99 3 1	78 28 5	22 9 8	
Fairlie	Robert R. Caldwell	10 8 1	135 12 9	135 15 10	1 15 11	
Gourock	John Gemmal, M.A.	9 1 8	141 16 11	136 14 8	5 4 3	
Greenock, Gaelic	William Fraser	21 1 3	180 15 7	172 0 6	8 15 1	
Middle	John Macrae	173 0 2	675 17 4	675 17 4		
St Andrew's	John M'Farlan	40 0 0	219 17 3	188 7 0	36 10 3	
St Thomas's	John J. Bonar	7 7 4	324 18 2	286 10 1	54 8 0	
West	William Loughlin	38 11 4	365 16 5	277 11 5	78 5 0	
Inverkip	John Nelson	18 14 2	191 14 2	85 16 9	5 17 5	
	Peter Douglas					

Carry forward,

299 14 0	2347 14 0	2123 7 3	225 6 9	
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		Month.	Year 1855.	Year 1854.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward,		299 14 0	2847 14 0	2132 7 2	225 5 9	
Largo	David B. Davis, M.A.	20 2 0	275 10 6	264 12 2	6 18 4	
Fort-Glasgow	John Henderson, M.A.	17 8 10	282 5 0	263 0 1	26 4 11	
W. Park	James Stark	12 5 10	147 17 8	135 0 0	12 17 8	
Kilmacolm			25 0 0	25 0 0		
Total,		549 5 8	3078 7 2	2304 19 6	271 7 8	
20. Presbytery of Hamilton.						
Airdrie, High	R. W. Lawson	12 0 0	123 2 1	115 11 0	7 11 0	
West	William Jackson	13 10 0	184 0 0	174 18 0	9 2 0	
Blantyre	James Anderson	6 10 7	72 9 0	64 12 11	7 18 1	
Bothwell	John Buchanan	21 14 11	155 11 2	153 3 0	0 8 2	
Broomhall	James M'Gown	9 10 0	84 12 2	67 0 0	17 12 0	
Gambuslang		2 2 0	39 14 0	3 15 0	26 19 0	
Gambusmethan	P. Gibson Miller	9 1 6	90 1 6	72 15 6	17 6 0	
Chapelton		6 8 6	72 8 5	40 10 10	31 17 7	
Coatbridge	Samuel Connel	15 8 10	81 4 3	73 17 6	7 6 9	
Dalziel	David Ogilvy	6 0 0	73 12 11	73 0 2	0 12 9	
East Kilbride	R. G. Balfour	14 9 8	118 18 8	103 18 10	15 19 10	
Hamilton	William Buchan	20 19 9	280 15 5	308 11 10	73 3 7	
Holytown	Hugh Jeffrey	5 19 4	53 11 2	52 3 5	1 7 9	
Stonehouse	William E. Hamilton	17 12 6	109 4 2	107 15 2	1 9 0	
Strathaven	Alex. Rankine	25 0 0	83 0 0	78 0 6	6 19 6	
Shotts	B. C. Smith	5 8 9	77 5 10	68 6 10	8 19 0	
Uddington			22 10 0	3 9 0	19 1 0	
Total,		191 16 4	1813 0 2	1561 9 6	251 11 8	
21. Presbytery of Lanark.						
Carlsk	John White	5 0 0	76 0 0	70 0 0	6 0 0	
Carnwath	James Walker	11 10 0	95 5 7	91 0 0	5 5 7	
Craofoorjohs and A.ington		2 11 0	27 0 3	50 0 0		22 19 9
Douglas	John Jeffrey	3 7 7	49 5 0	57 9 5		8 4 5
Lanark	Thomas Stark	12 0 0	127 0 0	127 0 0		
Lomahagow		25 0 0	151 6 11	215 17 2		64 10 2
Total,		59 8 7	526 17 9	611 6 7	11 5 7	95 14 5
22. Presbytery of Dumbaron.						
Alexandria	William Beattie	16 7 10	106 14 8	104 3 2	2 11 6	
Arrochar	Colin M'Kearie, M.A.	40 2 6	70 5 6	62 14 0	7 11 6	
Baldernock	John Pollock, M.A.	6 13 2	84 16 11	80 15 7		7 18 8
Bonhill		10 1 4	107 0 2	127 6 3		20 6 0
Cardross	John M'Millan	3 0 0	63 11 6	55 15 0	7 16 6	
Dumbaron	James Smith, M.A.	8 18 10	122 0 11	154 11 2	27 9 9	
Duntocher	William Alexander	15 4 4	75 16 10	91 6 6		15 9 8
Helensburgh	John Anderson	38 9 8	348 14 8	268 8 3	90 6 5	
Killearn and Balfon	Patrick Lamsdaine	27 0 0	87 10 8	89 9 1		1 19 1
Luss	W. Stewart	5 0 0	93 9 10	94 8 1	2 1 0	
Old Kilpatrick	Matthew Barclay, D.D.	13 15 9	129 19 11	150 6 3		0 6 4
Reston	Wm. M'Kay Dempster	136 14 11	245 9 10	176 4 8	69 5 2	
Gealic				20 0 0		20 0 0
Rosemeath	John Grant	13 14 10	133 10 11	110 12 6	12 18 5	
Shandon	Wm. Brodie		141 2 5	149 16 1		8 13 8
Total,		511 4 2	1880 4 2	1733 16 7	220 1 0	98 13 8
23. Presbytery of Glasgow.						
Chryston	William Burnett	9 10 0	105 0 0	99 0 0	6 0 0	
Gumbarnauld	David K. M'Metkan	15 0 0	50 0 0	48 0 0	2 0 0	
Engleham		2 0 0	14 2 0	14 5 0		2 3 0
Glasgow, Anderston	Alex. N. Somerville	67 8 1	507 4 6	505 11 2	0 13 4	
Argyle, Gealic	A. M'Dougal	14 17 2	140 3 4	125 0 9	15 2 7	
Bridgeton	Alex. Wilson	27 0 5	120 0 0	127 0 0		7 6 0
Camelachie	James Findlay	8 19 0	90 0 0	65 0 0	15 0 0	
Campbell Street	J. D. Faxton	12 12 0	140 0 0	140 0 0		
Duke Street, Gealic	George G. M'Leod	35 18 2	103 13 4	82 8 8	21 4 8	
Gorbals	Robert Bremner, M.A.	10 5 5	120 3 8	100 0 0	20 3 8	
Gorbals, East	Alexander Cumming	21 2 4	223 2 0	155 6 3	67 15 9	
Hope Street, Gealic	Duncan M'Gaugor	18 5 11	162 13 2	95 6 4	67 6 10	
Hutchesontown	Alex. S. Paterson	22 14 11	106 5 11	182 18 11	13 7 0	
John Knox's	Archd. Bannagyne	18 15 8	172 6 3	104 2 8	68 4 1	
Kingston	James-Gibson, M.A.	15 7 0	98 12 10	75 0 0	13 12 10	
Martyrs	David Menzies	9 13 6	82 10 8	77 15 2		10 4 6
Maryhill	R. M'Hair-Wilson	20 17 6	140 0 0	125 0 0	15 0 0	
Milton	Hugh M'Dougal	23 3 10	130 6 10	135 0 10	5 6 0	
Patrick	Henry Anderson	12 15 10	107 11 0	108 15 0	9 16 0	
Roadside		31 5 0	143 15 0	104 13 1		20 18 1
St Andrew's	Nathanial Paterson, D.D.	23 11 11	217 10 6	170 5 11	47 4 7	
St David's	John G. Loximar, D.D.	93 6 8	328 14 3	267 9 6	61 4 9	
St Enoch's	James-Henderson, D.D.	237 19 9	967 14 7	813 12 8	144 1 11	
St George's	John Smyth, D.D.	38 1 9	1206 10 9	1206 8 0	100 2 9	
St James's	David Brown, D.D.		205 1 0	205 2 4	19 18 8	
St John's	John Roxburgh, D.D.	28 1 4	1005 3 4	1057 3 6	279 6 4	
St Luke's	David Mitchell	24 12 0	123 16 10	120 0 10	13 6 11	
St Mark's	Hugh S. Paterson	12 0 0	93 10 6	72 2 9	21 7 9	
St Matthew's	Samuel Miller, D.D.	173 4 0	1400 18 8	1203 3 5	188 9 3	
St Paul's	John Forbes, D.D., LL.D.	60 14 4	573 12 12	402 15 10	91 3 1	
St Peter's	William Arnot	44 11 9	300 12 0	208 14 6	105 3 6	
St Stephen's	Robert Currie, M.A.	14 5 0	217 6 0	245 0 0	42 5 0	
Shantigon		3 6 8	46 13 4	50 0 0	16 13 4	
Stockwell	Festus Currie	51 8 9	260 9 8	267 3 8		16 14 0
Trea	Robert Buchanan, D.D.	184 10 7	117 4 3	280 6 0		
Total,		2007 15 2	12596 0 8	10084 15 4	1068 4 11	56 19 7
Carry forward,						

			Month.	Year 1884.	Year 1885.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward,			1887 15 1	1886 0 8	1884 15 4	1888 4 11	86 19 7
Glasgow, Union	George Philip, M.A.		26 17 6	231 14 4	379 3 6	42 10 10	
Well Park	A. B. Parker		12 19 0	176 19 4	133 18 2	42 12 2	
West	James Adam		38 1 5	178 4 7	106 7 3	71 17 4	
Govan	Gilbert Johnston		21 12 6	180 4 8	149 0 6		9 15 10
Kilgyleth	William Burns, R. Black, c. & s.		17 0 0	100 6 3	101 0 1		0 13 10
Kirkintilloch	David Cunningham			122 0 10	116 0 9	6 0 1	
Rutherglen	James Manro		10 6 8	176 1 7	167 4 6	8 17 1	
<i>Missionaries</i>				29 8 8	31 3 6		10 14 10
Ireland—Ballylntagh	William Mathews		12 0 0	42 0 0		42 0 0	
Garvagh	Andrew Thomson		21 0 0	62 0 0		62 0 0	
Toberdonny	John Miller			32 0 0		32 0 0	
Total,			1527 12 2	13967 11 11	12059 13 7	1976 2 5	78 4 1
VI. SYNOD OF ARGYLL.							
<i>24. Presbytery of Dunoon and Inverary.</i>							
Dunoon	Charles C. Mcintosh, D.D.		29 5 7	181 7 3	148 3 5	35 3 10	
Inverary	Robert Rose		5 13 10	66 12 6	64 8 0	12 3 10	
Kilbrannan	Joseph Stark, M.A.		5 5 0	37 0 6	32 7 0	4 13 6	
<i>Kilmarin and Ford</i>			13 0 0	28 0 0	28 0 0		
Kilmodan and Southall	A. F. Russell			41 12 1	49 5 2	1 6 10	
Kilmun	Hugh Mackay		14 0 10	71 10 0	60 19 0	10 11 0	
Kingarth	Robert Williamson		33 8 11	155 6 1	126 13 5	68 13 8	
Lochalphead	John McKenzie		11 12 1	99 16 6	66 15 1	33 1 5	
North Knapdale	Malcolm M'Ritchie			54 0 0	38 9 0	19 16 0	
<i>South Knapdale</i>				2 4 2	8 14 11		1 10 9
North Bute	Alexander M'Bride		19 10 0	65 7 7	58 15 3	11 12 4	
Rothsay—Free Parish	Robert Craig, M.A.		48 2 10	376 0 0	354 3 10	21 16 2	
West	Robert Elder, M.A.		103 6 6	371 14 8	330 8 3	41 0 5	
Gaelic	Alexander Anderson		20 4 11	90 0 6	81 11 1	8 9 5	
Strachur	William Lander		9 0 0	74 15 0	69 12 6	6 2 6	
<i>Kilberry</i>			7 10 0	115 4 0	115 4 0		
<i>Juncellan</i>							
Total,			369 4 0	1887 15 10	1500 6 8	338 19 11	1 10 9
<i>25. Presbytery of Kintyre.</i>							
Campbellton	{Duncan M'Nab} {Hector M'Neil}		66 8 10	324 10 8	266 0 0	68 10 8	
<i>Alpha</i>				8 0 0	3 2 0		0 2 0
Kilbride	Peter Davidson		37 0 0	81 0 0	69 0 0	12 0 0	
Killean	James M. M'Pherson		5 10 7	48 17 0	39 14 0	9 3 0	
Kilmory	Donald M'Rae		16 4 4	57 11 9	51 6 4	6 5 5	
Shikhan	Archibald Nichol		35 0 0	134 0 0	119 13 0	10 7 0	
Tarbert	John Campbell		16 1 5	36 13 4	41 8 8		4 15 4
Total,			176 5 2	681 12 9	589 4 0	106 6 1	4 17 4
<i>26. Presbytery of Islay.</i>							
Kilchoman	Alexander Cameron		5 0 0	30 2 9	14 10 10	15 7 11	
Kirkcaldon and Oa	Alexander McKenzie		1 10 4	53 8 2	48 13 4	4 14 10	
Kilbarrow and Kilmory	James Pearson		16 17 11	70 3 10	69 17 1	0 0 9	
<i>Portnahaven</i>			0 16 0	7 9 0	7 16 5		0 6 11
<i>Jura</i>				10 0 0	10 0 0		0 0 6
Total,			24 4 3	171 4 3	151 2 2	20 9 6	6 7 5
<i>27. Presbytery of Lorn and Mull.</i>							
<i>Acharacle and Moldart</i>							
Ardohattan and Appin			3 7 0	62 0 6	43 10 0	19 10 6	
<i>Ardsamerchan</i>							
Coll and Tyree	Alexander Fraser		20 0 0	36 3 9	22 13 11	13 9 10	
Glenorchy	Duncan M'Lean		21 0 0	58 16 3	44 6 5	14 9 10	
Iona and Ross	Donald M'Vean		2 0 0	9 5 0	8 8 0	0 17 0	
Kilbrandon and Kilohattan	William Fraser		8 9 6	54 9 10	38 5 3	16 4 7	
Kilchreannan				2 0 0	4 16 0		2 16 0
<i>Kilchochen</i>				6 17 6	3 19 3	2 18 3	
<i>Kilchonan and Kilmore</i>				3 15 0	7 15 0		4 0 0
Kilniver and Kilmelford	Donald M'Gillivray			20 16 8	20 13 6	0 3 2	
Muckaira				14 0 0	34 19 0		20 19 0
Oban	Patrick Cameron		0 1 5	60 15 7	79 15 6		9 19 11
<i>Salen</i>				3 15 5	3 0 5	0 15 0	
Stronthan	John M'Queen			50 0 0	45 10 0	4 10 0	
Tobermory	Peter M'Lean		5 14 3	57 16 0	64 6 6		6 10 6
<i>Morven</i>				10 10 0	6 0 0	4 10 0	
<i>Torossy</i>							
Total,			70 12 2	460 1 6	427 18 9	76 8 2	44 5 5
VII. SYNOD OF STIRLING.							
<i>28. Presbytery of Stirling.</i>							
Airth			2 10 0	35 15 6	35 10 0	0 5 6	
Alloa, East	John Wright		12 6 4	120 17 0	116 16 5	14 0 9	
West	John Macleod		11 8 3	129 5 10	123 2 9	6 3 1	
Alva	Thomas W. Brown		9 5 4	62 5 4	70 0 0		7 14 8
Banockburn	John Harper		15 15 0	151 6 9	143 0 0	8 6 9	
<i>Cambusbarrow</i>					16 17 6		16 17 6
Clackmannan			5 0 0	53 10 6	26 14 0	29 16 0	
Denny	J. Cowie		10 0 0	117 19 6	111 13 8	6 5 10	
Carry forward,			66 19 4	680 19 11	640 14 4	64 17 9	24 12 2

			Month	Year 1855.	Year 1854.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward,			66 19 4	69 19 11	649 14 4	64 17 9	24 12 2
Dollar and Muckart	James Thomson		14 15 0	58 12 7	56 15 6	1 17 1	
Dollar				52 5 7	61 0 6		1 17 11
Dunipace	Thos. Robertson		20 15 2	36 0 0	35 12 1		0 12 1
Gargunock	Peter Sawers		6 11 10	33 12 1	30 8 2		4 16 3
Kincardine of Monteth)					0 19 2		
Larbert	Finlay M'Pherson		20 13 7	97 10 11	93 16 1		3 14 10
St Ninian's	Robert M'Corkle		15 12 6	99 7 11	86 9 11		12 18 0
Stirling, North	Alexander Beith, LL.D.		49 17 10	408 11 8	347 10 1		61 1 7
South	Alexander Leitch, M.A.		13 18 3	140 0 0	150 0 0		10 0 0
Tallbody	George Stenach		21 15 0	93 19 4	87 19 1		6 0 3
Total,			239 18 6	1708 17 0	1580 4 11	169 9 6	31 17 5
29. Presbytery of Dunblane.							
Balquhider	Eric J. Findlater		21 6 8	58 13 9	55 15 9		2 18 0
Bridge of Allan	John Ferguson		9 18 10	104 17 4	94 0 5		10 16 11
Bucklyvie	Alex. W. Morris		13 0 0	46 0 0	46 0 0		
Callander	Duncan M'Lean		79 0 0	120 0 0	120 0 0		
Doone	Thomas Hislop			55 0 0	55 0 0		
Dunblane			7 6 7	106 12 7	110 11 4		
Gartmore	Alex. Clerihew		14 3 4	61 18 0	67 10 8		1 18 9
Kilmadock	Donald Ferguson		26 10 1	161 18 9	141 12 0		6 12 8
Kippen	Pat. T. Muirhead		9 16 7	50 3 2	50 0 0		20 4 9
Norrieston	William Watt			71 15 0	69 10 0		0 8 2
Tillicoultry	David Black		15 8 9	112 10 0	106 7 4		2 5 0
Total,			189 10 10	951 6 7	916 7 6	42 10 6	7 11 5
30. Presbytery of Dunfermline.							
Aberdour	William Ross		7 9 10	80 11 11	60 3 6		20 8 5
Carnock	William Gilston		6 18 7	40 0 0	35 19 11		4 0 1
Cuthros			3 5 0	49 14 10	50 18 5		1 3 7
Dunfermline, Abbey	James Mackenzie		4 10 2	130 15 7	125 8 4		5 5 3
North	Charles Marshall		7 5 7	85 9 6	163 11 2		18 1 8
St Andrew's	Andrew Sutherland, M.A.		3 8 0	160 0 0	96 10 8		3 9 4
Saline	John Robertson		10 5 8	114 16 0	107 12 7		7 3 5
Torryburn	Thomas Doig, M.A.		7 8 4	56 0 0	53 10 1		2 9 11
Tulliallan	William Gillespie		9 13 10	105 3 4	92 4 8		12 18 8
Norset,					13 0 0		
Total,			60 0 0	762 9 2	738 19 4	55 15 1	32 5 3
VIII. SYNOD OF PERTH.							
31. Presbytery of Dunblaid.							
Auchtergaven	John A. Cooke		8 17 8	40 10 7	42 4 2		1 13 7
Hair-Athol and Strowan	Athol Stuart		12 10 0	67 10 0	63 15 8		3 14 4
Burralton	A. S. Robertson		15 19 9	86 9 8	86 8 11		0 0 9
Cargill	Michael Stirling, J.B. Irvine, c. & s.		7 1 1	60 1 0	73 18 4		13 15 4
Clunie	George Millar		14 12 10	72 6 10	66 10 2		5 16 8
Dalguise	Commo M'Pherson		10 3 2	67 18 5	74 18 2		6 14 9
Strathbraan							
Dunkeld	Dougal M'Pherson		6 9 3	101 11 0	84 12 3		16 18 9
Kirkmichael	Donald Cameron, M.A.		11 6 7	54 8 6	59 15 4		5 6 10
Lothendy and Kinloch	Andrew Kessen		4 15 2	26 6 2	26 8 0		0 2 8
Moulin	John Stewart		11 0 5	61 19 11	64 19 0		2 19 1
Total,			102 15 11	639 2 1	643 3 10	26 10 6	30 12 3
32. Presbytery of Breadalbane.							
Aberfeldy	D. R. Clarke		22 15 0	107 6 1	100 1 3		7 4 10
Amesree			5 9 0	11 16 6	8 0 6		3 16 0
Ardeonaig	Donald M'Kenzie		1 8 0	42 4 6	38 0 0		4 4 6
Glenlyon	Angus Brown		44 3 0	77 0 4	76 11 0		0 9 4
Keamore	Allan Sinsclair		20 0 0	110 4 2	91 14 2		18 10 0
Killin	Alexander Stewart, M.A.		10 17 6	90 0 5	81 17 3		8 3 2
Lavers			8 14 0	41 19 7	40 8 11		1 1 8
Logierais	John Tulloch		10 0 0	50 17 4	56 6 5		2 9 1
Strathfillan	Alexander M'Kinnon		23 10 0	55 9 6	42 3 0		13 6 6
Tummel Bridge	Alexander M'Innes		16 1 0	40 0 0	35 15 5		4 4 7
Total,			162 17 6	626 9 5	567 17 11	61 0 7	2 9 1
33. Presbytery of Perth.							
Abernethy	James Simpson		12 18 6	63 8 2	66 1 3		0 6 11
Arngask	John Young		29 10 6	56 0 6	53 0 0		3 0 6
Collace	Andrew A. Bonar		4 1 8	89 12 2	84 10 9		5 1 5
Dumbarney	Robert Philip		8 14 8	116 18 6	100 14 7		16 3 11
Errol	James Grierson, D.D.		9 0 0	79 10 5	72 19 6		6 19 11
Forquandenny	James Drummond		6 0 0	65 4 7	61 8 9		3 15 10
Kintnans	Benjamin F. Greig		37 1 3	123 7 3	117 19 9		5 7 6
Logiealmond	William Maxwell		7 1 0	52 0 0	35 10 0		16 10 0
Methven	John M'Leish		7 10 0	30 2 11	30 2 0		0 0 11
Perth, Gaelic	Alexander Paterson		5 8 0	91 2 10	86 9 5		4 13 5
Kinnoul Street	John Y. Walker		6 12 2	50 3 3	48 2 6		1 19 9
Middle	Thomas Dymock		50 2 7	450 0 0	450 0 0		
St Leonard's	John Z. Hute		39 11 3	592 8 4	548 13 4		33 15 0
West	Andrew Gray, M.A.		40 18 8	445 18 5	445 7 8		9 7 9
Pitcomrn Green	John W. Thomson		11 9 9	155 7 7	132 16 6		23 11 1
Seene	Charles C. Stewart		6 18 3	91 9 4	82 4 9		9 4 7
Stanley	William Mather		7 18 7	83 1 1	76 15 7		6 5 6
Total,			290 6 7	2634 11 4	2499 16 4	144 15 0	

		Month.	Year 1883	Year 1884	Increase.	D. decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
34. Presbytery of Auchterarder.						
Aberathven	James Macdonald	7 2 10	89 15 8	84 10 0	5 5 8	
Auchterarder	P. W. Robertson	28 10 9	187 14 11	163 9 9	24 5 2	
Ardoch	John Williamson	13 0 3	91 1 10	88 8 11	2 12 11	
Blackford	Andrew Donald	10 4 0	70 5 6	70 4 7	0 0 11	
Comrie	James Carment	81 9 0	136 11 7	123 14 10	13 16 9	
Crieff	Finlay McAlister	11 11 10	187 10 8	181 13 1	5 17 7	
Dunning	Duncan McLaren	10 8 0	72 19 2	70 9 2	2 10 0	
Madderty	Thomas Gun	14 7 10	89 6 11	75 1 6	5 5 5	
Monzie	John Reid Ommond	22 13 5	186 10 3	99 6 6	13 3 9	
Muthill	William Douglas	9 15 7	41 18 4	59 12 0	2 1 4	
Total,		160 3 6	1031 9 10	966 10 4	74 19 6	
35. Presbytery of Melny.						
Airlie	David White	10 9 6	36 15 3	43 1 2		6 5 11
Alyth	Archd. Ferguson	11 2 6	125 2 2	114 6 8	10 16 6	
Blairgowrie	Robert Macdonald	49 5 4	437 7 10	411 3 4	26 4 6	
Coupar-Angus	Thomas Bain	14 17 2	141 8 2	138 17 1	2 11 1	
Cray	James Robertson	4 5 10	52 10 6	50 0 4	2 10 2	
Glenisla	James W. Simpson	35 19 0	141 12 6	139 19 3	7 13 3	
Melny	Alex. McPherson	12 9 9	42 9 3	41 10 4	0 18 11	
Newtyle		9 11 2	52 9 10	50 18 4	1 11 6	
Rattray	Adam Rees	23 15 0	96 5 8	96 10 0		0 4 4
Total,		170 15 3	1128 2 2	1082 6 6	52 5 11	6 10 3
IX. SYNOD OF FIFE.						
36. Presbytery of Kinross.						
Fossaway	Thomas Gillison	9 5 0	46 9 8	48 11 11		2 2 3
Kelty	James Cullen	4 4 7	25 1 0	26 0 2	3 0 20	
Kinross	John Wright	17 7 8	101 4 10	106 15 11		4 11 1
Orwell	James Thornton	10 16 9	116 4 2	107 19 11	8 4 3	
Portnoak	Walter Smith	5 14 3	62 1 5	61 14 5	0 7 0	
Srathmiglo	James Swinton	14 15 6	92 2 4	92 2 2	0 0 2	
Total,		62 3 9	443 3 5	483 4 6	11 12 3	6 13 4
37. Presbytery of Kirkcaldy.						
Abbotshall	J. B. Simpson	4 18 5	72 3 4	72 0 6	0 2 10	
Burntisland	David Couper	19 11 3	208 17 11	199 19 6	23 7 5	
Dysart	Norman M. L. Walker	12 13 2	76 0 0	89 4 6		4 4 6
East Wemyss	George F. Knight	8 7 8	105 12 5	99 0 9	6 11 8	
Inverlief	John Leslie	13 11 0	110 2 0	106 13 0	4 9 0	
Kennoway	John Lister	18 16 3	78 12 2	72 16 0	5 16 3	
Kinghorn	J. M. Ballingall	14 7 1	45 5 8	48 0 2	2 5 1	
Kirkcaldy	J. Speirs	8 19 0	38 4 6	36 11 11		0 11 5
Drumkier	John Alexander	38 1 6	351 3 1	301 1 1	30 2 0	
Leath	James Black, A.M.	27 15 0	112 5 0	100 0 0	12 5 0	
Leven	Adam Fermin, M.A.	7 12 10	161 11 7	166 2 4		3 19 9
Lockarty		19 6 7	81 8 2	76 4 1	4 4 1	
Markinch			16 5 5	14 6 6		7 17 1
North	Nathan Jamieson	20 0 3	159 19 5	144 10 1	9 3 4	
Pathhead			27 10 0	7 10 0	30 0 0	
West Wemyss	Charles Jameson	30 1 3	136 10 7	127 2 10	9 7 9	
Total,		219 1 3	1855 14 11	1869 4 9	137 14 5	31 4 3
38. Presbytery of Cupar.						
Abdie and Newburgh	John Murray	13 9 2	80 1 6	71 19 9	8 1 3	
Auchtermuchty	John Ross	18 14 9	70 6 8	62 9 5		12 1 2
Ceres	John Donaldson	14 3 5	94 14 6	86 3 11	9 7 7	
Colliston		18 1 0	95 13 1	111 5 10		15 19 0
Cupar	John Laird	72 17 9	850 10 0	323 17 7	28 13 2	
Dalrue	Angus M. McElharry	9 0 9	32 2 6	34 8 3	7 14 3	
Falkland	Thos. Burnside, M.A.	3 0 0	45 12 6	46 1 0	0 11 6	
Fleak and Crieff	James W. Taylor	7 19 6	46 9 9	41 12 2	4 17 7	
Kettle and Cults	William Stewart	13 13 0	81 14 10	65 17 7	15 17 3	
Logie and Gaultery	G. R. Somerville	3 18 6	74 8 2	62 5 30	12 2 4	
Monimail	James Bredie	3 7 6	40 0 9	35 0 0	5 0 9	
Total,		177 4 4	1098 12 1	1024 1 4	92 5 8	27 13 11
39. Presbytery of St. Andrews.						
Amstruther, East	Alex. Gregory	17 15 6	128 11 10	121 70 3	7 1 7	
Balmullo	James Beattie	20 0 0	40 0 0	41 0 0		1 0 0
Carnbee	W. McCulloch	25 5 0	32 12 2	26 6 8	6 5 6	
Crail	John Hendry	11 7 3	78 2 6	68 19 5	6 3 1	
Dave Dav			30 0 0	26 5 0	3 15 0	
Ellie	Walter Wood		95 6 3	85 13 11	9 12 3	
Forgan	Nath. Mackay, M.A.	20 11 7	100 0 0	97 8 7	2 11 5	
Ferry-Port-on-Craig	Wm. P. Ralston	31 3 10	128 14 11	123 2 11	4 12 0	
Largo	Robert Brown	24 7 0	111 19 11	102 11 3	9 8 9	
Leuchars	Alex. Cleghorn	12 17 2	57 12 0	52 0 0	7 10 0	
Pittweem			42 0 0	42 0 0		
St. Andrews	John Ainlie, D.D.	30 15 8	227 8 7	194 7 4	42 18 3	
Strathkinness	Adam Thorburn, M.A.	4 6 2	60 4 0	55 4 4	4 19 8	
Total,		198 9 2	1215 7 1	1111 9 7	104 17 6	1 0 0

X. SYNOD OF ANGLE AND MEARNS.

40. Presbytery of Forfar.

		Month.	Year 1854.	Year 1855.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberlemno		3 0 0	30 0 2	31 6 8		1 6 6
Dunnichen	J. Hood	8 17 9	104 5 7	100 2 1	4 3 6	
Forfar	William Chalmers, M.A.	48 14 0	180 0 0	163 10 2		3 10 2
Forfar, East	William Chalmers	16 14 3	61 4 9	30 10 10	21 13 11	
Kinnsettles	Thomas J. Pattison	1 18 1	52 9 6	64 3 10		11 14 4
Kirriemuir—						
North	John Thomson	9 4 1	61 4 8	56 19 11	4 4 4	
South	William Livingston	31 13 9	155 12 10	140 14 9	14 18 1	
Menus	Peter Edgar	4 6 3	50 0 0	48 18 6	0 1 6	

Total, 128 8 2 674 17 1 646 6 9 45 1 4 16 11 0

41. Presbytery of Dundee.

		Month.	Year 1854.	Year 1855.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Abernyte and Rait	Joseph Wilson	5 19 8	88 17 2	74 13 4	13 3 10	
Broughty Ferry	John Lyon	38 0 11	161 15 2	140 1 11	24 13 8	
Dundee—						
Chalmers'	W. A. Strirling	5 13 9	55 1 6	37 7 6	27 14 0	
Chapelshade	John McDougall	40 16 4	206 10 0	189 2 8	11 7 4	
Dwafhope	Edward A. Thomson	21 3 0	135 7 0	123 4 5	2 2 7	
Gaelic	John Logan	11 4 0	80 6 8	83 3 2	76 3 1	
Hilltown	John Baxter	17 19 2	200 0 8	192 2 0	7 18 3	
St Andrew's	James Ewing	46 9 9	280 8 1	258 14 6	26 8 7	
St David's	Charles Nairn	16 13 7	180 13 8	209 19 4		29 5 8
St John's	Alex. O. Laird	106 19 11	553 1 10	500 0 0	53 1 10	
St Paul's	William Wilson	84 7 9	414 19 11	310 13 11	104 6 0	
St Peter's	Lalaj Burns, M.A.	18 10 10	249 19 10	236 19 9	13 0 1	
Wallacetown	John Skene	5 17 1	68 11 4	61 14 8	1 17 1	
Willton	Thomas Hill	16 17 7	105 0 7	120 16 5	24 4 2	
Liff	W. R. Moncur	6 8 1	63 4 8	60 0 0	2 4 3	
Lochee	Thomas B. Dodds	11 5 0	69 17 5	64 13 2		14 10 9
Longforgan	John Hunter	7 19 8	35 14 0	32 15 3	2 18 9	
Mains and Strathmartin	A. G. McGillivray	10 16 8	60 9 8	58 7 5	7 2 3	
Monifeith	Edward Cross	8 10 0	76 17 0	71 18 11	4 18 1	
Monkie	James Miller	7 1 3	95 0 0	41 1 2	53 18 10	
Tealing	Malcolm McIntyre, c. & c.	10 6 1	125 6 9	106 10 11	18 14 10	
Tealing	David B. Mellis					

Total, 497 19 1 3402 16 8 2971 0 0 475 17 1 44 1 5

42. Presbytery of Brechin.

		Month.	Year 1854.	Year 1855.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brechin, East	Jas. Edward Carille	18 5 3	182 11 8	176 1 0	6 10 8	
West	Alex. L. R. Foote	28 17 5	230 7 3	235 7 4		5 0 1
South				80 0 0		80 0 0
Craig	Hugh Mitchell	5 0 0	81 2 10	78 19 4	2 3 6	
Edzell	Robert Inglis	17 0 7	78 10 0	67 1 6		6 11 6
Lochee	A. Millwright	22 10 8	52 10 0	60 0 0		7 10 6
Logieport	John Bain	4 6 9	118 1 1	116 15 6	2 5 7	
Marytown		1 3 10	29 16 7	29 18 7		0 2 0
Menmuir	George Monro	8 6 0	47 5 0	10 6 9	36 18 3	
Montrose, St George's	Macadam Grigar	20 1 9	163 13 7	164 15 8	1 19 11	
St John's	William Nixon	36 4 6	400 1 5	351 0 10	49 0 7	
Castle Street			10 0 0		10 0 0	

Total, 151 16 1 1416 19 5 1409 6 6 108 16 6 101 3 7

43. Presbytery of Arbroath.

		Month.	Year 1854.	Year 1855.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Arbriot	John Kirk	6 5 4	76 19 4	75 11 0	1 8 4	
Arbroath, East	Alexander Hishop	12 2 4	148 16 0	150 1 7		2 5 7
Inverbrothock	David Oriston	15 12 4	178 19 2	177 14 8	1 4 6	
Ladyloan	Alexander Leslie	17 10 11	267 7 9	241 19 11	26 7 10	
Maulie Street	J. Sanderson	14 9 0	85 9 0	85 0 0	0 9 0	
Barry	James Lumsden	17 19 0	72 1 3	64 0 8	8 1 0	
Carnylie	John Gow	5 2 0	71 6 8	68 8 4	3 18 4	
Carnoustie, 1st	Alexander Comrie	37 3 7	150 19 0	131 12 9	19 6 3	
2d	James Meek	10 0 0	90 0 0	81 4 0	8 16 0	
Celliston	Andrew Peebles	4 6 0	50 13 4	46 16 3	3 17 1	
Frickheim	Thomas Wilson	13 6 5	109 3 3	99 18 6	18 9 9	
Inverkedder	William Masterton	14 11 8	121 14 6	111 0 0	10 14 6	
Fanbride	Hugh Martin	4 0 11	84 3 5	50 4 2	3 19 3	

Total, 172 9 6 1476 19 8 1368 11 5 110 11 10 2 5 7

44. Presbytery of Fordoun.

		Month.	Year 1854.	Year 1855.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Benholm	James Glen, M.A.	5 8 1	68 3 2	62 17 8	0 5 6	
Bervie	James G. Small	4 13 6	27 9 1	26 1 2	1 7 11	
Fetterscraig	David Paton	10 8 8	55 9 10	53 11 2	1 16 8	
Fordoun	John Phillip	80 19 9	145 7 9	134 18 6	10 9 3	
Glenbervie	Andrew Glen	15 0 0	88 9 0	80 10 0	4 13 0	
Kinnord	Alexander Watt	4 11 9	43 13 10	45 13 9		2 0 11
Laurencekirk	David Simpson	8 17 6	48 15 8	24 18 4	23 17 4	
Marykirk	William Mearns	5 14 0	41 15 6	40 5 6		6 10 0
St Cyrus	(Alexander Keith, D.D.)	8 6 11	105 19 6	89 2 9	6 16 9	
Stonehaven	(Alexander Keith, jun., M.A.)	4 18 10	68 13 1	69 5 7		0 12 6
Stonehaven	Alexander Roberts					

Total, 148 19 0 688 15 5 642 10 5 49 8 5 3 3 5

XI. SYNOD OF ABERDEEN.		Month.	Year 1885.	Year 1884.	Increase.	Decrease.
45. Presbytery of Aberdeen.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Aberdeen, Bon-Accord	Charles Ross	12 3 1	131 2 1	114 12 7	16 9 6	
East	{James Foote, D.D. James C. McPhail, c. & s.}	53 0 5	523 17 11	590 9 11	23 8 0	
Gaelic	Hugh Mackenzie	3 15 0	10 4 6	14 16 1		6 9 7
Gilcomston	Walter McIlvray, D.D.	15 17 2	169 15 9	150 14 9	19 1 0	
Greyfriars	John Thomson		35 10 7	45 18 3		12 7 8
Holburn	William L. Mitchell	19 10 0	194 14 6	169 16 5	33 17 7	
John Knox's	John Stephen, M.A.	25 13 10	175 0 10	170 14 5	2 6 5	
Mariners'	John Longmuir, M.A.	30 4 4	51 7 8	54 0 0		2 12 4
Malville	William Primrose	7 10 3	70 4 6	70 6 0		0 1 6
North	John Murray, M.A.	19 8 2	122 8 1	111 12 1	10 16 0	
St Clement's	Alexander Spence, M.A.	34 0 7	189 9 11	163 12 9	26 17 2	
South	John Adam	132 4 8	685 18 9	639 0 0	55 18 9	
Trinity	David Simpson	45 6 9	398 19 10	388 10 9	51 9 10	
Union	Robert Blackwood	31 14 7	140 0 8	140 0 8		
West	Alexander D. Davidson, D.D.	26 15 6	1641 3 1	922 14 4	118 8 9	
Woodside	Robert Forbes	4 12 1	106 15 1	121 3 2		17 5 1
Banchory-Devenick	David F. Arthur	9 2 9	69 11 0	64 7 2	5 4 4	
Belhelvie	Patrick Calder	9 2 5	60 0 0	60 0 0		
Blackburn	John Macdonald	12 2 10	65 18 8	66 1 2	3 17 1	
Cuth			30 0 0	30 0 0		
Durris			56 5 7	34 15 3	15 10 4	
Maryculter and Bourtree Bush	William Sobie	28 5 0	79 13 5	65 15 2		6 1 9
Newhills	John E. Craven	11 5 7	55 19 7	59 16 11		3 17 4
Old Machar	Alfred Edersheim	19 1 6	90 1 2	89 7 9		
Peterculter	James Dalgarne	12 10 3	156 7 2	150 4 6		
Skene	Robert H. Ireland					
Total,		551 6 9	4656 14 11	4288 19 4	421 10 10	48 15 3
46. Presbytery of Kincardine O'Neil.						
Aboyne	William Robertson	8 15 0	26 0 0	31 10 0	3 10 0	
Balater	Donald Campbell	6 0 0	29 0 0	33 0 0		1 0 0
Banchory-Ternan	Robert Reid	25 19 10	140 0 0	134 19 11	5 0 1	
Bankhead			32 2 0	37 13 4	4 8 8	
Brasmar	Hugh Cobban		35 0 0	32 6 1	2 13 11	
Cluny	James Forbes	1 7 9	26 8 4	26 9 9	1 18 7	
Crathie			22 0 0	20 0 0	2 0 0	
Cromar and Coldstone	Donald Stewart	10 7 0	35 2 0	40 0 0		4 18 0
Echt	Donald Mackay	5 5 0	62 11 6	59 16 6	2 16 0	
Kincardine-O'Neil	William Smith	17 9 7	63 14 4	70 0 0		6 5 8
Lumphanan	Alexander Grant	9 7 6	31 8 5	30 0 0	1 8 6	
Strachan	David S. Ferguson	22 4 4	60 0 0	60 0 0		
Tarland		9 0 0	32 15 0	37 10 0		4 15 0
Total,		115 16 0	600 1 7	593 5 7	23 14 8	16 18 8
47. Presbytery of Alford.						
Auchindoir	Harry Nicoll, M.A.	7 0 8	31 15 8	31 13 1	0 2 7	
Keig and Tough	William Pirie Smith, M.A.	5 5 0	60 13 10	64 0 0		3 6 2
Kinnethmont	Donaldson Rose, M.A.	18 3 10	71 15 2	69 6 8	2 8 6	
Lochal-Cushnie		10 0 0	40 0 0	40 0 0		
Towie						
Rhynie and Cabrach	Alex. Mackay, M.A.	12 18 8	43 15 0	37 9 3	6 5 9	
Total,		48 8 2	247 19 8	242 9 0	8 16 10	3 6 2
48. Presbytery of Garioch.						
Blairdaff	David Mitchell	4 10 6	51 9 6	50 7 0	0 13 6	
Culsemound	Patrick Robertson	7 14 0	58 12 3	57 12 1	1 0 2	
Chapel Garioch	George Bain	10 11 4	105 19 10	100 1 2	5 18 8	
Insch	William Elmalie	8 19 0	75 4 4	63 3 0	12 1 4	
Inverary	Thomas Gray	28 18 2	145 5 7	125 5 5	20 0 2	
Kintore	Robert Simpson, M.A.	8 0 0	68 1 3	68 8 9	0 12 6	
Leslie and Premnay	Robert M'Combie	6 9 9	32 12 3	32 5 9	0 6 6	
Oyne	David Simson	4 15 0	64 9 0	62 2 0	2 7 0	
Rayne	William Brown	6 3 6	59 7 11	60 1 8		0 13 9
Total,		80 12 8	665 12 11	623 6 10	42 19 10	0 13 9
49. Presbytery of Ellon.						
Cruden	George Brown	39 16 0	125 1 8	127 5 10		2 4 2
Ellon	William Ferguson	6 12 0	87 10 6	28 17 6	58 13 0	
Foveran	John Sim Clark	7 0 0	64 1 1	60 4 6	3 16 7	
Methlic	John Mennie	8 0 0	64 16 9	60 2 6	4 14 3	
New Machar	George Moir	45 10 0	133 4 5	133 12 2		0 7 9
Old Meldrum	George Garioch, M.A.	21 8 2	152 13 3	150 10 7	2 2 8	
Udny	George Archibald		105 0 0	100 0 0	5 0 0	
Total,		128 6 2	732 7 8	660 13 1	74 6 6	2 11 11
50. Presbytery of Deer.						
Clola	George M'Crrie	7 0 0	75 0 0	70 0 0	5 0 0	
Fraserburgh	William S. Donald	35 12 6	145 11 0	131 0 0	14 11 0	
Longside	Thomas L. Wilson	5 0 8	56 10 0	50 10 0	6 0 0	
New Aberdeen and Pennant		1 10 0	20 8 0		20 8 0	
New Deer	Richard Gavin	28 18 8	100 0 0	100 0 0		
New Pitligo			20 0 0	28 0 0	1 0 6	
Old Deer	Alexander Urquhart	12 9 4	116 1 2	108 3 0	7 18 2	
Carry forward,		90 6 2	542 10 8	487 13 0	54 17 8	

		Month.	Year 1853.	Year 1854.	Increase.	Decrease.
		\$ s. d.	\$ s. d.	\$ s. d.	\$ s. d.	\$ s. d.
Brought forward,		99 6 2	542 10 8	487 13 0	54 17 8	
Peterhead	James Yull	53 0 2	130 2 0	125 0 1	5 1 11	
Pitligo	James Murdoch	4 5 0	64 0 0	64 0 0		
Rathen	Alexander Cobban	13 14 7	53 19 11	53 0 0	0 19 11	
Strichen	Alexander Keith	4 16 4	54 7 9	47 18 10	6 8 11	
St Fergus	Alexander F. Noir	7 6 3	75 11 0	81 6 2		5 15 2
Total,		173 8 6	923 11 4	868 18 1	67 8 5	5 15 2
51. Presbytery of Turrif.						
Auchterless		11 5 0	38 10 0	53 0 0	6 10 0	
Drumblade	Alexander Forbes	5 1 0	48 18 8	48 19 2		0 0 6
Ferglen	Alexander Balfour	2 3 9	32 15 10	30 10 6	2 5 4	
Fergie	John Matheson	16 9 6	90 0 0	72 17 7	17 2 5	
Fyvie	John Manson, M.A.	7 18 1	84 7 3	75 19 10	10 7 5	
Gamrie			25 5 0	27 0 0		1 15 0
Inverkeithay		1 18 4	9 3 8	10 10 3		1 1 7
Macduff	William Leslie	9 9 11	76 0 0	71 12 3	4 7 9	
Monquhitter	Hugh Gordon	5 12 8	50 5 1	50 0 1	0 5 0	
Newbyth		6 0 0	26 5 0	21 0 0	5 5 0	
Turrif	James Sutherland, M.A.	13 17 11	75 16 6	75 6 3	0 10 3	
Total,		79 16 2	557 12 0	513 15 11	46 13 2	2 17 1
52. Presbytery of Fordyce.						
Benf	Francis W. Grant	9 19 1	143 18 5	124 11 4	19 7 1	
Boyardie	Robert Trall, M.A.	3 0 2	42 13 8	39 15 11	2 17 9	
Buckie	Robert Shanks, M.A.	1 10 9	43 12 11	50 6 1		6 13 2
Cullen	John Mackay	6 0 0	85 6 0	83 10 0	1 16 0	
Deakford	William T. Ker	10 19 1	50 0 0	46 7 5	3 12 7	
Enzie	Charles W. Barclay	23 1 10	60 0 0	50 0 0	10 0 0	
Fordyce	Murdoch Mackay	3 16 4	24 16 4	23 3 6	1 12 10	
Ordiquhill and Ord	Alexander Spencer	4 14 1	70 3 0	71 0 0		0 17 0
Portsoy	Alexander Reid, M.A.	13 9 8	95 14 4	92 0 0	3 14 4	
Total,		76 11 0	616 4 6	580 14 3	48 0 7	7 10 2
XII.—SYNOD OF MORAY.						
53. Presbytery of Strathbogie.						
Bellie	David Dewar	6 8 4	84 13 0	80 10 0	4 3 0	
Botriphnie	Alexander Fairweather	6 8 4	29 11 5	28 1 7	1 9 10	
Cairnie	William Moffat	6 15 2	44 14 8	45 0 8		0 6 0
Gartly	Malcolm M'Gregor	4 6 5	42 18 9	36 16 5	6 2 4	
Glass	James M'Donald	4 18 10	29 8 10	32 2 9		2 18 11
Grange	John Murdoch	7 5 7	47 5 8	46 15 10	0 6 10	
Huntly	H. M. Williamson	19 3 10	208 2 0	226 2 9		27 0 9
Keith	Archibald M'Gillivray	16 13 8	107 16 7	107 0 6	0 16 1	
New Marnoch	David Henry, M.A.	9 0 0	143 7 0	138 0 11	5 6 1	
Rothiemay	William Ingram	4 14 5	52 12 5	55 0 0		2 7 7
Total,		85 14 7	790 10 4	804 14 5	18 4 2	32 8 3
54. Presbytery of Abernethy.						
Abernethy		8 6 3	34 18 5	33 13 11	2 4 6	
Alvie						
Rothiemurkus)			39 0 0	29 0 0	10 0 0	
Cromdale	Donald Fraser		36 0 2	36 12 2		0 12 0
*Duthill						
Kingsmie				36 5 6		36 5 6
Kirkmichael	Alexander Tulloch		34 2 11	32 7 11	1 15 0	
Laggan	Dugald Shaw	8 0 0	62 7 0	51 9 0	10 18 0	
Total,		16 6 3	206 8 6	218 8 6	24 17 6	36 17 6
55. Presbytery of Aberlour.						
Aberlour			30 0 9	30 0 6	0 0 3	
Boharm		12 10 0	24 10 0	24 10 0		
Inveravon	Patrick Tulloch	11 0 0	36 14 10	31 17 6	4 17 4	
Kneekando	Alexander Rhind	16 13 7	39 18 0	36 8 4	3 9 8	
Mortlach	John Shoobraid	6 2 3	45 4 8	41 18 1	3 6 7	
Rothies	Alexander M'Watt	6 17 3	78 2 0	76 18 6	1 3 6	
Total,		52 3 1	264 10 3	241 12 11	12 17 4	
56. Presbytery of Elgin.						
Alves	Alexander Gentle		72 4 2	65 18 7	6 5 7	
Barghead	David Waters	10 0 0	80 0 0	68 12 4	11 7 8	
Elgin, High	R. J. Watt	63 10 0	270 0 0	240 0 0	30 0 0	
South	Donald Gordon	32 9 3	153 10 7	30 0 0	123 10 1	
Garmouth	John Allan	7 19 3	108 5 9	95 11 4	7 14 5	
Hopemas			59 7 0	16 15 3	43 11 9	
Lochmouath	Ester M'Laren	8 10 4	68 0 0	62 12 10	5 7 2	
Plascarden	Robert Dunbar, M.A.	3 10 0	53 11 8	50 3 8	3 8 0	
Urquhart	James Morrison	7 10 0	72 0 11	61 9 4	10 11 7	
Total,		123 8 10	932 0 1	686 8 10	246 16 3	
57. Presbytery of Forres.						
Dallas	William Davidson	12 5 6	51 0 10	63 2 4		12 1 6
Dyke	Mark Aitken	18 4 10	67 3 1	61 14 1	5 9 0	
Carry forward,		30 10 4	118 3 11	124 16 5	5 9 0	12 1 6

		Month.	Year 1855.	Year 1854.	Increase.	Decrease.
		<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
Edinkillie	Brought forward, Donald Macdonald	20 10 4	118 3 11	124 16 5	5 9 0	12 1 6
Forres	{ Duncan Grant A. Robertson, & c. }	23 0 0	52 11 4	56 6 5	2 4 11	
Kinloss	William Robertson, M.A.	1 15 1	78 9 2	86 19 6	3 15 10	
Rafford	George Mackay, D.D.	5 1 0	59 0 0	51 5 4	7 14 8	20 9 9
Total,		77 12 11	465 1 6	478 8 4	19 4 5	32 11 3
58. Presbytery of Inverness.						
Deviot	Archibald Cook		88 12 8	82 14 1	0 18 7	
Dores and Bona Inverness—	Alan McPherson		75 14 8	69 17 6	5 17 0	
East	David Sutherland		127 12 0	140 2 8	7 9 10	
High	William Twell	29 2 11	186 0 5	223 0 0		33 19 7
North	George Mackay		147 9 4	127 9 3	0 0 1	
Kiltassity	John Fraser	21 0 10	77 16 3	80 0 0		2 3 9
Kirkhill	Alexander Fraser		133 18 8	133 2 4	0 16 4	
Moy			81 17 0	84 12 0	1 5 0	
Petty	Adam Campbell	24 16 10	85 12 1	85 0 0	0 17 1	
Strathglass			18 11 0	18 0 0	0 11 0	
Stratherrick	Alexander Cook		77 13 2	71 0 1	6 13 1	
Total,		85 6 7	1066 4 7	1074 19 11	27 8 0	36 8 4
59. Presbytery of Nairn.						
Ardersier	A. Cameron	6 0 0	67 0 0	51 0 0	16 0 0	
Ardiach	Murray M'Leod		61 19 11	62 0 3		0 6 4
Auldearn	William Barclay, M.A.	1 16 2	119 17 7	72 7 0	33 10 7	
Cawdor	S. F. Macanellan		61 15 2	61 2 4	20 12 10	
Croy			69 1 2	52 19 5	1 1 9	
Nairn	Alexander Mackenzie	15 1 4	141 2 1	127 4 7	13 17 6	
Total,		22 17 6	522 15 11	432 13 7	90 2 8	0 0 4
XIII.—SYNOD OF ROSS.						
60. Presbytery of Chanonry.						
Avoch	George A. Chisholm	8 15 0	45 0 0	61 5 6		16 5 6
Cromarty	D. S. M'Eachran	12 8 10	179 17 10	165 10 6	14 7 4	
Fortrose	Simon Fraser, M.A.	6 10 0	79 16 0	70 1 6	9 14 6	
Killearnan	Donald Kennedy	9 0 8	91 11 9	55 1 9	36 10 0	
Knockbain	Farquhar M' Rae		131 15 0	84 0 0	47 15 0	
Resolis	Donald Sage	26 12 0	117 11 4	101 8 7	16 2 9	
Total,		63 6 6	646 11 11	537 7 10	124 9 7	16 5 6
61. Presbytery of Dingwall.						
Aines	Alexander Flyter	55 3 0	123 8 4	152 14 8		9 6 4
Dingwall	John Kennedy	25 5 6	164 3 4	153 14 2	30 9 2	
Fodderty and Gontin	John Ross	1 3 9	58 12 1	48 9 9	8 2 4	
Kilmorack	Andrew D. M'Kenzie		95 3 5	92 15 0	3 8 5	
Kiltearn	Duncan Campbell		87 15 0	79 10 0	8 5 0	
Maryburgh	Daniel B. Munro		39 6 5	29 11 1	9 15 4	
Strathbrun			6 0 0		6 0 0	
Strathconan						
Strathgarve						
Urquhart	Malcolm M'Gregor	34 18 2	120 9 0	120 3 6	0 5 6	
Urray	James Macdonald		107 6 3	100 0 0	7 6 3	
Total,		116 13 5	810 3 10	746 18 2	73 12 0	9 6 4
62. Presbytery of Tain.						
Edderton	John Gordon, M.A.	20 0 0	60 10 0	60 5 6	0 4 6	
Fearn	John McDonald	1 0 0	107 0 5	104 10 0	6 10 5	
Kilmuir-Easter	Charles R. Matheson	9 19 2	52 10 6	56 7 2		3 16 8
Kincardine		15 0 0	38 18 0	46 9 3		7 11 3
Logie-Easter	Murdoch Macdonald		60 12 0	38 0 0	22 12 0	
Nigg	John Swanson	15 10 1	44 10 2	32 0 0	12 10 2	
Roskeon	{ David Carmont, M.A. John Fraser, c. & s. }	14 19 9	151 4 1	150 16 8		8 18 7
Tain			141 2 4	204 14 0		63 11 8
Tarbat	David Campbell	5 0 0	169 18 4	113 2 6		3 9 2
Total,		81 9 0	798 0 10	811 4 1	41 17 1	87 0 4
XIV.—SYNOD OF SUTHERLAND AND CAITHNESS.						
63. Presbytery of Dornoch.						
Asynt	Charles Gordon		60 10 0	54 12 0	3 18 0	
Clyne	John McDonald		55 14 8	57 14 0	18 0 8	
Criech	Gustavus Aird		100 0 4	99 0 7	9 19 9	
Dornoch	{ Angus Kennedy George R. Kennedy }		150 0 0	150 0 0		
Golspie	Charles M'Kenzie	9 14 5	85 1 9	82 1 5	4 0 4	
Holmsdale		25 8 0	92 1 10	120 0 0		26 12 2
Kildonan			38 0 0	38 0 0		
Lairg	John M'Pherson	1 10 0	34 2 6	33 15 3	0 7 3	
Bogart	Alex. M'Leod		80 0 0	58 17 8	21 2 4	
Rosshall	John D. Kennedy		45 0 0	40 0 0	5 0 0	
Steer	John Ross		49 15 0	45 15 9	3 19 3	
Total,		36 12 5	790 6 1	744 16 8	68 7 7	20 18 2

		Month.	Year 1855.	Year 1854.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
64. Presbytery of Tongue.						
Dunness } Erriboll }	William Findlater	27 0 0	33 0 0	14 11 4		
Eddrachillis }	George Tulloch	20 11 4	23 3 4		4 9 10	
Farr }	David McKenzie	18 13 6	41 0 10		6 14 2	
Kialochbervie }	Thomas Fraser	34 6 8	29 0 0		12 0 0	
Strath }		17 0 0	35 0 0		6 8 6	
Halladale }		28 11 7	14 18 10		3 10 10	
Tongue }	George Mackay	11 3 0				
Malness }	Lanchlan McDonald	56 17 4	53 15 10	3 1 6		
		30 15 0	24 6 0	6 9 0		
Total,		1 11 7	244 18 5	253 19 10	24 1 10	33 3 3
65. Presbytery of Caithness.						
Berriedale }	Saunel Campbell	57 16 0	42 10 0		4 14 0	
Bower }	John Durran	7 15 7	77 0 0	76 0 0	1 0 0	
Braun }	Robert E. Mackay	10 0 0	68 3 2	59 7 7	8 18 7	
Canisbay }	Roderick McGregor		73 0 0	71 0 0	2 0 0	
Dunnet }	David Campbell	22 8 6	77 4 8	77 0 0	0 4 8	
Halkirk }	Hector Fraser	23 10 3	83 13 11	80 3 3	3 10 8	
Keiss }		3 15 8	33 10 7	45 0 3		6 9 6
Latheron }	George Davidson		70 0 0	67 10 0	2 10 0	
Lybster }	John Mackay	11 0 0	95 0 0	84 0 0	12 0 0	
Oirg }	William McKenzie	41 12 9	161 0 0	34 13 0	16 7 0	
Falkneytown }	William Taylor	15 10 5	88 3 2	110 1 10		21 18 7
Reay }	Finlay Cook	8 11 10	79 10 4	68 13 0	12 17 4	
Thurso, North }	David Burn		110 0 0	55 0 0	55 0 0	
Watten, South }	Walter E. Taylor	48 15 0	190 0 7	175 2 1	14 18 6	
Watten }	Alexander Gunn	11 0 6	78 0 0	79 0 9		1 0 9
Westerdale and Anchrenny }	David Ferguson	11 12 5	32 18 0	32 0 0	0 18 0	
Halsary }			20 0 0	20 0 0		
Wick }	Charles Thomson	38 0 0	170 10 0	170 0 0	0 10 0	
Total,		248 12 11	1491 13 6	1395 1 9	180 14 9	34 3 0
XV.—SYNOD OF GLENELG.						
66. Presbytery of Locharron.						
Applecross }		17 17 10	27 13 6		9 15 8	
Glenelg }		1 0 0	3 5 10		2 5 10	
Gairloch }	Duncan Matheson	70 0 0	69 17 6			
Lochbroom }	George M'Leod	84 0 0	77 0 0	9 2 6		
Locharron }		4 15 0	30 0 0	52 3 0		22 3 0
Flockton and Lochalah }	William Sinclair		78 4 1	75 16 8	0 7 5	
Poolwe }	James Noble	2 0 0	70 0 0	65 0 0	5 0 0	
Shieldaig }			14 10 0	15 0 0		0 10 0
Total,		6 15 0	372 11 11	385 16 6	21 9 11	34 14 6
67. Presbytery of Abertarf.						
Ballahulish }	Robert M'Gillivray	7 7 4	41 16 10	40 19 9	0 17 1	
Glencoe }			15 14 0	13 6 0	2 8 0	
Fort-Augustus }	Francis M'Bean		28 2 3	21 5 0	6 17 3	
Glenmorriston }	Charles Stewart	5 9 1	53 16 3	43 8 8	10 9 7	
Fort-William }			27 18 0	28 9 3		0 11 3
Glenparry }						
Kilmontaggy }	Alexander M'Donald	47 0 0	126 6 2	108 5 1	28 1 1	
Glen-Urquhart }	Thomas Davidson, M.A.	11 8 6	23 12 10	26 6 1	0 6 9	
Kilmalle }						
Total,		71 4 11	328 8 4	278 19 10	46 19 9	0 11 3
68. Presbytery of Skye and Uist.						
Beneducle and Carinish }	John Fletcher		8 8 4	7 78 2	0 10 2	
Bracadale }	Alexander M'Coll	8 13 6	29 0 0	26 2 6	2 17 6	
Duirinish }			79 13 7	85 3 0		5 9 5
Kilmeur (Portree) }			35 14 0	32 14 10	2 19 2	
Small Isles }			5 4 0	11 16 0		6 12 0
Harris }	Alexander Davidson		18 7 3	20 17 5		2 10 2
Portree }	James Reid	6 18 6	73 2 7	51 3 8	21 18 11	
Rassay }	W. McDougall		98 7 8	66 18 7	7 14 1	
Snizort }	Roderick M'Leod		84 8 0	69 5 10	5 2 8	
Stensholt }			15 11 8	17 19 0		2 7 10
South Uist }			11 0 0	9 10 0	1 10 0	
Sleat }	J. S. Macphail		62 6 1	52 16 11	9 9 2	
Strathaird }		2 0 6	18 0 10	4 0 4	14 0 6	
Trumlagarry and North Uist }	Norman M'Leod	3 6 0	19 0 4	21 19 11		2 19 7
Total,		26 18 6	554 4 10	506 1 8	66 2 2	19 19 0
69. Presbytery of Lewis.						
*Back }			38 3 2	36 1 11	0 1 3	
*Baryas }			36 8 4	22 3 6	14 4 10	
*Carloway }	Donal M'Rae	7 1 4	31 4 10	34 4 5		2 19 7
Cross }	Donald Murray		62 15 11	66 13 10	5 10 1	
Knock }	Robert Finlayson		54 10 6	54 6 10	0 3 8	3 17 11
Locha }		7 11 10	99 19 11	123 6 5		23 6 6
Stornoway }	John Campbell		15 2 6	50 9 0	0 28 6	
Uig }			50 12 6	50 0 0		
Total,		27 15 8	435 3 0	444 14 8	30 28 4	30 4 0

		Month.	Year 1853.	Year 1854.	Increase.	Decrease.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
XVI.—SYNOD OF ORKNEY.						
<i>70. Presbytery of Orkney.</i>						
Birray	John Garson	7 9 6	70 19 7	60 0 0	10 19 7	
Deerness	William D. Robb	5 13 7	52 10 0	51 19 9	0 10 3	
Evie and Rendall	Adam Rettle		65 5 11	53 2 6	12 3 5	
Firth	William Malcolm, M.A.	7 0 0	28 14 1	26 9 4	3 4 9	
Harray and Sandwick	Adam White, M.A.	3 12 0	51 1 0	45 2 0	5 19 0	
Kirkwall	William Sinclair, M.A.	8 18 6	118 8 6	107 9 2	10 19 4	
North Ronaldshay	Robert Wilson	9 8 7	31 9 10	30 13 1	0 16 9	
Orphir	Archibald Duncan	3 12 0	50 0 0	48 14 0	1 6 0	
Papa-Westray		10 5 0	35 5 0	31 12 9	3 12 3	
Rossey and Egilsay	George Ritchie		45 10 0	42 16 0	2 14 0	
Sanday	Matthew Armour		60 18 4	47 18 11	12 19 5	
Scunnis	A. W. Riddeeh	2 11 0	25 5 0	23 11 6	1 13 6	
Stromness	Peter Learmonth	11 1 4	44 8 2	130 12 10		76 4 8
St Andrews	Archibald Smellie	10 0 6	40 10 3	40 4 0	0 6 3	
<i>Total,</i>		79 18 0	720 5 8	729 5 10	67 4 6	76 4 8
XVII.—SYNOD OF SHETLAND.						
<i>71. Presbytery of Shetland.</i>						
Conningsburgh	George Turnbull	1 10 0	12 2 8	10 8 3	1 14 5	
Dolting	James Bain		18 12 1	26 0 0		6 7 11
Dunrossness		5 0 0	22 11 6	13 10 5	9 1 1	
Fetlar			11 0 0	4 10 0	6 10 0	
Lerwick	Daniel Fraser, M.A.	4 12 11	55 17 10	50 10 2	5 7 8	
Quarf and Burra			2 10 0	2 1 0	0 9 0	
Unst	{James Ingram, A.M.}	4 0 0	47 17 0	35 0 0	12 17 0	
Walls	{John Ingram, c. & s.}	2 11 9	17 17 11	17 18 2		0 0 3
	John Elder					
<i>Total,</i>		17 14 8	188 9 9	158 18 0	35 19 2	6 8 2

INDIVIDUAL SUBSCRIPTIONS, from 15th April to 15th May 1855.

SUSTENTATION FUND.

H. B.	£0 10 0
Miss Stoddart, Strabane	3 0 0
A Juvenile Missionary Society	0 5 0
A Friend	1 0 0
Miss Janet Hunter	12 0 0
R. Brown, Esq., Fairlie	30 0 0
Friends in Forres	5 0 0
A Friend to the Sustentation Fund	1 4 0
A	1 10 0
Lady Emma A. Campbell	5 0 0
Fourth Yearly Instalment of Bequest by late Miss E. Ogilvie, Aberdeen	18 3 0
Legacy by late Jean Miller	1 0 0
Anonymous	5 3 6
W. Williamson, Esq.	5 0 0
Donation from Aberdeen Bon-Accord	10 0 0
H. B. P.	3 0 0
Mr T. Wills, and Family	3 10 0
P. B. M. Macredie, Esq.	10 0 0
Legacy by late Charlotte Robertson	10 0 0
Do. by late Mrs E. Simpson	19 15 8
Robert Bruce, Esq. of Kennet	100 0 0
Mrs Cunningham, sen.	12 0 0

AGED AND INFIRM MINISTERS' FUND.

Miss Janet Hunter	£3 0 0
Mrs Hutton of Calderbank	50 0 0
R. H.	5 0 0
R. Macfie, Esq.	5 0 0
Legacy by late Mrs E. Simpson	49 11 9
A Thank-offering	5 0 0

CHRISTIAN MISSIONS ILLUSTRATED WITH REFERENCE TO THE PAST AND PRESENT OF CAFFRARIA.

PART III.

ONE of not the least interesting mission-fields in which our Church is engaged is CAFFRARIA. Of that field we attempted a sketch in the May-Number of the *Record*. Its physical characteristics—its inhabitants, with their barbarous customs and cruel rites—the degraded state in which Christianity found them, and from which it is slowly raising them, we endeavoured to set before the reader. We resume and conclude our sketch in this Number.

CAFFRARIA lies towards the southern extremity of the African continent. The varied beauty of its eastern portion is as remarkable as the sterility of its western plains. Hills, with fine forests—valleys, with numerous streams and luxuriant pasturages, afford a suitable dwelling to an agricultural and pastoral people. On the west, agriculture is unknown, and the natives have their living by means of a rude manufacture of copper rings, which they barter for the products of the east.

The Kafirs, in their features and habits, are unlike all the tribes around them. They are evidently not natives of Africa, and the question has often been agitated, From what country did they emigrate? The most probable conjecture is, that they are sprung of an Arabian stock, and that they left their native region at a very early period, prior, indeed, to the submission of Arabia to the sword and faith of Mohammed. Hence, though Arabians, they are not Mohammedans, but infidels.

When Christianity bent her steps towards this lost race, she found them *lost* indeed—sitting in darkness as profound as any that shades any part of our dark world. The Kafirs were a nation without religion—by which we mean that they were without any such idolatrous system as those which in heathen nations take the place of religion. They had no idols—no temples—no visible worship of any sort. Some, indeed, have conceived of them as without the idea of a God; but the truer opinion seems to be, that they do recognise a Great Spirit or Supreme Being, though their notions on this head are so undefined and faint as to exert almost no appreciable moral restraint over them. But the people that sat in this region and shadow of death are now beginning to see a great light.

We have already sketched the horrors in which the mission found the Kafirs in 1821.*

* We ought to state here that the London Society sent out Vol. V. No. 12.—JULY 2, 1855.

Let us now indicate the blessed changes which Christianity has introduced. Already it has vastly meliorated their condition, and given promise of far greater changes in time to come. We do not restrict our reference to the converts whose condition, both temporal and eternal, the gospel has so vitally altered, but to the sweet pervasive influence which Christianity has exerted over the whole nation, and by which it has sensibly elevated the whole tone of feeling and acting, softened many horrid and cruel customs, and banished others altogether from among them.

Man must either be the servant of the truth, or the slave of error. In the one case, he enjoys freedom; in the other, he endures the most degrading bondage. We have already adverted to the belief in witchcraft so prevalent among the Kafirs when the missionaries first visited them. They were unable to lift their minds to the government of God, which is as beneficent as it is omnipotent. In place of a reign of wisdom and goodness, they substituted a reign of mysterious and malignant influences, to which they gave the name of witchcraft. This paved the way for innumerable cruelties and horrors. If disease attacked their cattle, if blight overspread their fields, if sickness invaded their settlements, or death struck down a parent or a child, the calamity was ascribed to witchcraft. The supposed guilty person was sought out, in order to be punished. The tribe was assembled, and, after hours, and sometimes days, of ill-omened jollity, those who professed to be skilled in such matters fixed on some poor harmless creature, who was declared to be the author of the misfortune. He was stripped of all his property, and not unfrequently put to death amid terrible torments. In this way, a vast amount of life was sacrificed every year. These horrors are now at an end. The missionaries set themselves against this dreadful custom, by striking at the belief on which it was founded, and also by interfering to save those who had been condemned to die as witches. The idea of witchcraft is now almost rooted out, and the practice of burning men on this account has been discontinued. When the father of Sandilli, the present native chief, died, a great many persons were put to death. When his

their first missionary, Dr Vanderkamp, in 1799. He withdrew within a year; and it was not till 1816 that the present effective mission of the above Society was fairly set on foot. The patriarch of the Kafir missionaries, Mr Brownise, though a Scotchman, belongs to the London Mission. The Wesleyans have had a mission in Caffreland these thirty-four years.

brother died, about thirteen years ago, the mother was pitched upon by the witch-doctor as the guilty person, and adjudged to be burned. She was saved, however, by the intervention of the missionaries. Thus has Christianity dethroned the demon of witchcraft, before which the Kafir mind bowed, and put an end to the human sacrifices that were wont to be laid upon its shrine. Well may the Bible represent an era of universal gladness as coeval with that of the universal diffusion of the gospel—"The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof."

In seasons of drought, the same fearful and bloody sacrifices were wont to propitiate the malignant powers. Now the vocation of the rain-doctor is gone, equally with that of the witch-doctor. The Kafirs have learned to know that God is "the father of the dew," and that he has "begotten the drops of rain." In seasons of drought, the churches are besieged with Kafirs, crying to the missionaries to entreat their God to give them rain. And if they hear the missionaries pray for rain, they believe that rain they shall have. Some striking providential turns have tended to strengthen their belief in the missionaries' God as the hearer of prayer. During a recent period of long-continued drought, a fast-day, specially to pray for rain, was appointed, at the request of Sandilli. On that very day the heavens became black with clouds, the thunder was heard rolling in the sky, and a copious rain fell upon the withered land. This is one of the chief ways in which the Kafirs recognise the interference of God in the affairs of men, for rain is their chief blessing, as drought is the main calamity to which their country is exposed.

Now their dead are laid decently in graves. We have already described the former revolting customs of the Kafirs in this respect. The remains of the dead were held in no respect. The corpse was dragged into the woods, and left there to be devoured by wolves. One of the first things the missionaries attempted to teach them, was that of interring their dead in the earth. They went and begged the corpses from their relatives, and with their own hands dug graves in which to bury them. The Kafirs had only wooden spades; but in using these in connexion with their dead, they believed that they (the spades) had become unclean, and had to be left where so used. The consequence was, that they would not use them in digging graves at all. Now, the practice of interment is universal. The Kafirs are now furnished with the requisite tools, and when one dies, a grave is dug, in which to lay his remains. The whole community of the village assembles, the body is borne decently to its resting-place, and the missionary is invited to be

present and conduct devotional exercises at the grave. During the last war it was rare indeed to find a dead body—so completely have the customs of the Kafirs been changed. In old time, when an army took the field, a cloud of vultures followed its march, and preyed upon the unburied slain.

We have already described the prevalence of circumcision among the Kafirs, and the excesses and crimes which attend the celebration of the rite. Under this head no very extensive changes have taken place. There are serious difficulties in the way. The rite is hedged round with the privileges of caste, from which the person falls who fails to undergo the ceremony. It forms the entrance to manhood, from the occupations, enjoyments, and privileges of which the person is in great part excluded who does not receive the rite. For instance, were a native who had not in this way been initiated into manhood to become a missionary, his countrymen would refuse to hear him, and would continue to class him with boys. Still the prejudice on this head is giving way, and great ameliorations have been introduced among the Kafirs. Of the youth trained in the schools several have abandoned the rite, and are now teaching, with respect and honour, schools of their own. Those who have not had courage to leave it off, refrain, nevertheless, from the vicious excesses that accompanied it.

The evil of polygamy, too, has been much abated. It is not, indeed, rooted out, but it is disappearing. The father of Sandilli, as we have already stated, had a score of wives. His son, the present chief of the Kafirs, has very much fewer. The number of his subjects who have a plurality of wives is on the decrease. As regards those who have embraced Christianity, their marriage usages, and their customs of mourning for the dead, have been abandoned; and in the room of both, the manners common among ourselves have been adopted.

In fine, the idea of a God, and of a great beneficent and superintending Providence, now pervades the mind of the Kafir race. This is a mighty revolution in itself. Those imaginary but terrible demons which superstition had created, and placed in domination over the nation, have been swept away, and deliverance has been obtained from a yoke which was alike foul and cruel. Conscience is opening; and with the reign of conscience has come a recognition of duty, and an awakening of those sympathies and affections which Christianity expands, purifies, and perfects. One of the universal characteristics of heathenism is, that it is "without natural affection." The reign of the gospel is the reign of love.

FOREIGN MISSIONS.

SPEECH OF REV. MR MACKAY, OF CALCUTTA IN GENERAL ASSEMBLY.

The following beautiful and touching address, delivered in the General Assembly by the Rev. Mr Mackay, of Calcutta, we were not able to give in the Report of the Proceedings. We cannot better serve the cause of India, and of our Mission there, than by inserting it entire.

Mr Mackay, Calcutta, then addressed the Assembly. He said,—I feel as it were due to you, and due to the Church at large, that I and my brethren in the Mission should stand on our defence for being here this day, when our presence is so urgently needed in our respective fields of labour. Our cases are so nearly alike that mine may, I find, suffice for all. Laid aside from work for many months by a painful and wasting sickness, it was deemed absolutely necessary, if I hoped to be restored to any measure of usefulness in the Mission, that I should leave India for a time. It was a sore trial to me to come here. I never wished, and never expected to see my native land again; and I know that I speak the mind of my dear friends and brethren when I say that we rejoice in the hope that a few months more will see us all on our way back to that land which we claim for our Lord, and where we hope to live and to die. You will not mistake me, or suppose that I undervalue the privileges which the Lord bestows upon me, in permitting me to revisit my native land and our own favoured Church, which seem all the fairer and the more precious in my eyes from their contrast with the moral waste with which I have to do, "where Satan's seat is." If it were a matter of individual liking, there are many here at whose feet I should gladly sit all the days of my life; but strong ties and deep convictions recall me to India; and I thank God for the opportunity of asking for the prayers and sympathies of such an assemblage of God's people as this House contains, in behalf of that country, the greatest beyond question, because open to us, and the most majestic and interesting of this world's mission fields. Facts and details I leave to others. My words must be few, for I am physically unable to speak much; but the Lord needs not the gifts of eloquence or much speaking to accomplish his purposes. And if he sends his blessing (and I have asked for it on my knees), my feeble voice will find echoes in your hearts, and stir them up to plead with God for the heathen. Oh that the day were come, when the full swell of this our Church's prayers shall rise up in their behalf,—a holy melody! Then there would be joy in God's heaven, and not less for their sake, than for your own,—for such an outpouring of prayer could only come from a Church where the Spirit of the Lord dwelt,—the spirit of love and compassion,—the very mind of Jesus. Such a day, fathers and brethren, I fear I shall never see; but if some inspired seer, like him of Patmos, were commissioned to reveal it in the near future for the Free Church of Scotland, my heart would leap up to his words; for then I would know assuredly that you were blessed, and that India was about to be the Lord's. There is a tendency in the human mind which leads the most dispassionate man to feel an interest in that which more immediately affects or concerns him, and to assign it an importance which to others seem far be-

yond its intrinsic merits. There may be no valid claim to exception from this law in other cases, but it does not apply to the Lord's work of evangelising the world. The utmost devotion that mortal man can give is far below what he ought to feel in such a cause; its magnitude is beyond all mortal estimate. Ah! fathers and brethren, it may seem to some that missionaries cherish exaggerated notions, and use exaggerated language in reference to the great work that you have laid upon us; but if you could see us as God sees us, or even as we see ourselves, you would not wonder at our feeble and faithless walking, our short-sighted views, our lack of zeal and love. Our consciences feel it as a mockery and a reproach to talk to us of too much zeal, or too much enthusiasm. To be in the devil's visible kingdom, when all around speaks of him, with Christ's gospel in our hands, and to feel coldness of heart, and consciousness of shortcoming, that is but too often the real work-a-day experience of many a missionary of Christ. Our words, our measures, our tempers may be open to censure; our zeal, such as it is, may not always be tempered with wisdom; but our work is the Lord's work; and neither we, nor this Church and people in this land, nor any created being, can ever do enough, pray enough, or embark in it with sufficient enthusiasm. For, sir, the work which this Church has sent us to help in, and to which, in sending us, she has pledged herself, is to win India to Christ, and to gather its multitudinous tribes, languages, and nations into Christ's Church and Kingdom. Have we ever realised, in a solemn, thoughtful spirit, the greatness of what we are about? Change after change has swept over the material surface of this earth of ours, all hopeful, each preparing the way for an organization higher than its own; ancient dynasties and empires, of which the strange and uncouth records are now rising from underground, have overturned and succeeded each other, as Daniel saw in vision, in the order appointed by God; and their savage energy and "barbaric pearl and gold" have passed away, to give place to the iron will and the onward march of modern civilization. Faith after faith has passed into oblivion. The very names of gods have utterly perished whom nations worshipped for ages,—to whom countless knees bowed, and to whom the hearts of forgotten generations turned in their fear, in their hope, and in their agony, for cycles to us unknown. Even now change seems to be at hand; and we watch anxiously for the next birth from the womb of time, thinking, not without disquiet, of that great struggle in which we are nationally engaged. But there is a greater warfare by far, which concerns us still more nearly,—coeval with paradise,—lasting till time shall be no more for ever: it is the warfare between the powers of light and darkness for the dominion and possession of our immortal souls. If we are led to look with dismay and bewilderment on a world lying in wickedness, where three-fourths of his intelligent creatures, after a trial of six thousand years, reject, or know not the God who gave and preserves their lives, is it no hopeful and encouraging to take knowledge that the visible Church of Christ, which in the days of Noah numbered but eight souls, gradually grew into a nation, and now spreads over two continents, sending

forth pioneers and colonies into all that remains of the earth? Our God acts through human agency. India numbers a hundred and eighty millions of souls. Is it not a noble, elevating ambition,—a glorious, Christ-like enterprise,—to sit down in his might, with our allies of other Churches, to the siege of Hindustan, determined to gain these millions for him, and thus to give him acknowledged rule over the half of his own earth? It is well, engaged as you most assuredly are, in this great enterprise, whether with thought and foresight, or casually and carelessly, as a proper thing for a Church to do,—it is well, I say, to consider the strength of the enemy. A greater number of our fellow-creatures live and breathe on the soil of India at this moment, when I am speaking, than have lived and died in all Scotland since the days of Knox or Wishart. With exceptions, which in the aggregate appear as nothing, they are all wedded to their superstitions; and Satan, themselves consenting, reigns and rules over them uncontrolled. Gifted, high-minded, amiable youths, like the young ruler whom Jesus loved,—fair, gentle, affectionate maidens,—brave and valiant men, who have stood in the front of battle, side by side with the boldest of our own race,—ages keener and subtler than Rome ever produced,—poets worthy to take rank with Homer and Sophocles,—multitudes so vast, that to think of them is painful and overwhelming,—multitudes, taken as a nation, in every attractive and intellectual quality, inferior to none upon earth,—have passed and are passing through the grave into the outer darkness,—the grim, impenetrable darkness,—knowing nothing of our glad tidings, nothing of our merciful, compassionate, blessed Redeemer, and shut out from his heaven of light. Is this to go on for ever? Can no help come? Shall we stand by and suffer Satan, unopposed, to slay, and to slay, and to slay? Sir, I love the Hindus. Debased and degraded by ages of idolatry, there is that in them, that which wins love, and is fitted to draw out all the kinder and gentler feelings of the heart. I speak of the heathen. What they become when born again unto Christ many here have seen with their own eyes; and I appeal to them whether that race, of which Rajahgopal was a type,—and we have others to the full as gifted as he, and as deservedly dear to us,—is not as well fitted to reflect the Redeemer's brightness as any race under the sun. But even as I love them, so do I hate and loathe the foul, mean, merciless and impure idolatry which pollutes and destroys them, covering their eyes with its mantle of darkness, pouring into their veins from infancy the seething venom of every lust, killing truth and trust between man and man,—blotting out from their souls the image of God by the leprosy of sin, and, what is worst of all, associating in their minds the grand heaven-born thought of God with the vilest passions and the vilest crimes which disgrace fallen humanity. The Apostle, in the beginning of his epistle to the Romans, gibbets the sure fruits of idolatry. We see them at every turning, not in the abstract, but in living men and women. When I think of the multitudes,—multitudes whom we can neither reach nor number,—it seems as if we could only cry, with a sinking of heart, "O Lord, how long?" We are few,—very, very few; they are many. They do not believe in our love. In their ignorance they would kill us, if they had the power. Their crafty master has set them against us; and between us and them interpose a hostile priesthood, the isolation of castes—

the master-stroke of Satanic subtlety and superstition—striking deep into the popular mind, venerable from antiquity, endeared by custom, and in their eyes imposing and strong as the everlasting hills. I can well understand the indignant and mocking scorn of worldly men when they heard of our Careys and Marshmans going out, as "a forlorn hope," on such an apparently desperate service. God's people have heard the same before from the lips of Sanballat and Tobiah, saying, "What do these feeble Jews? will they sacrifice? will they fortify themselves? will they make an end in a day?" But the walls did rise; and the temple was built; and the sacrifice and offering were laid reverently on the altar of the Lord in his own city of Jerusalem. And, feeble though our means seem, and vast and arduous the task before us, if this Church will but take the work to heart, as Nehemiah did, and believe like Nehemiah, and wrestle in prayer like Nehemiah, our work, too, shall be finished, through the good hand of our God upon us; and the Christian Church of Hindustan, with its hundreds of millions of living stones, shall rise up in fair and stately proportions,—fairer and more stately than man has seen in all ages of the past. When that shall be, in how many years, or in how many centuries, I know not; God knoweth. But be it shall, I believe with all my heart; we all believe and rejoice in it. The meantime is the time for work. While the last command of Christ to his disciples stands unrepealed, "Go ye and teach all nations," while God gives India into our hands, while the Spirit of the Lord is working in our missions, gathering in souls from the heathen and building them up in the faith; where such a harvest of teeming millions is spread out before us inviting the sickle,—fathers and brethren, is it not as certain that God calls us to the work as if we heard an audible voice from the upper sanctuary? If, as I believe, the Lord hath laid this duty upon us, of that it is for you to judge; if he calls upon British Christians to win India for him, and to make his blessed name glorious in the sight of all its peoples, then, I say, if this Church, or any Church in Britain professing to be his, reject the call or shrink from the responsibility, the blood of souls lies at that Church's door. Let her candlestick be removed from its place— the love of her Lord is not in her. He will give the work and the honour to others when she is low in the dust. Brethren and fathers, I have no reproach to bring against the Free Church of Scotland. Kindly and generously she has dealt with us personally; the Lord reward her for it! Something we may miss in the outward expression of sympathy and communion; for to us, in Calcutta at least, nothing, except from our Convener, reaches us across the sea. But a very brief residence here removes all misapprehension, and teaches that there is no lack of affection for the missionaries, and no lack of deep interest in their work on the part of our brethren and friends in Scotland. I know that the shadow of a great sorrow, or the weight of a great care, may lie upon the heart, while the outward man seems cold or indifferent; and oh, brethren, I should wish to believe, though it does not come forward in public demonstrations, that a deep and solemn feeling of care and responsibility for the perishing millions of India lies near the true and living heart of this Church, and that prayer rises in secret, which the Hearer of prayer, at no distant day, will answer openly. Verily the Lord hath heard. Sir, if you and the members of this House had sat down at the Lord's table with our native Church in

Calcutta, or been present with Mrs Milne and myself on that day, only three months ago, when we saw (alas! for a last time on earth) our beloved friend, John Anderson, in the midst of his colleagues, and the spiritual children whom the Lord has given them, you would have felt a delight, rare and precious on this sinful earth, and a hopefulness swelling into conviction that the might of Jehovah was with us, and the spirit of the Lord in our midst. The world may boast of its pleasures; it never knew a pleasure like that which filled our breasts that day. All toil seemed light in the prospect of such a reward. But why speak I of toil? ours is a labour of love. Sir, if the Lord puts it into the heart of any of his servants in this land to go forth to the heathen, like Paul and Barnabas, and the whole company of the apostles,—let no fear of hardships, no dread of life in India, keep them back for an hour. India is no place of banishment and sighing; it is a country that has a strange power of winding itself round the heart. Let me refer for a moment to my own experience. If ever man had reason to love India I have. India, under God, has opened to me a field,—perhaps the only field,—in which I can be useful. It has given me dear friends and pleasant acquaintances. It has blessed, richly blessed, me in my household. It has associated me with the labours, and won for me the affection, of the saints of God,—of such men as John Macdonald, and John Anderson, and other honoured and beloved living friends, whose shoes' latchet I am not worthy to loose; so that I often tremble to put my hands with theirs on the ark of the living God. It has given me the delight of seeing heathen children growing up into Christian men and Christian women; and the high privilege of hailing the youths whom I once taught as friends and colleagues in the ministry, as, and faithful guides and counsellors in our great mission work. I have seen the infant Church of India; I have known many whose names will have honourable mention in the acts of her apostles, and are already written in the Lamb's book of life; and I believe, with faith as firm, that the land where they laboured shall yet be the Lord's. Therefore it is that in my own native land, and even in this Assembly of God's people, I feel like an exile and a stranger, and long to return to my Indian home, trusting, if the Lord will bestow such mercy upon an unworthy man, thence to rise to the home which is above. In conclusion, sir, let me call the attention of the Assembly and of the Church to the peculiar position of the Mission at present. We asked for success,—we asked for a native ministry: the Lord has granted both. As Mr Wylie told you, all wide India lies open before you to occupy for the Lord. Men are found,—a handful, it is true, yet of the right seed,—but the

means to send forth even these few are wanting. What shall we do, then? Shall we ask for more success, when that which we have brings us to a standstill? I am not careful to answer in this matter. It is His work; and I know that the Lord will provide. The silver and gold are his; and, when they are wanted, they will be forthcoming. Such was the dying conviction of that true man and that true missionary whom the Lord has taken to himself. I accept and believe it. I say not a word of money; the consciences of Christian men and women shall determine their offerings,—not any appeal of mine. What I have seen of them shews me that they are fitter to teach me than I to teach them. But, sir, I do ask from this Assembly, and from our beloved Church, solemnly, and in the name of Christ, one thing alone, and for this let me hope that the Lord hath sent me here. Not money, not men, not tongues, not miracles,—even if you had them to bestow,—one thing, and one thing alone,—the prayers of this Church in behalf of India. That is a weapon in which I have unbounded confidence, of which no Church on earth has ever yet fully proved the edge and the power. Nothing is impossible to prayer,—nothing within the omnipotence of God. But such prayer must be the pouring out of the very heart, the wrestling, the agony, the strong cry of the soul for other immortal souls. Now that the large hearts of Gordon and Anderson, so full of love to India, have ceased to beat, and Duff is laid aside for a season,—fathers and brethren, will ye take India to your hearts as they did? Oh! what a comfort, what a joy, it would be to us, who must soon leave the work to others, to know that our beloved Church, feeling and acknowledging her share of responsibility, had risen up in faith, and sworn by Him that liveth for ever, that while her candlestick abode in the place, she would never abandon her Mission, or give God rest by day or by night, until the great work of the Lord in India needed no foreign aid. Let her but pray for us in this spirit, and then we shall have all that we want,—money poured into your treasury, and godly missionaries, and godly converts, and an influx of zeal, and love, and prosperity, like the influx of the waves of the sea. Let the knell of the dead, which hath rung through the land, be a call of the living to prayer. Brethren, you have stood up like men for Christ as your Head and King. May he honour you to be the foremost missionary Church on earth, resolved and determined, for his sake, and in his might, not only to feed the Church of Christ, but to restore to him his ancient people the Jews, and to bring the unhappy Gentiles under that blessed and loving dominion.

EDUCATION SCHEME.

STATE OF THE FUND.

Amount received in the Month from 15th May to 15th June 1855	.	.	.	4548	15	1
Do. from do. to do. 1854	.	.	.	572	8	10
Decrease in the Month	.	.	.	228	13	9

SUSTENTATION FUND.

STATE OF THE FUND.

From 15th May to 15th June 1855						£7676 16 6
Do.	Do.	1854				7058 12 3
			Increase			£623 4 3
Associations, 1855						£7587 10 6
Do.	1854					6987 2 4
			Increase			600 8 2
Donations, 1855						£89 6 0
Do.	1854					66 9 11
			Increase			22 16 1
			Total Increase as above			£623 4 3

HOME MISSION SCHEME.

MISSIONARY LABOURS IN CAM- BUSNETHAN.

We commend to the careful perusal of the Church the following narrative of twelve days' missionary efforts in one of the lapsed districts of our country. The locality in question was the parish of Cambusnethan, and the labourer was one who is well known as "an able minister of the New Testament," the Rev. D. Ferguson, of Doune. The labours described below were undertaken and finished in the autumn of last year; the record of them is none the less interesting on that account. The moral they teach is as solemn as ever; and the experience here detailed is well fitted, especially at this moment, when another deputation is about to go forth into similar localities, to guide and encourage the Home Mission Committee. The art of reclaiming lapsed parishes is not to be learned in a day. It is an art, in short, the difficulty of which is quite equal to its importance and urgency. It is only through repeated experiments and failures, and through a comparison of the experience of one labourer with that of another, that the right way of dealing with the lapsed masses can be found out. But the art *must* be learned, else, in the words of Richard Baxter, "we are all dead men."

The narrative brings before us one of those "morasses" that in instances lamentably frequent disfigure the spiritual cultivation of Christian Scotland. But the picture, though it reproaches us for the neglect of the past, by no

means bids us despair. Mr Ferguson gives us a close view of the evil; he analysis it, as it were, and shews us how it may be grappled with and overcome. It is not yet too late to cast the salt into these bitter waters. It is saddening to see such a large population as this and similar localities contain, sunk into almost heathenism, in the very midst of ministers and ordinances. Of them it may be said, "We die, we die, we perish." Yet Mr Ferguson's experience, assures us that these unhappy populations are not beyond the reach of a remedy;—that kindness, and self-denial, and patient labour, will recover them to the temporal and spiritual blessings of Christianity—and will avert from our country the destruction with which they threaten all that is valuable in our social constitution, and all that gives us the pre-eminence above other lands. "If there was," says Mr Ferguson, in concluding his report, "on my mind, when I left home, any lingering scepticism as to the prudence of the plan, that doubt has been altogether dissipated—1st, by what I saw of the destitution—the fields are literally whitening for the sickle; and, 2d, by what I experienced of kindly welcome from a people many of whom had fallen away almost from the Christian profession altogether. The experience of this season will be, I hope, to the Home Mission Committee, an encouragement as well as a call to more sustained efforts in the Home Mission field—efforts which, being undertaken for God's glory, cannot, I believe, fail of being crowned with success.

The Welcome.

I undertook the duty with considerable reluctance, having had no previous experience of a mining population; and, after a visit of twelve days, during which I cannot have been in fewer than two hundred and fifty houses, addressing also audiences in almost every populous district of the parish, I can freely say, that I did not meet with a discourteous word. I can scarcely ever recall a discourteous look in all my intercourse with the people.

Extent and Moral State of the Field.

I did not reach the ground until Saturday the 16th September. I had spent the preceding evening with Mr Smith, of Shotts, conferring with him in regard to the wants of the district. He told me that I would find Mr Miller, the present Free Church labourer in Cambusnethan, a most energetic coadjutor; and Mr Miller more than fulfilled Mr Smith's promise regarding him. In driving through the district, the only impression conveyed was the vague idea of an immense population, indicated by the groups of all but continuous villages though which I passed. I subsequently found that the aggregate population of the parish amounted to about nine thousand souls—with church accommodation for little more than a third; and I had personal experience of the fact, that, while the masses have, to a large extent, sunk into non-church-going habits, they are still accessible to earnest and kindly dealing; and I could not help feeling how much more profitably the Free Church would fulfil her vocation of the National Church of Scotland, were she to transplant some of her ministers from districts where her congregations are too densely crowded—and where men of tried ability and enlarged experience are (comparatively speaking) wasting their energies—into such fields, as abound in Lanarkshire, where you have a population of two, three, or, it may be, four thousand, without church or minister of any denomination.

Operations.

My predecessor, Mr Hutchison, of Johnstone, had laboured incessantly, and with great acceptance, during his stay in the district. On the 17th, I began to follow up his labours. At the request of Mr Miller, I preached in the forenoon of that day in the Free Church of Cambusnethan, to a congregation of about one hundred and fifty; and, in the evening, I preached in the open air, at the foot of Wishaw, to a congregation considerably larger. Mr Miller and I having called and announced the service in a number of the houses of the district, I had an audience of about one hundred and forty or one hundred and fifty adults, with some sixty or seventy young people, all of whom, during the continuance of the service, displayed the most exemplary attention.

On Tuesday, the 19th, I visited, in a district about two and a-half or three miles from Wishaw, the village of Chapel, calling at the different houses and announcing sermon—while Mr Miller did the same in the contiguous village of Morningside; and, about twilight, I preached, in a brick shed, to an attendance of about one hundred and thirty.

On the following day (20th September), I went through a large portion of the village of New Mains—say about forty houses—inhabited by the workers of the Coltness coal and iron works; and Mr Hunter, the resident proprietor, and a member of the Established Church, having offered the use of the school, I preached there in the evening to a small audience, but decidedly the most interesting and interested gathering that I had hitherto addressed. Mr Miller visited at the foot of Wishaw, and preached there, on the same day.

On Thursday (21st) I called through the houses in the village of Morningside—visiting some fifty cottages, and afterwards preached in the open air to about seventy people. The evening was very cold; some of the youngsters had to leave, but did so quietly; the adults remained until the close.

I may here be allowed to remark that these three villages of New Mains, Chapel, and Morningside are contiguous—containing a population of between 2000 and 3000 souls (nearer the latter figure, I should say), within a distance of a mile. There are good schools in each of the villages—one excellent school largely attended in New Mains, supported, I believe, by the Coltness Company; but there is no church of any denomination. The nearest places of worship are the Free Church of Cambusnethan, distant about three quarters of a mile from the nearest point, and the U. P. Church of Bunch, halfway between New Mains and Shotts—both too far distant from the centre of a population requiring to be reclaimed to church-going habits. I would most earnestly urge the appointment of a missionary or catechist for this district—a thorough excavator would soon make a congregation if they had a church of their own in the midst of them.

On Friday (22d Sept.) I visited about fifty families at the foot of Wishaw, and preached in the evening. We commenced service outside, but were obliged to go under cover. The audience not numerous—about fifty or sixty—very attentive.

Results and Lessons.

In my visits and public services I earnestly urged the duty of a regular attendance on public ordinances—as I was aware that a large proportion of those whom I saw on the week days had fallen away from church-going habits; and on the Lord's day following, I took means of ascertaining whether these admonitions had been succeeded by any good results.

The attendance in Cambusnethan Free Church on Sabbath morning (24th Sept.) was not under 300,—and we made the experiment of an evening service in the Church, to which we invited the people to come in their working clothes; in spite of a very unfavourable evening, we had an attendance of between 150 and 170. The audience was throughout very decently attired; but as I officiated on both occasions, I was able to corroborate the statement of others who said that, to a very considerable extent, the audience was composed of that very class whose presence we most desired—persons who had been living in the neglect of ordinances.

On Tuesday evening (26th Sept.) I preached to an audience larger than on the previous Wednesday—and equally attentive—at New Mains; and on the evening of Wednesday (the 27th) I closed my labours by preaching at the foot of Wishaw.

In visiting, my limited time admitted of little more than a call. I studiously avoided everything sectarian in my conversation and discourses—speaking only of the one thing needful. Where I found the sick and aged, in the course of my visits, I usually had worship with the family. I did not take such minute statistics as I would have done had my time been more extended, and had I known exactly the ground which Mr Hutchison had gone over before me. I was afraid of irritating the people with too many and minute inquiries. My visits were uniformly well received—in the great majority of instances, with apparent cordiality; only in one instance with coldness—but even in that, a Roman Catholic family, it was coldness without a shade of insolence.

Being well supplied with tracts, I scattered them very liberally, encouraged by the readiness with which they were received by all; and I had evidence of various kinds, that in many instances they were intelligently read. I never saw a display of more eagerness for tracts; and, I should say that, as a rule, they were not only received, but read.

In the course of my inquiries, as to church attendance, I found many professing to belong to the Established Church who manifestly went to worship nowhere, or only went to the parish church for sealing ordinances. There were other evidences, apart from the testimony of the neighbours, pretty conclusive on this head. I would say that, generally, intelligence, and habits of domestic order, industry, temperance, and cleanliness, were gratifyingly characteristic of the homes of the adherents of the Free and United Presbyterian Churches.

Speaking of the general intelligence of the population, I have already mentioned that in one district of the parish the means of education are abundant. In the village of Cambusnethan, about the centre of

the parish, there is a tolerably large parochial school. In the large and growing village of Wishaw I did not hear of one public school being in existence. I believe that there are only one or two inferior adventure schools in existence in that large place, which is rather the market town of the district than a village, and contains over 3000 of a population;* but there is, nevertheless, a considerable amount of intelligence among them. It does not detract from this that there are comparatively few Irish or Roman Catholics occupied in these works, and that traditions yet linger among the people of better habits than those which presently prevail. I found a Young Men's Society, originated by Mr Miller, though not of a denominational character, prospering in the New Mains district; and, though but a few months in existence, it has been the means of laying the foundation of an excellent library in connexion with the works. The sanitary condition of the villages is such as to reflect great discredit on the neighbouring proprietors, and to injure the habits of the population. Those who are in the practice of considering how much the moral aspects of a community are affected by their physical condition, can easily conceive that, on a population of miners, the influence of ill-ventilated houses, deficiency of good water, and a superabundance of dirty water stagnating throughout the whole length of a street, will be far from beneficial. Severe as the visitation of the prevailing pestilence has been, the marvel is, that it has not scourged the locality far more mercilessly; and this apathy on the part of the landholders may serve as a sort of *palliation* for the slender efforts made by the people themselves towards improving their domestic comfort and tidiness. There can be no *excuse* in a district where the females are not to any great extent engaged with other than household or agricultural employment, and where the wages, earned by their husbands, brothers, or sons, are so remunerative, as well as the labour so abundant. The most ordinary mining labourer can earn from 4s. 6d. upwards a-day; 5s. 6d. is not an uncommon return for a day's labour, the employer often bearing the whole attendant expenses of tools, &c.; and in some families you will find a father and two grown-up sons earning 20s. and upwards a-day. The general habits of the population did not betoken signal prevalence of the sin of intemperance, and the existence of a Total Abstinence Society and a Savings' Bank, both in Wishaw and New Mains, and both thriving, were indications pointing in the direction of improvement. The fact that there is not a policeman stationed in Wishaw (my impression is that there is none in the parish, of

* I heard of the expected immediate opening of a new pit, which will require an accession of an additional 400 inhabitants.

9000) speaks volumes either for the gross carelessness of the local authorities, or for the more than Arcadian simplicity and good behaviour of this population of miners living under the very shadow of Airdrie.

HOME MISSIONS.

"The work must be done," said Richard Baxter to his brethren in the ministry, "or we are all dead men. Is the ship ready to sink, and do you talk of reputation? Or had you rather hazard yourself and us, than hear of your slothfulness? This is our case, brethren: the work of God must needs be done." Baxter's way of doing this work was in going forth among the people, dealing with them individually, as he had opportunity, regarding their great hope for eternity,—preaching to them by the highways and hedges, and in expounding to them the Word of God in the stated sanctuary services of the Sabbath. And, because Baxter's heart was in his work, he was equally at home in the camp of Cromwell's Ironsides, in the houses of the Kidderminster carpet-weavers, and in the regular work of the Sabbath.

Thus, those seasons of revival which periodically meet us in the history of the Church, have always been times of earnest Home Mission endeavours. "After your sermon is ended," said Tyndale, "visit the sick, the aged, the poor, the blind, and the lame, and succour them according to your ability." We are told, too, that Letimer, in his visits "to the dark rooms of the working classes, watered with good deeds whatsoever he had before planted with godly words." We have many illustrations of this in our own times. That grand manifestation of Christian philanthropy—the Scheme for Church Extension—devised by Chalmers, and the present plans for getting in upon the moral death of our large towns, testify that revival blessing seeks its inauguration and continued health in works of faith and labours of love. Now, though the main end in view in this work will ever be the good of souls, yet true Christian philanthropy folds in its wide embrace all the interests of man, social, moral, and spiritual. The religion which points only to eternity lacks the largeness and breadth and sunny beauty of Bible Christianity, which brings out a provision for both worlds, and teaches us how to make the most of both.—*From Dun's "Memoir of Rev. Samuel Martin."*

HIGHLANDS AND ISLANDS.

REPORT BY THE COMMITTEE.

We do not think that we can better serve the cause of our Highlands and Islands than by inserting in this and the following Number of the *Record* the very able Report given in to the Assembly on this head by the Oeuvener, the Rev. Mr. MacLachlan. It contains a great variety of interesting facts which the Church ought to know.

Financial Condition.

In giving in their Report for the year now past, the Committee would first crave the attention of the Assembly to their financial condition. The Assembly will be aware that this Committee have had no collection during the last year, and that they have been thus placed in a somewhat unfavourable position, as contrasted with the other great branch of the Home Mission of the Church. They have, however, endeavoured to exercise the strictest economy in the distribution of the funds at their disposal, and they have pleasure in being able to announce, that they have been able to close their accounts, at the end of the period of two years for which they obtain a collection, with a balance in their favour. For this gratifying result they feel themselves constrained to acknowledge that they are in some measure indebted to the increased liberality of the members and adherents connected with their several stations. Last year they were able to announce that the proceeds of these stations had exceeded those of the previous year by the sum of about L.100; this year they have to announce a further increase of upwards of L.60, so that within the last two years the annual contributions of the stations in the Highlands and Islands have risen above what they previously were by the sum of about L.160. And the Committee would

call the attention of the Assembly to the fact that this has been the result of appealing merely to the Christian liberality of the people. They have not introduced the system of proportional grants into their Scheme, but have been in the habit of urging earnestly the duty of liberal giving.

The Committee have been endeavouring for the last year to make every possible arrangement for diminishing the expenses of their management. In the month of August they were deprived by death of the services of their late excellent secretary, the Rev. David Fraser. And in referring to this melancholy fact, they feel called upon to record their sense of the energy, faithfulness, and wisdom with which for many years he conducted their business. To his talent for arrangement, and excellent general business habits, they owe much of the success that has attended the operations of this Committee, and they desire to record their high opinion of his character as a Christian, and his qualifications as a public officer in this Church. Since his death the Committee have made arrangements for conducting their business. They have employed a clerk at the rate of L.60 per annum. They have reason to believe that, under their superintendance, he will be able to conduct their business efficiently. They have also resolved that their clerk shall be a student of divinity, so that, while acting in the capacity of clerk for them, he will at the same time have the means at his disposal of proceeding with his preparations for the work of the ministry. The whole annual expense of management connected with this Committee does not at present exceed L.100 per annum; and the Committee does not see how operations so extensive as theirs could be carried on at a smaller outlay. They feel themselves bound to continue to make all their arrangements with an eye to the judicious economising of their means, while they feel assured that the

Church will not ask of them to seek for economy at the expense of efficiency.

Spiritual Condition of the Highlands.

The Committee regret to have to state that few settlements of ministers have taken place in the Highlands since last Assembly, and that at this moment several of their most important charges are vacant. In what may properly be called the Highlands, only three ministers have been settled, viz., at Portree, Oban and Coll, and Tyree; but three others have been settled in Gaelic town charges, viz., in Hope Street, Glasgow, Paisley, and Dundee. As has been said, several of the most important charges in the Highlands are at this moment vacant. Among the number are Tobermory, Tain, Helmsdale, and Kingussie; and the Committee cannot but feel of how much importance it is to the Church that those large and influential congregations should be speedily and efficiently supplied with a gospel ministry. The whole number of sanctioned charges in the Highlands and Islands unsupplied with a fixed ministry is 18; the number of stations under the charge of the Committee is 33. Were it possible, these last would all require the regular services of a preacher, besides occasional visits from an ordained minister. And here the Committee cannot but refer to the necessity that exists for having some at least of these stations raised to the position of sanctioned charges. They are fully aware of the difficulties attending this question, and of the caution with which it would require to be entertained; but they feel assured that, if the Church is to hold its position at all in certain parts of the Highlands, some progress must be made in the matter of forming regular charges with settled ministers. The Committee would more especially call attention to the large island of Mull, in which at present there is only one sanctioned charge connected with this Church; and they would earnestly urge on the Assembly whether, by uniting two or three of the stations together, one or two regular additional charges might not be formed in the island, thus providing more effectively than can be done now for the supply of the spiritual wants of the people, while the pecuniary burden to the Church would be comparatively small.

Means of Supply.

The means of supply for charges and stations have not been so scanty since the Disruption as they have been during the last year. The whole number of preachers at the disposal of the Committee during that period has been just fifteen. Three of these

have been settled. One has put himself at the disposal of the Colonial Committee for service abroad, while only three students, so far as the Committee know, have received licence. They are thus, with a larger number of demands urged upon them, constrained to meet these with diminished resources. The Committee cannot but feel that, so far as the Highlands are concerned, one of the most pressing and important questions with which the Church has to deal is that of securing a sufficient supply of ministers. There is nothing connected with her position and prospects in that portion of her territory that affords more real ground of anxiety. The question of a well-trained and fully-equipped ministry is no doubt one of the very highest moment; but in the present state of affairs in the Highlands, with almost the whole body of the population adhering to her, the question for this Church is, in fact, that of having a ministry at all. Never was there more need of much and believing prayer to the Lord of the harvest than he would himself raise up labourers for his harvest. The Committee desire to make this subject a prominent one in their Report, as one calling loudly for the consideration and prayers of the Church. They have themselves been endeavouring to take such practical steps as they could to meet and remove the difficulty. A portion of their funds has been devoted to aid meritorious students, and they have gratefully to acknowledge the co-operation of the Edinburgh and Glasgow Ladies' Associations for the support of Highland schools, in this part of their operations. By these means employment of a thoroughly congenial kind is provided for young men intending to study for the ministry, and aid is furnished to them at College in return for their services; and thus, while a sense of thorough independence is maintained among the young men, sources of support are opened up to them, and an admirable means of training for their future work provided. The Committee are deeply impressed with a sense of the importance of this part of their work, convinced as they are, that, in the peculiar position of this Church, without some such measures, the demand for ministers, both for the home field and the colonies, cannot be adequately met. The Committee cherish the hope that the Divine countenance has not been withheld from this part of their work. They desire to thank God for the measure of success which has attended these Mission schools, and they feel that they have, in this success, much to encourage them, and the Associations to which reference has been made, in carrying it on.

(To be concluded in next Number).

CONTINENTAL AND COLONIAL SCHEME.

ITALY.

SYNOD OF THE WALDENSIAN CHURCH.

To the Editor of the *Missionary Record*.

Leghorn, 12th June 1855.

MY DEAR SIR,—As many of your readers take a deep interest in the Waldensian Church, a brief account of the Synod lately held at La Tour may not be unacceptable. There were two circumstances

which invested the Synod just closed with a peculiar importance, and which led many at a distance to become "God's remembrancers" on behalf of its members. The first of these was the well-known fact, that "*the Project of Constitution*," presented to the Synod last year, was to be fully discussed, and adopted, modified, or rejected, as the meeting of this year's Synod would decide; the other was, that the differences which had arisen between Dr De Senotis

and the Waldensian Church, and which had led to his suspension by the Table, and to the inauguration by him of a new congregation, having nothing to do with the Vaudois Church, must, in one shape or another, be brought before this year's Synod.

At the Synod of 1854, the draft of constitution then presented had been, without any discussion on its merits, remitted to the committee who prepared it, because it had been hastily prepared, with instructions to make it as perfect as possible, and to present it to the Synod of 1855. To some of the members of that committee, as well as to many members of that Synod, it appeared that circumstances had occurred during the various sederunts which demonstrated the propriety of introducing into the Project of Constitution certain articles, which should check anything like domination on the part of the Table, while, at the same time, they would open up the business of the Church, and intrust it to a greater number of hands—thus increasing the interest taken in all the Church's operations, and gradually training up a band of labourers well-skilled in prosecuting them. Public meetings were accordingly held in several of the parishes this spring, and the new articles were read and freely commented on both by clergy and laity. The proposal contained in them was briefly this, to have the work of the Church carried on by different committees, instead of by the Table alone, as hitherto; and to a Presbyterian, educated in a country where his Church has even a very moderate development, it would appear surprising that any difficulty should have arisen about a thing so reasonable. Unfortunately, the progress party proposed to reach that which, abstractly, was reasonable, in an unreasonable way. They proposed at first to sweep away "the Table" altogether, which is the Commission of Synod—representing the supreme power in the Church between one meeting of Synod and the next—and to set up five separate and independent committees, each having power to do whatever it pleased for a year, until next meeting of Synod should approve or cashier. One of these committees was to be called "*Commission Synodale*," and no other duties were intrusted to it than merely seeing that the acts of Synod were put in execution, and carrying on correspondence with the government and with foreign parts. They proposed, moreover, that these five committees should stand as integral parts of the constitution, and that no Synod should have power to alter the arrangement, except on a vote of two-thirds of all the parishes. These were the crude propositions of men unaccustomed to ecclesiastical legislation, but who felt strongly that some modifications in the present *regimé* were necessary, and that the time when a new project of constitution was under discussion was precisely the most appropriate to press these views.

A cry of "*Revolution*" was got up against them by their brethren who did not sympathise in the proposed changes, which was very industriously spread both in England and Scotland, and succeeded in spreading great alarm among the friends of that ancient Church, who, ignorant of the self-regulating power of Presbytery, expected nothing less than that she would explode like a shell—one fragment becoming Plymouthism, another falling into the camp of De Sanctis, and the rest melting away into thin air. Matters, however, were never so bad as to justify the raising of such an alarm. The first proposal, no doubt, would have produced complete anarchy in the Church, and this the projectors began themselves to see, after one or two meetings had been held, so that, ere any strangers had arrived among them, they had already begun to modify their views in regard to the footing on which they proposed to place the Table, or *Commission Synodale*. The arrival of foreign friends, whose experience of the workings of Presbytery had been on a larger scale, and whose advice was asked freely, led them at last to resolve on making no change on the Table; but no persuasion would induce them to press the attempt to introduce the other committees into their constitution, and so to make them henceforward parts of the framework of the Church. A little jealousy, a little misapprehension, and a good deal of obstinacy, had kept the parties from meeting as private friends, to discuss amicably their differences; but this also was effected before the Synod met, and I should do injustice to my own feelings if I failed to bear testimony to the wisdom, and forbearance, and readiness to yield, wherever he thought it could be done safely, displayed by the much esteemed moderator, Dr Revel. This sketch of the state of matters, previous to the Synod, will enable any one who has glanced over it to follow the brief account of its proceedings which follows.

The Synod met on Tuesday, 15th May, at La Tour. The opening sermon was preached by M. le Pasteur Meille, of Turin, from these words—"Be ye clean that bear the vessels of the Lord" (Isa. lii. 11), and was listened to with deep attention by a crowded audience. At noon, after a short interval, the Synod met for business, and, as usual, proceeded, first to receive and read the commissions of the deputies, and, thereafter, to elect what is called the *Bureau de Synode*—i. e., a batch of five officers, president, vice-president, secretary, and two lay assessors. The necessity of reform was strongly felt by all who watched the slow, stupid process by which the court was constituted. In the first instance, a committee, appointed between the close of the sermon and opening of the court, would collect and arrange in a quarter of an hour all the commissions of the lay members.

an operation which occupied the Synod an hour and a half. The *Bureaux* must be elected by *ballot*, each of the five officers must be elected separately, the successful candidate must have a majority of two thirds of the members present, so that there are often three or four votes for filling up each office; and if to all this the reader will add, that the votes are written out on slips of paper by each member, who must individually stalk across the floor and deposit it in a hat on the president's table—that they are taken out and equated by the president, to make sure that there is a paper for each member, and no more—that they are returned to the hat, and thence drawn out by one assessor and marked by another—he will not feel the smallest astonishment in being told that *five* precious hours were consumed in such trifling! The result of it all was an excellent *bureau*, composed thus:—President, M. Bonjour, pasteur of S. Giovanni; Vice-President, M. Meille of Turin; Secretary, M. Geymonat of Geneva; Lay Assessors, MM. Chambeau and Tren. Then followed a debate whether the name of Dr De Sanctis should be allowed to remain on the roll, which was carried in the affirmative; on which the president was ordered to write a letter to M. De Sanctis, requesting his presence at the Synod as a member. Thus the appointing of the *bureaux*, and constituting the Synod, occupied one whole day. Room for reform there!

Next day (16th), in the morning sederunt, an interim report was made to the Synod by the Table, concerning the events and business of the year just ended. The Synod then proceeded to the consideration of the Project of Constitution, and it was agreed to take up chapter 6th first, which treats of "the Table," in order that the question of commissions, explained above, might be settled. Two motions were made; one, that the Table should remain as it is, but that evangelisation, education, pauperism, and home mission efforts, should be taken out of its hands, and each committed to a separate commission to be named in the Constitution, it being understood that the Table, as representing the supreme power in the Church, should have a veto on the proceedings of said committees. The other motion proposed to keep the Table unchanged, refused to put the Commission in the Constitution as constituent parts of the Church, but proposed that an article should be introduced into the Constitution declaring the right of the Synod, at any time it may see right, to name a commission, and to commit to it the management of any of the schemes named. After considerable discussion, carried on in a most excellent Christian spirit, the motions were put to the vote, and the last carried by a vast majority, to the great joy, not only of the Church, but of the strangers who had been interested by the matter, as this power to name com-

missions, and the regulation of relations between them and the Table, secured all that the reforming party could possibly desire; while the decision came to freed the constitution from so much rubbish with which they wanted to load it, the evil effects of which they would have been the first to feel and to regret. There was much gratitude and thankfulness to God in all hearts for the patience, Christian forbearance, and frank honesty that characterized the debate, and for the wisdom of the decision come to.

The evening of that day was occupied with hearing the deputations from Foreign Churches. Dr Duff appeared as the representative of Christ's Church from among the heathen, at his own special request, and, through the Moderator, addressed the Synod for an hour and a half, without suffering afterwards so much as we all feared he would, and which we take as a hopeful symptom. Dr Denham and Professor Gibbon next addressed the Synod as a deputation from the Presbyterian Church of Ireland; while Messrs Hanna, Kay, and I, appeared with a mandate as representatives of the Free Church of Scotland; but, owing to the very long speeches made by the friends who preceded us, there was only time for a few words from myself to assure the Synod of the unabated interest taken in the Church of the Valleys, not only by the Free Church, but by all the three Presbyterian Churches of Scotland. The Rev. Mr Williamson of Leeds was there as the only representative of the Church of England—a man of a warm and catholic heart.

On Thursday (17th) the Synod took up the Constitution article by article, and continued in discussion all that day and next, then adjourned until Wednesday of the following week (23d May), when it again met, and continued in session until the whole had been discussed and adopted. It has been since printed, and I will endeavour to send you a copy. If approved of by two-thirds of the parishes, it will become the law of the Waldensian Church by the end of August. There are two alterations introduced into the practice of the Church by this Constitution, which, to those who love Presbyterian polity, must appear very great improvements. It has been resolved that henceforward there shall be an *annual* Synod. The Table, which used to continue in force for five, and latterly for three years, thus savouring somewhat of a bishopric *in commission*, is now to exist only for one year. Its attributions cease the moment the new Synod is constituted; this holds also as regards any commissions that may be appointed. The other alteration is this, that, whereas hitherto all the professors of the College at La Tour, seven in number, though ministers, and members of Synod, have been by law rigidly excluded from the Table, and, consequently, have had no share in the *administration* of the affairs of their

Church whatever, provision is now made for the election of one of the professors, if the Synod please; and by such an arrangement, pastors, professors, and elders, are all represented at the administrative board of the Church.

There is but one subject to which reference must be made to complete the sketch of this truly delightful Synod, and that is the reconciliation which took place at it between De Sanctis and the Table. He made his submission by appearing on the second day of meeting, and declaring his regard for the Vaudois Church, and his willingness to submit to her; he sat, deliberated, spoke, and voted as a member; and during the course of the Synod, a good deal of private intercourse had taken place between him and various ministers of that Church. Finally, a proposition was made to him, by the Table and Synod, that he should accept the post of one of the Professors of Theology in the new faculty about to be established at La Tour; and on the last day of meeting, he rose in the Synod, and after stating the proposal made to him, replied, that he had no difficulty in accepting it; but as he was at the head of a congregation, he could not give an answer that day; without reserve, he must have time to consult with them. Meffe, whom he had used so ill, immediately rose and thanked God for having given them to see so joyful a day, and going over to where De Sanctis was, he took his hand and warmly embraced him. The whole Synod experienced deep emotion; and a Romish priest in the gallery could only hide his tears by leaving the church during the solemn prayer of thanksgiving which M. Pilatte of Nice offered up.

I trust no sinister influence may be brought to bear on De Sanctis on his return to Turin; for it is well known that some of those who compose his congregation are far from favourable to the Waldensian Church. In the meantime, the Lord, who has done so much for them at this time, can and will do more still, composing all their differences, if his people put him in remembrance.—I remain, &c.

ROBERT W. STEWART.

MALTA.

PROPOSED NEW CHURCH.

The Presbyterian community in Malta have long felt the want of a suitable church, where they could with comfort assemble for the worship of God. About twelve years ago the chapel formerly belonging to the Wesleyan Methodists was procured for this purpose, and ministers from Scotland have ever since regularly conducted divine service in it. This place was always inconvenient, and is now utterly inadequate to the wants of the congregation. It was built at the time when, by the laws of Malta, it could only

be made in the form of a private dwelling, none but the Roman Catholics being allowed to erect places of worship with an ecclesiastical appearance, or which should indicate the purpose for which they were intended. On this account it was confined, and ill adapted as a place for public worship, even when the number of worshippers was much smaller than at present. For many years, therefore, those who had the cause at heart, have been endeavouring to remedy this evil by procuring a site for a new Church. The difficulty of obtaining ground in Valletta is very great, and all the endeavours of our friends proved abortive till this winter. Now, however, a site in every way suitable for the erection of a place of worship has been obtained on the most liberal terms from government. The laws no longer forbid us raising an ecclesiastical structure, so that we have a reasonable prospect of soon having a Presbyterian church in Malta, where those attached to this form of worship may conveniently meet for divine service, as they have been wont in their native land.

The initial difficulty regarding a site being removed, the only one which remains is that of means. Already upwards of £800, headed by a subscription of £50 from his Excellency the Governor, has been raised on the island. This sum, while shewing the willingness of those immediately interested in the matter, can at the same time go but a very short way in erecting such a place of worship as is needed; and an appeal is herewith made to the liberality of our countrymen, and those who are friendly disposed to the object we contemplate. There are few Presbyterians of means permanent residents in Malta, and the congregation is necessarily very fluctuating. Hence the claims are peculiarly strong on others to come to their help in this undertaking. Owing to the constant communication between Western Europe and the East, and as Malta stands as it were on the very highway, the present place of worship is not unfrequently crowded with strangers, who hear the gospel preached here in the course of their journey, and who never, it may be, visit the island again. Every winter, also, there are invalids visiting this genial climate for several months in search of health, a goodly proportion of whom are Presbyterians, or prefer this form to that of the only other communion of Protestants in the place. Then, again, there are continually ships in the harbours of Malta, from all parts of the world, and the Scotch Church is the only place of worship which many of the sailors will attend. So important a station of ministerial usefulness has Malta become, that last year the Church at home, at the urgent request of those on the spot, and who knew the circumstances of the case, consented to appoint a minister, ordained for this special charge, and no longer to send invalid ministers in rotation from Scotland, as had been the custom.

The field of labour, even without the military, is sufficiently large for the time and energies of a minister in perfect health; but owing to the present war the duties devolving on the minister caused by the presence of so many Presbyterian soldiers in the garrison, who form part of his charge, are more than enough for any one man. In addition to attending to the sick and wounded from the Crimea, he has this winter had to minister to the spiritual wants of two Scotch regiments. As the present place of worship is incapable of containing so large a congrega-

tion, he has had to conduct a separate service to the military in the palace chapel, granted for this purpose by the Lieutenant-General, thus involving him in three diets of public worship. During a great part of winter this additional service has been at 7 o'clock in the morning, the palace chapel being at his disposal at no other hour. Even this, however, has not exhausted the inconvenience of not having a suitable Presbyterian place of worship. A few days ago the depôts of three Scotch regiments have arrived (and more are expected,) and as neither the palace chapel, nor the present Scotch church, is capable of containing these, in addition to the other congregations, four diets of worship have thus become necessary. The minister, as he has been able, has this winter also had worship at the hospital with the sick and wounded, but owing to so many diets of worship elsewhere, he must in the meantime suspend on the Lord's day this interesting service.

The ordinary congregation, apart from soldiers and sailors, is Presbyterian in the most Catholic sense of the word, or rather it is cosmopolitan. The minister has numbered among his hearers, unbaptized Jews and Turks, Roman Catholic priests, and cowed monks, Greeks, Armenians, Nestorians, Abyssinians, and other sects whose names are scarcely even known to the community at home, while there is scarcely a denomination of professing Christians in Britain, which has not its representatives before him. Many other interests are associated with this station, which make it one of the most important of foreign charges. The minister has occasionally to administer religious ordinances in Italian, and were he familiar with them he should not unfrequently have to do so in other languages. There is scarcely a day passes in which he is not brought into contact with friendly strangers and poor refugees, seeking, under the flag of England, protection from despotic tyranny in other lands; as well as British travellers of every grade in society, whom either business or pleasure brings this way. From the simple statement, therefore, of the circumstances in which the congregation is placed, it is hoped this appeal will not be made in vain to those, to whatever communion they may belong, who wish well to the cause of religion.*

CANADA.

ECCLÉSIASTICAL NECESSITIES OF CANADA.

The Home Mission Committee of the Presbyterian Church of Canada met in Knox's College, Toronto, on the 2d of May last. It appears from the Canadian *Record*, now before us, that documents were laid before the Committee, and verbal statements made to it, shewing that the presbyteries of the Synod could employ, at this moment, not fewer than EIGHTY missionaries within their bounds. In respect of the scarcity of labourers, the several presbyteries restrict their application to about half the number which they could employ, and which they really need.

* Contributions will be received by JOHN MACDONALD, 58 Frederick Street.

CRY FOR HELP FROM THE SHORES OF LAKE HURON.

The following communication places us on the banks of Lake Huron—the largest and loveliest of all the Canadian lakes—amidst a smiling scene of peaceful villages, which are rising as rapidly as if they were evoked from the earth by the stroke of an enchanter's wand. This part of our Colonial mission field is the more interesting, that it has never been brought before our readers in the pages of the *Record*. But a few years ago, all was desert in this part of the country. It was trodden only by the foot of the Indian, and cultivated only by the hand of nature. Now, population is flowing thither, townships are being marked out, and no sooner are they marked out than they are built upon, and the demand is made for more space. Year by year, the wilderness is retreating, and man, with his hopes, his activities, and his destiny, is taking its place. A glance at what is going on in this part of Canada is fitted to give us no mean idea of the mighty future in reserve for the people beyond the Atlantic, and to impress us deeply with the vast responsibilities connected with the Colonial Scheme of our Free Church.

A great power is rapidly growing up in these parts, which will be a signal blessing or a terrible scourge to the world according to the moral character it may assume. It can never be too often repeated, that now is the time to work as regards this infant state. And surely it is a fortunate circumstance, that we have men on the outlook in these great fields, to advertise us of what is going on in them, and to signal us where to plant to most advantage the future labourers we may be able to send. Of such a nature is the letter that follows, to whose pregnant notices we specially invite the attention of the Church. It is a promising circumstance, too, that the settlers in these parts are mostly Scotchmen, and Presbyterians, of an energy and enterprise above the average of their countrymen at home, and who, from the earnest demands they are making for the dispensation of ordinances among them, seem to be well aware, that the first requisite to even the temporal prosperity of their rising communities is a free and pure gospel. We trust some of the many able ministers of the New Testament at home will listen to the call, here so urgently pleaded. The field is most inviting, and the promise of success, with the blessing of the Head, is great. We must state, that the writer sets out by expressing the delight he has felt at the appointment of Mr Bonar to the convener-ship of the Colonial Committee, and his hope that now something adequate will be done

for the spiritual interests of the rising country of Canada.

Southampton, Saugeen, Canada West.

It is now more than twelve months since I last wrote. It is only about four years since this township began to be settled—and now every acre that is of any value is taken up. This would have been the case even although it had been four times as large as it is. The settlers are of a very superior class. Many of them, I might almost say most of them, have been settled in other parts of Canada, sold their farms at a high price, and came here to get a larger quantity of land for themselves and their children. The majority are Scotch, or of Scotch origin, and consequently Presbyterians. I have only one congregation, which I consider of great importance. My congregation is not large, but growing almost every week, and composed of intelligent and substantial people. In general, I preach here morning and evening, and conduct a large Sabbath-school, the only one as yet in the village, in the interval. Once a-month I preach in the country on Sabbath afternoon, and again in some other quarter on the Monday following. I preached yesterday in the township of Arran to a large and attentive audience, the largest I ever had in that neighbourhood. On the first Sabbath of next month, I intend (D.V.) to preach in the neighbourhood of Elderslie, a township full of Presbyterians, and where I expect soon to form one of the largest congregations in Canada. I wish you could send us even now, an energetic and devoted minister for that neighbourhood. I can promise him a hearty welcome from a far more intelligent class of people than are to be met with in any of our country districts at home. I can also insure him of ample support. I have come to the conclusion, that the people of Canada have often been blamed for not supporting their ministers, when the fault lay partly in their peculiar circumstances, and partly in the system under which they had been trained. I am glad that we are now to receive nothing but men from the Church at home—and not even these, without paying for them. This is just what ought to be.

Places to which Ministers may be sent.

In connexion with this I may state, that I had a visit about a week ago from two Highlanders in the neighbourhood of the township of Bruce. They had got up a subscription for the purpose of paying for the services of a missionary during the summer, and wanted me to try and get one for them. It is most delightful to see the people coming forward so soon after their settlement—the township is younger than this one. What makes my application still more interesting, is the fact that it is spontaneous, no one having advised them to it.

I had another visit last week from a zealous Sabbath-school teacher in Inverhuron, also in the township of Bruce,—his errand was the same, namely, to try and get a missionary. If we had a Gaelic-speaking minister for Bruce, we would soon have a very large congregation there. I need not point out to you the immense importance of getting men for these places immediately. If we let them alone for a few years, they will either join other denominations, or lapse into spiritual indifference. If we had one minister for Elderslie and another for Bruce, we could form the Presbytery of Saugeen, and then lengthen our

ords and strengthen our stakes on every side, except the lake side. My nearest neighbour minister, and belonging to a different presbytery, is about thirty miles distant from me,—while our Presbytery seat, London, is upwards of one hundred and twenty miles from this. You need not wonder, then, at my anxiety to form a presbytery here. But I have another reason still. The greater part of the peninsula to the north of this, containing upwards of 600,000 acres, has been ceded by the Indians. This adds two square miles to our village, and will make it ere long the county town. From the character given to this part of the country—and I believe it is worthy of it—of being the most healthy part in Canada, and also from the excellence of the land, and its proximity to the lake, crowds of people are already coming from other parts to wait for the sale, which cannot take place before it is surveyed. Now, it is of the utmost importance, that we should be prepared to enter upon that field as soon as the settlers. But, independent altogether of what is in prospect, we have at this present moment, in this neighbourhood, a sufficient number of people to form not a presbytery, but a Synod.

I wish I could get some of my old probationer friends to come and see for themselves. But I would say for myself, that my lines have been cast in such pleasant places that I would not accept of a call to any congregation whatever in Scotland. Here, I am living in one of the nicest little villages in Canada—in a beautiful situation at the mouth of the prettiest of the rivers, Saugeen, and on the banks of Lake Huron, the queen of the lakes. In fact, I never before enjoyed so much happiness as I have enjoyed since I came here. I cannot expect this to last; but "sufficient for the day is the evil thereof."

What we need for this land—and indeed for all lands—is men of energy—men of piety—men of prudence—men of prayer—in short, men of God.

May the Lord of the vineyard thrust forth labourers into the field, white unto the harvest.

AUSTRALIA.

LAYING THE FOUNDATION-STONE OF CHALMERS'S CHURCH, EASTERN HILL.

The foundation-stone of this edifice has just been laid by the Reverend Dr Cairns, assisted by the Reverend Dr McKay, Moderator of the Free Church Synod of Victoria. The sky was lowering during the day, and in the afternoon the weather became still more unpropitious, and a slight rain fell during the greater part of the ceremony. Notwithstanding this, however, there were several hundreds of spectators present during the whole of the service, and a deep interest was manifested by all in the impressive proceedings of the occasion. Amongst these present at the laying of the stone, besides the gentlemen taking official part in the ceremony, we observed the Rev. Messrs Chase, of the English Church—Scott, Reid, Miller, and Henderson, of the Scotch Church—Symons, of the Wesleyan Church, and Landells, of the Congregational Church. The pro-

ceedings commenced by the procession of the committee from the old church, headed by the Rev. Dr Cairns and the Rev. Dr M'Kay, to the spot where the stone was to be laid. Arrived there, the ceremony opened by Dr M'Kay giving out the 87th Psalm, commencing—

"From the hills of holiness,"

which was sung. Prayer was then offered by Dr M'Kay, after which preparations were made for lowering the stone to its resting-place. Dr Cairns then announced the contents of an hermetically sealed bottle which he held in his hand, and was about to deposit in the hollowed place in the stone beneath the foundation-stone. The contents of the bottle were as follows:—

Copy of the Act of the Free Church Synod of Victoria.

A copy of each of the three daily papers, namely, the *Argus*, *Herald*, and *Age*.

One of each of the current British coins, from a half-farthing up to a sovereign, and three model copper coins struck at home, with a small silver centre, namely, a halfpenny and penny and three-halfpenny piece.

A parchment scroll, bearing the following inscription:—

"The foundation stone of Chalmers's Church was laid by the Rev. Adam Cairns, D.D., first minister of the same, on Tuesday, the thirtieth of January, in the year of our Lord one thousand eight hundred and fifty-five, and in the reign of Queen Victoria; Sir Charles Hotham, K.C.B., &c. &c., being Lieutenant-Governor of this colony. The following gentlemen being the Church Committee:—Mr David Ogilvie, treasurer; Mr John Oswald, secretary; Messrs Archibald Bonar, James Bramwell, James Callender, Thomas Cameron, John Clark, John Connel, Alex. Dove, William Finlay, Graham Finlayson, William Hurst, Patrick Just, James M'Culloch, William P. Muir, Adam Roxburg, Charles Smith, William M. Tennent, William Trelkeld; David Ross, architect; Thomas Dalzell, superintendent of the works; Thomas Cameron, contractor."

The reverend Doctor having laid the bottle in the place prepared for its reception, took the trowel and smoothed the mortar. The stone was then lowered into its position. The reverend gentlemen having had the square and plumb-line headed to him, went through the form of adjusting the stone to its proper bed, and having struck it three times with the mallet, the foundation-stone was laid. Dr Cairns then proceeded to address the assembly. He said that the erection of a church in which the worship of God might be conducted in purity, and his gospel faithfully preached, was a matter of moment and significance at all times, but particularly in the circumstances in which we live. We were living, as it were, at the dawn—the commencement of a great and mighty nation, whose character, prospects, and ultimate prosperity, depend in a great measure upon the prin-

ciples and the institutions we should assist in planting. If gospel truth should spread as our population increased, if Christianity should keep pace with the advance of society in material things,—with our agriculture, our commerce, and so forth,—then this colony was destined to become a flourishing and benignant empire, great in its resources, and in its peaceably-obtained acquisitions, but greatest in its Christian graces. When he surveyed the colonies of Australia, its extensive plains, its woody hills, its rich mines of golden ores, its coasts adapted to a boundless traffic, he saw here a home for thousands of the hard-worked people at home, and for millions yet unborn. But our hope was in the principles of divine truth, and in the stronghold of faith; therefore, the arrival of one Christian family upon these shores was of more importance than fleets of ships with merchandise; and one faithful Christian minister was of more value than all our mines of gold; while the erection of a Christian sanctuary, such as they were then met to commence, was an era in the history of the community more interesting than anything in the whole round of human politics. But in building a church, we should rise in thought and feeling above the present to loftier scenes—to God who is in Christ, not imputing to men their iniquities, but reconciling us to himself by the death of his Son. Here we should meet to sing his praises, pray to him, preach his truth, being assured that while engaged in his service and performing his will, he would not refuse our offerings, but would come and bless us, as he did those who assembled to worship him in the tabernacle in ancient times, and that he would give a saving efficacy to his Word here. That building was not the result of selfish desire to promote their own glory, or perpetuate their own peculiar views of Christian doctrine, but was a free-will offering—a tribute to the God of our faith, and trust, and hope. "Holiness to the Lord" should therefore be inscribed, not only upon this foundation-stone, but upon every stone in the superstructure, upon the portals, and upon every portion of the whole building. But while that church was to be regarded as a visible monument of the faith once delivered to the saints, it was also erected in honour of the distinctive doctrines of the Scottish Church. The reverend speaker then recapitulated the faith of the church, and ended by acknowledging the supremacy of the civil magistrate in secular matters, and repudiating his interference in matters connected with the Church. Holding those principles, they were still ready to hold out the right hand of fellowship to all other branches of the Church, and to cultivate the spirit of love and charity towards all who bear the Christian name. Before that love all minor differences would gradually disappear, and the happy

time come when all would be of one mind and heart. He would say to all, "Do your work faithfully and diligently." Look to Zion, go round about her, mark her bulwarks, and count her towers; and let them pray to God that he might prosper the work of their hands, and establish it for his name's sake.

The reverend gentleman having concluded his address, the 13th verse of the 132d Psalm was given out by Dr M'Kay, commencing—

"For God of Zion has made choice,"

which was sung; and the benediction having been pronounced by that minister, the ceremony terminated, and the company moved away to the present church for the tea-party and subsequent meeting.

The Church, designed by Mr David Ross, will be in the Gothic style of architecture, and will doubtless be an ornament to and form a prominent object upon the elevated site chosen for its erection. The contract price is £6000, which will probably be extended by alterations and additions to the original specifications to about £7000. The dimensions of the building will be as follows:—Inside, 90 feet by 46 feet, exclusive of vestry, 16 feet by 14 feet; and tower, 14 feet by 14 feet—the length over all being 100 feet. At the south end will be a tower 63 feet high, with a spire 57 feet above that; and in the design a clock is placed at the junction of the tower and spire.

The materials to be used are the blue stone of the colony, so familiar to our eyes in most of our public buildings, and the facings will be of free-stone. We are informed that the erection of the church will probably occupy some six or seven months.

In the evening a social tea-meeting was held, and appropriate addresses were delivered by the Rev. Messrs Morrison, Symonds, Ramsay, Scott, Landells, and others.

HOBART TOWN, TASMANIA.

Mr Baird, in a letter to the Rev. Mr Bonar, of date January 22, thus intimates his arrival in the colony:—

Arrival of Rev. Mr Baird.

After a protracted, though very pleasant voyage, of four months, including four days' sojourn at the Cape,—a brilliant episode,—we cast anchor in Hobson Bay, at two o'clock, on Sabbath, 31st December.

Journey to Hobart Town—Beauty of Tasmania.

During our day's drive of one hundred and twenty miles (Jan. 17), we passed through some of the most romantic and beautiful scenery I ever beheld. Tasmania needs only the hand of man to make it the loveliest of countries. We halted at Oatlands, and dined with Mr Campbell, who was waiting for us, and then proceeded on our journey, arriving at Hobart Town at about eight o'clock in the evening, after a drive of fifteen hours. Our driver was a very Jehu, and astonished us not a little by occasionally dashing along at such a pace as to make "the boldest hold his breath for a time." At Hobart Town, I found Mr Nicholson and some of his elders waiting for me with a cab; and in a few minutes, I was conveyed to Mr Nicholson's house. Next day, we had a meeting of presbytery, when I was admitted a member, and appointed to labour in Hobart Town and neighbourhood for six weeks, with the view of raising a second Free Church in Hobart Town, for which every one here seems to think there is plenty of room. In the evening there was a *soirée* in a large pavilion erected for the occasion, and decorated very tastefully with flags, flowers, and foliage, which, together with the gay dresses of the ladies, and the brilliant sunshine streaming through the chinks of the canvas roof, caused the whole scene to appear singularly animated and pleasing. You must not think that we are out of the world in Tasmania. After tea, we adjourned to the church, receiving a large accession to our numbers, and Mr Nicholson opened the meeting with praise and prayer. He then explained the object of the *soirée* and meeting, which was to welcome the new minister from Scotland. We had altogether a very pleasant, and I hope not an unprofitable evening.

The Colonists—Thirst for Evangelical Preaching.

The people here seem to be a kind, hospitable, and liberal people. They are by no means unwilling to support and extend the ordinances of religion; and were a man of the *right sort* arriving every now and then, he would find ample room for his services. The people thirst for evangelical preaching, and, in many places, would gladly receive a minister of the Free Church. Such, at least, is the strong conviction of intelligent Free Churchmen in Hobart Town. I preached twice yesterday in Chalmers' Church, and never preached to so attentive an audience. Not the faintest sound was heard from beginning to end but the voice of the preacher. Every eye seemed rivetted upon him. One cannot preach otherwise than hopefully in such circumstances. I have a very favourable impression of many of the young people from all that I have seen of them, and am fain to believe that the Free Church is proving a blessing to this beautiful land.

Every seat in Chalmers' Church is let, and many have applied for seats in vain. This, among other indications, leads to the conviction that another Free Church is needed, and I am to set myself now to the erection of a church, and the gathering of a congregation.

MISCELLANEOUS.

NOTES FROM SPAIN.

SABBATH IN ST SEBASTIAN.

This is Easter Sunday (*Jour de Pâques*), and in all Roman Catholic countries it is a great day. There is no cathedral here, but a *principal* church, in which I find there have been three services to-day already—i. e., three masses. I have seen so often their masses in France that I have ceased very much to look into their churches but just *en passant*; but being to-day in this kingdom, new to me, I went to see and hear what went on. The early service, before 10 o'clock, appeared to be for the poorer classes. The *grande masse* was at 10, attended by all the gentry and many common people also, and it ended about 11; again at 12, another *masse* for the military, which was very fully attended. The 10 o'clock mass was full, and the end of the church, in a gallery, was filled with musicians, and trumpeters, violins, basses, single and double. I felt no interest whatever in the service, not understanding a word, and not knowing whether they were saying or singing Spanish or Latin. It was all one to me. The music was good, and I could not help liking it. It seemed to be one of the usual masses—the *Kyrie Eleison, Credo, Agnus Dei, Hosanna, Benedictus qui venit, &c.*, on which all the composers of every age put forth their force and talent, just as do painters upon the same subject. The architecture is totally different from France—the latter is all Gothic; here it is, I suppose, Etruscan; but I am ignorant of these things. Only one thing is remarkable, they have no paintings, it is all sculpture, and very rough work. It is horrible to look upon some of the objects. The Virgin is set up at full length in one of their altars, dressed out in a crown and apron! with an ordinary skirt, &c., and a gown on her head. The altars are one mass of gold, and the candles in abundance. Poor, poor people! I wish from my heart that I could have felt more deeply for them. I tried to cry in my heart; and, when I went out, I went to the top of the stupendous rock which the sea beats on all sides, and there I tried to realise the matter with God's book in my hand, and no one near to prevent me having communion with God. But to return to the music for a moment. The music, though good, was anything but what would be called *ecclesiastical*. I assure you, that while the officiating priests were waving their censurs, and filling the house with its odour, the organ and band were playing the most beautiful common *operatic* airs, with which I was wholly familiar in drawing-rooms. It would shake a regular Papist or Puseyite. I went out, and finding myself on the stairs leading up the rock, I ascended, and passed flights of batteries one above another, until I was upon the summit of the rock, the capture of which cost so much English blood in 1813; and on the face of the rock I saw inscriptions in marble, marking the burial-place of English officers who died, sword in hand, on that fatal spot. It was the pleasantest part of this day; for I was able to go about the roads leading up and down, and speak to myself. This reminds me of an incident which will interest you, though it would not interest many

at Bayonne. On Friday night, pretty late, I was preparing for bed, and as my custom is, was praying, not altogether silently, but certainly in a *molto sotto voce*. I don't know if I ever told you that for many years I could not pray unless I spoke out less or more. Of course I restrain myself where I am likely to be overheard; but the other evening a voice at my door said, "Monsieur, avez vous besoin de quelque chose?" I heard a voice, but did not regard it as spoken to me, and went on. It was again repeated—the same words—when I saw that my voice had been heard, and alarmed the gentleman who had been in bed some time in the next room. I opened the door immediately, and thanked the gentleman, and shook his hand kindly, and told him I had a habit of praying *sotto voce*, but not very loud; and I saw he had thought me ill and wanted somebody. It was really kind of the man, and he responded to my warm feelings very much. This is the communion Sabbath at Aberdeen, and, by the way, you are there this very day. I had forgot this. I read, when wandering about, the words of 1 Cor. xi., which has been the subject of your meditation to-day, and the source of joy to many. Alas! I am very dull and very dark.

PRIVATE USEFULNESS ON THE CONTINENT.

Perhaps I have now found out why I came into Spain. The son of the innkeeper (*La Fütte*), a fine young man of eighteen years old apparently, who made several attempts through the day to engage me in English conversation, passed my door as I finished my coffee, and I said, "Will you come in and have an English lesson—to talk a little English!" He said, "Most willingly." I had no book but my Bible with me. The dear boy was delighted, and I began by asking him about the Scriptures. He thought I was speaking of the *laws of Sparta*. He did not know what I meant till I called it the Bible right out. I took for my first lesson 1 Timothy, 1st chapter, ver. 12 to 16, especially verse 15. I then took him to 2 Timothy, 3d chap. ver. 14 to 17, and dwelt long upon "the Holy Scriptures," and what THEY can do. He read the English well, and I made him translate every word into French. He has had an excellent education (literary) in France, and by the perfection of his translation I knew he fully comprehended what he read. After that, I turned to John's Gospel, chap. iii., and I rejoice to say that I had a long and most searching conversation and exposition of the whole chapter down to verse 18, and concluding with the last verse of the chapter, verse 36. My heart leaps for joy at the opportunity I have had. Now I know why I came here! My tongue was loosed. I spoke French as fluently as I needed to do. Imagine what a passage for such a purpose. Nicodemus's fear I turned to account. I implored him not to rest until he got the whole Bible; and though he might dread, like Nicodemus, yet to persevere. I thought he felt somewhat struck by my earnestness, and my assuring him that his everlasting destiny was veiled, or rather revealed, in the truth taught by the mouth of Christ,

verse 8. How singular it was, when he read that verse—not having the remotest idea of what followed—he said, *natively*, just as Nicodemus said to Christ, “Born again! I don’t understand that!” I shewed him, to his great satisfaction, that his question was just that of the rabbi, and that he was not, perhaps, so much to blame as “the master in Israel,” not to know these things. He left me promising to pray God to-night for understanding. I bade him keep the conversation to himself until we talked more. I appointed him to go out with me at 9 A.M. to-morrow to walk. He said, “We can then talk *plus amplement*. I have a beautiful Bagster’s English Bible. I am half tempted to leave it with him; but I might be telegraphed, and thrown into gaol. This would be worse than our testimony at the Pantheon in 1848, you remember. Yet it is worth running some risk to leave a whole Bible in Spain! I shall see what arrives to-morrow. Meantime the Word of God has been feebly, but I hope, plainly spoken, and God may bless the word. Is this the answer to my prayers on the top of the citadel to-day? It is very like it.

AMERICAN HOME MISSION.

The American Home Missionary Society held its Twenty-ninth Anniversary last May. It is cheering to the patriot not less than to the Christian, to find that the gospel is the growing power in a country which is likely soon to exercise so great an influence, both directly and indirectly, over the destinies of the species as America. The Report thus sums up the *Results* of the year’s progress:—

Sixty-six churches have been *organised*, in connection with the labours of the missionaries, during the year; and forty have passed from a state of dependence to that of self-support. Sixty-one *houses of worship* have been *completed*; thirty-eight *repaired* or *improved*; and fifty-two others are in *process of erection*. Eighty-nine *young men*, connected with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

The *additions to the churches*, as nearly as can be ascertained, have been 4634—viz., 2948 on profession of their faith, and 2686 by letters from other churches. Forty-eight missionaries make mention in

their reports of *revivals* of religion in the congregations to which they have ministered; in connexion with some of which there have been fifty, sixty, and seventy hopeful conversions. The number of hopeful conversions, reported by 366 missionaries, is 2434.

CANADA FOREIGN MISSIONARY SOCIETY.

Referring to the recently issued Prospectus of this Society, the Board of Management have now to announce the region of the Red Sea as the field to which they intend to direct its first missionary effort. The Mohammedan nations, generally, numbering probably 150,000,000, which are yet without missions, they have in view. But with the Arabs on the coast of the Red Sea they think the mission should begin, for the following reasons:—

1. The country can be reached by established communications either by way of Cairo, or by way of Aden, to Jiddah, from which town, if not from Mecca itself, the truth might go out, and by means of pilgrims be carried to all Mohammedan nations.

2. The people are believed to be inquiring, intelligent, and accessible; their language fixed, written, and in extensive use.

3. There is no law, so far as is known, against reading the Bible or attendance upon Christian teaching and worship; and although the law exists that to renounce Islamism is death, yet there seem indications that it would not now be enforced, and may soon be abolished.

4. While missionaries were perfecting themselves in the language at Cairo or at Aden, even before the field contemplated could be occupied, the work could be advanced by the circulation of the Scriptures in Arabic, of which the American Board is about to furnish a more perfect version than any hitherto published.

In announcing the field above indicated the board act upon the best information they have been able to obtain, and after due consideration, and as it is one which is not yet occupied by any society, while it appears beyond most others to be open, Canada may, by God’s blessing upon it, take some part in the evangelization of the heathen world. There would be no interference with other and denominational missions, and the advantages of Canada acting nationally and independently on the mission field have been already pointed out.—*Montreal Witness*.

OUR SCOTTISH PSALMODY.

At length it appears that something effective is likely to be done on behalf of Psalmody in our Scottish Churches. It is well known that, when John Knox was raised up in this land to disinter the Church of God from under the rubbish of Papacy, attention was much, and for a long period, turned to the culture of Church music. Tunes which were in popular use among the early Reformers still rank among our choicest compositions of their class, and the contrast between the year 1555 and the year 1855, is far from being honourable to the latter. Along with soundness in the faith, the praises of God gradually degenerated in the Churches—inso-much that the Psalmody of Scotland became a byword, or a shame.

But better days are dawning. The General Assembly of the Free Church has for years addressed itself to the revival of a sound taste and a right spirit of praise, and to the preparing of man for engaging in it alike with the heart and the understanding. Association after association has been formed over the country, and effort after effort has been put forth, with a view to restore what had well-nigh become extinct—the proper worship of God in the singing of his praise. And these efforts appear to have taken hold of the public mind. We take up a newspaper which lies at our hand, and we read no fewer than four announcements of books on Psalmody from a single publishing house—that of Messrs Johnstone and Hunter. We have, first, *The Book of Psalms and Sacred Harmonies*; secondly, *The Scottish Psalmody*; thirdly, an *Elementary Text-Book of Vocal Music, specially applicable to Psalmody*; and, fourthly, we have, as a fit sequel, *Vocal Music for the Young*. Besides these, there are other books of the same order; for example, *Hymns and Harmonies of Zion*, published by John Greig and Son—all evincing how much the public mind is alive to the subject. The demand is drawing forth the supply.

It is to the first of these that we would at present draw the attention of our readers. It ap-

pears to us unique in plan, and not more unique than complete. We are not qualified to speak very positively of the harmonies as they here appear, and our judgment might be deemed a crude one; but the selection is comprehensive, embracing several hundreds of tunes, in common measures, short measures, long measures, and peculiar measures. Along with the metrical version of the Psalms and Paraphrases, the authorised version of the Psalms, and of the passages of Scripture paraphrased, are printed on the same page, with copious marginal references. Further, the harmonies are so printed that whatever Psalm we sing to a tune, the Psalm and the tune can be at once brought under the eye as on the same page; for example, we open the volume at the first Psalm. *Arnold's* is the tune which stands first; but if its style does not suit the words, we can turn to *Devizes, Dundee*, or any air adapted in style and sentiment to the words—all the while keeping the first Psalm open before us; and so in every other case. The selection of tunes from standard continental works, French and German, Lutheran and Moravian, further enhances the value of the volume, and warrant us most cordially to commend it to the notice of all who would forward the present promising movement in regard to our Psalmody and the praises of God in our homes and our churches.

But we do not forget that it is not well-planned books, or well-adjusted harmonies, or both together, that can suffice in this matter. We need well-tuned hearts as the first prerequisite, and it may be safely said that the grace of God is the basis of the whole. But such means and appliances as we are noticing are mighty helps, and our households and flocks will now be without excuse if the vocal power of praising God be not cultivated as it ought to be. Where within the bounds of the Free Church shall we find three congregations where the four parts of every harmony—the air, the treble, the tenor, and the bass—are alike sustained as they ought to be?

ACKNOWLEDGMENT.

FOR THE CEREGHINI.

From Mrs and Miss M'K., Aberdeen, per Rev. J. C. M'Phail,

£0 5 0

Contributions received by the Treasurer of the Free Church,

From 15th November to 15th December 1854, inclusive.

Where the charge is supplied with a minister, the name is printed in Roman letters; where it has been sanctioned, but has not yet been supplied with a minister, an asterisk (*) is prefixed to the name; where the place mentioned is as yet a station, not sanctioned or having a right to call a minister, the name is printed in *Italics*.

N.B.—In order that the Contributions be regularly reported in the columns of the Record, it is indispensably requisite that they be in the hands of the Treasurer in Edinburgh before the 15th of each month.

	SUSTENTATION FUND.	EDUCATION FUND.	HOME MISSION.		SUSTENTATION FUND.	EDUCATION FUND.	HOME MISSION.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
<i>Edinburgh.</i>							
Colinton & Currie,	6 16 2	0 6 4	3 0 2	Kirkurd, . . .	18 4 4		20 0 3
Corstorphine, . .	10 17 0	0 8 4	1 0 0	Peebles, . . .	10 18 8	0 18 4	2 12 0
Cramond, . . .	9 8 5	0 10 1	3 3 1	Skirling, . . .	3 18 1	0 4 11	2 10 0
<i>Edinburgh—</i>							
Buccleuch, . . .	15 14 2	2 1 0	7 10 0	<i>Dalkeith.</i>			
Canongate, . . .	6 5 0	0 2 0	1 12 10	Cockenzie, . . .			1 1 0
Davis Street, . .	10 3 6		5 15 0	Cockpen, . . .	19 2 6		3 4 0
Dean, . . .	18 11 10	1 10 2	3 11 0	Dalkeith, . . .	12 5 1		6 6 0
Fountainbridge, .	7 2 7		3 2 0	Musselburgh, .	20 6 0	0 6 11	7 0 0
Gaelic, . . .	20 8 8	0 10 0	2 10 0	Ormlston, . . .	1 17 2	0 3 6	0 10 11
Greyfriars', . .	23 8 7	2 19 4	14 2 6	Pathhead, . . .	3 10 6	0 3 0	0 12 6
Hgh, . . .	206 5 9	33 9 9	54 11 0	Penicuik, . . .	10 11 5	0 5 8	3 15 0
Holyrood, . . .	7 5 9	0 13 6	2 15 2	Prestonpans, . .	7 11 6	0 17 2	
Lady Glenorchy's	62 13 2	2 15 2	15 0 0	Roalin, . . .	6 0 10	0 9 6	3 18 0
New North, . . .	141 6 0	15 15 4	30 0 0	Stow and Heriot,	1 12 0		0 6 0
Newington, . . .	28 19 3	0 9 1	7 8 0	Temple and Car-	7 4 2	0 7 4	1 1 6
Pilrig, . . .	31 15 5	3 17 0	16 10 0	ington, . . .			
Boxburgh, . . .	14 0 4	0 16 4	3 17 1	<i>Carlops, . . .</i>	2 18 6		0 6 6
St Andrew's, . .	139 7 11	9 1 0	48 2 3	Loanhead, . . .	3 15 0		1 2 4
St Bernard's, . .	23 5 10	2 6 11	6 17 0	Stobhill, (. . .	1 0 0		0 5 8
St David's, . . .	8 7 4	0 9 8	1 0 0				
St George's, . . .	421 14 6	67 5 1	87 14 3	<i>Haddington and</i>			
St John's, . . .	88 0 1	5 7 6	29 7 6	<i>Dunbar.</i>			
St Luke's, . . .	53 3 3	1 1 6	17 0 0	Cockburnspath, .	8 8 10	0 4 6	2 4 0
St Mary's, . . .	129 0 7	14 0 1	20 10 0	Dirleton, . . .			2 6 0
St Paul's, . . .	24 15 2	3 19 4	6 0 0	Dunbar, . . .	13 4 8	0 15 3	6 13 0
St Stephen's, . .	58 3 5	4 15 1	28 10 6	Garvald, . . .	6 19 4		3 7 0
Tolbooth, . . .	87 14 10	8 0 0	30 18 3	Haddington, St }	18 11 9	0 10 0	4 12 0
Tron, . . .	14 1 8	0 11 5	2 0 0	John's, . . .			1 0 0
West, . . .	31 0 2	0 17 7	3 0 0	Do. Knox's	12 0 0		0 17 0
Chalmers' Ter-	14 8 1	0 14 9	2 0 0	Humble, . . .	7 3 6		1 0 0
ritorial Ch., }				Innerwick, g.		0 2 5	1 0 0
Gilmerton, . . .	2 5 6	0 5 0	0 7 0	North Berwick, .	5 4 10		1 2 0
<i>Leith—</i>				Pencaltland, g.		2 12 2	4 2 0
Junction Road				Prestonkirk, . .	24 4 1		4 7 6
Mariners', . . .	4 17 5	0 2 1	7 0 0	Salton, g. . . .	18 10 0		3 10 0
North, . . .	17 19 10	4 3 10	5 7 0	Tranent, g. . .	21 15 0		2 13 1
South, . . .	19 0 6		4 19 6				
St John's, . . .	25 8 6	5 6 5	4 9 0	<i>Dunse and Chirn-</i>			
Morningside, . .	10 2 5	0 11 2	4 9 0	<i>side.</i>			
Newhaven, . . .	12 0 0		16 10 6	Allanton . . .	27 13 8	0 8 9	4 0 0
Portobello, . . .	29 12 9	2 1 10	3 12 6	Coldstream, . .	22 9 5	0 16 8	3 9 0
Ratho and Kirk- }	9 7 8	1 15 4		Dunse, . . .	16 15 0	1 13 9	6 16 7
newton, . . .				Eyemouth, . . .	6 18 2	0 13 2	3 7 10
Pleasance, . . .				Greenlaw, . . .	22 7 5		2 17 6
				Houndwood, . .	28 16 0		
<i>Linlithgow.</i>				Langton, g. . . .		0 3 6	6 11 0
Abercorn, g. . .		0 10 0	0 6 6	Mordington, . .	12 4 11		0 12 0
Bathgate, . . .	11 11 3	0 5 0	1 3 6	Swinton, . . .	10 1 9	0 4 9	1 0 0
Bo'ness and Car- }	6 12 0	0 2 6		<i>Longfarmaes, g.</i>			0 18 8
riden, . . .	13 18 0	1 7 6	5 9 4				
Falkirk, . . .			1 15 0	<i>Kelso and Lauder.</i>			
Grangemouth, g.			2 0 0	Eccles, g. . . .	16 5 0		2 10 0
Kirkliston, . . .	50 0 9	1 14 9	17 0 0	Gordon, . . .	8 5 9		
Linlithgow, . . .			2 0 0	Kelso, . . .	28 9 4	1 6 8	8 5 3
Livingston, . . .	7 13 4	0 8 8	1 5 0	Lauder, . . .	15 4 7	0 17 5	3 16 0
Longridge, . . .				Makerston, g.			
Polmont, . . .	6 7 8	0 10 2	2 15 0	Morebattle, . .	21 13 10		0 16 0
Slamannan, . . .	4 19 3		1 2 0	Nenthorn, g.			3 0 8
Torphichen, . . .	5 0 0	0 5 0	2 0 0	Sprouton, . . .			2 15 0
Uphall, . . .	6 0 6	0 2 11	1 2 0	Westruther, . .	19 0 0		2 2 0
Whitburn, . . .			0 10 3	Yetholm, . . .			0 10 0
Blackridge, A. .	18 0 0		1 2 0	Barlton, g. . .	1 15 0		0 4 0
West Calder, g. .			0 10 0				
<i>Biggar and Peebles.</i>				<i>Jedburgh.</i>			
Broughton, . . .	15 3 3	0 14 5	1 12 0	Crailing, . . . g.	14 14 3		
Culter, . . .	17 5 0	1 0 0					
Elleridgehill, . .			0 11 0				
Innerleithen, . .	3 13 0	0 8 6	1 5 0				

	SUSTENTATION FUNDS.	EDUCATION FUNDS.	HOME MISSIONS.		SUSTENTATION FUNDS.	EDUCATION FUNDS.	HOME MISSIONS.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
Denholm,	24 14 0	1 0 0	2 0 0	Tongland,	2 4 2	0 6 2	1 0 0
Hawick,	34 11 0		3 5 0	Balmaghie,	2 15 6		0 13 8
Jedburgh,	12 8 3		2 4 10				
Wolfe,	6 14 9		0 8 0	<i>Apr.</i>			
Ancrum,	5 19 0	0 2 1	0 17 0	Ayr,	32 17 11	3 0 9	11 13 0
Castleton,	4 11 9		0 8 4	Ballantrae,			1 3 0
				Barr,			3 0 0
<i>Selkirk.</i>				Barrhill, g.			0 12 0
Ashkirk, A.			1 0 3	Carrshairn and			
Bowden,	6 9 3	0 6 0	2 0 0	Dalmellington, }			1 0 0
Galashiels,	10 8 1		1 15 0	g.			
Ladhope,	11 7 2		1 17 0	Catrine, g.			6 9 11
Melrose,	12 3 3	0 13 4	1 15 0	Colmonell, g.			1 5 0
Roberton, g.			0 14 0	Croskill and			
Selkirk,	11 0 3		1 0 0	Straiton, }			
St Boswell's,	11 2 0		1 5 0	Dalry,	6 2 1	0 18 0	
Yarrow,	3 10 0	0 5 4	0 7 0	Dalrymple,	8 6 8		0 15 0
Megget,				Dundonald,	7 6 8	0 6 2	2 1 6
				Galston, g.	12 8 4	0 6 0	1 1 0
<i>Lockerby.</i>				Girvan, g.			1 6 0
Annan,	7 16 9		2 9 6	Kirkcaldy,	1 2 4		0 15 0
Canonbie,			1 10 0	Mauchline,	11 0 0		1 9 6
Ecclefechan,	3 12 8	0 10 0	0 10 0	Maybole,	7 0 7	1 0 0	4 3 0
Half-Morton,				Monkton,	12 12 8	3 6 6	3 0 0
Johnston and				Muirkirk,	10 0 6		
Wamphray,	15 16 9		1 5 0	Newtown-on-Ayr,	11 13 8	1 1 0	5 5 0
Kirkpatrick-				New Cumnock, g.			3 0 0
Fleming,	4 0 3	0 7 0	1 0 0	Old Cumnock,	13 15 6	0 16 1	5 5 0
Langholm,	8 3 6	0 16 0	3 1 0	Ochiltree, g.			2 0 0
Lochmaben,		0 6 5	2 10 0	Stair,	7 12 11		1 0 0
Lockerby,	2 0 6		2 0 0	Tarbolton,			1 10 0
Moftat,	11 6 0		12 10 0	Syrington,	7 0 0		
Kirkcubrecht,	4 1 6		0 7 0	Troon,	6 0 0	0 8 0	2 5 0
				Wallacetown,	5 7 2		1 4 0
<i>Dumfries.</i>							
Dalbeattie,	3 13 11	0 4 11	0 10 0	<i>Irvine.</i>			
Dumfries,	12 1 6	0 18 9	7 8 0	Ardrossan,	12 0 10		2 2 6
Dunscore, g.			2 13 0	Bath,	10 14 6	2 0 0	1 18 5
Kirkbean and				Dalry,	7 0 0		1 11 0
Southwick,	4 2 5		1 3 0	Dunlop,	6 1 3		2 0 0
Kirkmahoe, g.			0 18 0	Fenwick,	4 0 2	0 0 6	0 18 0
Kirkpatrick-Dur-				Fullarton,	4 14 10	0 5 0	3 19 0
ham,			8 4 0	Irvine,	12 8 10	1 16 0	7 2 3
Kirkpatrick-				Kilbirnie,	5 10 4		0 15 5
Irongray,	16 11 11	1 14 4	1 9 6	Kilmarnock—			
Lochend,			0 4 0	Hendarvon,	10 19 6	1 5 11	8 0 0
Maxwelltown,	26 17 9	1 6 7	4 10 0	High,	27 17 5	3 19 5	18 0 0
New Abbey,	7 12 0		0 15 0	St Andrew's,	6 7 5	0 10 6	
Ruthwell,	5 8 0	0 10 10	0 19 6	Kilmara,	7 3 5		
				Kilwinning,	9 10 2	0 18 6	3 10 0
<i>Peapont.</i>				Loudon,	4 2 4	0 14 2	2 5 0
Glossburn, g.			1 0 0	Perceston,	5 9 6		3 2 2
Dunrioch, g.			0 8 0	Salcoats,	4 10 6		2 5 0
Glencairn,	28 2 8	0 11 0	4 13 10	Salcoats, Gaelic,			1 0 0
Peapont,	38 18 8		4 5 0	Stevanston,	4 0 2		0 9 6
Sanquhar,	10 18 5	0 9 7	1 0 0	Stewarton,	12 19 1	1 12 0	
Wanlockhead,				West Kilbride,	4 0 0	0 12 0	4 13 6
Leadhills,	1 6 8		0 12 0	Hurlyford and			
				Crookedholm			
<i>Stranraer.</i>				Kilmarnock-Town-			
Cairryan,	3 2 4		0 8 6	Acad,	7 10 0		
Glennoe,			1 1 0				
Inch,	9 2 5	1 11	1 6 5	<i>Paisley.</i>			
Kirkcolm,			0 10 0	Barrhead,	15 13 8	0 6 0	3 3 6
Kirkmaiden,			1 1 5	Bridge of Weir,	10 0 0	0 2 7	3 0 6
Leswalt,	20 16 7		1 19 4	Houston,	8 15 10	0 19 5	2 15 0
Portpatrick,	5 1 4	0 17 4	0 18 0	Johnstone,	10 6 11		1 15 5
Shaughan,	7 2 0		2 5 0	Lochwinnoch,	25 12 5	0 18 7	4 18 1
Stonykirk,	11 6 6		1 6 7	Paisley—Gaelic,	6 5 0		1 5 0
Stranraer,	29 0 0	4 19 8	4 0 0	High,	26 14 5	2 10 6	14 19 0
				Martyrs,			1 3 6
<i>Wigtown.</i>				Middle,	14 2 7	1 4 4	6 10 0
Newton-Stewart,	9 11 8	1 12 10	2 6 8	South,	14 2 0	0 12 0	3 0 0
Sorbie,	5 9 10	0 10 2	1 0 0	St George's,	30 10 9		16 5 0
Whithorn,	7 16 0	0 9 0	2 0 0	Pollockshaw,	7 5 0		2 2 0
Whithorn, Isle of,	4 1 0	0 4 6	1 10 0	Pollockshaw, East,	3 5 11		
Wigtown,	6 14 11	0 13 7		Renfrew,	11 16 8		4 10 0
				Hillhead,			2 15 0
				Inchinnan,			
<i>Kirkcubright.</i>							
Auchincarr,			2 10 0	<i>Grosmock.</i>			
Borgna,			2 7 0	Cumrae,	9 14 3	0 17 2	3 0 0
Castle-Douglas,	8 8 6			Erskine,	5 9 3		2 0 0
Girthon & Anwoth,	3 6 3	0 11 3	2 0 0	Fairlie,	10 14 5	0 19 11	5 11 0
Glenkens,	7 8 9		1 5 6	Gourock,	23 17 1	1 18 4	6 0 0
Kirkcubright,	17 2 1	1 6 4	7 11 0	Grosmock—			
				Gaelic,	17 9 9		
				Middle,	45 11 4	8 10 10	18 10 0

	SUSTENTATION FUND.		EDUCATION FUND.		HOME MISSION.	
	£	s. d.	£	s. d.	£	s. d.
St Andrew's	23	5 7	1	7 8		
St Thomas's	49	16 6	2	8 6	16	0 0
Well Park	14	10 0			6	2 3
West	41	15 2	3	0 0	13	8 6
Inverkip					8	10 0
Large	21	9 10	3	2 7	13	3 0
Fort-Glasgow	21	5 3			18	0 0
Kilmacolm					0	10 0
Hamilton.						
Airdrie—						
High Church	7	18 0	0	4 6	1	18 0
West	0	0 0	1	15 10	5	16 0
Broomknoll	9	5 9				
Blantyre	8	3 6	0	9 2	6	0 0
Bothwell	11	16 1	1	2 1	7	0 0
Cambusnethan	7	10 6	0	4 6	1	7 6
Coatbridge	7	17 6			1	0 6
Dalsiel	6	2 0	0	3 0	1	0 0
East Kilbride	11	13 1	0	9 2	6	12 8
Hamilton	89	15 6	6	17 6	25	10 0
Holytown	4	12 4	0	4 6	1	6 0
Shotts	6	3 5	1	5 4	3	15 7
Stonehouse	5	10 4	0	4 2	4	0 0
Strathaven	3	16 0	0	4 0		
Cambuslang	3	2 6			2	2 0
Chapelton	7	1 9			0	8 0
Uddingstone					2	0 0
Lanark.						
Carlisle	6	0 0			0	10 0
Cornwall	8	17 6	0	6 7	1	11 5
Douglas	2	18 1	0	3 6		
Lanark	13	10 0			4	7 6
Lennahagow	14	11 7	1	5 0	5	2 6
Ormsfordjohn	3	16 0				
Dumbarrow.						
Alexandria	9	12 1	0	12 6	3	13 0
Arrochar					3	0 0
Baldernock	7	8 4	0	1 9	3	14 6
Bonhill	6	9 10	1	5 0	4	10 0
Cardross, g.					4	2 0
Dumbarrow	28	2 4	0	16 6	5	0 0
Duntocher					2	13 11
Helensburgh	51	0 2	1	10 0	24	0 0
Killlearn & Balfron	4	18 4	0	5 4	1	11 0
Luss					2	11 6
Old Kilpatrick					8	4 0
Renton	13	3 6	1	0 0	5	10 0
Renton, Gaelic					1	6 0
Rosemath	16	4 6	0	19 9	6	0 0
Shandon	83	12 9	1	10 0	11	15 0
Glasgow.						
Chryston	9	19 0	0	19 0	2	17 0
Cumbernauld					1	0 0
Eaglesham	2	2 0				
Glasgow—						
Anderston	68	6 3	6	6 0	22	0 0
Argyle, Gaelic	23	11 0				
Bridgeton	6	14 1	0	8 0		
Camelachie	6	10 0	0	2 6		
Campbell St. East	12	0 0			2	10 0
Duke St. Gaelic					4	5 8
Gorbala	14	2 1	0	15 5		
De. East	16	12 0	1	5 0	8	5 8
Hope St. Gaelic	17	9 9	1	11 0	4	10 0
Hutchesontown					7	1 6
John Knox's	19	17 4	1	1 8	7	15 3
Kingston	4	6 1	0	6 0	3	5 0
Martyrs	3	0 0				
Maryhill	17	18 2	1	6 3	4	0 0
Milton	10	12 5	0	14 0	4	0 0
Partick	17	16 5	2	0 9	6	10 2
Renfield	16	3 1	2	6 1	8	10 0
St Andrew's	28	7 11	3	18 11	12	0 0
St David's	17	16 1	2	5 6		
St Enoch's	50	17 3			21	0 0
St George's	110	16 8	14	14 0	62	0 0
St James's	21	10 10	2	13 5	15	0 0
St John's	98	16 1	8	6 3	51	5 0
St Luke's	17	8 3	0	17 6		
St Mark's	7	0 0			0	7 0
St Matthew's	133	1 3	13	14 3	55	5 0
St Paul's	80	5 10	10	5 1	19	0 0
St Peter's	74	1 8	9	11 11	63	0 0
St Stephen's	82	0 0	3	19 10	12	7 0
St Vincent	3	6 8	0	2 0		

	SUSTENTATION FUND.		EDUCATION FUND.		HOME MISSION.	
	£	s. d.	£	s. d.	£	s. d.
Stockwell	19	8 11				
Tren	102	14 9	8	17 9	45	5 0
Union	41	1 11	1	13 3	10	1 4
Well Park	45	11 0	2	1 0	5	16 0
West	10	8 8	0	9 4	7	12 0
Wynds					2	0 0
Govan	11	2 2	0	17 10	8	7 9
Kilsyth	7	2 2	0	13 10	2	15 0
Kirkintilloch	6	3 0			3	4 0
Rutherglen	20	16 0	2	14 0	8	12 6
Ballylntagh						
Millarston					0	13 0
Garvagh					0	9 0
Toberdonny					0	9 0
Dumoon and Inverary.						
Dumoon	15	5 5	1	8 10	10	2 3
Inverary	12	7 0			3	17 0
Kilfinnan	8	7 9	0	10 0	1	10 0
Kilmartin & Ford	12	0 0				
Kilmodan and Southhall, g.			0	19 6	1	13 0
Kilmun	6	9 0	0	13 2	4	10 0
Kingarth	14	9 8	0	9 2	9	10 0
Lochgiphead	13	9 11				
North Knappdale, g.	31	5 0	2	0 0	1	16 0
South Knappdale						
North Bute			3	6 6	2	2 0
Bothesay—						
Free Parish	46	7 7	4	18 4		
West do.	39	5 2	4	3 11	20	0 0
Gaelic do.	1	11 4			1	14 7
Strachur, A.	35	13 6			1	5 0
Inellan	10	0 0			3	0 0
Kuberry	6	0 0	1	5 0	1	0 4
Kintyre.						
Campbeltown			7	13 8	9	0 0
Gigha					0	4 6
Kilbride						
Killean	6	7 6	0	19 6	1	14 0
Kilmory, g.					1	16 0
Lochranza, g.			0	8 6	2	10 0
Shiakan, g.					1	15 0
Tarbert	6	15 0				
Islay.						
Kilchoman	4	3 4	0	5 6	0	18 6
Kildalton and On	3	11 1	0	5 11	1	3 3
Killarow and Kilmory	3	9 10	0	19 4	2	0 0
Portmahaven					0	10 6
Jura						
Lorn and Mull.						
Acharacle, Ardnamurchan, & Strontian						
Appin						
Ardchattan, g.						
Coll and Tyree, g.						
Glenorchy, g.						
Iona and Ross, g.						
Kilbrandon, g.						
Kilchattan, g.						
Kilchrennan						
Kilfinichen, g.						
Kilmartin and Kilmory, A.						
Kilmelford						
Muckairn, A.						
Oban			0	13 11		
Sales, g.						
Tobermory	3	13 3	0	7 5	2	0 0
Torcross	10	10 0			0	10 0
Morven						
Stirling.						
Aird—	2	12 6			1	1 0
Alloa—						
East Church	19	1 4	1	6 4	6	12 6
West Do.	10	17 2	0	5 5	4	0 0
Alva	6	0 0	0	2 0	4	0 0
Bannockburn	10	0 0	0	15 0	4	10 0

	SUSTENTATION FUND.	EDUCATION FUND.	HOME MISSION.		SUSTENTATION FUND.	EDUCATION FUND.	HOME MISSION.
	£ s. d.	£ s. d.	£ s. d.	<i>Meigle.</i>	£ s. d.	£ s. d.	£ s. d.
Clackmannan, . . .	15 0 0		0 7 6	Airlie, . . .	8 4 6		1 2 8
Denry, . . .	10 0 0		1 13 8	Alyth, . . .	17 12 4	1 18 6	
Dollar & Muckhart, . . .			3 0 0	Blairgowrie, . . .	19 16 7	1 10 1	14 0 7
Dollar, Second, q., . . .		1 2 0	1 5 0	Coupar-Angus, . . .	10 11 8	0 19 0	
Dunipace, . . .	6 0 0	0 15 9	1 0 0	Craig, . . .	5 17 5	0 15 0	1 10 0
Garvunnoch, &c., . . .			1 10 6	Glenisla, q., . . .			2 12 6
Lesbert, . . .	10 9 6		2 4 0	Meigle, . . .	6 11 9		0 15 0
St Ninian's, . . .	8 17 0	1 5 1	2 4 0	<i>Neigly.</i>			
Strling—				Rattray, . . .			
North Church, . . .	22 10 8	0 15 3	25 0 0	<i>Auchterarder.</i>			
South do., . . .	10 17 0	0 9 2	3 6 5	Aberthven, . . .	7 8 0		1 10 0
Tullibody, . . .	5 8 1			Ardoch, . . .	7 15 11		2 0 0
<i>Cambusbarron.</i>				Auchterarder, . . .	17 11 5	0 18 3	6 16 0
<i>Dumblane.</i>				Blackford, . . .	5 5 0	0 14 0	
Balquhider, q., . . .			0 15 0	Comrie, . . .	5 14 0		7 16 6
Bridge of Allan, . . .	9 10 10	0 7 4	5 10 0	Crief, . . .	6 15 1		4 15 0
Bucklyrie, q., . . .			0 8 6	Dunning, . . .	6 8 6	0 9 1	2 0 0
Callander, A., . . .	50 0 0		3 0 0	Madderty, . . .	8 11 2		4 7 11
Donne, q., . . .			4 0 0	Monzie, . . .	7 5 0	1 0 7	10 1 10
Dunblane, . . .	12 17 1	1 13 0	0 17 6	Muthill, . . .			1 17 9
Gartmore, q., . . .	15 12 6	0 7 6	7 0 0	<i>Kinross.</i>			
Kilmadock, . . .	29 1 7	2 1 5	1 0 0	Fossaway, . . .	3 15 9	0 10 6	1 0 9
Klippen, . . .	2 18 0	0 6 0	5 5 0	Kelty, . . .	3 2 6	0 7 0	
Norrisston, q., . . .				Kinross, . . .	19 5 8	0 4 10	2 11 0
Tillcultray, . . .	7 3 4			Orwell, . . .	13 1 9		1 18 6
<i>Dunfermline.</i>				Portmoak, . . .	11 11 7	0 17 7	1 1 6
Aberdour, . . .	16 6 8	1 3 11	1 15 0	Strathmiglo, . . .	8 5 3	0 5 7	
Carnock, . . .			1 14 0	<i>Kirkcaldy.</i>			
Culross, . . .	4 2 10	0 5 10	2 0 0	Burntisland, . . .	31 1 8	1 10 1	10 10 0
Dunfermline—			5 7 5	Dysart, . . .	7 16 2		2 0 0
Abbey, . . .	9 19 6		3 8 0	East Wemyss, . . .	11 16 6	1 17 0	5 0 0
North, . . .	26 16 0		8 7 9	Kennoway, . . .	6 10 0	0 2 11	1 3 0
St Andrew's, . . .	10 11 8	0 12 0		Kinghorn, . . .	5 15 11		2 0 0
<i>Fordel.</i>				Kinglissie, . . .	3 11 6		0 10 0
Ballina, . . .	11 4 6	1 1 10		Kirkcaldy—			
Torryburn, . . .			8 7 9	Abbotshall, . . .	8 0 4	0 3 2	1 7 0
Tulliallan, . . .	9 1 10			Dunnikier, . . .	6 10 0		
<i>Dunkeld.</i>				Invertiel, . . .	19 0 0		1 3
Anchtargaven, . . .			1 0 0	Kirkcaldy, . . .	42 7 6	5 3 11	17 1
Blair-Athol, . . .	5 0 0	0 10 0	1 16 2	Pathhead, . . .	15 6 6		6 10 0
Burrelton, . . .	8 13 10		0 15 0	Lealle, . . .	12 9 10	1 1 8	2 3 0
Dargill, . . .	5 0 0	0 5 0	3 4 1	Leven, . . .	10 3 10	2 18 8	6 16 0
Clunie, . . .	4 10 8	0 5 10	2 1 1	Markinch, . . .	17 0 11	1 8 7	4 15 0
Dalguise, q., . . .			0 12 0	<i>Lochgelly.</i>			
Strathbraan, q., . . .			6 8 0	Methill, . . .			
Dunkeld, . . .	12 1 1	0 9 0	1 1 0	<i>West Wemyss.</i>			
Kirkmichael, . . .	4 3 4		0 15 0	<i> Cupar.</i>			
Lethendy and } . . .			3 11 3	Abdie and New- } . . .	20 4 5		2 5 0
Kinloch, . . . } . . .				burgh, . . . } . . .			
Moulin, . . . } . . .	10 4 6			Auchtermuchty, . . .	8 17 6	0 9 5	1 10 0
<i>Bredaethane.</i>				Ceres, . . .	4 10 8	0 10 8	3 11 6
Aberfeldy, . . .	12 2 0		2 11 0	Collesdale, . . .	5 0 0		2 13 8
Aberree, q., . . .	6 7 6	1 5 6	0 7 0	Cupar, . . .	39 16 0	0 16 9	17 0 0
Ardeonaig, . . .	2 0 0		1 8 0	Dairsie, . . .	12 12 9	0 13 7	2 12 6
Glenlyon, . . .			2 10 7	Falkland, . . .	3 0 0	0 2 6	1 0 0
Kenmore, q., . . .			4 14 6	Flisk and Criech, . . .	4 9 4	0 5 11	2 5 0
Killin, q., . . .	20 1 10		3 9 11	Kettle and Gault, . . .	8 4 10	0 2 10	
Lavers, . . .			2 0 0	Logie and Galdry, . . .	11 0 9		1 0 0
Logierait, . . .	5 17 5			Monimail, . . .	4 1 6		1 0 0
Strathfillan, A., . . .				<i>St Andrews.</i>			
Tummel Bridge, q., . . .				Anstruther, East, . . .	12 0 7	1 3 10	4 13 2
<i>Perth.</i>				Balmullo, . . .			
Abernethy, . . .			0 14 0	Carnbee, . . .	3 11 8		0 17 6
Arngask, A., . . .			0 14 0	Craig, . . .	7 2 5	0 6 6	1 14 0
Collace, . . .	5 8 0	0 7 6	2 10 0	Dura Den, . . .	7 10 0		3 7 0
Dunbarney, . . .	12 2 2	0 18 0	3 9 6	Elle, . . .			
Eray, . . .	6 3 4		3 0 0	Ferry-Port-on- } . . .	18 8 2		
Forgandenny, . . .	5 10 6	9 4 8	3 2 0	Craig, . . . } . . .			
Kinfauns, . . .	16 9 6	0 15 11		Forgar, . . .	10 14 9	0 19 3	
Logieslmond, . . .	5 10 0		1 2 10	Largo, . . .	7 3 4	1 9 6	2 0 0
Methven, . . .	4 19 6	0 2 1	0 8 6	Leuchars, . . .	10 6 6		2 10 0
Perth-Gaelic, . . .	22 7 4	0 11 6	2 2 0	Pittweacom, . . .	10 10 0		0 10 0
Kinnoul Street, . . .	4 18 1	0 8 2	1 1 0	St Andrews, . . .	13 8 3	1 5 0	8 10 0
Middle, . . .	29 12 9	3 2 0	12 16 0	Strathkinness, . . .	10 9 4	0 8 2	1 16 0
St Leonard's, . . .	70 8 8	4 7 6	14 0 0	<i>Forfar.</i>			
West, . . .	58 14 4	8 0 4	11 16 10	Aberlemno, . . .	3 11 5		0 15 0
Pitcairngreen, . . .	11 4 5	1 0 3	7 0 0	Dunnichen, . . .	7 7 2		1 11 0
Soona, . . .	8 8 2	0 10 6	4 12 0	Forfar, . . .	8 19 9	0 3 9	4 6 6
Stanley, . . .	10 13 10	0 6 2	2 0 0	Forfar, East, . . .	7 2 1		
				Kinnethle, . . .	5 15 6	0 10 0	1 5 0
				Kirriemuir—			
				North Church, . . .	7 16 0	0 9 0	1 0 0
				South do., . . .	16 11 6	1 1 11	6 13 10

	SUSTENTATION	EDUCATION	HOME		SUSTENTATION	EDUCATION	HOME
	FUND.	FUND.	MISSION.		FUND.	FUND.	MISSION.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
Memas.	5 10 10	0 2 1	1 12 0	Woodside,	5 17 7	0 7 4	
<i>Dundas.</i>				Banchory-Dev-	7 19 4	0 13 1	2 1 0
Abernyte and Bait,	8 8 0		1 15 8	gnick,	9 7 9		0 13 0
Broughty-Ferry,	14 6 9	1 8 6	10 0 0	Blackburn,	8 16 0	4 10 1	1 14 0
Dundas—				Colka,	7 10 0		0 12 0
Chalmers Ter-				Durrie,	7 10 0		0 7 2
ritorial Ch.	4 10 0		4 0 0	Maryculter,	5 2 3	0 6 10	1 4 1
Chapelshade,	28 7 9	1 1 4	9 10 0	Bourtree-Bush,	5 10 0		2 2 0
Dudhope,	10 8 6		3 3 0	Newhills,	5 3 9		0 17 0
Gaelic,	9 0 5		0 17 3	Old Machar,	8 1 4	0 1 9	1 5 11
Hilltown,	20 15 1	1 10 8	8 0 0	Peterculter,	14 6 8	1 13 4	3 0 0
St Andrew's,	38 18 6	0 19 11	17 4 3				
St David's,	19 19 8	1 10 1	7 5 0	<i>Kincaidine O'Neil.</i>			
St John's,	67 18 4	5 13 10	24 0 0	Aboyne, g.			1 2 4
St Paul's,	33 9 4	3 7 10	28 0 0	Ballater, g.			2 10 0
St Peter's,	29 6 2		9 17 6	Banchory-Ternan,	7 13 10		0 12 6
Wallacetown,	4 5 11		1 10 9	Bankhead, g.	6 13 0		
Willison,	20 0 2	0 15 8	6 16 8	Braemar, g.			
Liff,	6 1 0	0 7 0	1 12 0	Cluny,	3 0 0	0 18 1	0 13 6
Lochee,	6 9 11		1 18 8	Craibie,	5 0 0		1 0 9
Longforgan,	2 9 8	0 4 3	0 12 0	Cromar & Gold-			1 1 2
Mains and Strath-	5 10 4	0 4 3	1 1 6	stone, g.			
martin,				Echt,	5 0 0		0 18 1
Monifeith,	9 0 0		1 8 0	Kincaidine O'Neil	3 15 4	0 8 6	2 6 0
Monkzie,	7 3 3	0 10 6	1 17 5	Lumphanan,			0 14 6
Tealing,	12 6 9	2 18 0	5 17 0	Strachan, g.			
				Tarland, g.	7 10 0		0 9 0
<i>Brechin.</i>							
Brechin—				<i>Aford.</i>			
East Church,	30 6 9	0 6 8	7 10 0	Auchindoir,	7 16 2		
West do.,	51 15 6	2 1 6	9 1 0	Keig and Tough,	6 1 8	0 2 0	1 10 0
Craig,	5 15 5		0 18 0	Kinnethmont,	5 0 0		0 10 0
Edzell,	8 2 6	0 13 9	2 1 0	Leoch-Oushie, g.	5 0 0		0 19 0
Lochee, g.,	7 10 2		3 12 0	Toxie, g.	5 0 0		1 1 0
Logieport,	19 14 4	0 18 3	0 10 0	Rhynie & Cabrach,	4 4 4		
Marytown,	5 1 7	0 2 4	0 13 0				
Menmuir,	7 2 7	0 4 9	6 15 0	<i>Garioch.</i>			
Montrose—				Blairdaff,	4 5 0	0 3 10	0 16 0
St George's,	23 2 6	1 15 9	24 1 0	Culsaund,	10 4 0	0 1 0	0 12 2
St John's,	68 10 0	11 6 9		Garioch, Chapel of,	8 16 8	0 5 5	2 0 0
Castle Street				Insch,	6 9 9	0 14 0	
				Inverary,	14 2 4	0 13 11	7 0 0
<i>Arbroath.</i>				Kintore,	7 16 10		2 7 0
Arbriot,	13 7 7	0 15 2	1 9 0	Lealie & Fremnay,	2 9 3	0 3 0	0 12 0
Arbroath—				Oyne,	7 3 11	0 3 10	2 0 0
East Church,	14 10 10	1 2 6	5 1 6	Bayne,	5 14 0		0 11 5
Inverbrothock,	20 3 2	2 6 11	3 16 2				
Ladyloan,	46 18 5	2 18 11	9 5 0	<i>Ellon.</i>			
Maine Street,	6 0 9		0 15 0	Cruden,	8 11 0	0 17 0	1 15 0
Barry,	6 9 6	0 11 10	4 9 0	Ellon,	4 0 4		0 14 3
Garmyie,	5 10 0	0 8 4	2 0 0	Foveran,	6 16 9	0 3 1	0 11 0
Garnoustie, Ist,	8 5 9	0 5 10	4 11 0	Methlic,	7 9 6		2 13 0
Do. 2d.,	8 0 0	0 2 6	0 12 1	New Machar,	26 17 1	1 19 10	4 5 10
Colliston,	4 17 9	0 8 4	1 19 7	Old Meldrum,	30 0 0		2 6 8
Frookheim,	12 6 11	1 0 11	2 15 6	Udny, g.			
Inverkillor,	26 0 1	1 4 8	4 9 0				
Farbride,			2 13 5	<i>Deer.</i>			
<i>Fordoun.</i>				Clola,	6 0 0		1 5 0
Benholm,	6 5 1	0 14 3	1 13 0	Fraserburgh,	7 15 7	0 13 6	6 0 0
Bervie,				Longside,	5 3 0		0 17 6
Fettercairn,	3 7 1	0 8 3	1 15 0	New Aberdeen, &c.	8 17 6		
Fordoun,	12 0 0	0 18 11	7 17 1	New Deer, g.			
Glenbervie, g.	20 18 6	0 14 0	1 5 0	New Pitsligo,	8 10 0		0 10 0
Kinned,	4 10 4	0 4 3	0 12 5	Old Deer,	9 16 0	0 14 10	2 5 0
Laurencekirk,	5 2 10	0 19 0	2 0 0	Peterhead,	6 3 0		4 10 0
Marykirk,	8 13 6		0 10 0	Pitsligo,	5 0 0		1 0 0
St Cyrus,	12 16 1	1 2 6	2 15 0	Rathen,	4 15 9	0 10 3	
Stonehaven,	8 8 0	0 8 3	1 10 0	Strichen,	5 16 10		1 8 3
				St Fergus,	6 17 6	0 5 9	2 1 0
<i>Aberdeen.</i>							
Aberdeen—				<i>Turriff.</i>			
Bon-Accord,	15 13 6	1 16 10	2 14 2	Auchteries, g.			0 16 0
East Church,	31 13 10	4 5 6	13 0 0	Drumblade,	3 17 0		1 0 0
Gaelic,			0 10 0	Forglen,	4 4 4	0 2 6	0 15 6
Glecomston,	14 11 6		5 10 0	Forgus,	8 2 3		3 0 0
Greyfriars,			0 14 0	Fyvie,	9 4 10	0 12 2	1 9 3
Holburn,	16 19 9	1 6 6	4 15 7	Gamrie,			
John Knox's,	8 17 5	1 9 10	3 18 9	Inverkeithney, g.	9 0 9	0 9 1	
Mariners',	2 18 2		0 10 6	Macduff,	3 17 2	0 3 4	0 17 0
Melville,	5 17 9	0 6 0	1 10 2	Monquhitter,	7 0 0	0 5 0	0 15 0
North,	9 18 6		1 17 10	Newbyth,	7 18 6	0 14 7	1 14 4
South,	47 13 3	1 12 2	15 0 0	Turriff,			
St Clement's,	15 0 0	1 5 2	3 8 5				
Trinity,	36 13 2	6 12 0	20 0 0				
Union,	8 0 4		1 10 0				
West,	109 2 0		21 3 6				

	SUBVENTATION FUND.	EDUCATION FUND.	HOME MISSION.		SUBVENTATION FUND.	EDUCATION FUND.	HOME MISSION.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
<i>Fordyce.</i>							
Bank,	16 13 6	0 16 3	8 7 1	Fortrose,	31 0 0		2 0 0
Boydell,	10 11 2	0 3 10	2 2 10	Killbarn, g.	10 9 8	5 2 0	
Buckle,	5 2 11		1 15 0	Knockbain, g.	40 0 0		2 15 0
Cailes,	14 0 0	2 6 8	2 0 0	Resolis,	8 0 0		
Dankford,	5 19 10	0 16 9	0 18 0	<i>Dingwall.</i>			
Enzie,		0 16 10	1 9 5	Alness,			
Fordyce,	3 12 8	0 12 6		Dingwall,	16 15 4		7 10 0
Ordiquhill and Ord,	14 5 0	0 5 0	2 1 6	Fodderty and			1 10 0
Forwoy,	10 15 2			Contin, g.			2 18 3
<i>Strathbogie.</i>				Kilmorack, g.			2 18 3
Belle,	7 6 11		8 3 0	Kiltarn, g.			2 5 11
Botriphnie,			0 16 9	Maryburg,			2 0 6
Cairnie,	3 18 3	0 12 4	1 17 7	Strathbogie,		0 10 3	0 16 6
Garly,	4 3 2	0 10 4	1 0 9	Strathbrom,			
Glass, g.	4 2 3		1 5 0	Strathgarve,			
Grange,	19 10 6	5 1 6	8 10 0	Urquhart,	45 1 0		3 18 3
Humbly,	7 18 2		2 10 0	Urray,	7 6 6	0 6 3	
Kaith,	9 11 0	1 10 0		<i>Tain.</i>			
New Marnoch,	6 1 5	0 17 0	1 1 7	Edderton,			
<i>Abernothy.</i>				Fearn,	53 0 2	0 3 6	5 0 0
Abernothy, g.				Kilmuir-Easter,	16 0 0		2 0 0
Crondale, g.			1 2 0	Kincardine,			2 0 0
Duthill,				Logie-Easter,			
Kingusie,		5 0 0	2 0 0	Nigg,	11 9 2		1 2 6
Kirkmichael, g.			1 3 2	Roskeam,	42 6 0	0 13 7	4 13 6
Laggan, h.			3 16 0	Tain,			
<i>Robinsmurchus, &c.</i>				Tarbat,	50 18 3		2 10 6
<i>Aberlour.</i>				<i>Dornoch.</i>			
Aberlour,	7 10 3		1 2 6	Assynt, A.			2 0 0
Bokorn, h.	12 0 0		1 2 2	Clyne, A.	30 0 0		
Inveraven,	9 7 3	0 3 0	1 4 0	Criche, g.	20 13 10		4 0 0
Knockando,			0 17 1	Dornoch, g.			4 0 0
Mortlach,	4 13 8	0 1 2	1 0 4	Golspie,	17 9 3	1 11 6	6 0 0
Rothes,	8 7 5		1 10 0	Halmdale, g.			
<i>Elgin.</i>				Kidonan, h.			
Alves, g.	23 3 11	1 7 4	1 16 6	Lairg,	9 3 6	4 9 4	1 4 6
Burghead,			1 6 1	Rogart,			1 10 6
Elgin, High,	16 2 7	0 12 10	4 4 0	Rosehall, g.			
Do., South,	14 9 9	1 0 6	7 0 0	Stoer, A.			
Garmouth,	7 2 1	1 1 11	2 2 6	<i>Tongue.</i>			
Hopeman,	31 2 0		2 5 7	Duirness, A.		1 0 0	1 0 0
Loosemouth,	5 7 2		1 0 0	Ar-bell,			
Pinecarden,	5 8 11	0 3 3	1 2 0	Eddrachillis, A.			
Urquhart,	6 17 2		1 12 0	Farr, A.	3 10 0	1 5 0	1 5 3
<i>Forres.</i>				Kinlochbervie, A.			
Dallas,			1 7 0	Strathly, A.			2 0 0
Dyke, g.				Halladale,			
Edinkillie, g.			0 19 6	Tongue, A.			2 2 6
Forres,	11 0 1	0 10 4	4 4 6	Meiness,		3 0 0	
Kinloss,	6 0 0	0 6 6	1 0 0	<i>Collieston.</i>			
Rafford,			3 3 0	Berrisdale, A.			1 0 0
<i>Inverness.</i>				Bower,	3 13 0	1 6 7	3 2 6
Daviot, g.			2 0 0	Bruan,			1 16 0
Dores and Bona, g.				Cansbay, g.		4 16 6	
Inverness—				Dunnet,	5 6 0		
East Church, g.			9 0 0	Halkirk,	3 19 8	2 2 10	
High do.,	14 5 7	2 18 3	12 0 0	Kzia,	15 8 2	0 10 3	0 10 0
North do., g.			8 10 0	Latheron, g.			3 5 0
Kiltarity, g.		2 0 0	1 16 0	Lybster, g.	40 0 0		3 0 0
Kirkhill, g.	36 0 0			Obrig, g.			3 0 0
Moy, g.				Pultneytown,	6 17 7	1 12 4	5 17 0
Pesty,				Reay,	9 19 5	0 19 1	2 0 0
Stratherrick, g.			2 0 0	Thurso—North,			2 0 0
Strathglass,				South,	11 8 7	0 11 0	10 2 5
<i>Nairn.</i>				Watten,	6 0 0	0 7 9	2 14 6
Ardlach,				Westerdale and } Auchrenny, g. }			1 6 4
Ardernier,	6 0 0	0 8 8	2 8 0	Halsary, A.			
Auldearn,	27 0 4	0 3 10	1 13 10	Wick,	25 0 0	2 10 0	7 5 0
Cawdor,			1 5 0	<i>Lochcarron.</i>			
Croy, g.				*Applecross, g.			0 18 0
Nairn,	28 11 9	2 11 6	3 10 5	Glensy, h.			0 6 2
<i>Chanonry.</i>				Gairloch, g.			
Avoch, g.				Lochbroom, g.			
Cromarty,	39 6 3	8 12 1	4 0 0	Lochcarron, g.	6 0 0		0 15 0
				Plockton and } Lochalsh, g. }			

	SUSTENTATION FUND.			EDUCATION FUND.			HOME MISSION.		
	£	s.	d.	£	s.	d.	£	s.	d.
Poolwe, g.									
Shields, g.									
<i>Abertarf.</i>									
Ballaugh and Glenoe,							1	6	0
Fort-Angustus, g.							0	14	6
Glenmorrison, g.							0	13	1
Fort-William, g.	6	19	2				2	10	0
Glasgarry, g.									
Kilmorony, g.									
Glen-Urquhart, A.							6	3	0
Kilmale, g.	4	18	2				1	15	0
<i>Elze and Uist.</i>									
Bencoola, Ac. A.							0	10	0
Bracadale, A.							1	7	0
Duirinlah, A.							1	7	0
Kilmer, A.							1	0	0
Small Isles, A.							0	9	2
Harris, A.									
North Uist, A.									
Trumlagarry, g.									
Portree, g.	5	9	0						
Raasay, g.									
Snizort, g.							3	9	8
Stenshall, A.									
South Uist, A.									
Sleat, A.							2	0	0
Strathaird, Ac.	5	0	0						
<i>Lewis.</i>									
*Back, g.							2	0	0
*Barvas, g.							0	10	0
<i>*Carloway, g.</i>									
Cross, g.	24	3	6						
Knock, g.							2	8	2
Locha, g.							1	7	0
Stornoway, g.	8	14	3	1	1	7	6	0	0
Uig, g.							1	10	0
<i>Orkney.</i>									
Birray, g.	8	13	3	0	14	7	1	3	0
Deerness, g.	4	0	0	0	10	4	1	0	0
Evie and Rendal, g.	17	7	0	1	16	9	1	0	0
Firth, g.	7	5	0	1	2	1	0	13	4
Harray and Sandwick, g.	7	6	0	0	16	6	1	7	0
Kirkwall, g.	30	1	9	0	11	1	3	0	0
N. Ronaldshay, g.									
Orphir, g.									
Papa-Westray, g.	8	0	0	1	5	0	2	15	0
Bonsay and Egilsay, g.							0	12	0
Sanday, g.	18	1	4	2	5	10			
Stams, g.									
Stromness, g.	4	4	4	0	10	0	3	0	0
St Andrews, g.							1	12	0
<i>Shetland.</i>									
Conningsburgh, g.									0 14 6
Delting, g.	2	7	7	0	3	0	0	15	9
Dunrossness, g.	4	8	0	0	6	0	0	15	0
Fellaw, g.									
Lerwick, g.	3	19	1	0	12	3	2	0	0
Quarf and Durra, g.									
Unst, g.	10	0	0						2 1 0
Walls, g.	1	10	4	0	4	0	0	5	0

I.—MINISTERS' SUSTENTATION FUND.

INDIVIDUAL SUBSCRIPTIONS.

G. N. per Dr Guthrie	£15 0 0
Margaret Stewart	0 3 6
Mrs Beveridge	10 0 0
A Female Friend,	
Blackridge	1 0 0
G. Buchan Esq.	40 0 0
W. A.	1 0 0
Mrs Martin, per Mr M'Craw	5 0 0
Elizabeth Peters	0 12 0
Lady Cunningham	
Fairlie	25 0 0
A. F. C.	0 5 0
Fifth yearly instalment of Leg. cy by the late Misses A. and M. Macmillan, Rothesay less duty, &c.	17 17 6
A Servant	0 2 0
Friends in Pleau	10 0 0
Per J. Younie, Rothes	0 10 0
J. C.	2 0 0
W. L.	2 0 0

II.—AGED AND INFIRM MINISTERS' FUND.

Martha Cowan	0 10 0
Anonymous, per Rev. A. Spence, Aberdeen	0 10 0
A Friend to Ministers, per Rev. Dr R. Buchanan	10 0 0

III.—EDUCATION.

Margaret Stewart	0 1 6
Ladies Association for Highlands	90 0 0
A Friend for Cockpen Female School	5 0 0
Mrs Macredie, senior	4 0 0
A. F. C.	0 5 0
T. P.	0 5 0
Friends in Pleau	1 0 0
A Friend	1 0 0

IV.—JEWS.

Margaret Stewart	0 1 0
A Friend in England	0 10 0
Miss Adams	0 5 0
Mrs Martin	1 0 0
Mrs Warren, Dublin	80 0 0
A. F. C.	0 5 0
Anonymous, a thank-offering for mercies received, per Rev. T. Brown	0 5 0
Friends in Pleau	1 0 0
"Proverbs iii. 9"	1 0 0
A Friend	0 10 0
A member of Dundee St John's	5 0 0
Anonymous, per Rev. A. Spence	1 0 0

V.—CHURCH-BUILDING.

Musselburgh	7 0 0
Pencatland	0 18 0
Longformacus	0 15 10
Denholm	1 7 3
Paisley, Gaelic	0 12 0
Lochransay	1 5 0
Torosay	0 10 0
Dunipace	0 10 0
Ardeonaig	1 8 0
Dunfermline:—	
St Andrew's	2 6 6
Abernytes and Rait	1 10 0
Dundee:—	
Wallacetown	0 13 0
Lochee	1 0 0
Longforgan	0 11 0
Aberdeen, South	1 0 0
Braes of Cromar	0 13 10
Bankhead	0 9 6
Crathie	0 11 0
Tarland	0 9 0
Aberleour	0 6 9
Kittarney	1 16 0
Stratherrick	1 8 6
Kiltarn	2 13 0
Margaret Stewart	0 1 0

VI.—FOREIGN ASSOCIATIONS.

Edinburgh, High	0 15 0
Abercorn	0 12 6
Falkirk	4 13 5
Bathgate	1 16 5
Greenlaw	1 14 6
Lockerbie	1 3 3
Kirkpatrick Durham	4 1 8
Inch, Stranraer	3 16 10
Borgue	2 1 5
Kilmarnock, Henderson	4 9 6
Paisley:—	
Middle	5 12 0
St George's	16 9 10
Renfrew	9 12 0
Greenock:—	
St Andrew's	7 1 0
St Thomas'	1 10 0
Duntocher	1 1 8
Glasgow:—	
St James's	14 3 8
St Luke's	4 0 5
Killarow, &c.	8 10 4
Bridge of Allan	1 4 6
Ardeonaig	4 0 0
Scone	4 0 0
Alyth	3 6 0
Blackford	1 3 6
Kinross	1 2 11
Portmoak	1 4 8
Dundee, Willison	8 18 2
Montrose, St John's	16 8 8
Fettercairn	1 15 11
Kinniff	1 8 0
Aberdeen:—	
Union	8 17 8
West	1 19 3
Banchory Ternan	1 9 5
New Machar	2 19 0
Fraserburgh	2 13 2
Peterhead	2 0 0
Monquhitter	2 4 2
Cullen	3 0 0
Exisle	0 8 1
Rothes	4 12 11
Dingwall	6 4 8
Criech	2 0 0
Lairg	0 1 11

For. Associations—continued.

Orrig	1 16 0
Duirinish	2 2 6
Birray	1 0 0
Kirkwall	8 11 2
Delting	0 10 5
Lerwick	2 11 9

VII.—FOREIGN MISSIONS.

Kirkpatrick Fleming	1 0 0
Shandon	0 2 6
Glasgow, Eaglesham	0 8 0
Lochransay	1 0 0
Dunfermline:—	
St Andrew's	5 0 0
Largo	2 10 0
Dundee, Wallacetown	2 2 0
Lochee	2 9 6
Margaret Stewart	0 1 0
A Friend in England	0 10 0
A Divinity Student	0 2 6
Mrs Martin, per Mr M'Craw	1 0 0
A Friend, per Rev. J. W. Wright, for <i>Katia, Calcutta</i>	20 0 0
A. F. C.	0 5 0
Martha Cowan	0 10 0
Friends in Pleau	1 0 0
A Friend, towards establishing school at <i>Kalyan, Bombay</i>	30 0 0
Per Dr Smytman, for <i>Bent-Israel Schools Bombay, viz:—</i>	
A Wallwisher	0 2 0
Miss Macfarlane, Comrie	0 5 0
Miss M's Sister, Do.	0 2 6
	0 9 6
A Friend	1 0 0
Anonymous, per Rev. A. Spence	1 0 0
Do. for <i>Bent-Israel Schools</i>	1 0 0
Mrs Smith of Dunek, for Do.	5 0 0

VIII.—COLONIES.

Longformacus	1	2	2
Strathaven	1	0	0
Glasgow, Renfield	11	0	0
Lochrans	1	5	0
Torossy	0	10	0
Dunipace	0	10	0
Dunfermline:—			
St Andrew's	3	4	6
Ardeonaig	1	0	0
Dunee, Willison	6	15	10
Monifeth	4	8	0
Crathie	0	11	9
Kiltearn	2	5	3
Farr	1	9	6
Papa Westray	1	5	0
Margaret Stewart	0	1	0
Mrs Davidson, for Honorary			
A Friend, Do	1	1	0
Friends in Pleas	0	2	6
A Friend	1	0	0
Jos. Mackay Esq., for Canadian Preachers Fund	25	0	0
Anonymous, per Rev. A. Spence	0	10	0

IX.—CONTINENT.

Dunee, Dudhope	1	2	9
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X.—HOME MISSION.

Margaret Stewart	0	1	0
Mrs Martin, per Mr M'Craw	1	0	0
Friends in Pleas	1	0	0
Edinburgh, Newington, for Causeway-side	5	0	0
A Friend	1	0	0
Uddingstone, for Missionary's Salary	7	10	0
Anonymous, per Rev. A. Spence	0	10	0
Dumfries, for Dumfries Station	10	0	0
Donations for Earls-ton Station, per Rev. D. Dobble	3	6	0

XI.—COLLEGE.

Margaret Stewart	0	1	0
Martha Cowan	0	2	6
A Friend	0	10	0

XII.—HIGHLANDS.

Collection by High-landers at Wick, during fishing	21	5	8
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XIII.—MANSE FUND.

Perth, West, the late Mr J. Souter	2	0	0
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XIV.—MINISTERS FOR ARMY IN THE EAST.

Edinburgh:—			
Davie Street	1	9	0
Greyfriars	2	9	0
Pillrig	2	14	0
St Andrew's	10	4	8
St Luke's	14	5	1
St Mary's	5	8	8
Morningaldu	1	17	9
Bathgate	0	13	6
Boness, &c.	0	11	0
Falkirk	4	0	0
Uphall	0	12	10
Skirling	0	6	0
Cockpen	2	4	6
Musselburgh	8	7	1
Dunbar	3	0	0
Garvald	0	17	1
Haddington, St John's	6	0	0
North Berwick	0	10	0
Pencaltland	1	0	0
Prestonkirk	3	17	10
Yester	1	13	10
Dunee	3	5	6
Eyemouth	1	10	9
Kelso	6	15	5
Morebattle	0	10	0
Bowden	1	16	6
Langholm	2	4	0
Colmonell	0	14	10
Dundonald	1	10	0
Old Cumnock	3	3	5
Ochiltree	0	10	0
Dunlop	1	0	0
Fenwick	0	9	0
Fullarton	0	10	6
Irvine	5	0	0
Kilmarnock, High Kilwinning	7	15	0
Loudoun	2	5	6
Saltcoats	3	1	9
Stewarton	2	1	0
Hurford, &c.	0	5	3
Bridge of Weir	0	17	1
Houston	2	0	0
Palaley, St George's	12	1	9
Cumbernae	2	6	0
Erskine	2	13	7
Fairlie	1	11	6
Gourock	5	9	10
Greenock:—			
Middle	24	9	4
St Andrew's	6	12	8
St Thomas'	9	15	6
Wellpark	8	4	9
Bothwell	7	5	4
Cambusnethan	0	12	0
East Kilbride	1	7	10
Holytown	0	17	10
Shotts	4	11	9
Carnuke	0	15	9
Lesmahagow	2	2	0
Alexandria	2	18	8
Bonhill	3	4	1
Cardross	0	17	8
Dumbarton	3	3	8
Luss	0	15	0
Rosneath	3	9	6
Glasgow:—			
Anderson	17	6	11
Campbell Street	1	5	3
Gorbals, East	7	19	6
Knox	4	6	11
Kingston	2	2	0
Maryhill	1	8	0
Renfield	5	0	9

Ministers for Army in the East—continued.

St Andrew's	4	2	7
St James'	12	0	0
St Peter's	17	5	9
St Stephen's	4	0	0
Shettleston	0	9	6
Stockwell	4	4	0
West	2	18	3
Chryston	2	0	0
Kingarth	2	0	0
Aberdour	0	15	0
Rothsay Free	5	5	0
Lethendy, &c.	0	10	6
Ardeonaig	1	0	0
Kinfauns	2	2	10
Perth, St Leonard's	11	1	6
Blairgowrie	11	8	6
Coupar-Angus	3	2	8
Ardoch	1	6	8
Auchterarder	5	11	10
Blackford	1	2	3
Burntisland	2	18	0
Kinghorn	1	7	7
Kirkcaldy	5	11	8
Leslie, Fife	1	5	0
Abdie & Newburgh	1	5	0
Ceres	2	0	7
Cupar	7	11	11
Dairie	1	13	8
Logie and Gaudry	0	15	0
Monimail	1	6	11
Anstruther, East	0	18	6
Carnbee	1	7	0
Forgan	1	8	1
Kirkriemuir, South	3	6	2
Dundee:—			
Chalmers' Territorial Church	0	17	0
Dudhope	1	2	9
St John's	5	0	0
Montrose, St George's	2	6	0
Barry	2	10	1
Carnoustie, 1st	1	16	4
Carnoustie 2d.	0	19	6
Arbroath, East	1	6	4
Fordoun	1	4	0
Aberdeen:—			
East	10	15	9
Gilcomston	4	16	0
Holburn	1	0	0
Aboynes	0	14	0
Cluny, Kincardine	6	4	0
Chapel of Garloch	1	13	9
Banff	7	19	6
Cairnie	1	8	2
Keith	3	0	0
Kingussie	0	15	0
Elgin, High	3	14	2
Kirkhill	6	2	5
Stratherrick	2	0	6
Ardersier	1	10	4
Cawdor	0	18	2
Knockbain	1	0	0
Fearn	1	0	0
Tarbat, Tain	4	16	0
Thurso, South	3	18	0
Kirkwall	1	5	0
Stromness	1	7	0
St Andrew's, Orkney	6	10	0
Thos. Usher, Esq.	1	0	0
A Friend	3	0	0
A Friend in Leaming-ton, per Dr Makellar	3	0	0
Mrs Bethune, do.	1	0	0
Lady Foullis, do.	1	0	0
Mr J. S. Scott, do.	1	0	0
Mr Thomson, do.	3	5	0

Ministers for Army in the East—continued.

Miss J. Hunter Blair, do	0	10	0
Woodlich do.	9	7	7
Canning Street Church, Liverpool do.	11	3	4
Collection in Edinbr., St George's, on occasion of Mr Watson's Ordination	54	0	0
Found in purse of a deceased young Friend of the Soldiers	6	6	6
Mrs Graham Speirs	1	0	6
Miss Speirs	0	5	0
Collection in Free Church, Nagpore	3	10	0
Mrs Broadfoot, Back-ingham Terrace, Glasgow	1	0	0

XV.—SOLDIERS' WIVES.

Edinburgh, Pillrig	3	3	0
North Berwick	0	10	0
Eyemouth	4	7	2
Ayr	7	0	0
Carsphairn	1	0	0
Monkton	1	15	3
New Cumnock	1	0	0
Symington	0	17	0
Tarbolton	0	13	6
Ardrrossan	1	1	0
Kilmarnock, Henderson	2	0	0
Perceston	0	13	3
Barrhead	7	8	5
Paisley, Middle	3	3	0
Renfrew	4	9	9
Inverkip	2	13	19
Port-Glasgow	12	10	3
Coatbridge	1	5	0
Cambuslang	0	7	3
Dalziel	0	16	0
Hamilton	10	0	0
Douglas	0	10	10
Lanark	1	16	0
Arrochar	1	14	0
Killearn, &c.	6	10	0
Ren-ton	4	5	0
Shandon	1	1	1
Glasgow:—			
Camslachto	1	10	0
Eaglesham	0	4	0
Govan	2	10	19
Hutchesontown	5	3	2
Tron	31	10	7
Union	15	5	3
Kilryth	1	2	0
Rutherglen	3	7	6
Garelochhead	6	14	6
Campbeltown	15	0	0
Scone	1	1	0
Auchterarder	5	11	9
Burntisland	2	18	0
Crall	1	19	3
Largo	0	18	2
Craig	3	0	0
Edzell	1	15	19
Keith	2	17	8
Laggan	2	17	6
Applecross	1	0	0
Dunross	2	0	0
Miss Macpherson of Glusay, per Rev. D. Shaw	2	10	0
D Turner, Esq.	1	0	0
D T. Maclellan, Esq.	1	0	0

JOHN MACDONALD, General Treasurer.

Contributions received by the Treasurer of the Free Church,

From 15th December 1854, to 15th January 1855, inclusive.

Where the charge is supplied with a minister, the name is printed in Roman letters; where it has been sanctioned, but has not yet been supplied with a minister, an asterisk () is prefixed to the name; where the place mentioned is an out-station, not sanctioned or having a right to call a minister, the name is printed in Italics.*

N.B.—In order that the Contributions be regularly reported in the columns of the Record, it is indispensably requisite that they be in the hands of the Treasurer in Edinburgh before the 15th of each month.

	SUSTENTATION FUND.			EDUCATION FUND.			JEWISH MISSION.		
	£	s.	d.	£	s.	d.	£	s.	d.
Edinburgh.									
Coolinton & Currie, . . .	6	11	2	0	5	10	2	0	0
Corstorphine, . . .	6	12	8	0	10	0	1	11	9
Cramond, . . .	6	13	8	0	10	10	2	0	0
Edinburgh—									
Buccleuch, . . .	7	13	4	1	9	0	7	0	0
Canongate, . . .	6	5	0	0	2	6	1	1	6
Davie Street, . . .	12	18	9				5	2	0
Dean, . . .	6	4	5	0	10	8	3	11	0
Fountainbridge, . . .	3	2	8				5	1	8
Gaelic, . . .	10	8	8	0	10	0	2	18	0
Greyfriars, . . .	29	2	4	4	19	6	11	10	0
High, . . .	146	19	1	17	12	3	52	18	0
Holyrood, . . .	6	2	4	0	18	4	1	15	8
Lady Glenorchy's, . . .	25	3	4	1	9	6	15	6	0
New North, . . .	50	1	4	5	10	10	44	0	0
Newington, . . .	17	11	2	0	8	7	8	11	0
Philig, . . .	32	6	8	3	8	4	16	9	6
Roxburgh, . . .	11	5	9	0	13	9	4	13	0
St Andrew's, . . .	199	3	1	11	1	8	48	7	7
St Bernard's, . . .	19	14	0	2	6	3			
St David's, . . .	6	6	0	0	4	2	1	0	0
St George's, . . .	260	18	0	44	16	5	99	5	10
St John's, . . .	97	6	0	3	9	0	27	0	0
St Luke's, . . .	17	4	9	0	12	0	35	0	0
St Mary's, . . .	32	18	4	3	16	10	23	7	6
St Paul's, . . .	23	2	3	2	7	9	9	0	0
St Stephen's, . . .	44	4	10	4	7	4	27	9	9
Tolbooth, . . .	87	11	2				33	10	6
Tron, . . .	6	19	0	0	2	7	1	13	0
West, . . .	39	15	10	1	10	0	4	13	6
Chalmers's Ter- ritorial Ch., } . . .	8	15	6	0	10	2	2	5	0
Gilmerton, . . .	2	17	7	0	5	0	1	5	0
Leith—									
Junction Road									
Mariners, . . .	3	18	6	0	0	6	0	10	0
North, . . .	25	18	0	7	2	7	8	0	0
South, . . .	10	1	1	2	19	8	6	0	0
St John's, . . .	21	18	7	2	5	10	9	7	0
Morningside, . . .	17	18	0	0	17	8	4	12	0
Newhaven, . . .	6	0	0	1	0	0			
Portobello, . . .	21	2	4	1	5	10	9	3	10
Ratho and Kirk- newton, } . . .	4	9	6	0	8	6	3	17	0
Pleasance, . . .									
Linlithgow.									
Abercorn, g. . .				0	14	2			
Bathgate, . . .	5	0	4				1	7	6
Be'sness and Car- riden, } . . .	4	15	4						
Falkirk, . . .	9	1	6	0	15	6	4	0	0
Graingemouth, g. . .				0	15	0	2	1	0
Kirkcaldon, . . .	8	17	9	0	18	3	10	0	0
Linlithgow, . . .				0	14	2	3	0	0
Livingston, . . .	4	12	5	0	18	10	2	0	6
Longridge, . . .									
Polmont, . . .	7	13	8	1	1	0	2	10	0
Sisnannan, . . .	6	2	6	0	7	6	0	10	0
Torphichen, . . .	5	0	0	0	8	0	1	0	0
Uphall, . . .									
Whitburn, . . .							0	12	0
Banbridge, h. . .							1	0	0
West Calder, g. . .							0	6	0
Biggar and Peebles.									
Broughton, . . .	8	11	7	0	11	8	2	0	0
Craigh, . . .	4	15	0	0	1	0	3	0	0
Elmridgehill, . . .	0	16	10	0	4	0	0	11	0
Inneswithen, . . .	3	18	9	0	4	0	1	0	0
Kirkcaldy, . . .									
Peebles, . . .									
Skirling, . . .									
Dalkeith.									
Cockenzie, . . .	7	2	3						1 1 0
Cookpen, . . .	10	1	5	4	10	6			7 10 0
Dalkeith, . . .	9	6	6						
Musselburgh, . . .	20	14	7	0	5	5			0 16 0
Ormiston, . . .	3	18	2	0	14	6			0 15 0
Pathhead, . . .	2	16	6	0	2	6			0 6 8
Penicuik, . . .	84	2	9	0	6	8			9 0 0
Prestonpans, . . .	11	17	10	0	16	10			4 7 6
Roalsh, . . .	6	11	0	0	9	6			0 6 0
Stow and Harlot, Temple and Car- rington, } . . .	1	18	0	0	6	10			1 0 0
Carlops, . . .	3	3	0	0	0	6			
Loonhead, . . .	3	15	0						0 12 3
Stobhill, . . .	1	2	1						1 2 0
Haddington and Dunbar.									
Cockburnspath, . . .	4	18	6	0	5	3			1 10 0
Dirleton, . . .	14	19	4						2 8 0
Dunbar, . . .	13	10	7	0	10	3			7 14 6
Garvald, . . .	3	2	0						2 7 0
Haddington, St John's, } . . .	17	14	9	0	5	0			8 2 0
Do. Knox's Humble, } . . .	10	0	0						0 10 0
Inverwick, g. North Berwick, } . . .	8	16	6						0 15 0
Pencaltland, g. Prestonkirk, } . . .	7	4	0	0	14	2			0 15 0
Salton & Bolton, h. Tranent, g. Yester, } . . .	22	2	4	1	0	0			3 4 6
Dunse and Chirn- side.									
Allanton, . . .	11	13	11	0	5	0			5 17 0
Coldstream, . . .	10	10	9						8 7 0
Dunse, . . .	15	15	8	1	2	9			4 1 3
Eyemouth, . . .	5	19	8	0	12	8			3 1 10
Greenlaw, . . .	13	8	6	0	19	0			1 16 0
Houndwood, . . .									6 10 0
Langton, g. . .									0 15 0
Mordington, . . .	1	18	1	0	2	8			1 14 0
Swinton, . . .	7	1	1						
Longformacus, g.									
Kelso and Lander.									
Eccles, g. . .									
Gordon, . . .	13	15	7	2	0	2			6 14 0
Kelso, . . .	10	19	0	0	8	6			1 3 4
Lander, . . .	21	8	9	1	16	7			0 7 0
Makerstown, g. . .	6	1	6						
Morebattle, . . .	22	13	0	2	7	0			
Nenthorn, g. . .	89	2	8	1	10	6			0 18 5
Sprouston, . . .	5	0	0						
Westrauther, Yetholm, } . . .									
Earlston, g. . .									
Jedburgh.									
Craigh, . . . g.									

	EDUCATION FUND.	EDUCATION FUND.	EDUCATION FUND.
	£ s. d.	£ s. d.	£ s. d.
Denholm,			4 0 0
Hawick,	16 0 7		1 12 0
Jedburgh,	41 18 9		0 9 6
Wauchope,	5 19 6		
Wauchope,	3 7 0	0 2 1	
Ossington,	8 18 1		
SELKIRK.			
Ashkirk, A.,			1 0 0
Bowden,	5 14 6		2 0 0
Galashiels,	2 2 0		3 10 0
Ladnope,	10 8 11		1 5 0
Melrose,	18 14 6	0 10 0	3 12 0
Roberton, G.,	3 1 6	0 10 0	0 12 0
Selkirk,	8 9 0		1 0 0
St Boswells,	3 9 6		1 12 0
Yarrow,	5 0 0	0 5 5	0 7 0
Magget,			
LOCKERBY.			
Annan,	8 7 0		1 17 0
Canonbie,	14 7 9	1 0 0	1 1 0
Ecclifeochan,	1 12 1		0 12 7
Half-Morton,	3 5 0		
Johnston and Wamphray,	2 3 6		1 7 6
Kirkpatrick-Flaming,	5 0 0	0 7 5	1 0 0
Langholm,	8 0 1	0 15 0	3 0 0
Lochmaben,		1 12 3	3 0 0
Lockerby,	26 0 6		2 2 4
Moffat,	9 3 0	1 0 0	16 16 0
Kirkcubbin,	1 17 0		
DUMFRIES.			
Dalbeattie,	4 18 9	0 11 0	0 10 0
Dumfries,	11 6 0	0 7 7	
Duncore, G.,			2 4 0
Kirkbean and Southwick,	4 14 4		0 18 0
Kirkmahoe, G.,		0 18 0	1 1 0
Kirkpatrick-Durham,			1 9 0
Kirkpatrick-Irongray,	1 14 3	0 5 4	1 11 0
Lochend,	3 13 2		
Maxwelltown,	11 17 8	1 7 7	4 0 0
Ruthwell,	4 4 11	0 5 8	1 0 0
PEWTON.			
Glossburn, G.,			1 3 0
Durrobin, G.,			
Glancairn,	12 7 9	0 17 0	4 17 4
Pewton,	6 15 3		4 5 0
Sanguhar,	11 10 5	0 5 5	0 15 0
Wanlockhead,	2 9 3		
Leadhills,			
STRANRAER.			
Cairnryan,	2 17 2		0 9 9
Glanace,	7 11 3	1 2 1	1 0 0
Inch,	10 2 2	0 17 10	1 14 10
Kirkcolm,			
Kirkmaiden,	3 5 2	1 0 8	1 4 2
Levall,	20 6 5	2 17 8	1 16 4
Portpatrick,	3 16 8	0 16 4	0 11 4
Sheshaan,			
Stonykirk,	14 12 0	5 1 1	
Stranraer,	13 2 6	0 16 11	5 0 11
WIGTOWN.			
Newton-Stewart,	7 0 5		3 0 0
Sorbie,	6 8 2	0 10 9	1 0 0
Whithorn,	6 11 9	0 8 0	2 1 0
Whithorn, Isle of,	4 6 0	0 4 8	1 1 0
Wigtown,	9 5 3	0 15 4	

	EDUCATION FUND.	EDUCATION FUND.	EDUCATION FUND.
	£ s. d.	£ s. d.	£ s. d.
Tongland,	2 10 7	0 6 2	0 12 6
Balmaghie,	2 13 9		1 12 3
Ayr.			
Ayr,	18 2 5	2 12 0	10 16 0
Ballastra,	14 0 0		1 0 0
Barr,	5 4 0		3 0 6
Barrhill, G.,			
Carsphairn and Dalmailington,			
G.,			
Castrine, G.,	35 0 0	1 15 9	5 14 10
Colmonell, G.,			
Crosshill and Straiton, G.,			
Daily,	7 3 5		1 0 0
Darrop,			
Dundonald,	6 4 2	0 6 7	2 0 0
Galton, G.,			1 0 0
Gilvan, G.,			2 0 0
Kilrossid,	7 17 8		
Manchline,	6 0 0		1 0 0
Maybole,	7 17 5	1 0 0	3 11 0
Manokton,	4 16 0	0 14 0	
Muirkirk,	10 13 0		0 9 0
Newton-on-Ayr,	15 14 10	1 1 0	5 0 0
New Cumnock, G.,	42 0 0		3 2 6
Old Cumnock,	9 2 2	0 9 0	2 10 0
Oakhire, G.,		1 0 0	
Stair,	20 9 10		1 5 0
Tarbotton,	6 0 0		1 7 6
Symington,	6 0 0		1 10 0
Troon,	4 7 9	0 8 0	1 2 0
Wallacetown,			
AYRSHIRE.			
Ardsman,	7 16 5		1 4 0
Bath,	4 12 0		1 10 0
Dairy,	10 0 0		
Dunip,	3 10 2		2 17 0
Fenwick,	3 15 3	0 0 6	0 16 0
Fallerton,	8 0 1	0 5 0	4 12 0
Irvine,	11 14 7	1 8 0	6 10 8
Kilbirnie,	5 19 0		0 16 8
Kilmarnock—Henderson,	11 11 6	1 8 6	7 10 0
High,	20 15 0	2 10 5	17 10 0
St Andrew's,	7 16 0	0 9 6	
Kilmarnock,	4 10 0		3 0 0
Kilwinning,	7 0 0	0 15 6	2 0 0
Lendrum,	7 8 10	1 0 11	2 0 0
Perth,	8 1 6		4 16 0
Saltcoats,	15 11 10	1 14 6	2 15 0
Saltcoats, Gaelic,			1 0 0
Stevenson,	4 0 0		0 9 0
Stewart,	10 1 6		3 4 0
West Kilbride,	9 0 0	1 0 0	3 0 0
Herford and Crookston,	2 10 0		
Kilmarnock Town-head,			
PAISLEY.			
Barrhead,	13 17 10	2 6 0	3 3 0
Bridge of Weir,	8 1 9	0 1 9	3 14 9
Houston,	8 12 11	0 8 9	7 2 0
Johnstone,	5 16 2		1 9 3
Lochwinnoch,			
Paisley—Gaelic,	5 0 0		
High,	27 18 1		15 0 0
Murray,	9 2 1		1 0 0
Middle,	11 6 10	1 1 5	5 10 0
South,	10 1 0	0 12 0	3 9 0
St George's,	34 11 5		13 15 0
Fallockshaw,	7 12 6		
Fallockshaw, East,			2 4 0
Renfrew,	13 5 8	1 1 0	4 4 0
Highland,			
Inchinnan,			9 0 0
GREENOCK.			
Cumbray,	7 19 7	0 16 11	3 5 0
Enchline,	7 19 7	1 15 0	1 9 0
Fairlie,	9 19 7	1 8 11	2 15 10
Greenock,	8 18 6	0 19 3	6 9 0
Greenock—Gaelic,			
Middle,	20 17 9	1 17 2	
Middle,	62 8 10	6 19 10	21 8 6

	BURGESMENT FUND.	EXPANATION FUND.	JEWISH MISSION.
	£ s. d.	£ s. d.	£ s. d.
<i>St Andrew's</i>	13 14 1	1 16 4	8 0 0
<i>St Thomas's</i>	41 6 0	0 14 0	13 15 0
<i>Well Park</i>	16 2 7	0 10 0	6 0 0
<i>West</i>	33 15 9	3 10 0	10 5 0
<i>Inverkip</i>	15 15 0	1 7 3	3 0 0
<i>Large</i>	25 10 7	4 1 9	3 0 0
<i>Fort-Glasgow,</i> <i>Kilmacolm,</i>	17 10 6 6 5 0	5 13 0	19 0 0
<i>Hamilton.</i>			
<i>Atricle—</i>			
<i>High Church,</i> <i>West,</i>	8 0 0 12 10 0	0 4 0 0 12 0	1 8 0
<i>Broomknoll,</i> <i>Blantyre,</i> <i>Bothwell,</i> <i>Cambusnethan,</i> <i>Coatbridge,</i> <i>Dalsiel,</i> <i>East Kilbride,</i> <i>Hamilton,</i> <i>Holytown,</i> <i>Shotts,</i> <i>Stonehouse,</i> <i>Strathaven,</i> <i>Cambuslang,</i> <i>Chapelton,</i> <i>Uddingstone,</i>	8 6 10 6 8 0 9 14 4 7 12 2 6 0 0 10 9 0 39 19 10 2 14 8 6 10 7 12 13 2 5 5 6 2 1 6 6 1 3	0 18 2 0 13 2 0 18 0 8 7 10 0 4 6 1 5 2 0 17 8 0 4 6	6 0 0 7 9 9 1 10 6 1 0 0 22 0 0 0 18 5 5 0 8 5 11 6 1 4 0 0 9 8
<i>Lanark.</i>			
<i>Carlisle,</i> <i>Carnwath,</i> <i>Douglas,</i> <i>Lanark,</i> <i>Lochanoway,</i> <i>Overborough,</i>	6 10 0 11 0 0 1 11 9 10 0 0 12 2 10 3 10 0	0 5 4 0 15 0	0 13 0 1 0 0 2 16 5
<i>Dumbarton.</i>			
<i>Alexandria,</i> <i>Arrochar,</i> <i>Baldernock,</i> <i>Bonhill,</i> <i>Cardross, g.,</i> <i>Dumbarton,</i> <i>Duntocher,</i> <i>Helensburgh,</i> <i>Killearn & Balfron,</i> <i>Luss,</i> <i>Old Kilpatrick,</i> <i>Renton,</i> <i>Reston, Gaelic,</i> <i>Roseath,</i> <i>Shandon,</i>	8 12 10 5 13 9 10 2 8 14 9 6 19 8 8 13 1 0 26 4 1 5 4 8 1 17 0 15 0 7 8 11 2 3 4 4	0 13 6 0 1 9 2 0 10 0 16 2 2 0 0 1 6 4	3 4 0 8 0 0 1 8 6 3 0 0 2 8 6 5 0 0 2 12 0 20 0 0 2 4 3 2 4 0 6 0 0 4 0 0 4 4 0 1 15 6
<i>Glasgow.</i>			
<i>Chryston,</i> <i>Cumbernauld,</i> <i>Gleslawn,</i> <i>Glasgow—</i> <i>Anderston,</i> <i>Argyle, Gaelic,</i> <i>Bridgeton,</i> <i>Camischie,</i> <i>Campbell St.</i> <i>East—</i> <i>Duke St. Gaelic,</i> <i>Gorbals,</i> <i>De. East,</i> <i>Hope St. Gaelic,</i> <i>Hutchesontown,</i> <i>John Knox's,</i> <i>Kington,</i> <i>Martyn's,</i> <i>Maryhill,</i> <i>Milton,</i> <i>Partick,</i> <i>Renfield,</i> <i>St Andrew's,</i> <i>St David's,</i> <i>St Knoch's,</i> <i>St George's,</i> <i>St James's,</i> <i>St John's,</i> <i>St Luke's,</i> <i>St Mark's,</i> <i>St Matthew's,</i> <i>St Paul's,</i> <i>St Peter's,</i> <i>St Stephen's,</i> <i>Springton,</i>	9 10 0 2 0 0 88 10 5 12 0 0 9 4 6 5 0 0 11 0 0 14 10 5 12 2 10 18 3 6 14 3 6 23 4 8 16 1 8 5 15 2 3 0 0 16 0 0 8 12 6 15 8 10 4 14 0 26 6 8 13 9 4 62 17 0 194 7 5 23 7 2 38 19 10 8 8 7 11 0 0 123 8 3 33 13 3 25 19 5 18 0 0 3 6 8	0 18 0 1 0 0 3 7 2 0 10 0 0 8 0 0 2 6 0 14 6 1 5 6 0 17 3 1 13 9 1 14 7 0 5 2 0 14 1 1 11 11 0 2 6 3 13 1 2 1 10 24 19 6 2 14 10 8 10 11 0 7 5 0 8 10 13 9 11 3 18 9 6 23 5 0 2 0	3 1 0 2 0 0 26 18 7 6 13 5 4 9 4 7 13 0 7 10 3 3 0 0 2 0 0 4 4 0 6 13 5 4 9 4 7 13 0 7 10 3 2 0 0 2 0 0 4 4 0 8 2 6 4 0 0 9 15 0 26 15 0 60 0 0 19 6 2 2 11 6 67 0 0 27 14 4 56 0 0 20 0 0 0 15 0

	BURGESMENT FUND.	BURGESMENT FUND.	JEWISH MISSION.
	£ s. d.	£ s. d.	£ s. d.
<i>Stockwell,</i> <i>Tross,</i> <i>Union,</i> <i>Well Park,</i> <i>West,</i> <i>Wynds</i> <i>Govan,</i> <i>Killeyth,</i> <i>Kirkintilloch,</i> <i>Rutherglen,</i> <i>Rallyistag,</i> <i>Millerside,</i> <i>Garvagh,</i> <i>Toberdony,</i>	13 14 3 98 13 0 40 16 4 11 18 0 16 4 2 4 4 10 13 11 7 13 18 0 6 15 0 10 0 0	0 8 2 2 19 0	3 10 3 48 14 3 15 3 0 23 0 0 5 10 3 1 10 3 8 15 0 2 13 0 11 0 0 0 10 0
<i>Dunoon and Inver- ary.</i>			
<i>Dunoon,</i> <i>Inverary,</i> <i>Kilfinnan,</i> <i>Kilmartin & Ford,</i> <i>Kilmodan and</i> <i>Southhall, g.,</i> <i>Kilmun,</i> <i>Kingarth,</i> <i>Lochgilthead,</i> <i>North Knapdale,</i> <i>South Knapdale,</i> <i>North Bute,</i> <i>Rothesay—</i> <i>Free Parish,</i> <i>West do.,</i> <i>Gaelic do.,</i> <i>Strachur, A.,</i> <i>Innelian,</i> <i>Kilberry,</i>	11 15 5 3 4 10 19 14 2 4 13 11 3 9 3 10 9 9 59 15 7 16 14 10 2 3 3 9 0 0	1 19 4 0 15 0 0 5 8 0 6 2	6 16 1 2 1 0 1 19 0 3 2 0 6 0 0 1 4 6 1 10 0 18 10 0 21 0 0 2 0 0 2 0 0
<i>Kiltearn.</i>			
<i>Campbelltown,</i> <i>Gigha,</i> <i>Kilbride,</i> <i>Killean,</i> <i>Kilmory, g.,</i> <i>Lochranza, g.,</i> <i>Shiskaa, g.,</i> <i>Tarbert,</i>	61 0 0 3 12 11	4 3 5 0 4 2	9 0 0 1 14 0 1 10 0 2 5 0
<i>Kilry.</i>			
<i>Kilchoman,</i> <i>Kilcattan and Or,</i> <i>Killarow and</i> <i>Kilmory,</i> <i>Portmahomack,</i> <i>Port,</i>	3 2 3 6 10 0 5 9 9 1 6 0	0 7 0 20 18 9 1 0 4	0 17 3 3 6 11 2 5 0 0 11 4 1 12 0
<i>Lorn and Mull.</i>			
<i>Acharacle, Ard- namurchan, &</i> <i>Strontian,</i> <i>Appin, g.,</i> <i>Archcattan, g.,</i> <i>Coll and Tyree, g.,</i> <i>Glemorchy, g.,</i> <i>Iona and Rose g.,</i> <i>Kilbrandon, g.,</i> <i>Kilcattan, g.,</i> <i>Kilchreunan,</i> <i>Kilmichael, g.,</i> <i>Kilmorie, A.,</i> <i>Kilniver and</i> <i>Kilmelford,</i> <i>Muckairn, A.,</i> <i>Oban,</i> <i>Salen, g.,</i> <i>Tobermory,</i> <i>Trossary,</i> <i>Morven,</i>	12 10 0 10 0 0 7 1 0 1 0 0	0 15 7	0 19 1 3 2 2 1 11 10
<i>Salisbury.</i>			
<i>Airth,</i> <i>Allon—</i> <i>East Church,</i> <i>West Do.,</i> <i>Alva,</i> <i>Bannochar,</i>	2 8 0 9 15 0 10 16 8 5 0 0 10 19 6	0 18 11 0 5 3	0 16 0 7 2 0 4 0 0 0 33 0 4 10 0

	EDUCATION FUNDS.			JEWELL MUSEUM.				EDUCATION FUNDS.			JEWELL MUSEUM.				
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Clackmannan,	3	0	0				0	7	6				0	18	3
Denny,	10	6	0	0	9	3	1	0	0				5	2	5
Dollar & Muchhart,							3	10	0				15	0	0
Dollar, Second,							1	0	0				4	1	1
Dunspae,	2	3	6	0	3	6	0	17	0				1	3	6
Gargunnoch, &c.,	6	13	10	0	10	0							0	16	6
Larbert,	8	4	3				1	5	0				0	17	6
St Ninian's,	6	7	6	0	5	0	3	7	0						
Stirling—															
North Church,	57	1	6	5	14	2	20	0	0				0	12	0
South do.,	12	13	0	0	9	7	3	5	9				2	0	0
Tullibody,	9	11	2				1	15	0						
Cambusbarrow,							0	10	0						
Dumblane.															
Balquhider, g.							1	0	0						
Bridge of Allan,	21	3	3	3	7	0	3	5	0						
Bucklyvie, g.							5	10	0						
Callander, A.							0	12	0						
Domno, g.	15	0	0	1	0	0	3	9	0						
Dunblane,	9	4	9				0	17	0						
Gartnere, g.				0	2	6									
Kilmadock,	18	11	7	1	6	6									
Kippen,	4	6	10	0	5	0									
Morriston, g.	19	15	0	1	5	0	1	10	6				10	10	1
Tillochry,	6	16	6				4	10	0				2	0	0
Dunfermline.															
Aberdour,	5	2	1	0	11	4	1	10	0						
Carnock,	7	0	9	0	6	8	1	2	6						
Outree,	5	8	0	0	5	10	2	17	0						
Dunfermline—															
Abbey,	11	3	3				7	10	0						
North,	2	0	0				1	3	0						
St Andrew's,	5	10	0				3	15	6						
Fords,															
Saline,	9	18	9	0	17	2	6	3	9						
Torryburn,	10	14	0				1	17	0						
Tullialan,	11	8	11				2	10	0						
Dundeld.															
Auchtergaven,	7	16	6				0	16	0						
Blair-Athol	5	0	0												
Burrelton	6	0	9				0	16	3						
Cargill,	5	0	0	0	5	0	3	4	5						
Glenis,	2	18	8	0	2	9	2	12	0						
Dalgair, g.							0	8	0						
Strathbraan, g.							0	11	0						
Dunkeld,	10	15	10	1	1	6	2	15	3						
Kirkmichael,	3	18	10				1	1	11						
Letlandsy and	4	5	2	0	3	0	0	16	0						
Kinloch,															
Mealie,	3	4	0				1	11	6						
Dunbarton.															
Aberfeldy,	7	11	6	1	14	6	3	0	0						
Amulree, g.															
Ardeonaig,	10	0	0	0	5	0	0	15	0						
Glenlyon,	4	0	0												
Kenmore, g.	22	13	8												
Killin, g.	29	15	4				3	0	10						
Lawers, g.															
Logierath,															
Strathfillan, A.															
Tunnel Bridge, g.															
Perth.															
Abernothy,							0	11	0						
Argack, A.															
Collice,	7	19	3	0	7	6	3	13	0						
Dunbarney,	10	10	0	0	18	4	4	0	0						
Erral,	6	19	0	0	15	9	3	7	6						
Forganenny,	5	19	6	0	3	3	2	10	0						
Kinbanns,	10	4	7	0	14	11									
Logiealmond,	4	10	5				1	15	10						
Methven,	4	13	8	0	2	7	3	0	0						
Perth—Gaelic	9	14	3	0	4	1	3	0	0						
Kinnoul,	4	0	5	0	4	9	1	1	0						
Middle,	25	14	9	2	12	11	15	0	0						
St Leonard's,	37	4	0	4	5	0	23	2	6						
West,	23	12	0	2	7	11	11	14	1						
Fifealgreen,	8	13	3	0	15	3	4	10	0						
Sease,	8	16	1	0	16	6	4	0	0						
Stanley,	3	16	2	0	5	10	2	0	0						
Meigs.															
Airth,	1	11	0										0	18	3
Alyth,	9	17	0	1	8	7							5	2	5
Blairgowrie,	54	19	10	4	14	11	15	0	0				15	0	0
Compar-Angus,	10	12	10	0	16	6	4	1	1				4	1	1
Cray,	4	17	10	0	17	6	1	3	6				1	3	6
Glenfale, g.															
Meigs,	6	10	6										0	12	0
Newcyle,	15	0	6										2	0	0
Rattray															
Auchterarder.															
Aberthvan	7	9	0										1	13	6
Ardoch,	6	16	8										2	15	0
Auchterarder,	13	18	4	0	16	10	9	15	0						
Blackford,	5	6	0				6	17	2						
Comrie,	21	4	8	0	11	10	7	2	0						
Crief,	9	9	10										6	10	0
Dunning,	5	8	0	0	5	3	2	10	0						
Madderty,	5	5	1												
Monie,	14	13	5	1	0	11	10	10	1						
Muthill,	6	16	8	0	3	9	2	0	0						
Kinross.															
Fossaway,	1	10	4	0	6	3	0	15	6						
Kelty,	1	12	6	0	4	0	0	10	0						
Kinross,	9	12	10	0	8	10	2	17	0						
Orwell,	6	16	10										1	14	2
Portnoak,															
Strathmiglo,	6	10	1	0	6	1	3	5	0						
Kirkcaldy.															
Burntisland,	16	7	1	1	5	4	9	11	6						
Dysart,															

Mentus.	SECRETARIAT	EDUCATION	JEWISH
	FUND.	FUND.	MISSION.
	£ s. d.	£ s. d.	£ s. d.
Mentus.	6 18 2	0 2 0	0 16 8
<i>Dundee.</i>			
Abercrombie and Rait,	7 2 9	0 6 0	1 9 6
Broughy-Ferry,	15 17 3	0 14 7	5 7 6
<i>Dundee—</i>			
Chalmers' Ter-	5 19 9		
ritorial Ch. }			
Chapelshade,	16 7 9	1 0 3	15 11 8
Dudhope,	8 13 6		3 2 6
Gaelic,	9 4 7		1 13 0
Hilltown,	15 8 8	1 13 9	8 10 0
St Andrew's,	21 17 0	1 11 5	11 1 10
St David's,	16 9 7	1 10 0	8 17 6
St John's,	36 5 7	4 3 1	29 0 0
St Paul's,	32 10 1	4 10 8	23 8 0
St Peter's,	21 13 7	2 0 10	15 4 10
Wallacetown,	6 5 9	0 13 0	
Willowton,	18 1 19	0 15 4	7 6 6
<i>Ldg.</i>	6 10 4	0 12 7	3 0 0
Lochee, g.,	5 1 9		1 10 9
Longforgan,	4 5 0	0 4 3	1 0 0
Mains and Strath-	5 6 3	0 4 3	
martin,			
Monifeeth,	7 0 0		
Monifie,	15 17 2	0 9 8	1 17 6
Tealing,	10 11 10	1 1 0	5 9 1
<i>Drachin.</i>			
Breechin—			
East Church,	6 11 8	0 6 2	9 0 0
West do.,	5 1 7	0 8 9	11 5 0
Craig,	3 6 0	0 4 0	2 2 0
Edzell,	9 16 0	0 13 8	2 5 6
Lochee, g.,			0 16 8
Logieport,	5 12 0	0 16 1	3 15 0
Marytown,	1 5 8	0 2 4	0 10 0
Menmuir,	3 10 2	0 3 0	0 15 0
<i>Montrose—</i>			
St George's,	14 14 2	1 0 10	7 0 0
St John's,	25 16 4	5 2 3	26 0 0
<i>Arbroath.</i>			
Arbriot,	4 14 9	0 7 6	1 19 6
<i>Arbroath—</i>			
East Church,	14 8 10	1 12 4	7 3 0
Inverbrothock,	11 19 10	0 18 0	4 10 0
Ladyloan,	19 4 7	1 15 1	12 12 6
Maine Street,	6 0 0		1 5 0
Barry,	7 12 3	0 14 10	2 12 0
Carmyllie,	9 18 0	0 3 1	1 15 0
Carnoustie, 1st,	9 5 6	0 4 11	5 4 6
Do. 2d,	8 5 0	0 2 6	0 10 0
Colliston,	4 3 4	0 11 2	1 16 1
Friockheim,	8 8 1	0 19 7	3 8 6
Inverkeilor,	5 15 9	0 17 1	4 3 0
Panbride,	11 14 1	0 8 2	1 16 7
<i>Fordoun.</i>			
Benholm,	6 1 6	0 13 1	2 0 0
Bervie,	5 7 4		0 16 0
Bettercairn,	6 10 11	0 6 8	2 18 0
Fordoun,	5 4 9	0 13 9	3 3 6
Glenbervie, g.,			1 13 0
Kinnell,	3 13 11	0 3 0	
Laurencekirk,	4 19 6	0 12 7	3 0 0
Marykirk,	4 0 0		0 12 0
St Cyrus,	8 12 0	0 18 5	
Stonehaven,	7 6 2	0 6 11	1 12 6
<i>Aberdeen.</i>			
<i>Aberdeen—</i>			
Bon-Accord,	11 8 8		3 10 1
East Church,	27 0 2	6 0 0	14 6 0
Gaelic,	0 16 8		0 7 0
Gleemston,	10 8 7	1 12 0	7 14 1
Greyfriars,	10 3 9	0 12 0	0 15 0
Holburn,	30 5 5	0 14 8	4 9 0
John Knox's,	7 10 10	0 18 9	4 17 6
Misriners,	1 19 4		0 13 0
Melville,	5 3 0	0 6 0	
North,	9 10 7	0 17 10	2 7 6
South,	50 1 10	3 6 2	17 0 0
St Clement's,	14 10 0	1 4 6	3 8 8
Trinity,		3 5 0	
Union,	10 0 6	1 7 6	2 0 0
West,	351 7 8	19 10 0	27 13 6

Mentus.	SECRETARIAT	EDUCATION	JEWISH
	FUND.	FUND.	MISSION.
	£ s. d.	£ s. d.	£ s. d.
Woodside,	11 0 2	0 8 10	
Banchory-Dev-	6 8 7	0 11 8	
enick,			
Belhelvie,	6 0 0		2 6 0
Blackburn,	3 16 11		0 8 6
Owls,			
Durrie,			
Maryculter,	5 3 8	0 4 10	
Bourtree-Bush,			0 18 1
Newhills,	2 1 8		0 16 0
Old Machar,	6 5 4	0 2 3	1 15 7
Peterculter,			3 10 0
Skene,	14 16 10	1 11 1	
<i>Kincardine O'Neil.</i>			
Abonyra, g.,	5 0 0	0 12 6	0 16 7
Ballater, g.,	23 2 8		2 0 0
Banchory-Ternan,	4 7 0		0 15 6
Bankhead, g.,			
Braemar, g.,	8 8 1	1 14 1	
Cluny,	3 2 9	0 8 6	
Ovabie,			0 10 3
Cromar & Cold-			
stone, g. }			
Echt,	5 6 6		0 18 0
Kincardine O'Neil	4 4 8	0 6 9	1 5 0
Lumphanan,	7 4 3	1 16 9	0 14 6
Strachan, g.,	15 3 0	1 15 0	2 2 0
Turkand, g.,			
<i>A'Ford.</i>			
Anchindoch,	4 1 11		
Kalg and Tough,	6 5 1	0 3 0	1 8 6
Kinnethmont,	10 5 8		1 10 0
Leochel-Cushnie, g. }			
Towie, g. }			
Rhynie & Cabrach,	4 4 5		
<i>Garioch.</i>			
Blairdaff,	4 3 0	0 4 0	0 18 0
Culsalmund,	5 1 4		0 16 6
Garioch, Chapel of,	10 3 4	0 6 11	2 10 8
Inoch,	9 19 0		2 2 6
Inverury,	27 9 11	2 10 5	5 0 0
Kintora,	7 17 2	1 5 1	3 4 6
Leslie & Fremmay,	2 13 10	0 3 4	0 12 0
Oyne,	4 15 11	0 3 2	2 0 0
Rayne,	3 10 0		
<i>Ellon.</i>			
Cruden,	19 8 6	2 15 3	
Ellon,	7 11 6	0 17 0	1 15 0
Foveran,			
Methlic,	5 0 0		0 12 0
New Machar,			2 0 0
Old Meldrum,	13 6 10	3 12 5	4 4 4
Udny, g.,		1 10 0	3 7 8
<i>Deer.</i>			
Clola,			3 10 0
Fraserburgh,	10 9 5		1 1 6
Longside,	4 10 0		
New Aberdeen, &c.,	1 17 6		
New Deer, g.,		3 18 0	
New Pittalgo,			
Old Deer,	7 9 6	0 14 5	
Peterhead,	12 6 0		4 0 0
Pitalgo,	4 0 0		1 0 0
Rathen,	3 0 10		
Strichen,	3 17 6		1 9 0
St Fergus,	5 0 0	0 6 9	1 5 0
<i>Turriff.</i>			
Auchterless, g.,		0 13 6	0 10 0
Drumblair,	3 16 6		
Forglen,	3 8 0	0 2 6	0 14 6
Forgue,	5 6 10	1 0 8	
Fyvie,	6 10 6	0 9 0	1 10 0
Gannoch,	7 10 0		
Inverary, g.,			
Macduff,	6 13 8	0 11 9	1 12 0
Monquhitter,	3 2 3	0 14 3	1 0 0
Newbyth,			
Turriff,	3 18 6	0 6 7	2 6 0

	SUBSCRIPTION FOUN.	REGULATION FOUN.	JEWISH MINIST.		SUBSCRIPTION FOUN.	REGULATION FOUN.	JEWISH MINIST.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
Fordyce.							
Baird,	19 3 2	0 15 11	9 0 6	Fortrose,			
Boynnie,	3 18 11	0 8 11	1 18 8	Killearnan, g.	30 17 6		2 10 0
Buckle,	3 11 10		1 5 8	Knockbain, g.			
Cullen,	10 0 9	0 9 5	1 14 9	Roseth,	8 19 0		
Deakford,	3 8 8	0 10 3	1 0 9				
Enzie,		0 10 10	2 4 5	Dingwall.			
Fordyce,	2 0 3	0 13 9	0 40 9	Alness,		4 8 8	
Ordquhill and Ord,	5 9 6	0 4 6	3 1 0	Dingwall,	14 5 0		6 3 0
Portroy,	6 15 5	0 3 10	2 3 9	Fodderty and			0 18 0
				Contin, g.			
Strathbogie.				Kilmorack, g.	26 7 3	1 19 0	
Belle,	6 13 9		2 15 4	Kiltara, g.			
Botriphanie,				Maryburgh,	6 10 0		3 9 5
Cairnie,	3 14 6	0 7 7	2 3 2	Strathbogie,			
Gardly,	3 19 7	0 9 1	1 3 1	Strathbogie,			
Glass, g.				Urquhart,			4 4 0
Grange,				Urray,			
Huntly,	25 4 3	4 3 3	15 5 0				
Keth,	7 1 6		3 10 0	Fair.			
New Marnoch,	9 5 0	1 3 0		Edderton,			
Rothiemay,	4 13 0		1 13 8	Fair,	3 15 5		4 16 0
				Kilmuir-Easton,			3 0 0
Aberathy.				Kincardine,			
Aberathy, g.				Logie-Easton,			1 0 0
Groundale, g.			1 9 3	Nigg,	4 4 6		0 15 0
Duffhill,			4 0 0	Roskeen,	12 11 10	0 14 10	6 11 4
Kingmuir,				Tain,			
Kirkmichael, g.				Tarbat,			1 16 0
Laggan, A.	32 4 6						
Rothiemarcus, &c.				Dornoch.			
				Assynt, A.			
Aberlour.				Clava, A.			2 10 0
Aberlour,				Crinoch, g.			3 10 0
Bohara, A.			1 0 3	Dornoch, g.	30 0 0	1 14 3	4 15 0
Inveraron,	1 11 11			Golpie,	11 15 0	3 0 0	4 0 0
Knockando,			0 18 4	Holmedale, g.			
Mortlach,	3 14 6	0 1 1	1 16 0	Kildonan, A.			
Rothas,	5 10 11	1 6 4		Lairn,			
				Rogart,	31 0 0	2 6 6	2 15 0
				Rosshall, g.	15 19 0	1 1 0	1 1 6
				Stoar, A.			
Elgin.							
Alves, g.			1 15 9	Fouqua.			
Burghhead,	10 0 0	1 4 0	1 11 4	Dunrosem, A.	10 0 0		
Elgin, High,	18 15 11	0 14 7	6 0 0	Eryhol,			
Ed., South,	12 7 0	1 0 6	3 13 0	Edrachillis, A.	7 0 0		
Garmouth,	10 8 3	0 17 10	1 13 9	Farr, A.			
Hopeman,			1 12 0	Kinlochbervie, A.	17 0 0		
Lossiemouth,	8 9 9		1 1 6	Strathlyon, A.			
Pluscarden,	4 14 3	0 3 4	1 1 8	Halladae,			
Urquhart,	6 13 6	1 2 9	1 15 0	Tongue, A.	27 15 0		
				Melrose,			
Forres.							
Ballas,	8 1 8	0 8 0	1 5 6	Outness.			
Dyke, g.				Berrisdale, A.	34 3 6	0 10 0	0 15 0
Edinkillie, g.				Bower,	4 2 10		2 6 8
Forres,	25 2 5	1 1 4	5 0 0	Brass,	25 0 0		
Kinloss,	5 10 3	0 12 0		Gainsbay, g.	18 0 0		
Rafford,	28 4 0	0 5 6	2 7 0	Drumoy,	9 13 0	1 5 0	
				Halkirk,	2 0 10		
				Keth,	2 17 7		0 11 0
Inverness.				Lathron, g.	20 0 0	1 5 0	2 4 0
Daviot, g.	24 4 3	1 0 0	2 15 4	Lybates,	5 12 6		3 17 0
Dores and Bona, g.	21 0 0			Obrig, g.			4 10 0
Inverness—				Pultneytown,	6 7 5		5 9 1
East Church, g.	39 16 6	3 4 6	8 2 0	Ray,	12 7 9	0 14 3	1 10 0
High do.,	19 18 3	3 0 5	12 18 3	Thurso—North,	28 15 0		3 0 0
North do., g.	56 1 3		7 12 0	South,	23 15 6	2 9 11	9 9 10
Kiltarilly, g.				Watson,	6 9 0		2 11 0
Kirkhill, g.				Westerdale, and } Anchrenny, g. } Halsary, A.	20 0 0		1 0 0
Moy, g.				Wick,	11 0 0	2 0 0	6 0 0
Petty,	30 7 0	2 0 0					
Stratherrick, g.				Lochcarron.			
Strathglass,				*Applecross, g.			
				Glenis, A.			
Nairn.				Geirloch, g.			
Ardsiach,	8 0 0	0 13 3	2 15 0	Lochcarron, g.		3 0 0	
Ardsier,	9 9 6	0 12 6	1 2 1	Lochcarron, g.			1 0 0
Auldearn,	32 3 7		2 5 0	Flockton, and } Lochalsh, g. }	20 0 0		
Gawdor,							
Croy, g.	8 5 10		4 4 9				
Nairn,							
Oban.							
Avoch, g.	15 6 5	1 5 10					
Gromarty,							

	SOUTHERN ISLANDS			SOUTHERN ISLANDS		
	Subscriptions	Educational	Jewish	Subscriptions	Educational	Jewish
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Foolows, g.						1 0 0
Shelley, g.						
Aberdeen.						
Ballahullah and	8 4 6	0 12 0				
Glasgow,						
Fort-Augustus, g.						
Glenmorriston, g.			3 10 0			
Fort-William,	18 10 7	1 16 0				
Stirling, g.						
Glenmoriston,						
Glen-Orquhart, A.			6 3 1			
Kilmale,	74 2 0					
Edinburgh and West.						
Beaconsfield, etc. A.						
Bracefield, A.						
Dunfermline, A.	8 6 0		1 1 0			
Kilgobbin,			1 0 0			
Leith, A.						
North, A.						
Trinity, g.						4 0 0
Trinity, g.	6 9 10	0 9 4				1 15 0
Forbes, g.	40 0 0					
Barnes, g.	21 0 0	1 3 4	1 5 4			
Stirling, g.						
Stirling, A.						
South, A.						
St. Andrew, etc.	18 1 2		1 8 1			
Leith.						
"Back,	10 10 2	2 5 8	0 16 0			
"Barrow, g.		0 11 9				
Orkney.						
Bray,	0 9 3	0 4 4				1 3 2
Deerness,						
Eric and Randall,		0 6 10				0 18 2
Firth,		0 8 0				1 8 0
Harry and Sand-	3 10 0	0 8 0				
wick,						
Kirkwall,	7 12 8	0 10 7				2 13 0
N. Ronaldshay, g.						
Orphir,						
Papa-Westry, g.						
Rousay and Eg-	13 0 0	0 10 6				1 8 0
ghay,						
Sanday, g.						
Stennis,	0 0 0	0 12 0				
Stromness,						4 0 0
St Andrew,						1 15 0
Shetland.						
Cunningburgh,						
Delting,	2 5 2	0 3 4				0 7 10
Dunrossness,						
Fellor,						
Leirwick,	3 15 4	0 10 3				1 13 6
Quoy and Burra,						
Unst,						
Walls,	1 12 8	0 3 6				0 19 3

I.—MINISTERS' SUB-TENTATION FUND.

INDIVIDUAL SUBSCRIPTIONS.

Mrs A. Ellis, London	£3 0 0
F. B. M. Macredie, Esq.	50 0 0
Legacy by late Miss Gardner of Dudhope	90 0 0
Miss Keir, per A. Gibson, Esq.	10 0 0
A few Friends, Edin.	1 10 0
A thank-offering for late Mackay's Trustees	5 0 0
—two-thirds of annual balance of proceeds of her estate	19 10 6
A Friend in England, per H. Paul, Esq.	0 15 0
Anonymous	2 0 0
A. W. K.	1 0 0
A Friend at R.	0 4 0
X. Y. Z.	0 10 0
J. L.	0 5 0
A Friend	40 0 0

II.—AGED AND INFIRM MINISTERS' FUND.

M. P. J.	3 3 0
A member of Leith St John's—a thank-offering for recovery from an accident	2 0 0
Miss McMillan, Kirkcudbright	1 0 0
Legacy by late Miss Susan Follet, and interest	503 19 5
Norrieston	0 10 0

III.—EDUCATION.

Mrs A. Ellis	1 0 0
Legacy by late Miss Gardner, Dudhope	18 0 0
Mrs Mackay's Trustees—one-third of annual balance of proceeds of her estate	9 15 2
"J. G. of London, in anticipation of an intended bequest, and in the hope that others may be induced to do the like in their lifetime"	10 0 0
A Friend in England, per H. Paul, Esq.	0 5 0
J. L.	0 1 0
X. Y. Z.	0 2 6

IV.—JEWS.

G. Buchan, Esq.	5 0 0
Clunie Female Association	1 10 2
Rev. J. Drummond	1 0 0
E. T. O.	0 8 6
Mr Gordon, Halifax, N.S.	0 16 4
Mrs A. Ellis	0 10 0
Mrs Macredie, senior	5 0 0
Legacy by late Miss Gardner of Dudhope	18 0 0
Irvine Jewish Society	6 8 0
Rev. T. Robinson, Far-	1 0 0
my	
Thank-offering, Gen. xxviii. 15	0 10 0
1 Cor. ix. 23	0 6 0
"J. G. of London, in anticipation of an intended bequest, and in the hope that others may be induced to do the like in their lifetime"	10 0 0

Jews—continued.

A Friend in England, per H. Paul, Esq.	£0 15 0
A. Mitchell, Esq., for Constantinople	5 0 0
A Friend, Huntly	0 5 0
Rev. A. Smith, Uitenhage	1 0 0
A thank-offering	0 10 0
A Friend at R.	0 4 0
X. Y. Z.	0 2 6
A Friend	0 5 0
Legacy by late A. Hill, per Rev. J. Lyon	0 11 3
Kyleshill, Saltcoats	0 5 4
A Friend, per J. M'Kelvie, Greenock	5 0 0
Anonymous	1 0 0

V.—CHURCH-BUILDING.

Makerston	1 4 6
Canonbie	1 0 0
Inchinnan	1 6 7
Glasgow Martyr's	1 10 0
Doune	1 0 0
Norrieston	1 8 0
Forgar	3 0 0
Dunnet	1 10 0
Bassay	0 17 5
Lochbroom	2 4 6
Festiar	0 15 0
A Friend	0 2 6
X. Y. Z.	0 2 6
A Friend	0 5 0

VI.—FOREIGN MIS-SIONS.

Norrieston	2 5 0
E. T. O.	0 9 0
Mrs A. Ellis	0 10 0
Rev. T. Robinson, Far-	1 0 0
ley	
1 Cor. ix. 23	0 12 6

For. Mis.—continued.

"J. G. of London, in anticipation of an intended bequest, and in the hope that others may be induced to do the like in their lifetime"	£10 0 0
A Friend in England, per H. Paul, Esq.	0 15 0
A Friend at R.	0 4 0
X. Y. Z.	0 10 0
Second annual installment of donation by late W. Collins, Esq.	116 0 0
Anonymous	1 0 0
W. C. C.	5 0 0

VII.—FOREIGN ASSOCIATIONS.

Edinburgh:—	
Buccleuch	3 12 10
St Andrew's	70 5 7
St John's	28 1 4
St Luke's	10 19 8
St Paul's	11 9 11
Gilmerton	0 9 9
North Leith	10 5 10
Leith, St John's	12 5 0
Grangemouth	2 0 0
Lindilgow	4 0 0
Folmont	1 12 7
Kirkcud	3 15 2
Peebles	1 18 3
Coakpen	7 7 7
Orkington	1 11 11
Dunbar	0 10 6
Prestonkirk	3 16 6
Dunso	11 2 2
Eyemouth	0 15 9
Bundwood	2 10 2
Kelso	0 5 0
Lander	2 10 0
Makerston	1 12 3
Spronston	1 14 9
Bowden	2 6 3
Melrose	2 16 0

For. Associations—continued.	
Yarrow	£0 13 3
Robertson	0 7 4
Wamphray, &c.	1 15 2
Langholm	1 12 1
Moffat	10 18 0
Glencairn	12 12 3
Ponpont	9 7 2
Sancubar	2 4 2
Glenluce	0 17 4
Fortpatrick	1 10 8
Wigtown	3 12 3
Castle-Douglas	1 6 0
AY	11 14 6
Barr	2 17 3
Androsen	1 8 8
Bridge of Weir	1 6 6
Houston	4 15 4
Cumbræes	3 15 7
Fairlie	1 3 4
Gourock	5 3 0
Old Kilpatrick	6 17 10
Glasgow:—	
Partick	7 6 6
St David's	11 12 1
St Luke's	3 10 0
St Matthew's	13 19 9
Trou	43 10 6
Kilman	1 17 6
Campbeltown	14 9 7
Killean, Kintyre	1 16 11
Kildonan and Oa	2 3 8
St Ninian's	4 0 2
Stirling, North	8 8 9
Tullbody	2 7 1
Balquhider	1 7 5
Bridge of Allan	2 0 0
Dunblane	4 12 10
Kilmadock	4 0 0
Dunfermline Abbey	5 3 6
Clunie, Dunkeld	3 7 6
Kirkmichael, do.	0 15 4
Lethendy, &c.	0 10 0
Aberfeldy	3 12 1
Collace	2 17 9
Dunbarney	3 7 4
Forgandenny	1 12 9
Kinfauns	6 16 6
Perth:—	
Gaelic	2 1 4
Kinnoull	1 5 2
Middle	18 13 7
St Leonard's	23 13 0
West	18 10 8
Pitcairngreen	7 15 2
Coupar-Angus	5 19 2
Cray	1 13 4
Glenlala	2 0 0
Abernethy	1 16 0
Ardoch	2 5 0
Auchterarder	8 9 1
Crieff	4 16 2
Madderty	3 6 8
Kelty	0 9 6
Kingross	1 1 3
Orwell	3 19 4
Kennoway	0 3 0
Leven	4 8 2
Cupar	13 13 6
Kettle, &c.	1 16 8
Strathkinnes	2 7 4
Forfar	4 8 8
Kirkmuir:—	
North	0 12 11
South	6 3 4
Abernyte and Rait	2 12 1
Broughty Ferry	4 5 1
Dundee:—	
Chapelshade	6 15 6
Dudhope	4 10 2
Hilltown	7 18 6
St Andrew's	8 16 9
St John's	17 5 2
Tealing	6 19 6
Edzell	3 4 6

For. Associations—continued.	
Montrose, St George's	£10 9 7
Arbroath:—	
East	4 18 4
Inverbrothock	5 13 3
Ladyloan	10 8 6
Carnoustie, 1st	3 0 0
Carnoustie, 2d	0 7 4
Inverkeillor	4 16 0
Benholm	1 7 5
Fordoun	3 7 2
Glenbervie	2 14 0
St Cyrus	3 5 0
Aberdeen:—	
Bon Accord	4 4 11
North	3 19 9
South	18 12 3
Banchory-Devenack	
Newhills	3 2 8
Peterculter	3 16 7
Skene	4 12 5
Banchory-Ternan	
Braemar	1 2 6
Cluny, Aberdeen	1 10 6
Rhynie	1 17 9
Chapel of Garloch	5 7 3
Insch, Garloch	4 0 0
Oyne	2 11 0
Rayne	0 11 3
Methlic	1 12 0
Old Meldrum	5 13 9
Forglie	1 7 7
Banf	5 4 9
Deskford	1 0 0
Cairnie	1 10 7
Huntly	9 15 6
New Marnoch	9 17 0
Knockando	1 6 0
Mortlach	1 0 8
Alves	2 19 0
Burghead	1 14 11
Elgin, South	8 13 5
Forres	5 11 5
Inverness, High	9 6 3
Nairn	6 5 10
Cromarty	5 18 5
Kilmorack	1 5 10
Urquhart, Dingwall	1 1 9
Kilmuir, Easter	2 13 6
Tain	8 10 8
Lybster	3 7 0
Portree	3 5 3
Bassay	3 8 1
Lochbroom	3 0 0
Fort-William	2 4 6
Snisort	4 3 6
Firth	1 2 2
Harray, &c.	2 4 6

VIII.—COLONIES.

Makerstonn	1 5 6
Canombie	1 10 0
Glasgow, Martyrs	2 0 0
Norrisston	1 5 0
Raassy	0 8 5
Fetlar	0 15 0
Legacy by late Miss Gardner of Dudhope	18 0 0
Greenock, Ladies' Colonial Association — for Lander-nas	10 0 0
Do, for Honduras	10 0 0
1 Cor. ix. 23	0 6 0
"J. G. of London, in anticipation of an intended bequest, and in the hope that others may be induced to do the like in their lifetime"	10 0 0
A Friend	0 2 6
X. Y. Z.	0 2 6

Colonies—continued.	
George Buchan, Esq., for Honduras	£2 0 0
Mr J. Gentle, Dunblane, do.	1 6 0
A., do.	0 1 0
Fort-Glasgow Ladies' Society, do.	2 16 0
A Friend, J. P., do.	1 0 0

IX.—CONTINENT.

Fetlar	0 5 0
A Friend at R.	0 2 0
X. Y. Z.	0 2 6

X.—HOME MISSION.

Leith, Mariners'	0 11 0
Makerstonn	1 6 1
Canombie	1 3 0
Kilmours	0 16 0
Houston	5 0 0
Inchinnan	12 8 4
Glasgow, Gorbals	4 0 0
Martyrs	1 10 0
Jura	1 3 0
Stronach, &c.	1 10 3
Oban	2 10 0
Tullbody	1 7 0
Norrisston	2 0 0
Dalgise	0 6 0
Alyth	4 2 0
Coupar-Angus	2 14 0
Rattray	3 0 0
Comrie	0 2 6
Strathmigle	3 6 0
Forgan	3 0 0
Bervie	0 15 0
Aberdeen, West	0 5 0
Braemar	1 5 0
Strachan	1 0 0
Insch	2 0 0
Macduff	1 12 0
Fordyce	0 14 0
New Marnoch	2 15 1
Duthill	0 12 0
Daviot	0 18 4
Cawdor	2 2 6
Ferrintoah	3 12 0
Logie-Easter	0 12 0
Bogart	3 2 6
Punnet	1 10 0
Halkirk	2 0 0
Raassy	1 14 2
Lochbroom	2 2 4
Cross	1 14 0
Fetlar	0 15 0
Hillhead Station— for Missionary's Salary	
Edinburgh Normal School M. A.— for Canonpage Missionary	7 10 0
E. T. O.	5 0 0
Mrs A. Ellis, London	0 9 8
Legacy by late Miss Gardner of Dudhope	18 0 0
An absent Member of Edinburgh, High	0 1 0
1 Cor. ix. 23	0 6 0
"J. G. of London, in anticipation of an intended bequest, and in the hope that others may be induced to do the like in their lifetime"	10 0 0
A Friend in England, per H. Paul, Esq.	0 10 0

JOHN MACDONALD, General Treasurer.

Home Mis.—continued.	
A Friend	£0 2 6
A Friend at R.	0 2 0
X. Y. Z.	0 2 6
2d Instalment of Donation by late W. Collins, Esq.	116 0 0
A Friend	0 5 0
Anonymous	1 6 0

XI.—COLLEGE.

Norrisston	1 5 0
1 Cor. ix. 23	0 6 0
X. Y. Z.	0 2 6

XII.—SCHOOL BUILDING.

Glasgow, St Paul's— Mrs Wright	0 4 2
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XIII.—HIGHLANDS.

Mrs A. Ellis	0 10 0
Miss Wilson—for Collection in Strathkird	16 0 0
A Friend at R.	0 4 0
X. Y. Z.	6 2 6

XIV.—MANSE FUND.

Greenock, St Andrew's, viz., R. Roxburgh	20 0 0
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XV.—MINISTERS FOR ARMY IN THE EAST.

Edinburgh:—	
Gaelic	1 0 0
Lady Glenorehy's	2 15 0
St Mary's	1 13 0
St Stephen's	2 8 0
Leith, St John's	1 14 6
Rosalie	0 18 6
Dunbar	2 18 0
Kirkpatrick-Durham	1 2 0
Lochend	0 3 6
Monkton	0 5 6
Houston	0 17 6
Fairlie	0 18 7
Airdrie, High	1 15 0
Holytown	0 5 0
Dumbarton	0 10 6
Glasgow:—	
Anderston	0 5 0
St George's	3 0 0
St Luke's	1 4 6
North Knapdale	1 5 0
Tullbody	0 8 6
Scone	0 16 11
Coupar-Angus	2 6 0
Largo	0 18 0
Burritland	3 0 11
Memus	0 4 6
Dundee:—	
Chalmers' Territorial St John's	0 10 0
Abdie and Newburgh	0 10 0
Montrose, St John's	17 6 4
Lealie and Premnay	0 4 0
Leggan	4 14 0
New Marnoch	1 4 6
Collection at prayer-meetings in Edinburgh:—	
St Luke's	3 2 0
St George's	2 5 3
Dean	0 14 9

Contributions received by the Treasurer of the Free Church,

From 15th January to 15th February 1855, inclusive; as also the total for Sustentation Fund for the Nine Months from 15th May 1854, to 15th February 1855, and for the corresponding period of last year.

Where the charge is supplied with a minister, the name is printed in Roman letters; where it has been sanctioned, but has not yet been supplied with a minister, an asterisk (*) is prefixed to the name; where the place mentioned is as yet a station, not sanctioned or having a right to call a minister, the name is printed in *Italics*.

N.B.—In order that the Contributions be regularly reported in the columns of the Record, it is indispensably requisite that they be in the hands of the Treasurer in Edinburgh before the 15th of each month.

	SUSTENTATION FUND.			EDUCATION FUND.		SUSTENTATION FUND.			EDUCATION FUND.		
	Sum received for Nine Months from 15th Jan. to 15th Feb. 1855.	Total received for Nine Months from 15th May 1854 to 15th Feb. 1855.	Total received for Nine Months from 15th May 1854 to 15th Feb. 1854.			£ s. d.	Sum received for Nine Months from 15th Jan. to 15th Feb. 1854.	Total received for Nine Months from 15th May 1854 to 15th Feb. 1855.		Total received for Nine Months from 15th May 1854 to 15th Feb. 1854.	£ s. d.
Edinburgh.											
Coolinton & Currie,	4 15 0	59 13 8	60 3 0	0 5 0	Kirkcud.,	9 6 6	94 15 9	95 6 11	0 11 2		
Corstorphine,	37 9 2	37 9 2	60 17 8		Peebles,	3 13 7	60 10 8	66 12 10	0 1 6		
Cramond,	7 5 8	58 3 10	54 8 8	0 10 0	Skirling,	5 1 2	42 0 10	39 3 3	0 5 6		
Edinburgh—							371 6 2	388 6 1			
Buccleuch,	11 3 0	109 8 9	129 16 6	3 17 3	<i>Dalkeith.</i>						
Canongate,	6 0 0	55 16 5	55 5 7	0 2 0	Cockenzie,	4 0 0	35 16 10	52 14 0			
David Street,	24 2 4	132 18 6	29 0 0		Cockpen,	9 19 9	103 1 7	81 11 6			
Dean,	6 1 7	79 10 10	73 18 1	0 11 5	Dalketh,	12 7 0	96 13 2	94 15 3	2 15 0		
Fountainbridge,	3 15 10	43 9 6			Musselburgh,	52 3 0	198 9 0	149 18 3	1 7 0		
Gaelic,	8 0 2	103 17 2	101 14 2	0 10 0	Ormside,	0 18 6	18 11 8	25 8 2	0 6 0		
Greyfriars',	19 0 2	203 14 2	175 3 0	2 7 1	Pathhead,	2 3 6	22 12 0	24 5 9	0 2 6		
High,	327 4 3	1240 1 6	977 19 10	49 9 0	Penicuik,	8 10 9	190 16 8	141 4 10	0 5 7		
Holyrood,	6 17 4	77 0 1	85 14 6	0 13 9	Prestonpans,	8 17 8	77 14 10	81 18 4	0 15 2		
Lady Glenorchy's,	19 12 6	241 14 6	220 16 1	1 7 6	Roslin,	5 12 11	59 11 10	58 8 6	0 12 6		
New North,	37 14 2	551 17 3	530 3 4	4 19 9	Stow and Harlot,	3 13 0	22 8 2	22 2 8			
Newington,	16 19 3	155 5 9	148 6 11	0 10 10	Temple and Car-	2 8 8	38 15 3	38 10 0	1 10 10		
Pilrig,	34 13 7	281 4 2	199 17 8	3 17 4	rington,						
Roxburgh,	14 10 4	98 13 9	91 16 9	0 15 9	Carlops,	2 8 3	26 10 3	12 8 3			
St Andrew's,	131 1 0	1028 6 7	858 12 0	23 14 0	Lochhead,	4 0 0	34 0 0	22 10 0			
St Bernard's,	34 12 5	182 17 2	176 12 0	3 18 8	Stobhill,		6 16 1	5 9 6			
St David's,	7 4 11	64 6 1	69 1 3	0 6 1							
St George's,	249 8 4	2207 5 9	2099 5 11	53 2 8	<i>Haddington and</i>		937 19 4	811 0 0			
St John's,	95 12 10	678 7 0	581 16 9	2 2 6	<i>Dunbar.</i>						
St Luke's,	26 11 7	272 12 3	301 12 0	1 0 0	Cockburnspath,	2 10 4	39 13 7	34 0 4	0 4 1		
St Mary's,	30 7 11	167 16 7	613 0 0	3 8 5	Dirleton,	5 7 6	59 9 2	54 6 8			
St Paul's,	17 14 4	64 19 0	160 14 2	1 12 4	Dunbar,	13 3 6	107 8 3	100 6 6	0 15 8		
St Stephen's,	62 7 0	395 17 5	344 10 9	10 9 9	Garvald,	9 18 3	48 12 4	46 1 4			
Tolbooth,	62 0 1	486 9 9	471 17 0	16 3 1	Haddington, St	11 2 3	110 15 0	99 15 0	0 11 6		
Tron,	7 17 0	63 2 8	66 11 1	0 4 1	John's,	10 0 0	87 0 0	50 0 0			
West,	11 6 7	157 0 2	108 12 4	0 12 0	Do. Knox's	5 5 0	39 18 0	37 19 6			
Chalmers' Ch- ritorial Ch.,	9 11 4	90 5 4	83 10 10	0 11 4	Humble,		30 0 0	21 4 6			
Gilmerton, Ch.,	3 4 0	21 16 3	20 18 2	0 6 0	Inverwick, g.	5 0 6	44 16 8	49 18 5	0 1 11		
Leith—					North Berwick,	6 0 0	16 0 0	14 3 6			
Junction Road	4 0 4	35 9 7	34 16 11	0 1 5	Pencaltland, g.	10 10 4	96 8 4	76 8 1	1 0 4		
Martinez',	22 14 6	208 17 11	172 2 4	4 15 1	Prestonkirk,	14 17 2	61 2 5	55 12 1	0 19 4		
North,	11 11 5	110 16 1	162 15 0	1 19 0	Salton & Bolton, h.	10 8 0	88 13 2	52 1 4			
South,	22 18 0	154 18 1	148 10 4	1 14 10	Tranent, g.						
St John's,	6 15 2	100 14 3	94 16 10	0 3 11	Yester,						
Morningside,	10 0 0	100 0 0	99 0 0	0 10 0							
Newhaven,	17 12 2	159 13 10	140 4 4	1 18 4	<i>Dunse and Chirn-</i>						
Portobello,					<i>side.</i>						
Ratho and Kirk- newton,	16 10 0	69 13 7	51 12 5	2 8 6	Allanton,	7 11 0	107 18 11	103 4 11	0 5 0		
		10911 8 11	9778 2 9		Coldstream,	5 8 6	89 2 10	86 2 6	0 18 9		
					Dunse,	11 0 7	109 16 6	113 5 7	1 1 0		
Linlithgow.					Eyemouth,	2 14 0	60 1 10	64 9 11	0 6 8		
Abercorn, g.	5 19 5	15 7 8	14 9 6	0 10 0	Greenlaw,	1 3 6	76 9 11	81 3 10			
Bathgate,	6 0 1	54 15 4	56 10 7	0 10 4	Houndwood, g.		65 12 6	71 15 9			
Boness and Car- riden,	4 7 4	42 4 2	46 7 2		Langton, g.	20 7 6	60 0 4	59 7 6	4 19 4		
Falkirk,	15 3 0	98 8 9	94 8 10		Mordington,		32 17 10	36 5 8			
Gangcroun, g.	30 0 0	88 0 0	88 0 0	0 17 3	Swinton,	4 9 6	48 5 1	49 1 6	0 2 6		
Kirkliston,	11 11 3	167 0 2	152 14 4	0 17 3	Longformacus, g.	10 11 0	80 14 6	30 2 6			
Linlithgow,	21 16 10	31 16 10	48 11 7	1 2 4			681 0 8	694 19 8			
Livingston,		40 19 8	45 5 3	0 6 3	<i>Kelso and Lander.</i>						
Longridge, h.		28 0 0			Eccles, g.		40 0 0	40 4 8			
Polmont,	10 1 1	54 19 9	43 4 10	0 13 4	Gordon,		21 18 3	24 1 0	0 13 4		
Slamannan,	7 0 3	49 7 4	43 2 8	0 4 2	Kelso,	7 5 4	127 6 4	129 0 11	1 3 2		
Torphichen,	5 7 0	44 9 7	41 2 2	0 6 0	Lander,	8 19 11	84 16 2	81 0 0	0 5 5		
Uphall,	5 13 9	34 18 9	32 18 3	0 6 4	Makerston, g.		36 18 3	17 17 3			
Whitburn,		25 11 0			Morebattle,		62 16 8	61 8 4			
Blackbridge, h.		36 0 0	35 10 0		Nenthorn, g.	2 13 6	67 5 6	64 14 2			
West Calder, g.	8 10 0	25 10 0	25 10 0		Sprouton, g.		92 3 3	84 0 5			
		836 15 0	762 15 2		Westruther,	1 19 0	51 4 2	53 0 4			
					Yetholm,		11 12 6	19 17 0			
					Earlston, g.	1 17 6					
Byper and Peebles.							595 16 1	566 4 1			
Broughton,	4 19 7	66 11 3	74 18 1	0 8 11	<i>Jedburgh.</i>						
Culter,	2 9 4	66 18 5	70 5 8		Cralling, g.		29 5 0	31 8 4			
Ellersidehill,		10 0 0	8 16 19								
Innesleithen,	3 2 3	50 14 3	53 2 6								

Main table with columns for 'SUPPORTERS FUND' and 'SUPPORTERS FUND' (repeated), each with sub-columns for 'Month', '9 M., 1854-55.', and '9 M., 1853-54.', and a column for 'Education'. Rows list various names and locations like 'Pooles, g.', 'Glenelg, h.', 'Shields, g.', etc.

Table with three main sections: 'I.—MINISTERS' SUB-TENTATION FUND.', 'II.—AGED AND INFIRM MINISTERS' FUND.', and 'III.—EDUCATION.' Each section lists names and amounts. A fourth section 'IV.—JEWS.' is also present. A separate section 'V.—CHURCH-BUILDING.' is on the right side of the lower part of the page.

Church Build.—*continued.*

Culsalmond	£0 10 0
Inch, Garioch	1 18 0
Peterhead	3 9 0
Forres	4 15 0
Cromarty	2 10 0
Clyne	1 15 0
Stoer	1 0 0
Carinish	0 11 0
North Uist, &c.	0 6 0

For. Missions.—*continued.*

Luss	£0 11 0
Glasgow:—	
Anderston	16 17 1
Camelachie	8 7 9
Kingston	8 6 9
St Enoch's	19 5 10
St George's	29 4 3
St Matthew's	43 3 3
St Paul's	22 14 2
Stockwell	12 10 0
Shettleston	9 9 0
Dunoon	5 8 6
Kilchoman	3 4 9
Alloa, West	3 1 6
Alva	0 17 7
Dollis and Muckart	4 0 0
Tullicolny	2 18 8
Tulliallan	2 5 2
Moulin	1 12 7
Glenlyon	7 6 7
Kenmore	11 11 3
Logierath	1 4 7
Strathfillan	3 10 6
Abernethy	1 1 0
Errol	2 7 10
Lochalmond	1 15 4
Methven	0 9 0
Stanley	1 15 10
Blairgowrie	17 18 3
Glenala	1 11 9
Rattray	2 0 5
Blackford	1 4 0
Comrie	3 10 11
Dunning	2 1 11
Monzie	7 7 0
Fossaway	1 2 6
Dysart	3 5 10
Collieston	0 17 5
Kettle and Cults	0 12 0
St Andrews	7 4 6
Kinnetles	0 17 6
Remus	1 12 0
Dundee, St Peter's	10 8 3
Brechin, East	7 16 7
Lochles	1 3 6
Logiepert	3 14 8
Montrose, St John's	17 18 0
Barry	2 14 11
Frickleheim	2 18 9

For. Missions.—*continued.*

Stenscholl	£1 5 0
Kirkwall	3 15 0
Deiting	0 16 10
Lerwick	1 9 7
Walls	0 7 8
Quarff and Burra	0 11 9

Home Mission.—*continued.*

Legacy by late D. M'Laren, Esq., Calder, less exps.	£497 6 1
Saltoats, for Kyleshill	10 0 0
Q. Y.	0 4 0

VI.—FOREIGN MISSIONS

Ballylntaga	0 10 0
Kilchrennan	0 18 0
Aberdeen, Knox	4 8 11
Blackburn	3 0 3
C. Hopes, Esq., Dublin	10 0 0
Legacy by late C. Bisset	2 0 0
F. N. Balmain, Esq.	1 0 0
Church of Converted Jews, and Sabbath-School Children at Constantinople	12 11 0
Legacy by late D. M'Laren, Esq., Calder	497 6 1
National Scotch Church, Regent Square, London	39 16 5
"Alpha"	0 5 0
Q. Y.	0 8 0

ASSOCIATIONS.

Edinburgh:—	
High	85 16 7
Lady Glenorchy's	15 6 11
New North	53 0 0
St George's	122 5 5
St Luke's	3 19 6
St Stephen's	32 9 11
Tolbooth	36 4 6
Westport	6 17 4
Abercorn	0 10 6
Falkirk	1 17 7
Linlithgow	8 2 9
Torphichen	2 16 1
Penicuik	11 6 10
Cockburnspath	0 10 0
Dunbar	4 6 6
Innerwick	1 5 0
Salton and Bolton	2 18 6
Gordon	0 18 4
Ashkirk	0 16 6
Dumfries	5 3 6
Duncorse	4 18 6
Ruthwell	1 17 10
Leawalt	2 11 6
Newton-Stewart	2 5 1
Sorbie	1 14 9
Whithorn	2 15 6
Do. Isle of	2 2 9
Borgue	2 18 3
Barr	1 7 0
Maybole	6 0 3
New Cumnock	5 9 1
Old Cumnock	3 7 1
Dalry	3 5 10
Kilmarnock:—	
High	26 14 4
St Andrew's	7 18 2
Loudoun	2 13 7
Perceiton	4 15 5
Stewarton	6 4 11
Barthead	4 10 7
Palsley, High	11 5 3
Greenock:—	
Gaelic	9 1 9
Middle	24 4 7
St Andrew's	7 4 4
Wellpark	4 4 8
Largo	12 1 6
Bothwell	28 0 0
Coatbridge	1 3 6
Lesmahagow	5 5 0
Arrochar	4 18 0
Dumbarton	6 2 9

VII.—COLONIES.

Yester	1 9 0
Gordon	0 10 0
Castleton	0 5 0
Greenock, Gaelic	5 0 0
Coatbridge	1 8 0
Rothesay, Free Parish	19 10 0
Peterhead	4 5 0
Loosemouth	1 0 0
Victoria District, Australia	600 0 0
J. Cunningham, Esq., for Libraries	5 0 0
Dr Russell, Do.	5 0 0
Professor Miller, Do.	1 10 0
F. N. Balmain, Esq.	1 0 0
A Thank-offering	0 10 6
Jos. Mackay, Esq., for Canadian Preachers' Fund	50 0 0
Q. Y.	0 4 0
Legacy by late Miss Agnes Burd	9 17 6

VIII.—CONTINENT.

Charles M'Iver, Esq., Liverpool, for Gibraltar	20 0 0
Collected in England, per Rev. J. Bonar, for do.	25 13 4

X.—COLLEGE.

Iona	0 2 0
J. M. Mirrlees, Esq.	5 0 0

XI.—HIGHLANDS.

New Pittalgo	0 5 0
Ladies, for Kintail	7 10 0

XII.—GLASGOW EVANGLIZATION.

G. M'Call, Esq., per Dr R. Buchanan	5 0 0
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XIII.—MADRAS MISSION BUILDINGS.

Miss Dunlop, Charlotte Street, Edinburgh	1 0 0
Robert Ogil, Esq., Do.	5 0 0
St Thomas's Congregation, Greenock:—	
A. Denniston	0 5 0
James Miller	0 10 0
Rev. W. Laughton	1 0 0
John Brodie	0 10 0
James Boag	0 2 6
Collection in Gaelic Congregation, Greenock	5 5 0
Erratum	0 2 6
Members of Free Church Congregation, Galston	1 7 0
A Friend	1 0 0
Mrs A.	0 5 0
Mr J. F.	0 6 0
Mr James Braidwood	1 0 0
Miss D.	0 5 0
A Friend in the West	2 0 0
A Friend, per Mrs James Burns, Glasgow	5 0 0
Two old Pupils	1 10 0
A Friend in Glasgow	1 0 0

XIV.—CHALMERS' ENDOWMENTS.

R. Freeland, Esq., per Dr R. Buchanan	25 0 0
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XV.—MINISTERS FOR ARMY.

Edinburgh, St Bernard's	1 7 1
Kinfauns	1 0 0
Govan	1 0 0
Rothesay, West	7 0 0
Forgue	1 5 0
Clyne	1 5 0
Collection at Prayer-meeting in Edinburgh, St Andrew's	1 14 8
Do. St Luke's	0 8 0
E. M.	2 0 0

XVI.—SOLDIERS' WIVES, &c.

Calcutta, Free Church	52 2 9
Greenock, Gaelic	6 12 6
Kirriemuir, South	3 19 2

JOHN MACDONALD, General Treasurer.

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Contributions received by the Treasurer of the Free Church,

From 15th February to 15th March 1855, inclusive.

Where the charge is supplied with a minister, the name is printed in Roman letters; where it has been sanctioned, but has not yet been supplied with a minister, an asterisk (*) is prefixed to the name; where the place mentioned is as yet a station, not sanctioned or having a right to call a minister, the name is printed in Italics.

N.B.—In order that the Contributions be regularly reported in the columns of the Record, it is indispensably requisite that they be in the hands of the Treasurer in Edinburgh before the 15th of each month.

	SUBSTITUTION FUND.	EDUCATION FUND.	COLLECT.		SUBSTITUTION FUND.	EDUCATION FUND.	COLLECT.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
<i>Edinburgh.</i>				<i>Kirkcaldy.</i>			
Collinton & Currie,	12 10 3	1 10 8	2 0 10	Peebles,	3 3 6	0 6 6	2 13 6
Corstorphine,	1 7 6	0 14 1	0 15 0	Skirling,	4 4 10	0 15 4	1 1 6
Cramond,	5 14 5	0 9 11	2 14 6		4 17 9	0 6 1	1 3 0
<i>Edinburgh—</i>				<i>Dalkeith.</i>			
Buccleuch,	12 1 7	1 18 3	7 15 0	Cockenzie,	3 7 6		1 1 0
Canongate,	6 6 6	0 6 0	0 16 3	Cockpen,	17 18 8	4 5 4	6 15 0
Davie Street,	10 13 2		5 15 8	Dalkeith,	18 0 0	2 10 0	5 0 0
Dean,	5 2 5	0 10 2	2 2 0	Musselburgh,	27 15 3	0 6 10	7 3 0
Fountainbridge,	4 13 10		3 7 10	Ormiston,	0 14 0	0 2 0	1 4 0
Gaile,	8 0 4	0 10 0	2 8 5	Pathhead,	1 10 0	0 3 0	0 13 0
Greyfriars,	20 18 2	3 2 0	12 2 6	Penicuik,	11 0 8	5 5 2	12 10 0
High,	171 16 7	32 5 6	81 0 0	Prestonpans,	9 19 4	0 18 2	6 10 6
Holyrood,	6 14 8	0 19 6	1 9 11	Roath,	8 11 4	0 12 2	2 5 0
Lady Glenorchy's,	71 7 9	1 19 0	15 6 0	Sew and Heriot,	1 11 0		0 7 2
New North,	41 6 8	8 7 5	31 0 0	Temple and Car-	3 7 2	0 16 4	1 5 0
Newington,	12 18 8	0 4 1	9 10 0	vington,	1 17 1		0 6 0
Pilrig,	53 7 1	2 19 10	17 0 0	Lochead,	4 0 0		0 7 5
Roxburgh,	10 12 10	0 12 9		Stobhill,	2 0 4		1 5 0
St Andrew's,	136 16 8		38 18 7	<i>Haddington and</i>			
St Bernard's,	14 0 7	1 15 0	6 6 0	<i>Dunbar.</i>			
St David's,	9 5 8	0 4 0	0 10 0	Cockburnspath,	3 18 0	0 4 7	1 13 0
St George's,	251 6 4	47 5 1	120 12 1	Dirleton,			
St John's,	85 1 8	2 9 6	28 2 6	Dunbar,	11 2 1	0 10 2	5 0 0
St Luke's,	33 19 9	1 12 6	11 0 0	Garvald,			2 0 0
St Mary's,	141 1 5	5 2 11	24 2 6	Haddington, St	11 7 4		5 14 0
St Paul's,	13 18 10	1 7 4	9 0 0	John's,			
St Stephen's,	26 7 2	7 5 9	25 0 0	Do. Knox's	16 0 0		0 10 0
Tolbooth,	72 11 2	3 3 6	28 9 0	Humble,	1 3 0		0 13 5
Tron,	6 6 2	0 16 5	2 0 0	Innerwick, g.	5 0 8		0 18 3
West,	22 0 7	1 4 0	4 10 0	North Berwick,			
Chalmers Ter-	14 1 10	0 13 2	1 5 0	Pencailand, g.	11 17 11	0 18 3	5 0 0
ritorial Ch.,				Prestonkirk,			3 10 0
Gilmerton,	3 5 11	0 5 0	0 9 0	Salton & Bolton, h.			3 0 0
<i>Leith—</i>				Tranent, g.			
Junction Road				Yester,			
Mariners,	4 0 10	0 1 6		<i>Dunse and Chirn-</i>			
North,	37 1 7	3 10 3	11 0 0	<i>side.</i>			
South,	18 4 2	0 12 10	4 10 0	Allanton,	11 12 6	0 5 0	5 0 0
St John's,			8 9 0	Coldstream,	5 4 2		2 5 0
Morningside,	7 12 7	1 4 4	7 18 6	Dunse,	7 19 7	1 4 3	6 16 4
Newhaven,	10 0 0	1 0 0	5 15 0	Eyemouth,	12 5 7	1 6 2	3 12 0
Portobello,	13 3 8	1 5 4	10 17 0	Greenlaw,			1 9 6
Ratho and Kirk-	4 12 4	0 13 8	4 5 0	Houndwood, g.	15 8 3		21 0 0
newton,				Langton, g.			1 0 3
Pleasance,	0 14 3			Mordington,	3 13 1	0 0 9	1 5 0
<i>Leithgoss.</i>				Swinton,	3 3 0	0 2 4	
Abercorn, g.	0 9 9	0 10 0	1 5 0	<i>Longformacus, g.</i>			
Bathgate,				<i>Kelso and Lauder.</i>			
Bohness and Car-	3 15 4		5 0 0	<i>Beckes, g.</i>			
rides,				Gordon,	32 9 1	1 3 8	5 0 0
Falkirk,	12 9 0	0 3 9	5 0 0	Kelso,	9 14 0	0 8 2	3 4 0
Grangemouth, g.				Lauder,			
Kirkliston,	9 16 2	1 16 3	15 0 0	Makarstown, g.	1 0 0		0 9 0
Linhingow,	9 9 0	0 13 2	3 6 6	Murebottle,			2 12 0
Livingston,	7 9 6		1 11 0	Nimthorn, g.			2 12 0
Longridge, h.	4 16 5	0 9 2	3 0 0	Scroonston, g.			0 14 0
Poimont,	5 6 0	0 3 3	1 0 0	Yetholm,			
Samanian,	4 5 6	0 6 0	1 0 0	Yester, g.			0 3 0
Torphichen,	4 5 9	0 2 11	1 0 0	<i>Jedburgh.</i>			
Upshall,			0 12 6	Crailing, g.	18 12 8		
Whitburn,			1 0 0				
Blackridge, h.							
West Calder, g.							
<i>Boyar and Peebles.</i>							
Broughton,	6 12 3	0 9 1	1 8 0				
Calder,	13 18 1	0 8 0	2 10 0				
Elbridgehill,	2 0 0	0 2 0	0 10 0				
Inverleithen,	3 11 9		0 10 6				

	Sustentation.	Education.	College.		Sustentation.	Education.	College.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
Denholm,	12 1 8	1 0 0	1 6 3	Tongland,			1 1 1
Hawick,	13 9 4		2 19 2	Balmaghie,	2 13 1		0 16 5
Jedburgh,			2 5 10				
Wolke,	3 4 5		0 4 4				
Anwara,							
Castleton,	4 1 2		0 5 4				
<i>Belkirk.</i>				<i>Ayr.</i>	26 16 10	2 10 5	10 10 0
Ashkirk, A.			0 15 0	Bellintree, g.			1 0 0
Bowden,	5 12 11	0 6 0	1 14 0	Berr,			
Galashiels,	6 15 0			Berrhill, g.			
Ladhope,	6 7 10		1 6 6	Carrphairn and)			
Melrose,	9 7 8	0 9 8	3 10 0	Dalmellington,)			
Roberton, g.				g.		2 0 7	4 10 11
Selkirk,	9 3 2		0 18 0	Gairnie, g.			0 10 0
St Boswells,	5 9 0		0 10 0	Colmonell, g.		0 9 0	0 7 0
Yarrow,	4 8 0	0 5 3	0 4 0	Crosshill and)	6 14 0		
Megget, g.				Stratton, g.			0 19 3
<i>Lockerby.</i>				Dailly,	5 2 2		
Annan,	9 4 0		1 12 6	Dairyville,	5 19 5		1 16 0
Canonbie,	12 16 10		0 15 0	Dundasald,	6 15 6	0 7 6	0 17 0
Ecclefechan,	1 11 0		0 14 0	Gairnie, g.			0 17 0
Half-Morton,			1 10 0	Gairnie, g.			1 1 0
Johnston and)	11 16 6		1 10 0	Kirkcaldy,	8 0 0		0 10 0
Wamphray,				Manchline,	4 5 0		1 4 0
Kirkpatrick-)	3 10 0	0 4 5	1 1 0	Maybole,	9 6 10	1 0 0	4 8 0
Fleming,				Monkton,	4 9 4	0 6 4	1 10 0
Lanholm,	11 0 0	0 15 0		Muirkirk,	5 0 0		0 8 0
Lochmaben,	52 10 0	0 5 9	4 10 0	Newton-on-Ayr,	26 13 4	3 1 10	5 0 0
Lockerby,	0 8 0		2 0 0	New Cumnock, g.		0 16 11	2 8 0
Moffat,	8 6 7	2 0 0	12 10 0	Old Cumnock,	7 2 3		1 0 0
Kirkmichael,	2 16 6			Ochiltree, g.		1 10 0	1 0 0
<i>Dumfries.</i>				Stab,	3 12 4		0 10 0
Dalbeattie,			6 10 0	Tarbolton,	7 0 0	0 6 11	0 15 0
Dumfries,	13 12 6	0 15 9		Symington,	6 0 0	0 8 0	1 10 0
Dunscore, g.			1 5 0	Troon,	5 3 6		1 6 0
Kirkbean and)	2 14 0		1 0 0	<i>Irvine.</i>			
Southwick,				Ardrossan,	5 2 7		1 5 0
Kirkmahoe, g.		0 15 6		Beth,	3 17 4	0 12 6	1 10 2
Kirkpatrick-Dur-)				Dairy,	11 7 10		
ham,				Dunlop,	8 16 2		3 3 0
Kirkpatrick-)	3 10 11	0 6 0		Fenwick,	7 12 10		0 12 6
Irongray,				Fullarton,	30 0 3	0 15 1	2 3 6
Lochend,	1 8 5		3 0 0	Irvine,	17 11 3	1 0 0	5 0 0
Maxwelltown,	5 10 4	0 8 0	0 12 0	Kilbirnie,	7 10 9		0 10 0
Ruthwell,	3 17 1	0 10 3	0 10 0	Kilmarnock—			
New Abbey,	7 3 0		0 10 0	Henderson,	8 17 11	1 6 0	4 10 0
<i>Penpont.</i>				High,	24 16 3	2 11 6	15 0 0
Glossburn, g.			0 3 4	St Andrew's,	8 15 4	0 9 0	
Dunrobin, g.	9 6 6	0 5 0	2 18 1	Kilmaura,	4 2 7		
Giencairn,	15 12 6		3 10 0	Kilwinning,	13 18 9	1 7 6	3 12 0
Penpont,	4 7 4	0 3 2	1 0 0	Loudoun,	5 17 3	1 18 2	
Sanquhar,			0 10 2	Perceot,	6 2 0		4 10 0
Wanlockhead,	0 12 6	0 2 2		Salcoats,	5 15 10	0 10 7	3 0 0
Leadhills,				Salcoats, Gaelic,			0 10 0
<i>Stranraer.</i>				Stevenson,	4 4 0		0 8 0
Cairryan,	2 0 6		0 8 11	Stewarton,	13 7 9		1 16 3
Glenoe,	10 16 4	0 12 9	1 14 3	West Kilbride,	9 8 0	0 12 0	2 4 0
Inch,	4 3 4		1 4 7	Harford and)	5 0 0		
Kirkcubbin,	1 7 2	0 16 3	2 0 0	Crookedholm)			
Kirkmaiden,	16 4 10	0 17 7	0 13 1	Kilmarnock Town-)	7 10 0		
Leiswalt,	4 6 10	0 12 1	1 10 0	head, g.			
Portpatrick,	13 11 9			<i>Paisley.</i>			
Shenchan,	9 4 10			Barrhead,	14 13 11	0 7 0	4 0 0
Stonykirk,	12 12 9	1 1 8	0 0 0	Bridge of Weir,	9 0 0	0 3 0	2 16 0
Stranraer,				Houston,	14 13 9	0 17 9	6 10 0
<i>Wigtown.</i>				Johnstone,	5 12 4		
Newton-Stewart,	7 1 0	0 12 1	2 10 11	Lochwinnoch,	7 8 0	0 17 0	3 7 5
Sorbie,	5 16 1	0 8 0	2 5 0	Paisley—Gaelic,			0 13 0
Whithorn,	4 8 6	0 5 0	1 2 0	High,	28 0 0	2 2 0	12 0 0
Whithorn, Isle of,	5 16 2	0 13 9	2 0 0	Martyrs,	3 7 7		1 2 0
Wigtown,				Middle,	13 5 8	0 19 9	5 0 0
<i>Kirkcubright.</i>				South,	9 6 0	0 12 0	3 0 0
Anchencairn,	7 1 3	0 4 0		St George's,	35 5 3		21 2 6
Borras,	14 15 5	0 8 9	1 16 0	Follochabawa,	11 15 6		2 9 0
Castle-Douglas,	7 7 0		2 10 0	Follochabawa, East,			
Girthon & Anwoth,	2 11 1	1 13 10	1 17 0	Resfrew,	17 8 10		4 18 6
Glenkens,	2 4 0		1 0 0	Hillhead, g.	7 10 0		1 0 0
Kirkcubright,	9 15 7	0 9 11	8 8 0	<i>Greenock.</i>			
				Cumbrass,	8 5 3	0 18 9	2 10 0
				Erskine,	24 4 4		1 5 0
				Fairlie,	6 12 0	0 12 2	3 3 0
				Greenock,	12 2 6	0 15 10	5 13 0
				Greenock—			
				Gaelic	14 9 0	0 14 11	5 0 0
				Middle,	42 15 6	3 16 11	29 3 0

	Sustentation.	Education.	College.		Sustentation.	Education.	College.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
St Andrew's	30 0 10	1 5 6		Stockwell	18 16 10	4 10 6	5 7 6
St Thomas's	26 14 2	4 1 7	15 2 6	Traa	29 11 10	8 9 0	47 13 6
Well Park	19 4 8	3 0 0	6 6 6	Union	29 15 8	1 13 4	9 0 4
West	33 16 6	3 0 0	10 10 0	Well Park	12 9 6	2 0 0	8 2 0
Inverkip	8 7 9	0 9 8	3 5 0	West	18 14 7	1 7 6	4 0 6
Largs	21 4 11	4 0 6	18 15 0	Wynds			1 4 6
Port-Glasgow	25 16 5	2 15 0	17 0 0	Govan	10 7 2	0 16 10	5 10 10
Kilmacolm, g.				Kilblyth	9 6 11	0 2 10	8 10 0
Hamilton.				Kirkcaldock	8 6 3		2 0 0
Airdrie—				Balbirnie	18 9 4	2 0 0	9 6 0
High Church	11 0 0	0 3 6	1 7 0	Ballyntagh			
West	50 0 0	0 16 9	4 0 0	Millarston			
Broomknoll	8 3 6			Garvagh			
Eliantyre	7 0 10	0 7 8	5 16 0	Toberdonny	8 0 0		
Bothwell	15 1 8	0 11 1	6 0 0	Dunoon and New-			
Cambusnethan	7 18 5		1 9 8	ary.			
Coatbridge	9 11 8	0 15 0		Dunoon	28 18 10	2 13 11	8 10 0
Dalsiel	5 1 6	0 2 0	1 0 0	Inverary	1 11 6		1 6 0
East Kilbride	7 11 7	0 6 5	5 0 0	Kilfinnan			
Hamilton	21 15 0	3 11 7	19 0 0	Kilgassie & Ford			
Holytown	6 10 10	0 5 0	0 10 0	Kilmodan and			
Shotts	5 2 0	1 4 8	5 11 8	Southhall, g.			
Stonehouse	5 15 7	0 8 8	3 10 5	Kilmar	3 10 1	0 13 10	5 5 0
Strathaven	8 17 0	0 3 0	2 0 0	Kingarth	20 12 10	0 6 2	4 0 0
Cambuslang	2 12 6			Lochgilphoad	14 13 6		
Chapelton	6 3 6			North Knapsdale, g.			2 10 0
Uddingstone, g.	7 10 0			South Knapsdale, g.			
Lenark.				North Burn			1 12 0
Carlisle	8 0 0		0 9 0	Bothessay—			
Carnwath	9 0 0	0 7 0	1 2 0	Free Parish	26 2 2	3 1 10	17 0 0
Douglas	5 0 7	0 1 0	0 5 0	West do.	22 15 2	2 14 10	17 0 0
Lenark	11 10 0		1 16 0	Gaelic do.	1 2 11		1 12 4
Lesmahagow		1 0 0	4 2 6	Strachur, A.		3 3 2	1 15 0
Crawfordjohn	3 0 0			Penelton			1 0 0
Dumbarton.				Kilberry, A.			
Alexandria	7 1 1	0 11 6	2 5 0	Kintyre.			
Arrochar, A.			2 10 0	Campbeltown, g.	22 0 0	5 2 5	9 0 0
Baldernock	6 8 10	0 5 5	1 4 0	Gilga, A.	1 0 0	0 4 0	
Bonhill	3 13 9	1 4 5	2 0 0	Kilbride, A.		2 0 0	1 4 0
Carnross, g.			2 10 0	Killean	3 9 10	0 9 1	1 17 0
Dumbarton	12 15 1	2 1 0	4 0 0	Kilmory, g.			1 5 0
Duntocher			1 0 0	Lochrann, g.			
Helenburgh	24 6 1	2 10 0	14 10 0	Shiknan, g.		0 13 8	2 5 0
Killearn & Balfour	5 6 1	1 5 2	2 1 8	Tarbert	3 15 7		1 0 0
Luss	70 0 0			Islay.			
Old Kilpatrick, g.	37 8 10		6 10 6	Kilchoman			
Renton	13 1 1	1 0 0	4 10 0	Kildalton and Os	1 19 2	0 6 3	1 11 6
Renton, Gaelic				Killarow and	5 5 11	1 0 9	2 0 0
Roseath	12 9 1	0 17 9	4 14 0	Kilmenny			
Shandon	37 5 4	0 18 0	2 5 6	Portmahomack			
Glasgow.				Jura	2 0 0		
Chryston	9 10 0	0 19 6	3 2 0	Lorn and Mull.			
Cumbernauld	15 0 0		1 0 0	Acharacle, Ard-			
Englehorn	2 0 0			namurchan, &			
Glasgow—				Stronfian			1 13 11
Anderston	29 2 2	3 1 4	12 17 6	Appin, g.	6 2 6	0 7 6	
Argyle, Gaelic	11 7 0		3 2 0	Ardchattan, g.			
Bridgton	6 6 4	0 5 2	1 0 0	Coll and Tyree, g.			
Camlachie	5 0 0	0 2 0	1 14 6	Glenorchy, g.			
Campbell St.	16 7 6		1 10 0	Iona and Ross, g.			0 4 6
East				Kilbrandon, g.	0 11 0	0 2 6	1 1 8
Duke St. Gaelic	8 10 2			Kilchattan, g.			
Gorbals	10 9 8	0 13 2	3 0 0	Kilcrennan			
Do. East	26 16 8	1 18 8	4 10 0	Kilchattan, g.	0 10 0		
Hope St. Gaelic	14 16 0	0 9 0	3 8 0	Kilchattan, g.			
Hutchesontown	13 11 5	1 7 7	5 5 0	Kilmory, A.			
John Knox's	19 9 2	1 14 7	5 9 6	Kilniver and	9 10 0		
Kingston	9 8 4	0 17 6	3 5 0	Kilmelford, A.			
Martyrs	3 0 3		1 5 0	Muckairn, A.			
Maryhill	13 15 8	1 1 0	3 15 0	Oban	4 2 6	0 13 8	
Milton	8 7 7	0 12 8	2 12 6	Salen, g.			
Partick	15 19 7	1 18 7	5 0 0	Tobermory	3 8 9	0 7 5	1 0 0
Renfield	21 8 9	1 13 1	8 0 0	Torcross			
St Andrew's	18 7 11	3 0 1	7 0 0	Morven			
St David's	16 13 6	2 1 2	13 0 0	Striving.			
St Knoch's	58 9 0		23 10 0	Ara	5 12 0		0 15 0
St George's	90 7 0	10 13 2	66 0 0	Allea—			
St James's	23 14 6	3 17 6	10 16 7	East Church	11 10 5	1 5 2	6 2 6
St John's	521 17 10	47 0 8	39 0 0	West Do.	11 16 5	0 9 7	4 0 0
St Luke's	7 5 9	0 8 6	2 13 0	Alva	4 0 0	0 1 10	6 11 0
St Mark's	11 0 0	0 7 10		Banneckburn	16 0 0	0 15 0	4 10 0
St Matthew's	200 11 6	26 6 1	55 4 6				
St Paul's	72 11 0	11 15 2	18 18 0				
St Peter's	158 6 11	27 1 1	29 5 0				
St Stephen's	22 10 0	1 8 4	10 0 0				
Stobhillton	3 6 3	0 12 0	0 9 0				

	Sustentation.	Education.	Collegs.		Sustentation.	Education.	Collegs.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
<i>Clackmannan, .</i>	5 0 0		0 15 0	<i>Airlie, . . .</i>	10 6 4	0 16 9	4 0 0
<i>Denny, . . .</i>	10 0 0	0 9 8	1 5 0	<i>Alyth, . . .</i>	37 8 6	2 10 11	12 1 6
<i>Dollar & Muckhart,</i>			2 12 0	<i>Blaigowrie, . . .</i>	11 12 9	0 17 11	
<i>Dollar, Second, g.</i>				<i>Coupar-Angus, . . .</i>	3 15 9	0 13 11	1 4 9
<i>Dunipace, . . .</i>	2 15 10	0 2 6	0 10 0	<i>Cray, . . .</i>			
<i>Gargunock, &c., . . .</i>	5 15 9	0 9 5	1 0 0	<i>Glenala, g. . .</i>			
<i>Larbert, . . .</i>	6 12 2	0 10 0	1 13 0	<i>Meigie, . . .</i>	5 17 0		0 12 6
<i>St Ninian's, . . .</i>				<i>Neosyle, . . .</i>			
<i>Stirling—</i>				<i>Rattray . . .</i>			
<i>North Church, . . .</i>	14 11 4	0 12 3	24 0 0	<i>Auchterarder.</i>			
<i>South do., . . .</i>	11 11 11	0 8 1	2 17 10	<i>Aberuthven . . .</i>	7 3 0		
<i>Tullibody, . . .</i>	5 16 3		1 5 0	<i>Ardoch, . . .</i>	7 4 11		1 7 0
<i>Cambusbarron, . . .</i>				<i>Auchterarder, . . .</i>	13 5 10	0 12 3	7 11 0
<i>Dumblane.</i>				<i>Blackford, . . .</i>	5 6 6	0 13 6	1 1 0
<i>Balquhiddier, g. . .</i>	8 6 7	0 7 3	0 13 0	<i>Comrie, . . .</i>	4 6 4	0 9 0	5 15 0
<i>Bridge of Allan, . . .</i>			5 15 0	<i>Crieff, . . .</i>	27 14 4		4 10 0
<i>Bucklyvia, g. . .</i>			3 10 0	<i>Dunning, . . .</i>	5 14 9	0 9 3	1 3 0
<i>Callander, A. . .</i>				<i>Madderty, . . .</i>	5 11 6		2 16 0
<i>Doune, g. . .</i>	8 4 7	1 8 9	2 14 4	<i>Monzie, . . .</i>	5 13 7	1 1 3	9 18 0
<i>Dumblane, . . .</i>	11 6 0	0 6 6	0 10 0	<i>Muthill, . . .</i>	14 6 9	0 13 4	1 18 9
<i>Gartmore, g. . .</i>	8 12 11			<i>Kierrees.</i>			
<i>Kilmadock, . . .</i>	3 0 0	0 5 0	0 12 6	<i>Fossaway, . . .</i>	1 7 4	0 6 1	
<i>Kippen, . . .</i>			3 18 0	<i>Kelty, . . .</i>	1 16 5	0 3 10	0 10 0
<i>Norrisston, g. . .</i>	5 17 8			<i>Kinross, . . .</i>	4 17 8	0 6 10	1 15 0
<i>Tillicoultry, . . .</i>				<i>Orwell, . . .</i>	11 6 8		2 7 4
<i>Dunfermline.</i>				<i>Portmoak, . . .</i>	4 19 1	0 7 7	0 16 6
<i>Aberdour, . . .</i>	6 19 9		1 10 0	<i>Strathmiglo, . . .</i>	5 1 9	0 5 0	3 16 0
<i>Carnock, . . .</i>	6 0 0	0 6 8	1 3 0	<i>Kirkcaldy.</i>			
<i>Osroes, . . .</i>	4 5 10	0 5 10	1 1 6	<i>Burraland, . . .</i>	13 10 4	1 10 10	9 10 0
<i>Dunfermline—</i>				<i>Dysart, . . .</i>	6 6 6		1 15 0
<i>Abbey, . . .</i>	47 5 7	5 5 0	4 0 0	<i>East Wemyss, . . .</i>	9 7 6		4 0 0
<i>North, . . .</i>			1 4 0	<i>Kennoway, . . .</i>	6 0 0	0 1 7	3 9 0
<i>St Andrew's, . . .</i>	4 15 6	0 17 6	1 4 0	<i>Kinghorn, . . .</i>	4 9 10	8 4 0	2 10 3
<i>Perds, . . .</i>	9 10 8	0 16 10	4 5 0	<i>Kinglassie, . . .</i>	3 0 0		0 10 0
<i>Saline, . . .</i>	6 12 4		1 15 3	<i>Kirkcaldy—</i>			
<i>Torryburn, . . .</i>	10 18 7		2 10 0	<i>Abbotshall, . . .</i>	5 0 0	0 6 2	1 1 11
<i>Tulliallan, . . .</i>				<i>Dunnikier . . .</i>			1 6 0
<i>Dunkeld.</i>				<i>Invertiel, . . .</i>	6 7 4		0 13 11
<i>Auchtergaven, . . .</i>	2 5 2	0 1 0	1 0 0	<i>Kirkcaldy, . . .</i>	21 10 10	2 11 9	11 10 0
<i>Blair-Athol . . .</i>	5 0 0		1 0 0	<i>Pathhead, . . .</i>	10 1 10		6 0 0
<i>Barrowton . . .</i>	6 7 11		0 11 0	<i>Leslie, . . .</i>	9 3 0	0 5 4	1 10 6
<i>Cargill, . . .</i>	5 3 1	0 5 0	3 15 4	<i>Leven, . . .</i>	110 1 0	1 10 9	4 10 0
<i>Cleish, . . .</i>	2 13 8	0 3 3	1 17 8	<i>Markinch, . . .</i>	11 2 2	2 3 5	4 2 10
<i>Dalmeo, g. . .</i>	4 13 9	1 2 3	0 7 0	<i>Markinch, . . .</i>			
<i>Strathbrann, g. . .</i>	8 18 4	0 3 11	2 0 0	<i>Lochgelly, . . .</i>	7 10 0		
<i>Dunkeld, . . .</i>	2 7 2		1 2 7	<i>West Wemyss, . . .</i>			
<i>Kirkmichael, . . .</i>	2 4 2		0 15 10	<i>Coupar.</i>			
<i>Lochendy and . . .</i>	4 4 4		2 2 4	<i>Abdis and New- } . . .</i>	4 3 7		2 7 0
<i>Kinloch, . . .</i>				<i>burgh, . . .</i>	1 12 3	0 2 6	1 0 0
<i>Moulin, . . .</i>				<i>Auchtermuchty, . . .</i>	7 7 7	0 12 2	2 10 0
<i>Bredalbane.</i>				<i>Ceres, . . .</i>	6 10 2	0 13 2	1 18 10
<i>Aberfeldy, . . .</i>	7 17 8		3 0 0	<i>Coupar, . . .</i>	24 4 9	2 10 3	16 0 0
<i>Asseloe, g. . .</i>				<i>Dairsie, . . .</i>	8 6 0	0 11 5	5 5 6
<i>Ardshealig, . . .</i>	1 13 0		2 11 4	<i>Falkland, . . .</i>	8 0 0	0 7 6	1 0 0
<i>Glenlyon, . . .</i>	38 10 6		9 0 0	<i>Flick and Griech, . . .</i>	1 0 0	0 5 11	1 11 0
<i>Kenmore, g. . .</i>	5 7 4			<i>Kettle and Culti, . . .</i>	3 3 0	0 3 6	1 5 0
<i>Kilho, g. . .</i>	10 18 6			<i>Logie and Gaudry, . . .</i>	6 2 0	1 0 0	1 10 0
<i>Lavers, g. . .</i>	3 8 6	0 10 0	2 0 0	<i>Monimail, . . .</i>	3 2 0		0 14 6
<i>Logierait, . . .</i>				<i>St Andrews.</i>			
<i>Strathmillan, A. . .</i>				<i>Anstruther, East, . . .</i>	9 4 3	0 18 1	1 14 2
<i>Tummal Bridge, g. . .</i>				<i>Balmullo . . .</i>	2 15 6		1 2 0
<i>Perth.</i>				<i>Carnbee, . . .</i>	5 6 0	0 3 9	2 4 0
<i>Abernethy, . . .</i>	7 11 8		0 18 0	<i>Craig, . . .</i>	7 10 0		
<i>Argack, A. . .</i>			0 10 0	<i>Duns Den, g. . .</i>			
<i>Cullaco, . . .</i>	23 4 10		2 2 6	<i>Ella, . . .</i>			
<i>Dunbarney, . . .</i>	11 4 3	0 19 4	4 3 2	<i>Ferry-Port-on- } . . .</i>	15 14 6	5 0 0	3 7 4
<i>Errol, . . .</i>	10 0 11	1 10 0	3 0 0	<i>Craig, . . .</i>	6 18 7	0 7 0	4 10 0
<i>Forquandenny, . . .</i>	6 0 7	0 5 9	1 14 0	<i>Forgan, . . .</i>			
<i>Kintanna, . . .</i>	5 17 0	0 19 11		<i>Largo, . . .</i>			
<i>Logiealmond, . . .</i>	5 4 5		1 6 0	<i>Leuchars, . . .</i>	8 5 0		2 7 0
<i>Machvan, . . .</i>	1 6 8	0 3 0	0 8 0	<i>Pittmeness, g. . .</i>	10 10 0		
<i>Perth—Gaelic . . .</i>	4 2 11		1 18 0	<i>St Andrews, . . .</i>	9 14 11		10 10 0
<i>Kinnoull, . . .</i>	6 8 7	0 2 9		<i>Strathkinness, . . .</i>	7 13 0	0 7 2	2 5 0
<i>Middle, . . .</i>	26 19 9	2 6 5	14 0 0	<i>Forfar.</i>			
<i>St Leonard's, . . .</i>	55 6 0	5 0 0	15 0 0	<i>Aberlemno, . . .</i>	4 8 9		
<i>West, . . .</i>	98 12 7	6 10 1	14 0 4	<i>Dunnichen, . . .</i>	2 1 0		2 1 0
<i>Pitcairngreen, . . .</i>	12 1 4	0 19 9	4 3 0	<i>Forfar, . . .</i>	6 7 6	0 0 9	4 1 5
<i>Soona, . . .</i>	7 1 4	0 10 6	4 10 0	<i>Forfar, East, . . .</i>			
<i>Stanley, . . .</i>	15 6 5	9 7 9	2 0 0	<i>Kinnedies, . . .</i>	7 15 0		
				<i>Kirriemuir—</i>			
				<i>North Church . . .</i>	6 13 11	0 10 0	1 0 0
				<i>South do. . .</i>	11 12 4	1 4 0	5 15 0

Menss.	Sustentation.	Education.	College.		Sustentation.	Education.	College.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
<i>Dundee.</i>				<i>Woodside</i> , . . .	11 10 1	0 7 10	0 14 6
Abernys and East,	6 9 1		1 0 0	Banchory-Dev-	6 11 5	0 9 5	1 7 6
Broughty-Ferry, .	12 8 7	1 7 4	7 4 0	enick, . . .	6 8 8		0 14 0
<i>Dundee—</i>				Belhelvie, . . .	2 19 7		
Chalmers' Ter- } ritorial Ch. }	4 11 7		1 10 4	Blackburn, . . .	7 10 0		0 4 6
Chapelshade, .	16 17 1	1 4 0	7 11 9	Cullis, g. . . .	7 10 0		0 4 6
Dudhope,	9 0 0		2 0 0	Durris, g. . . .	1 2 2	0 1 11	0 4 0
Gaelic,	9 8 6			Maryculter, .	6 4 3	0 5 3	1 17 3
Hilltown,	15 1 0	0 18 3	7 0 0	Bourtree-Bush, }	3 1 8		0 16 6
St Andrew's, . .	22 13 7	1 4 2	9 2 9	Newhills, . . .	8 8 6	0 4 6	
St David's, . . .	13 14 2	1 7 3	7 0 0	Peterculter, .	15 11 9	1 16 9	1 18 4
St John's,	51 14 1	5 1 0	20 0 0	Skene,			
St Paul's,	24 16 7	3 1 8	20 0 0				
St Peter's,	14 2 0	1 9 8		<i>Kincardine O'Neil.</i>			
Wallacetown, . .	8 15 0	0 10 0		Aboyne, g. . . .			0 15 0
Willison,	17 6 2	0 16 0	5 17 9	Ballater, g. . .		0 12 4	2 10 0
Liff,	4 1 0	0 6 3	1 0 0	Banchory-Ternan,	8 16 6	0 12 4	2 10 0
Lochee,	5 9 5	1 1 0	1 11 0	Bankhead, g. . .	4 0 0		
Longforan, . . .				Braemar, g. . . .	18 5 4		
Mains and Strath- } martin,	10 8 6	0 6 0	1 1 6	Chuny,	3 0 0	1 6 0	1 0 0
Monfeth,	7 0 0		1 10 0	Crathie, g. . . .			
Monkie,	7 6 8	0 10 8	1 16 0	Cromar & Cold- } stone, g.			
Toaling,	9 17 0	1 0 2	5 0 0	Echt,	6 6 6	1 0 0	0 18 0
				Kincardine O'Neil	7 6 4	0 13 6	1 0 0
				Lumphinan, . . .		0 15 0	
				Strachan, g. . . .			
				Tarland, g. . . .	8 15 0		0 7 0
<i>Brachin.</i>							
Brachin—				<i>Aberd.</i>			
East Church, . .	23 1 6	0 6 8	7 10 0	Auchindoir, . . .			
West do.,	15 12 7	0 17 9	8 8 0	Keig and Tough,	5 2 9	0 1 8	1 5 0
Craig,	3 0 0	0 4 0	2 2 0	Kinnethmont, .	4 12 9		1 1 0
Edsall,	6 2 1	0 9 9	2 0 0	Lochal-Guthrie, g }			
Lochlea, g. . . .				Towie, g.	10 0 0		0 10 0
Logiepert,	24 17 8	2 14 3	3 0 0	Rhynie & Cabrach,			
Maryculter, . . .	6 7 6	0 2 2	0 10 0				
Menzmuir,	8 17 7	0 10 7	1 0 0	<i>Garloch</i>			
Montrose—				Blairdaff,	4 5 3	0 3 6	0 15 0
St George's, . . .	16 6 1	1 14 4	5 13 3	Culsalmund, . .	3 3 6		0 14 0
St John's,	51 11 4	9 8 6	25 10 0	Garloch, Chape of,	10 9 1	0 6 5	2 5 0
Castle Street . .				Inech,	4 0 3	0 9 11	
				Inverury,	17 14 1	0 17 2	4 0 0
<i>Arbroath.</i>				Kintore,	6 6 9	1 12 1	
Arbriot,	4 18 6	0 7 6	1 7 6	Lealie & Fremnay,	1 19 2	0 3 0	0 9 0
Arbroath—				Oyne,	4 11 9	0 5 9	2 0 0
East Church, . . .	11 19 1	1 1 11	4 5 0	Rayne,	5 9 4		0 9 0
Inverbrothock, .	31 6 0	1 10 8	3 0 0				
Ladyloan,	30 0 6	2 2 7	8 2 3	<i>Ellon.</i>			
Mainie Street, . .	5 10 0		1 5 0	Cruden,	9 18 0		1 10 0
Barry,	4 4 6	0 11 7		Ellon,	7 0 9	0 12 3	1 0 0
Carmyle,	6 9 0	0 2 6	1 0 0	Foveran,	11 16 7		
Carnoustie, Ist, .	7 9 9	0 5 0	1 6 0	Methlic,	5 0 0		0 10 0
Do. 2d,	7 3 6	0 2 6	0 14 0	New Machar, . . .			2 10 0
Colliston,	4 0 10	0 8 2	1 17 1	Old Meldrum, . .	13 17 11	0 13 4	2 14 3
Frickheim,	11 8 5	1 2 6	3 0 6	Udny, g.	33 0 0		1 11 3
Inverkellor, . . .	10 15 2	1 0 4	3 10 6				
Panbride,	4 17 2	0 4 1	2 2 0	<i>Deer.</i>			
				Clola,			
<i>Fordoun.</i>				Frazerburgh, . . .	7 8 4	0 13 6	5 6 0
Benholm,	7 12 1	1 3 10	2 0 0	Longside,	4 10 4		0 10 4
Bervie,	8 17 5		0 12 6	New Aberdour, &c.	2 0 0		
Fettercairn, . . .				New Deer, g. . . .			2 13 4
Fordoun,	4 6 8	0 14 0	6 17 7	New Pitlago, g. . .	7 10 0		0 3 0
Glenbervie, g. . .	20 2 11	0 14 0	1 6 0	Old Deer,	8 4 2	0 10 10	
Kinnell,	3 4 8	0 4 4	0 8 7	Peterhead,	5 5 0		4 4 0
Laurencekirk, . . .	5 6 2	0 15 1	2 5 0	Pitlago,	11 5 0		1 0 0
Marykirk,				Rathen,	3 2 9	0 8 9	
St Cyrus,	8 8 1	0 16 9	2 2 0	Strichen,	6 9 4	1 14 8	0 14 10
Stonehaven,	6 8 7	0 11 3	1 5 0	St Fergus,	16 0 0	0 10 9	1 10 0
<i>Aberdeen.</i>				<i>Turrif.</i>			
Aberdeen—				Auchterless, g. .			0 15 0
Bon-Accord,	13 5 3	1 8 4	3 0 9	Drumblade,	4 6 5		
East Church, . . .	31 3 11	3 19 6	18 2 0	Forgien,	3 5 1	0 2 6	0 13 7
Gaelic,			0 10 6	Forgue,	4 8 3		2 15 0
Glimcomston, . . .	7 9 0		5 1 10	Fyvie,	5 9 5	0 9 4	
Greyfriars,	2 6 6	0 9 0	0 15 10	Gamrie, g.			
Halburn,	33 5 4	0 12 0	6 7 8	Inverketting, g. .	2 11 0	0 5 0	
John Knox's, . . .	42 5 10	0 11 3	4 1 3	Macduff,	6 0 0	0 9 6	
Mariners',	2 10 0		0 10 6	Monquhitter, . . .	3 8 7	0 5 4	0 15 0
Marlville,	5 11 6	0 5 0	1 10 1	Newbyth,	5 0 0		0 5 0
North,	9 9 9	3 4 6	2 19 3	Turrif,	5 4 10	0 9 10	1 8 10
South,	34 12 2	3 1 5	19 0 0				
St Clement's, g. . .	12 17 4	2 12 0	3 8 6				
Trinity,	47 4 10	6 7 6	12 0 0				
Union,	6 6 2	0 7 6					
West,	105 14 3		19 6 3				

	Sustentation.	Education.	Collega.		Sustentation.	Education.	Collega.	
Furveys.								
Barr,	8 1 6	0 11 4	10 0 0	Fortrose,	4 0 0			
Boynald,	5 0 6	0 3 11	1 19 0	Killearnan, g.	7 7 7		2 0 0	
Buckle,	2 4 0	0 16 0	1 5 0	Knockbain, g.	31 15 0	4 0 0	2 0 0	
Gullen,	6 0 0	0 14 5	1 12 0	Resolis,	7 0 0		1 9 0	
Deskford,	3 2 1	0 11 1	1 0 0					
Enzie,		0 10 0	1 10 1	Dingwall.				
Fordyce,	2 7 3	0 11 6	0 11 6	Alness,		3 17 0	4 0 0	
Ordiquhill and Ord,	3 5 0	0 5 0	2 0 0	Dingwall,	15 15 6			
Portroy,	6 14 6	0 5 4	1 12 0	Foddery and	29 4 9		0 15 0	
				Contin, g.			2 14 0	
Strathbogie.								
Bells,	20 16 11		3 0 0	Kilmorack, g.				
Botriphnie,				Kiltarn, g.				
Cairnie,	3 0 1	0 8 0	1 8 3	Maryburgh,				
Gartly,	3 8 1	0 7 10	0 17 4	Strathbogie,	4 0 0			
Glas, g.				Strathbogie,				
Grange,	5 7 8	1 2 1	0 8 4	Urquhart,				
Huntly,	12 18 6	3 9 6	10 5 0	Urray,				
Keith,	6 15 0	2 10 0	1 15 0					
New Marnoch,	14 10 0	1 15 0	2 3 6	Tain.				
Rothiemay,	3 11 10	0 16 9	1 5 0	Edderton,	10 0 0			
				Fearn,	0 5 0	0 7 6	2 0 0	
Abernethy.							2 5 6	
Abernethy, g.				Kilmuir-Easter,	14 0 1			
Cromdale, g.				Kincardine, g.				
Duthill,				Logie-Easter, g.	30 0 0		1 0 0	
Kingussie,				Nigg,			0 15 0	
Kirkmichael, g.				Roskeen,	5 2 1	0 15 7	2 3 6	
Laggan, A.			4 3 2	Tain,				
Rothiemarchus, &c.				Tarbat,	5 3 6		2 3 0	
Aberlour.								
Aberlour,	7 10 6		0 7 0	Dornoch.				
Beharra, A.				Assynt, A.	10 0 0	6 0 0	2 0 0	
Inveravon,				Clyne, A.				
Knockando,				Criche, g.	34 3 10	4 12 7	2 0 0	
Mortlach,	8 15 4	0 7 2	0 16 1	Dornoch, g.	50 0 0	10 0 0	4 0 0	
Rothas,	8 8 2		1 2 3	Golspie,	5 2 11		4 0 0	
				Helmsdale, g.		1 10 0	3 10 0	
Egin.								
Alva, g.	16 6 8		1 10 7	Kildonan, A.				
Burghhead,	10 0 0	1 15 4	4 17 0	Lairg,	7 15 6	1 0 6	1 3 9	
Egin, High,	15 1 6	0 12 0	6 15 6	Rogart,	20 0 0	1 5 0	2 0 0	
Do., South,	13 8 9	1 0 6	2 0 0	Rosehall, g.				
Garmouth,	9 6 4	0 13 0	2 0 0	Stoar, A.	4 0 0			
Hopeman,			2 0 0					
Lossiemouth,	5 0 5	4 0 0	1 0 0	Tongue.				
Pincarden,	5 1 9	0 3 4		Duirness, A.			0 12 10	
Urquhart,	6 13 4	1 0 0		Errisbol,	14 19 10			
				Eddrachillis, A.				
Forres.								
Dallas,				Farr, A.			1 15 6	
Dyke, g.				Kinlochbervie, A.				
Edinkillie, g.				Strathly, A.	11 3 0			
Forres,	9 1 1	0 11 4		Halladale,				
Kinloss,	10 0 8	0 7 4		Tongue, A.			1 3 0	
Raaford,	3 0 0	0 6 0	1 15 0	Malness,				
				Outlines.				
Inverness.								
Daviot, g.				Berrisdale, A.	3 12 6	1 0 0	1 0 0	
Dores and Bona, g.		1 0 0		Bower,	3 6 7		2 2 0	
Inverness—				Bruan,			2 0 0	
East Church, g.			6 0 10	Caulsby, g.				
High do.,	13 2 5	1 16 2	6 3 10	Dunnet,				
North do., g.	37 16 0		4 9 0	Halkirk,	7 19 2	0 18 0	1 14 6	
Kiltarilly, g.			1 10 0	Kies,				
Kirkhill, g.	30 17 5		3 13 6	Latheron, g.			2 0 0	
Mo, g.	16 0 0	2 0 0		Lybster,	5 7 6		3 0 0	
Petty,			2 1 0	Oirig, g.			3 0 0	
Stratherrick, g.			1 6 0	Pultneytown,	7 0 0	2 18 6		
Strathglass, A.				Reay,	1 7 2	0 17 0	1 13 0	
				Thurso—North,	2 4 0	0 4 0	7 10 0	
Nairn.							2 6 0	
Ardclach,	16 13 2	1 2 0		South,	6 1 6			
Ardersier,	6 0 0	0 8 3	1 10 0	Watten,				
Auldearn,	6 8 0	0 17 9	1 8 10	Westerdale and	2 7 7			
Cawdor,			2 19 10	Auchrenny, g.				
Croy, g.	15 0 9	3 3 11	1 13 0	Halsary, A.			0 10 10	
Nairn,	8 11 0		3 10 6	Wick,	10 0 0	2 0 0	6 0 0	
Chamony.								
Avoch, g.				Lochcarron.				
Cromarty,	16 14 0	1 16 10	2 10 0	*Applecross, g.	5 6 10			
				Glenelg, A.	20 0 0			
				Gairloch, g.		4 0 0		
				Lochbroom, g.		0 15 0		
				Lochcarron, g.	11 5 0			
				Flockton and				
				Lochalsh, g.				

For. Missions—continued.	For. Missions—continued.	Continent—continued.	College—continued.
<i>for Thetche Kleinwald, at Lovedale, Caffraria</i> . . . £12 0 0	New Deer . . . £5 0 0	FOR GIBRALTAR.	Kyleshill, Saltcoats . £0 4 10
ASSOCIATIONS.	Strichen . . . 5 6 10	Laygate Presbyterian Church, So. Shields #2 13 9	G. Buchan, Esq. . . 5 0 0
Edinburgh :—	Monquhitter . . . 2 0 0	Morpeth . . . 7 0 0	XI.—HIGHLANDS.
Davie Street . . . 24 9 0	Buckie . . . 1 13 0	Wooler . . . 1 5 4	Kilfinichen . . . 0 5 0
St George's (addl.) . . 7 17 0	Ardclach . . . 1 15 0	Berwick . . . 1 9 9	A Friend . . . 1 0 0
Tolbooth . . . 46 5 0	Cawdor . . . 3 8 3	Tweedmouth . . . 0 15 0	R. Macdon, Esq., for Ardchattan . . 20 0 0
Polmont . . . 1 11 5	Dyke . . . 2 2 0	W. Annandale, Esq., Newcastle . . . 1 0 0	Arthur Fraser, Esq. . 1 0 0
Pathhead, Ford . . . 1 0 0	Inglis . . . 5 15 0	W. C. Marshall, Esq., Newcastle . . . 1 0 0	Mrs Graham, Edmond Castle . . . 3 0 0
Yester . . . 2 10 0	Fodderty, &c. . . 2 0 0	W. Morrison, Esq., do. . . 0 10 0	XII.—GLASGOW
Wanfee . . . 0 10 6	Edderton . . . 2 2 0	Mrs Kelly . . . 0 10 0	EVANGELIZATION.
Canonbie . . . 2 2 0	Tain . . . 5 9 10	Mr Dryden . . . 0 5 0	A Friend . . . 1 0 0
Moffat . . . 10 7 5	Criech . . . 4 0 0	Mrs Robson and Mrs Wood . . . 1 0 0	Glasgow, Knox . . . 1 0 0
Leswalt . . . 0 2 0	Lairg . . . 0 5 9	A Friend, per Rev. L. H. Irving, . . . 5 0 0	XIII.—CHALMERS' ENDOWMENTS.
Catrine . . . 6 19 1	Lochbroom . . . 4 0 0	IX.—HOME MISSION.	D. Gillespie, Esq., of Mountquhanie, third instalment . . . 25 0 0
Kirkoswald . . . 1 8 11	Deerness . . . 1 14 5	Half-Morton . . . 0 15 0	W. Henderson, Esq., Aberdeen, per Rev. A. Gray . . . 20 0 0
Ardrossan . . . 1 4 0	Lerwick . . . 1 4 0	Wigtown . . . 1 10 0	XIV.—SCHOOL BUILDING.
Kilmarnock, Henderson . 4 14 2	Unst . . . 2 5 0	Crosshill, &c. . . 1 5 0	Cnpar . . . 1 14 4
Saltcoats . . . 2 14 8	VII.—COLONIES.	Kilbride, Arran . . . 5 0 0	XV.—MINISTERS FOR ARMY.
Houston . . . 7 14 0	Ellaridgehill . . . 0 10 8	Alloa, West . . . 1 19 9	Collections at prayer-meetings in Edinburgh—
Paalcy :—	Half-Morton . . . 0 10 6	Aberdeen, Woodside . 1 10 3	St George's . . . 0 7 1
Martyr's . . . 1 8 6	Crosshill, &c. . . 0 10 0	Keith . . . 2 0 0	St Stephen's . . . 4 2 0
Middle . . . 4 19 8	Glasgow, Knox . . . 0 10 0	Kilbride, Arran . . . 3 0 0	St Mary's . . . 1 4 4
St George's . . . 17 7 0	Kilbride, Arran . . . 5 0 0	Petty . . . 2 0 0	Dean . . . 0 14 6
Renfrew . . . 7 18 2	Alloa, West . . . 1 19 9	Gargunnoch, &c. . . 0 9 6	St Andrew's . . . 1 5 8
Fairlie . . . 0 18 10	Aberdeen, Woodside . 1 10 3	Ferry-Port-on-Craig . 2 6 10	St Luke's . . . 0 15 0
Greenock :—	Keith . . . 2 0 0	Aberdeen, Woodside . 0 14 11	South Leith . . . 3 6 8
Gaelic . . . 11 18 0	Killeanran . . . 3 0 0	Newhills . . . 2 11 0	Crosshill, &c. . . 0 10 0
St Thomas's . . . 11 13 7	Petty . . . 2 1 6	Grange . . . 1 3 0	Greenock, West . . 10 0 0
West . . . 10 18 8	Golspie . . . 3 9 0	Garmouth . . . 0 15 0	Glasgow, Anderston . 1 0 0
Duntocher . . . 1 18 1	Bermuda . . . 10 4 0	Petty . . . 2 0 0	Aberdeen, South . . 1 15 0
Glasgow :—	Collected by Miss Nicolson, Glasgow, for M. de Vieira . . . 3 13 6	Stratherrick . . . 1 4 0	W. M'Kerrel, Esq. . . 30 0 0
St James's . . . 13 1 1	A Friend . . . 1 0 0	Ardclach . . . 1 6 9	
St Matthew's . . . 2 9 6	Canada, for Canadian Preacher's Fund . 212 0 0	Croy . . . 2 8 5	
Kilsyth M. S. . . . 2 10 0	Per Rev. J. Bonar, for books to Ministers going to Colonies . 17 0 0	Portree . . . 1 17 0	
Strachur . . . 3 0 0	Presbyterian Church, Agra . . . 22 14 0	Stenscholl . . . 0 19 0	
Campbeltown . . . 6 13 9	J. Melrose, Esq., for Libraries . . . 5 0 0	South Ulst . . . 1 0 0	
Tarbert, Kintyre . . . 0 12 5	Free St Andrew's Church, St John's, Newfoundland . 10 5 0	Delting . . . 0 15 9	
Tobermory . . . 0 14 9	Rev. J. Ferguson, Edinburgh . . . 1 0 0	Collected by Miss Pattison, for Fellar . . . 7 16 3	
Alloa, West . . . 0 7 0	D. T. H. . . . 0 5 0	A Friend . . . 1 0 0	
Kilpan . . . 2 0 6	VIII.—CONTINENT.	Arthur Fraser, Esq. . . 1 0 0	
Dalgulise, &c. . . 1 15 8	W. M'Kerrel, Esq., for Belgian Evangelical Society . . . 20 0 0	Mrs Graham, Edmond Castle . . . 2 0 0	
Perth :—		D. T. H. . . . 0 10 0	
Gaelic . . . 2 2 3		Dumfries, for Station A member of Edinburgh High . . . 0 5 0	
Middle . . . 15 11 1			
West . . . 15 6 7			
Stanley . . . 0 10 3			
Alyth . . . 4 6 10			
Muthill . . . 1 5 10			
Carnbee . . . 1 2 6			
Dundee :—			
St David's . . . 6 17 4			
Willison . . . 6 2 5			
Menmuir . . . 1 0 9			
Kinner . . . 0 18 5			
Aberdeen :—			
St Clement's . . . 8 6 0			
Union . . . 3 11 7			
Old Machar . . . 1 0 0			
Kincardine O'Neil . . . 1 0 5			
Kinnethmont . . . 3 18 0			
Fraserburgh . . . 6 13 0			

JOHN MACDONALD, General Treasurer.

Contributions received by the Treasurer of the Free Church,

From 15th March to 15th April 1855, inclusive, for Sustentation Fund and Foreign Missions, and from 15th to 31st March for all the other Schemes; also the total for Education from 31st March 1854, to 31st March 1855, and for the corresponding period last year.

F.B.—In order that the Contributions be regularly reported in the columns of the Record, it is indispensably requisite that they be in the hands of the Treasurer in Edinburgh before the 15th of each month.

	EDUCATION FUNDS.					EDUCATION FUNDS.						
	SUSTENTATION FUNDS.					SUSTENTATION FUNDS.						
	£	s.	d.	Total received for Month from 15th Mar. to 31st Mar. 1855.		£	s.	d.	Total received from 31st Mar. 1854 to 31st March 1855.	£	s.	d.	Total received from 31st Mar. 1854 to 31st March 1854.
Edinburgh.												
Colinton & Currie,	6	16	7									
Corsoorphine,												
Cramond,	8	0	10									
Edinburgh—												
Buccleuch,	17	11	8									
Canongate,	6	5	6									
David Street,	11	4	0									
Dean,	5	18	0									
Fountainbridge,	3	4	3									
Gaiele,	8	4	8									
Greyfriars',	23	8	4									
Hugh,	163	12	3									
Holyrood,	10	18	3									
Lady Glenorchy's,	26	5	6									
New North,	94	2	0	8	9	0						
Newington,	16	10	2	0	5	7						
Philis,	30	1	4									
Roxburg',	18	17	10									
St Andrew's,	83	10	2	17	15	0						
St Bernard's,	11	1	8									
St David's,	4	18	0									
St George's,	250	0	0	48	0	0						
St John's,	76	6	0									
St Luke's,	31	8	2									
St Mary's,	43	8	2									
St Paul's,	19	14	5									
St Stephen's,	59	2	2	10	18	1						
Tolbooth,	115	4	11									
Ton,	10	2	4									
West,	19	2	4									
Chalmers's (Ter- ritorial Ch.),	9	1	6									
Gilmerton,	2	17	6									
Leith—												
Junction Road	85	0	0									
Mariners',	5	7	6									
North,	23	16	1									
South,	12	9	3									
St John's,	48	16	6	2	7	10						
Morningside,	14	6	1									
Newhaven,	8	0	0									
Portobello,	25	2	6									
Ratho and Kirk- newton,	8	8	0									
Pleasance,	0	18	10									
Leithgow.												
Abercorn, g.	8	6	2									
Bethgus,	4	12	9									
Bethgus and Car- rington,	4	3	3									
Falkirk,	12	6	6									
Orangebank, g.	26	0	0	0	13	0						
Kirkcaldy,	11	6	9									
Leithgow,	8	12	1									
Livingston,	4	4	11									
Longridge, A.												
Palmont,	5	3	0									
Stannan,												
Turphalen,	4	10	0									
Uphall,	6	0	6									
Whithorn,	25	0	0									
Blackridge, A.												
West Oulder, g.												
Upper and Peebles.												
Broughton,	5	15	10	0	13	3						
Cutrie,	2	18	9									
Edridgehill,												
Inneslithen,												
Kirkcaldy.												
Kirkcaldy,	5	0	6									
8	17	4										
6	2	4										
Dalkeith.												
Cockenzie,	27	8	1									
Cockenzie,	8	13	10									
Dalkeith,	8	12	0									
Musselburgh,	34	16	1									
Ormiston,	1	0	6									
Pathhead,	3	0	8									
Panicleck,	8	9	2									
Prestonpans,	16	14	4									
Roalim,	8	0	0									
Stow and Heriot,	1	10	6									
Temple and Car- rington,	2	1	8									
2	11	3										
4	0	0										
Haddington and Dunbar.												
Cockburnspath,	3	0	0									
Dirleton,												
Dunbar,	10	3	5									
Garvald,	2	1	2									
Haddington, St John's,	14	3	1									
Do. Knox's,	7	0	0									
Humble,												
Innerwick, g.												
North Berwick,	5	1	2									
Pencatland, g.												
Prestonkirk,	5	3	0									
Selton & Bolton, g.	19	0	0									
Tranent, g.												
Yester,	2	15	0									
Dunee and Chirn- side.												
Allanton,	6	4	2									
Coldstream,	6	9	10									
Dunee,	7	2	10									
Eyemouth,	5	11	3									
Greenlaw,	8	9	2									
Houndwood, g.												
Langton, g.												
Mordington,												
Swinton,	2	13	6									
Longformacus, g.												
63	19	5										
64	15	2										
Kelso and Lauder.												
Eccles, g.												
Gordon,	4	16	5									
Kelso,	7	7	9									
Lauder,	10	15	2									
Makerston, g.	15	4	0									
Morebattle,	1	14	6									
Nenthorn, g.												
Sproston, g.	30	1	9									
Westruther,												
Yethelm,												
Barlton, g.												
Jedburgh.												
Jedburgh,												
Cratrig,	0	5	0									

MCCURS.	SUSTENTATION FUND. \$ s. d.	EDUCATION FUND.				SUSTENTATION FUND. \$ s. d.	EDUCATION FUND.				
		Year 1854-55.		Year 1853-54.			Year 1854-55.		Year 1853-54.		
		Month.	\$ s. d.	\$ s. d.	\$ s. d.		Month.	\$ s. d.	\$ s. d.	\$ s. d.	
<p>Dundee.</p> <p>Chalmers Ter- ritorial Ch. }</p>	8 7 11	0 2 1	1 15 10	2 0 0	<p>Woodside,</p> <p>Banchory-Dev- caich,</p> <p>Salbavia,</p> <p>Blackburn,</p> <p>Clats, g.</p> <p>Darrie, g.</p> <p>Marculter,</p> <p>Fourtree-Bash,</p> <p>Newhills,</p> <p>Old Machar,</p> <p>Petersculter,</p> <p>Skene,</p> <p><i>Kincairdine O'Neil.</i></p> <p>Aboyns, g.</p> <p>Ballicor, g.</p> <p>Banchory-Ternan,</p> <p>Brammar, g.</p> <p>Cluny,</p> <p>Cromar, g.</p> <p>Cromar & Gald- stone, g.</p> <p>Echt,</p> <p>Kincairdine O'Neil</p> <p>Lumphanan,</p> <p>Strachan, g.</p> <p>Turkaid, g.</p> <p><i>Aberd.</i></p> <p>Auchindoir,</p> <p>Keig and Tough,</p> <p>Kinnethmont,</p> <p>Lochel-Oushie, g.</p> <p>Towie, g.</p> <p>Rhynie & Cabrach,</p> <p><i>Garloch</i></p> <p>Blairdaff,</p> <p>Culsaunton,</p> <p>Garloch, Chapel of,</p> <p>Inach,</p> <p>Inverury,</p> <p>Kintore,</p> <p>Leslie & Prannay,</p> <p>Cyne,</p> <p>Kayne,</p> <p><i>Ellon.</i></p> <p>Gruden,</p> <p>Ellon,</p> <p>Foveran,</p> <p>Methlic,</p> <p>New Machar,</p> <p>Old Meldrum,</p> <p>Uday, g.</p> <p><i>Deer.</i></p> <p>Clota,</p> <p>Fraserburgh,</p> <p>Longside,</p> <p>New Aberdeen, &c.</p> <p>New Deer, g.</p> <p>New Pitclop, g.</p> <p>Old Deer,</p> <p>Peterhead,</p> <p>Pitligo,</p> <p>Rathen,</p> <p>Strichen,</p> <p>St Fergus,</p> <p><i>Ferryf.</i></p> <p>Auchincloss, g.</p> <p>Drumblade,</p> <p>Forglen,</p> <p>Fergus,</p> <p>Fyvie,</p> <p>Garric, g.</p> <p>Inverchattan, g.</p> <p>Macduff,</p> <p>Mongquhatter,</p> <p>Forrest, g.</p> <p>Turriz,</p>	<p>6 13 0</p> <p>10 0 8</p> <p>5 6 3</p> <p>15 19 9</p> <p>9 0 0</p> <p>9 14 0</p> <p>17 0 0</p> <p>17 16 4</p> <p>16 9 10</p> <p>47 16 7</p> <p>24 8 1</p> <p>20 8 3</p> <p>6 6 7</p> <p>16 8 8</p> <p>4 11 6</p> <p>5 1 3</p> <p>8 3 10</p> <p>11 11 0</p> <p>11 10 0</p> <p>9 3 6</p> <p>6 7 10</p> <p>11 16 2</p> <p>3 12 0</p> <p>3 6 2</p> <p>5 4 10</p> <p>1 4 7</p> <p>2 0 0</p> <p>14 4 1</p> <p>21 0 2</p> <p>5 8 4</p> <p>13 17 2</p> <p>11 4 0</p> <p>20 5 1</p> <p>8 0 0</p> <p>5 5 7</p> <p>5 16 9</p> <p>7 7 9</p> <p>8 4 0</p> <p>5 0 4</p> <p>7 14 11</p> <p>7 9 8</p> <p>4 5 3</p> <p>8 13 9</p> <p>6 3 4</p> <p>4 15 6</p> <p>3 10 2</p> <p>4 14 10</p> <p>3 12 0</p> <p>9 16 8</p> <p>5 16 1</p> <p>8 12 0</p> <p>31 14 2</p> <p>2 18 2</p> <p>30 5 0</p> <p>2 9 0</p> <p>26 10 6</p> <p>8 5 11</p> <p>2 12 3</p> <p>5 15 6</p> <p>13 6 6</p> <p>30 11 10</p> <p>14 12 6</p> <p>35 4 8</p> <p>10 6 11</p> <p>122 12 10</p>	<p>24 16 9</p> <p>2 14 7</p> <p>17 9 11</p> <p>18 2 11</p> <p>8 0 6</p> <p>0 12 0</p> <p>15 10 2</p> <p>20 7 1</p> <p>19 16 2</p> <p>64 2 6</p> <p>83 2 4</p> <p>15 12 7</p> <p>3 16 0</p> <p>9 6 4</p> <p>4 15 5</p> <p>2 11 0</p> <p>3 3 3</p> <p>8 8 10</p> <p>5 19 5</p> <p>12 9 10</p> <p>276 0 10</p> <p>7 8 11</p> <p>7 13 6</p> <p>2 0 0</p> <p>6 9 6</p> <p>2 19 10</p> <p>12 1 4</p> <p>1 7 8</p> <p>2 15 8</p> <p>18 2 7</p> <p>70 12 8</p> <p>131 11 8</p> <p>3 18 0</p> <p>17 13 6</p> <p>19 2 6</p> <p>25 18 1</p> <p>7 16 3</p> <p>4 7 1</p> <p>10 5 10</p> <p>1 10 9</p> <p>4 15 11</p> <p>12 7 9</p> <p>12 5 11</p> <p>2 10 7</p> <p>122 12 2</p> <p>7 14 0</p> <p>4 12 2</p> <p>19 12 2</p> <p>2 15 0</p> <p>2 12 3</p> <p>8 13 8</p> <p>11 9 0</p> <p>4 12 7</p> <p>62 0 10</p> <p>15 18 7</p> <p>60 8 0</p> <p>0 7 10</p> <p>16 10 6</p> <p>3 15 6</p> <p>13 8 5</p> <p>11 16 8</p> <p>0 13 9</p> <p>3 15 0</p> <p>10 7 10</p> <p>41 16 4</p> <p>16 19 7</p> <p>166 6 11</p> <p>8 5 4</p> <p>78 13 0</p>	<p>20 13 1</p> <p>2 1 6</p> <p>14 0 1</p> <p>13 0 10</p> <p>9 11 0</p> <p>1 1 0</p> <p>13 12 4</p> <p>21 2 6</p> <p>23 14 5</p> <p>59 7 10</p> <p>59 0 6</p> <p>5 5 10</p> <p>9 9 7</p> <p>3 19 10</p> <p>2 5 0</p> <p>4 5 6</p> <p>4 11 4</p> <p>2 10 0</p> <p>5 11 0</p> <p>11 3 7</p> <p>289 14 0</p> <p>9 14 9</p> <p>11 12 3</p> <p>0 12 0</p> <p>6 2 6</p> <p>4 8 7</p> <p>14 8 1</p> <p>2 1 11</p> <p>2 6 11</p> <p>21 11 6</p> <p>68 4 6</p> <p>141 3 5</p> <p>3 7 4</p> <p>18 8 6</p> <p>19 9 6</p> <p>24 10 2</p> <p>9 1 4</p> <p>6 5 3</p> <p>11 12 5</p> <p>9 14 0</p> <p>4 2 6</p> <p>12 8 1</p> <p>11 19 10</p> <p>2 11 2</p> <p>124 10 10</p> <p>8 9 11</p> <p>6 0 9</p> <p>24 18 6</p> <p>2 14 0</p> <p>2 10 8</p> <p>7 17 5</p> <p>0 2 0</p> <p>11 8 9</p> <p>3 11 1</p> <p>67 5 1</p> <p>16 2 6</p> <p>58 2 9</p> <p>1 10 0</p> <p>1 7 0</p> <p>1 7 0</p> <p>11 9 2</p> <p>5 3 8</p> <p>11 10 7</p> <p>43 18 5</p> <p>12 8 3</p> <p>46 9 3</p> <p>10 1 2</p> <p>80 11 6</p>	<p>11 7 3</p> <p>9 0 5</p> <p>5 0 0</p> <p>7 10 4</p> <p>7 12 10</p> <p>5 2 9</p> <p>3 16 8</p> <p>4 11 4</p> <p>13 0 0</p> <p>8 5 5</p> <p>2 8 4</p> <p>2 1 0</p> <p>6 0 0</p> <p>5 0 0</p> <p>4 19 2</p> <p>5 15 4</p> <p>5 17 2</p> <p>3 18 11</p> <p>2 10 0</p> <p>4 10 0</p> <p>3 10 7</p> <p>9 18 4</p> <p>5 3 11</p> <p>8 19 0</p> <p>2 4 4</p> <p>4 7 10</p> <p>3 9 1</p> <p>5 14 4</p> <p>6 7 0</p> <p>6 3 11</p> <p>6 0 0</p> <p>12 15 8</p> <p>14 0 0</p> <p>6 15 5</p> <p>5 0 0</p> <p>1 18 0</p> <p>8 1 9</p> <p>9 0 4</p> <p>3 0 0</p> <p>3 16 3</p> <p>3 12 10</p> <p>8 0 0</p> <p>6 15 2</p> <p>5 0 0</p> <p>1 1 6</p> <p>5 5 2</p> <p>2 17 5</p> <p>4 2 11</p> <p>9 5 1</p> <p>2 15 0</p> <p>6 0 0</p> <p>3 2 2</p> <p>4 18 0</p> <p>0 13 6</p> <p>1 1 6</p> <p>1 10 0</p> <p>6 15 2</p> <p>6 11 1</p> <p>1 1 6</p> <p>7 15 0</p> <p>3 9 11</p> <p>0 10 0</p> <p>6 9 6</p>	<p>4 6 10</p> <p>7 5 9</p> <p>7 8 4</p> <p>1 1 0</p> <p>2 15 9</p> <p>3 5 3</p> <p>0 5 0</p> <p>1 9 7</p> <p>19 16 7</p> <p>380 17 10</p> <p>369 12 8</p> <p>2 7 6</p> <p>0 12 6</p> <p>5 8 4</p> <p>0 12 6</p> <p>8 1 5</p> <p>10 11 9</p> <p>4 7 6</p> <p>1 10 0</p> <p>6 15 8</p> <p>2 11 9</p> <p>6 0 0</p> <p>48 18 11</p> <p>48 12 9</p> <p>0 10 0</p> <p>1 3 9</p> <p>0 16 11</p> <p>2 2 7</p> <p>1 16 0</p> <p>1 1 0</p> <p>1 8 6</p> <p>2 14 9</p> <p>6 4 9</p> <p>2 13 11</p> <p>9 15 0</p> <p>8 16 9</p> <p>5 18 7</p> <p>6 14 1</p> <p>12 19 3</p> <p>2 16 2</p> <p>2 12 0</p> <p>0 5 0</p> <p>35 9 11</p> <p>38 10 9</p> <p>8 16 1</p> <p>10 16 0</p> <p>0 9 3</p> <p>5 15 8</p> <p>15 18 6</p> <p>8 1 1</p> <p>45 19 1</p> <p>49 15 7</p> <p>1 0 0</p> <p>3 12 0</p> <p>1 16 6</p> <p>1 5 0</p> <p>8 6 0</p> <p>6 3 0</p> <p>10 6 11</p> <p>10 10 9</p> <p>2 10 0</p> <p>2 8 0</p> <p>2 8 0</p> <p>5 19 4</p> <p>43 0 5</p> <p>32 10 10</p> <p>0 13 6</p> <p>1 11 5</p> <p>1 10 0</p> <p>7 13 5</p> <p>9 2 10</p> <p>1 1 0</p> <p>6 12 6</p> <p>3 12 0</p> <p>7 1 8</p>	<p>36 6 8</p> <p>38 11 10</p>

Parishes.	EDUCATION FUNDS.				Parishes.	EDUCATION FUNDS.			
	SUBSCRIPTIONS.		Year 1884-85			SUBSCRIPTIONS.		Year 1884-85	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.
Parishes.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Bombardier	19 12 9		8 9 5	8 19 11	Festose			2 10 0	7 2 0
Boynale	2 6 8		2 10 0	2 5 11	Killeanman, g.	1 18 0		7 0 0	
Buckie	2 14 8		2 10 0	6 3 0	Knockbain, g.			7 12 0	6 2 2
Callan	5 0 0		8 2 11	7 6 11	Rosolia	6 13 0		4 15 0	8 0 0
Dashford	4 18 2		6 11 0	6 15 10				48 2 6	44 18 6
Enzie	7 12 10		6 12 8	6 5 5					
Fordyce	1 18 8		5 4 9	5 6 6					
Ordughill and Ord	3 6 4		3 6 5	3 8 4					
Portroy	7 18 8		2 8 10	1 19 7					
			45 11 0	48 11 5					
Strathclype.					Alness.			12 16 5	6 5 4
Bella	4 12 3		2 0 0	4 0 0	Dingwall	8 10 6	6 11 6	10 15 0	10 11 0
Botolphania	2 6 4	0 1 2	0 18 8	0 15 8	Fodderty and	6 14 7	1 6 6	3 1 5	3 5 5
Calrae	3 2 4		6 8 0	7 15 8	Contin, g.			6 11 2	9 0 3
Gardly	4 6 4		4 16 8	4 12 3	Kilmorack, g.	22 4 2		3 0 0	
Glas, g.	1 13 0	0 4 0	2 10 0	2 8 0	Kilbearn, g.	47 10 0	3 0 0	3 0 0	
Grange	5 15 7		1 2 1	1 2 9	Maryburgh	11 18 8	1 2 0	3 10 0	1 0 0
Huntly	19 12 0		48 2 11	49 7 3	Strathbroom			2 15 9	0 10 6
Kelth	8 19 8		6 10 0	7 1 0	Strathbrom			18 5 0	22 1 8
New Maroneh	8 13 0		15 7 8	15 2 11	Strathgarra			9 18 11	5 1 6
Rothiemay	5 0 0		9 7 8	9 17 11	Urquhart	24 2 6			
			96 13 3	102 4 5	Urray		3 0 4		
Alberthly.								70 13 11	57 15 6
Alberthly, g.			1 4 7	1 10 0	Fish.				
Crundale, g.	10 0 0				Edderton	1 17 2		2 6 0	3 7 6
Duthill					Fearn			5 6 9	7 5 1
Kingsmie			11 10 0	6 8 0	Kilnair-Easter			3 16 9	6 13 10
Kirkmichael, g.	10 8 11		0 11 5	0 11 5	Kincardine, g.	2 0 0		9 18 1	10 14 9
Laggan, A.			10 1 6	9 4 4	Logie-Easter, g.	2 6 8	0 12 4	1 12 4	1 7 6
Rothiemarchus, St.	30 0 0		0 10 4	0 10 4	Nigg	4 1 2	0 10 0	11 8 4	14 8 11
			22 16 1	18 4 1	Roskeen	79 8 5		10 5 0	10 5 0
					Tarbat	2 2 6		6 19 8	5 13 10
Alberth.								41 2 11	60 1 5
Alberth					Dornoch.				
Bolmar, A.			1 13 11	1 17 8	Assynt, A.			9 0 0	7 0 0
Inveraven	1 13 2		1 8 6	1 4 3	Clyno, A.			2 1 6	6 3 10
Knockande			0 19 1	1 1 0	Crioch, g.			8 12 7	10 5 5
Mortlach	2 7 6		5 1 10	4 10 4	Dornoch, g.		3 12 10	20 0 0	21 0 0
Rothas	5 13 9				Golspie		5 12 10	12 18 8	11 6 5
			9 0 4	8 12 8	Helmedale, g.		1 5 0	21 16 0	16 12 6
Eight.					Kilconnan, A.			4 0 0	
Alvan, g.			8 6 7	8 14 8	Lairg	0 19 0	0 1 9	8 3 10	4 7 5
Burghhead			5 9 6	10 9 1	Bogart			17 4 1	5 10 2
Eight, High	16 0 0	0 13 3	9 16 7	7 14 11	Rosshall, g.	4 6 0	1 7 2	4 1 8	6 5 8
Do, South	13 2 0	1 0 6	12 12 0	10 6 7	Stor, A.	2 0 0	0 6 0	3 7 0	5 13 0
Garmouth	8 11 8		13 2 8	15 11 10				111 4 4	92 18 5
Hopeman		1 5 2	2 19 11		Fongue.				
Loosemouth	5 6 6		4 0 0	6 0 0	Deirnan, A.	5 0 0		2 19 6	1 2 0
Piscodden	5 1 10		2 0 11	2 2 1	Hynd	0 11 6		1 0 0	
Urquhart	6 14 2		6 12 1	8 8 9	Madrachilla, A.	18 13 6		2 0 0	3 10 0
			65 0 3	69 7 11	Farr, A.	12 16 8		2 0 0	2 10 4
Ferres.					Kinlochbarvie, A.			1 10 0	
Dallas	5 0 0		0 16 2	1 2 7	Strathly, A.				3 0 0
Dyke, g.					Halledale			4 12 0	2 14 6
Ethakilla, g.			13 4 2	18 18 7	Fongue, A.	20 10 0	4 13 0	3 0 0	5 6 0
Ferres	9 9 8		4 11 9	6 3 5	Malven				
Kilcom	1 18 8		1 7 6	1 14 0				15 2 6	18 2 10
Kilford	4 0 0				Outfman.				
			19 19 7	19 18 7	Barriedale, A.	5 10 0		5 13 0	5 6 6
Inverness.					Bower		2 10 7	15 6 9	16 5 11
Deviot, g.	23 4 0	2 0 0	11 5 3	11 0 0	Bruan			6 12 7	4 14 3
Dores and Bena, g.	19 0 0		5 9 9	5 8 3	Canishay, g.	19 0 0		4 16 6	5 7 6
Inverness					Dunnet	6 13 0		5 17 8	4 11 10
East Church, g.	30 15 1	2 12 0	11 1 0	11 19 9	Halkirk	1 16 11		9 7 4	7 3 5
High do.			33 1 7	38 8 3	Kees	1 1 10		1 9 6	1 7 5
North do., g.		4 10 0	10 15 3	14 7 11	Latheron, g.	17 10 0	2 10 0	9 0 0	8 11 0
Kilbarry, g.		3 0 0	10 10 0	7 2 0	Lghater			11 8 2	8 1 7
Kirkhill, g.	3 1 0		9 4 9	9 4 0	Orig, g.	3 13 11		7 19 0	7 4 0
Nes, g.	4 0 0		2 0 0	6 7 0	Pultingtown	1 1 4		14 5 6	18 5 2
Petty			3 1 7	3 1 7	Boay	28 5 0		11 6 5	8 19 5
Stratherrick, g.	13 18 6	2 0 0	7 19 6	7 14 8	Burns-North	24 17 9		14 9 6	12 7 11
Strathglas, A.	6 12 0				South	6 8 6		7 10 10	5 15 3
			101 7 1	112 10 5	Watten			2 11 5	3 12 4
Nesra.					Westerdale and				
Ardeach	16 6 0		4 16 9	2 8 9	Auchronny, g.				1 3 0
Argerder	6 0 0		6 1 5	4 14 7	Holroy, A.	10 0 0	2 10 0	31 7 0	29 15 0
Auldearn	21 5 7		5 4 0	4 6 5	Wick			168 16 2	143 13 7
Cawdor	22 15 3		10 11 10	12 3 8	Lochness.				
Croy, g.	[11 17 11		2 1 3	2 1 3	*Applecross, g.			0 11 0	1 3 0
Nesra	7 4 10		10 7 8	12 6 7	Glenelg, A.	9 0 0	3 0 0	8 0 0	
			87 1 8	99 1 3	Gairloch, g.	35 10 0	2 14 3	15 4 3	20 3 0
Chanowry.					Koshbroom, g.			3 0 0	4 1 0
Avech, g.			1 7 6	0 11 0	Blackton and	16 0 0	3 0 0	5 0 0	0 17 4
Crumarty	12 1 6		19 18 0	23 3 4	Lochalsh, g.				

For. Missions—continued.	For. Missions—continued.	For. Missions—continued.	Colonies—continued.
Strathglass . . . \$1 4 0	Melrose . . . \$3 9 4	Kirriemuir, South . . . \$5 2 2	Londoun . . . \$0 15 0
Cross . . . 1 0 0	Yarrow . . . 0 12 9	Memus . . . 1 13 10	Glasgow:—
N. Ronaldshay . . . 1 14 7	Roberton . . . 0 3 9	Dundee:—	St Mark's . . . 1 0 0
Sandy . . . 7 0 0	Johnston & Wamphray . . . 7 14 0	Chapelshade . . . 6 2 3	Millerstown . . . 0 6 0
Stromness . . . 1 0 0	Glencairn . . . 7 14 0	Hilltown . . . 9 4 6	Newhill . . . 1 3 8
Fedar . . . 0 10 0	Penpont . . . 7 1 6	St Andrew's . . . 10 2 6	Auchindoir . . . 0 11 5
Inach Missionary So- ciety . . . 1 0 0	Sanquhar . . . 2 6 2	St John's . . . 17 14 3	Rhynie . . . 0 10 0
Dr Wihart . . . 1 0 0	Lerwall . . . 1 16 0	Breckin:—	Rathen . . . 1 0 0
Mr J. Taylor, Coat- bridge . . . 2 0 0	Portpatrick . . . 1 11 0	East . . . 7 3 6	Kirkmichael, Abcr- nethy . . . 0 17 6
J. M. . . 0 2 6	Sheuchan . . . 3 5 3	West . . . 35 16 7	Alvie, &c. . . 0 19 6
Montreal, Coté Street J. M. A. for C. Sun- gersee, Madras—cur- rency equal to . . . 20 0 0	Wigton . . . 3 11 8	Edsall . . . 3 4 6	Fodderty . . . 0 18 0
Pictou, Rogers Hill and Carriboo River, S. S. M. B.—cur- rency equal to . . . 0 12 0	Castle-Douglas . . . 6 14 0	Logiepert . . . 3 18 6	Edderton . . . 1 5 0
Do. Female M. A. . . 7 4 0	Girthon and Anwoth . . . 3 5 0	Montrose, St George's . . . 10 5 7	Geddrachillis . . . 0 14 6
Canada, viz.,	Kirkcudbright . . . 18 11 8	Arbroath:—	Ealrichoch . . . 1 10 0
North Easthope . . . 2 0 0	Tongland . . . 1 12 4	East . . . 4 11 2	Flockton, &c. . . 2 0 0
Anonymous . . . 10 0 0	Ayr . . . 12 2 6	Ladyloan . . . 10 6 10	Poolewe . . . 4 0 0
Sunnidale . . . 0 2 6	Barr . . . 2 11 8	Barry . . . 2 0 6	S. Ronaldshay . . . 1 14 7
A Friend . . . 0 17 2	Dalmellington . . . 1 2 0	Carnoustie, 1st Do. 2 15 5	Sandy . . . 5 0 0
Do. 0 10 0	Oilchiee . . . 2 10 0	Do. 2d . . . 2 15 5	James Ivory, Esq.—for Australia . . . 5 0 0
Anonymous . . . 10 0 0	Killmarnock:—	Frickheim . . . 2 18 2	Dr Wihart . . . 1 0 0
Vaughan . . . 0 15 0	High . . . 26 0 0	Inverkeilor . . . 3 4 10	G. Buchan, Esq. . . 10 0 0
Anonymous . . . 15 0 0	St Andrew's . . . 4 4 6	Benholm . . . 1 5 11	Prices received for piece of gold—for Australia . . . 0 5 6
Martintown . . . 2 2 7	Stewarton . . . 5 10 0	Fordoun . . . 2 18 8	Misses Cowan . . . 5 0 0
Williamstown . . . 1 2 3	Bridge of Weir . . . 1 12 1	Glenbervie . . . 2 14 8	Barney's River, N. S. . . 1 4 0
Wallacetown, Dun- wich . . . 4 10 0	Paisley, Martyrs' . . . 0 5 0	Marykirk . . . 2 0 0	Blue Mountain . . . 2 1 6
English River . . . 1 15 0	Cumraes . . . 3 0 9	St Cyrus . . . 3 3 4	Do. Missionary Association . . . 6 13 6
Currency equal to . . . 39 15 8	Gurock . . . 3 0 9	Aberdeen:—	Barney's River, N. S. —for Libraries . . . 5 10 0
A Kelly, Esq., &c. . . 1 10 0	Greenock:—	Bon-Accord . . . 3 11 7	Blue Mountain Do. . . 5 11 0
Free Church, Leithorn . . . 6 10 0	Middle . . . 58 11 2	North . . . 2 10 8	Fras. Church, Leg- horn . . . 11 0 0
Mr D. M. Connell, Aberdeen . . . 0 5 0	St Andrew's . . . 7 0 2	South . . . 19 2 7	Ladies' Colonial As- sociation—for Gib- ralta . . . 50 0 0
Legacy by late Miss J. M'Leish . . . 35 13 1	St Thomas' . . . 3 9 6	Banchory-Devenick . . . 3 8 0	W. Williamson, Esq. . . 25 0 0
New Glasgow, J. M. A . . . 8 0 0	Alexandria . . . 2 13 8	Skene . . . 6 12 1	Legacy by late Miss J. M'Leish . . . 35 12 1
Miss S. Sutherland's Sabbath-Class, Do. —for Beni-Israel Schools . . . 0 8 0	Dumbarton . . . 6 10 8	Branaar . . . 1 0 2	Knor Church, New Glasgow . . . 4 6 10
Miss M. Sutherland Do.—for Africa . . . 0 3 2	Old Kilpatrick . . . 7 9 9	Cluny . . . 10 11 1	Scholars attending Miss Hindmarsh's School, Kiama, N. S. W. 8 0 0
Lauder—for Female Orphans, Bombay . . . 3 10 0	Glasgow:—	Cluny . . . 2 2 6	VIII.—CONTINENT.
Dunkeld, M. S. . . . 2 10 0	Bridgton . . . 1 12 0	Auchindoir . . . 2 2 6	Inach Missionary So- ciety . . . 0 10 0
A Friend to the Evan- gelisation of the world . . . 1 10 0	Partick . . . 7 0 5	Garioch, Chapel of Leslie and Fremnay . . . 1 8 7	Collection at meeting in Free St Luke's Church—for Sweden . . . 1 15 0
O. 3 0 0	St David's . . . 12 13 1	Oyne . . . 2 9 0	Do. in New North Do. 0 12 9
ASSOCIATIONS.	St George's . . . 2 0 0	Methlic . . . 1 9 0	Do. in St George's Do. 8 12 0
Edinburgh:—	St Luke's . . . 4 14 0	Clota . . . 1 10 0	Mr T. Gordon, Aber- deen . . . 1 1 0
Buccleuch . . . 3 13 2	St Matthew's . . . 34 1 3	Old Deer . . . 4 7 10	IX.—MANSE FUND.
High . . . 60 2 4	St Paul's . . . 4 10 6	Pitaligo . . . 3 2 4	Rothsay, East—Miss Maekay . . . 2 0 0
St Andrew's . . . 62 18 6	Tron . . . 31 15 5	Drumblade . . . 2 0 10	Mrs Forbes . . . 5 0 0
St John's . . . 22 6 11	Dunoon . . . 4 18 11	Banff . . . 6 8 5	X.—MINISTERS FOR ARMY.
St Luke's . . . 14 16 8	Kilmun . . . 2 3 1	Ordiqhull and Ord . . . 1 4 8	Prayer-meeting in Edinburgh, Dean . . . 0 7 0
St Paul's . . . 6 7 5	Kildalton and Oa . . . 2 3 6	Portsoy . . . 2 3 0	Do. St Stephen's . . . 0 16 1
Tolbooth . . . 49 18 0	Killarow and Kilmey . . . 3 0 0	Cairnie . . . 1 8 3	Hamilton . . . 0 10 0
Leith:—	Oban . . . 6 16 0	Huntly . . . 6 15 1	Glasgow:—
North . . . 10 0 0	Alva . . . 0 16 6	New Marnoch . . . 8 16 0	St Matthew's . . . 45 0 0
St John's . . . 11 1 9	St Ninian's . . . 4 1 3	Inveravon . . . 0 5 6	Partick . . . 0 19 4
Abercorn . . . 9 6 6	Strirling, North . . . 9 16 0	Boharm . . . 1 1 0	Kilmadock . . . 3 6 0
Bathgate . . . 1 16 0	Balquhider . . . 1 9 0	Alves . . . 2 11 0	Dundee, St Paul's . . . 3 4 6
Bo'ness and Carriden . . . 0 12 6	Dunblane . . . 4 1 1	Elgin:—	Brace of Cromar . . . 0 7 6
Falkirk . . . 4 13 6	Dunfermline, Abbey . . . 3 15 6	High . . . 4 18 8	Delting . . . 0 6 4
Kirkcud . . . 2 13 0	Tulliallan . . . 2 9 2	South . . . 8 11 9	
Peobles . . . 5 3 6	Clunie . . . 2 3 9	Hopeman . . . 1 2 5	
Cockpen . . . 8 7 1	Dunkeld . . . 0 16 9	Dallas . . . 1 17 4	
Ormliston . . . 1 10 1	Kirkmichael . . . 1 10 11	Forres . . . 5 1 4	
Innerwick . . . 1 5 0	Collace . . . 2 12 4	Ardclach . . . 1 17 0	
Frestonkirk . . . 4 3 0	Dunbarney . . . 3 10 2	Nairn . . . 5 17 0	
Dunee . . . 9 18 10	Errol . . . 2 14 2	Cromarty . . . 4 3 9	
Greenlaw . . . 2 16 0	Forgandenny . . . 1 18 5	Kilmorack . . . 1 0 0	
Houndwood . . . 2 2 8	Kinfans . . . 4 13 6	Kilmuir-Easter . . . 2 6 0	
Kelso . . . 7 6 7	Methven . . . 0 10 0	Leirg . . . 0 0 6	
Lauder . . . 1 16 10	Perth:—	Eddrachillis . . . 1 18 6	
Yetholm . . . 1 0 0	Kinnoull Street . . . 1 3 2	Lybster . . . 2 15 0	
Bowden . . . 3 2 10	St Leonard's . . . 25 16 8	Gairloch . . . 4 19 10	
Galsahels . . . 8 15 0	Pitcairngreen . . . 17 13 10	Flockton, &c. . . 4 10 0	
	Seone . . . 13 15 7	Poolewe . . . 8 0 0	
	Blaigowrie . . . 17 13 10	Fort-William . . . 2 7 10	
	Coupar-Angus . . . 5 13 10	Kilmalie . . . 1 18 8	
	Cray . . . 1 11 8	Bracadale . . . 0 6 0	
	Ardoch . . . 2 16 3	Portree . . . 2 10 9	
	Anchterarder . . . 9 4 0	Sleat . . . 1 18 6	
	Comrie . . . 6 3 6	Sizort . . . 4 10 0	
	Crief . . . 4 8 8	Firth . . . 1 6 8	
	Madderty . . . 3 1 2	Harry, &c. . . 2 5 0	
	Monzie . . . 7 4 4	Rousay . . . 2 10 0	
	Kelty . . . 0 6 8	Unst . . . 1 17 6	
	Orwell . . . 2 2 11		
	Strathmiglo . . . 2 8 9	VII.—COLONIES.	
	Burntisland . . . 7 15 0	Leith, Junction Road . . . 0 10 2	
	Dunnikier . . . 6 3 10	Bo'ness . . . 0 12 0	
	Leven . . . 4 3 8	Restonpans . . . 2 0 0	
	Cupar . . . 21 0 6	Craigh . . . 0 15 0	
	Kettle and Cults . . . 1 16 0	Sheuchan . . . 0 10 0	
	Largo . . . 2 0 0		
	Forfar . . . 2 9 4		
	Kirriemuir, North . . . 0 11 4		

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[For continuation of Contributions see 3d page of Cover.]

	SUPPORTATION FUNDS.		EDUCATION FUNDS.		AGED AND INFIRM MINISTERS.		FOREIGN MISSIONS.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Crailing, g.								
Denholm,			1 0 0		1 12 2		0 10 0	
Hawick,	16	2 9	2 17 9				1 1 5	
Jedburgh,							5 4 0	
Wolfe,	3	3 6					2 0 0	
Annam,	4	19 6	0 6 3				0 11 0	
							0 10 0	
Selkirk.								
Ashkirk, A.	5	11 2	0 19 0		0 10 0			
Bowden,					1 15 0			
Gaischole,	5	6 8					1 4 6	
Ladhope,	7	6 1						
Melrose,	10	15 4	2 2 6		2 8 0		0 9 9	
Roberton, g.	9	2 6			0 9 9			
Selkirk,					0 14 0		1 2 0	
St Boswell's,	7	14 6			0 14 0		0 18 0	
Yarrow,	3	0 0	0 15 9		0 4 0			
Megret, g.								
Lockerby.								
Annan,	18	3 11			0 17 9		2 5 0	
Canonbie,	1	10 6	0 10 0		0 10 0			
Keelochan,								
Half-Morton,								
Johnston and Wamphray,	12	2 6						
Kirkpatrick-Fleming,			0 12 10		0 15 0			
Lengholm,	7	1 11	4 10 0		2 8 0			
Lochmaben,			3 3 7		1 1 0		3 12 0	
Lockerby,	0	17 6	2 15 0					
Moort,	8	6 1	2 5 0					
Kirkmichael,	2	0 6						
Dumfriesshire.								
Dalbeattie,	3	3 9	0 19 1				0 10 0	
Dumfries,	10	5 8	2 7 3		5 12 6			
Dumfries, g.					1 2 0			
Kirkcubbin and Southwick,	4	5 4	0 10 0		0 12 0		1 0 0	
Kirkmahoe, g.			0 15 0				2 0 0	
Kirkpatrick-Dunham,			0 10 6		0 15 0			
Kirkpatrick-Irongray,	14	11 11	2 12 8		1 1 0		2 0 0	
Lochee,					0 3 0		0 6 0	
Maxwelltown,	10	8 5	2 19 5		2 0 0		4 0 0	
Ruthwell,	4	6 9	1 7 9					
New Abbey,	8	0 0					0 13 6	
Fenwick.								
Gloesburn, g.			0 18 2		0 3 0		1 16 6	
Durrisdeer, g.	14	5 11	2 19 6		3 0 3		0 6 0	
Glencairn,	43	18 9			2 7 6			
Fenwick,	11	19 0	0 9 8		0 10 0			
Senquhar,			0 2 0		0 5 10		0 16 7	
Wanlockhead,	0	13 0						
Leadhills,								
Stranraer.								
Cairnryan,			3 0 0		0 8 0		0 10 2	
Glenluce,			0 16 10					
Inch,	9	10 2	2 1 4		2 1 5		0 11 2	
Kirkcubbin,								
Kirkcubbin,	1	15 4	2 18 0				0 17 11	
Kirkcubbin,			2 11 1					
Leswalt,	3	11 2	1 11 10		0 18 4			
Portpatrick,	10	13 6			2 3 7			
Shenohan,	15	4 0			1 12 0		1 16 8	
Stonykirk,	13	9 7	3 12 4				7 0 0	
Stranraer,								
Wigtown.								
Newton-Stewart,	3	11 6	1 11 7		1 10 0			
Sorbie,	5	18 6	2 1 7		1 0 0			
Whithorn,	5	12 8	1 4 0		2 0 0			
Whithorn, Isle of,	4	3 0	0 13 3		1 4 0			
Wigtown,	7	18 0	2 9 10					
Kirkcubbin.								
Auchincarr,			0 15 10		1 17 0			
Balmaghie,	3	11 2					1 8 4	
Borgue,			2 8 0		1 12 0			
Cassid Douglas,	5	10 0	6 15 11		2 0 0			
Girthon & Anwoth,	3	7 11	2 14 2		1 9 6			
Gushons,	5	13 11					1 18 6	
Kirkcubbin.								
Cumbrass,	7	9 6	2 11 9				1 10 0	
Ervine,							1 11 0	
Fairlie,	12	16 10	4 11 0				4 10 0	
Gourock,	28	5 11	3 1 10				3 0 0	
Greenock,								
Gaelic,	15	11 2	1 5 4				4 10 0	
Middle,	47	6 4	13 3 3				12 5 8	
18 15 0								
Kirkcubbin.								
Greenock,								
Cumbrass,	7	9 6	2 11 9				1 10 0	
Ervine,							1 11 0	
Fairlie,	12	16 10	4 11 0				4 10 0	
Gourock,	28	5 11	3 1 10				3 0 0	
Greenock,								
Gaelic,	15	11 2	1 5 4				4 10 0	
Middle,	47	6 4	13 3 3				12 5 8	

	SUSTENTATION FUND.	EDUCATION FUND.	AGED AND INFIRM MINISTERIA.	FOREIGN MISSIONS.		SUSTENTATION FUND.	EDUCATION FUND.	AGED AND INFIRM MINISTERIA.	FOREIGN MISSIONS.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.
St Andrew's . . .	16 19 5	2 16 9	6 11 0		Stockwell, . . .	18 10 0		5 5 0	
St Thomas's . . .	31 2 5	4 18 2	12 17 0		Tren.	35 6 1	47 13 8	88 2 6	
Wall Park . . .	18 8 9	0 10 0	6 1 0		Union	31 2 0	5 7 1	8 7 1	20 17 0
West	28 19 3	6 1 6	8 10 0		Wall Park, . . .	15 16 2	6 2 0	4 0 0	3 0 9
Inverkip, . . .		1 12 5	1 0 0	2 0 0	West,	10 2 2	2 9 0	4 9 1	7 17 0
Larve,	20 17 2	10 14 0	16 4 0		Wynns			1 0 0	0 15 0
Port Glasgow, .	21 8 5	5 10 0	15 0 0	31 0 0	Govan,		8 13 6	3 0 0	9 3 0
Kilmacolm, g. .				0 12 0	Killeyth,		0 18 8	2 0 0	
<i>Hamilton.</i>					Kirkindiloch, .	13 18 4		2 0 0	3 10 0
Airdrie—					Rutherglen, . .	23 1 3	6 16 1	6 5 0	12 3 6
High Church, .	5 10 8	0 11 3	1 1 6		Ballylntagh, . .			0 10 0	
West,	10 15 0	1 11 9	2 7 0	3 15 0	Blariston, . . .	10 0 0		1 0 0	
Broomknoll, . .	5 15 0				Garrvagh,			1 0 0	
Manlyre,	7 13 10	1 2 1	5 14 0	5 16 0	Toberdony, . . .			0 9 0	
Bothwell	9 17 1	4 8 9	5 0 0		<i>Dumoon and Inver-</i>				
Cambusmethan, .	7 1 9	0 4 6			ary,				
Chapelton, . . .	6 10 2			1 10 6	Dumoon,	9 6 4	4 4 8	9 1 0	
Coatbridge, . . .		0 9 0		0 10 5	Innellan,	5 0 0			
Dalsiel,	7 7 6	0 2 4		1 4 0	Inverary,	1 15 1	1 9 2	1 10 0	1 15 0
East Kilbride, . .	7 13 9	1 17 9	3 8 7	9 8 0	Kilfinnan,		0 10 0		
Hamilton,	32 8 9	17 12 2	30 0 0	33 4 0	<i>Kilmartin & Ford,</i>				
Holytown, . . .	3 1 7	0 7 0		0 17 0	Kilmodan and . .			1 14 3	1 17 0
Shorts,	4 9 4	3 13 8	1 18 3	12 6 0	Southhall, g. . .				
Stonehouse, . . .	5 0 3	0 19 10	3 17 11	6 15 2	Kilmun,	3 13 8	4 18 10	1 17 0	
Strathaven, . . .		0 13 6		1 0 0	Kingarth,	14 15 2	1 4 6	4 10 0	5 9 0
Cambuslang, . . .	3 9 6			1 8 0	Lochgilphead, . .	9 10 2	2 15 0	2 0 0	2 5 0
Uddingstone, g. .	7 10 0		0 10 6		North Knapdale, g.			1 0 0	1 5 0
<i>Lanark.</i>					<i>South Knapdale, g</i>				
Gariuka,	8 0 0		0 10 0	0 10 0	North Bute, . . .			1 5 0	1 6 0
Garnwath,	9 0 0	1 2 1	1 3 1	2 2 6	Rothsay—				
Douglas,	2 11 8	0 4 0	0 5 0		Free Parish, . . .	34 1 4	13 0 7	16 10 0	16 10 6
Lanark,	10 0 0		1 15 0	2 14 9	West do.,	14 16 11	18 9 2	11 10 0	23 0 0
Lemmahagow, . .	10 0 0	1 0 0	3 4 0		Gaelic do.	2 1 6		1 15 7	3 5 10
Cransfordjohn, .		0 4 0		0 5 0	Strachur, A. . . .		1 0 0		
<i>Dumbarton.</i>					Kilberry, A. . . .				
Alexandria, . . .	14 0 6	2 14 0	5 0 0		<i>Kinlrye.</i>				
Arrochar, A. . . .		3 0 9	1 15 3	1 14 0	Campbeltown, g. .		16 11 10	9 0 0	
Baldernock, . . .	3 18 1	0 9 3		1 10 9	Gilpha, A.				
Bonhill,		3 8 4		3 3 9	Kilbride, A. . . .				
Cardross, g. . . .			2 2 0		Killean,		0 11 11	1 5 7	
Dumbarton, . . .	13 2 5	3 6 10			Kilmory, g.		0 17 6		2 4 8
Duntocher,			2 10 5		Lochransie, g. . .				
Helenburgh, . . .	90 1 3	6 5 0	16 0 0	20 0 0	Shiskan, g.		1 5 0	2 0 0	2 0 0
Killearn & Balton,	4 15 1	2 6 7	0 5 0		Tarbert,	2 7 4	0 10 0	1 0 0	
Luss,			0 10 0		<i>Islay.</i>				
Old Kilpatrick, g.		1 10 0	5 6 0	4 10 0	Kilchoman,		0 13 6		
Renton,	14 14 9	3 8 0	2 0 0		Kildalton and Os.	2 8 7	1 14 3		
<i>Renton, Gaelic.</i>					Killarow and . . .	4 0 5	1 18 5	1 2 6	
Rosneath,	8 11 11	2 12 9	4 15 0	5 4 6	Kilmory,				
Shandon,	28 7 8	6 19 6	1 15 0	3 8 0	<i>Jura.</i>				
<i>Glasgow.</i>					Portmahon,		1 3 0	0 6 0	2 0 0
Chryston,	9 10 0	1 18 6		3 0 0	<i>Lorn and Mull.</i>				
Cumbernauld, . . .				1 0 0	Acharacle, Ard-				
Englehorn,			0 10 0		namurchon, & . .			1 4 6	1 17 11
<i>Glasgow—</i>					Strontian,				
Anderston,	53 11 10	18 1 9	10 7 0		Appin, g.			0 15 0	1 0 0
Argyle, Gaelic, .	15 13 5	1 8 0		3 10 0	Ardchattan, g. . .				0 11 3
Bridgeton,	5 15 0	0 19 0			Coll and Tyree, g.				
Carnegie,	5 0 0	0 6 4			Glenorchy, g. . . .				
Campbell St. } . .	10 5 0			4 10 0	Iona and Boss g. .				
East,		2 10 0			Kilbrandon, g. . . .				2 0 0
Duke St. Gaelic, .	7 0 0				Kilchattan, g. . . .				
Gorbals,	11 15 8	2 8 8			Kilchreannan, . . .				
Do. East,	20 1 1	4 19 3		5 5 0	<i>Kilchreannan, g.</i>				
Hope St. Gaelic, .	15 18 6	2 12 0	3 0 0	3 0 0	<i>Kilchreannan, g.</i>				
Hutchesontown, .	15 9 1	4 1 5		5 0 6	<i>Kilchreannan, g.</i>				
John Knox's, . . .	17 8 0	4 7 3	4 13 11	9 11 0	<i>Kilchreannan, g.</i>				
Kingston,		2 11 0	3 0 0		<i>Kilchreannan, g.</i>				
Martyrs,	8 4 5				<i>Kilchreannan, g.</i>			0 12 0	0 10 0
Maryhill,	7 5 0	3 18 11	4 3 6	3 15 0	<i>Kilmory, A.</i>				
Milton,	8 15 2	2 4 0		5 9 0	Kilmilver and . . .				
Partick,	19 8 1	6 1 10	4 5 0		Kilmelford, A. . .				
Eastfield,	5 13 8	2 4 1	8 0 0		Muckairn, A. . . .			1 2 8	
St Andrew's	18 12 3	9 3 4	5 11 0	10 0 0	Oban,	8 13 0	2 10 4		
St David's,	11 15 9	6 18 11	7 0 0		Tobermory,	3 11 5	1 7 10	1 0 0	
St Enoch's,	62 7 6	45 17 6	21 15 0		<i>Morven.</i>				
St George's,	172 5 1	8 19 0	148 0 0		<i>Salen, g.</i>				
St James's,	39 14 10	7 7 5	5 10 0		<i>Torcross.</i>			0 5 0	
St John's,	49 11 3	18 14 1		58 19 9	<i>Stirling.</i>				
St Luke's,	8 10 9	0 8 0			Aird,	3 0 0		0 12 0	0 10 0
St Mark's,	10 9 11	0 13 7	3 0 0		Allea—				
St Matthew's, . . .	114 4 1	37 12 1			East Church, . . .	15 7 10	3 12 0	4 5 0	8 8 0
St Paul's,	46 4 7	12 10 2	17 7 0		West Do.	10 14 3	0 15 3	0 13 6	
St Peter's,	75 15 4	23 18 2	2 0 9	102 0 0	Alva,	4 0 0	0 10 10	0 11 0	
St Stephen's, . . .	24 15 0	5 10 0	11 0 0	11 12 0	Bannockburn, . . .	10 11 0			7 0 0
Stotherton,	3 6 8	0 6 0		0 13 0					

Municipality	SUSTENTATION FUND.			EDUCATION FUND.			AIDS AND INFIRM MINISTERS.			FOREIGN MISSIONS.			
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Memus.	3	4	6	0	7	2							
Dundee.													
Abernyte and Ball, Broughy-Ferry, Dundee—	7	7	3	0	12	6	1	7	0				
Chadmer's Ter- ritorial Ch. }	4	12	7	0	13	11				3	6	1	
Chapelshads, Dudhope, Gaelic, Hilltown, St Andrew's, St David's, St John's, St Paul's, St Peter's, Wallacetown, Willison.	16 13 5 19 22 14 45 25	10 5 19 1 0 3 11 4	5 0 0 0 0 0 0 0 0 0 0	4 1 5 3 5 6 8 2	4 5 0 9 9 7 14 2	0 0 0 0 0 0 0 0	6 2 1 5 8 9 26 17	0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0				
Liff, Lochee, Longforgan, Mains and Strath- martin, Monifeith, Monikie, Tealing.	5 5 4 7 0 5 9	12 18 3 8 0 5 12	0 0 0 0 0 0 0	1 1 0 0 0 1 3	2 3 6 0 0 1 0	1 1 0 0 0 0 0	0 0 0 0 0 0 0	0 0 0 0 0 0 0	0 0 0 0 0 0 0				
Brechin.													
Brechin— East Church, West do., Craig, Edzell, Lochee, g., Logiepert, Maryrose, Mannuir, Montrose— St George's, St John's, Castle Street.	27 51 9 5 20 3 7 54	15 17 0 9 2 8 7 18	4 6 0 10 0 0 0 8	1 2 0 3 1 7 0 17	12 2 0 4 14 0 15 8	11 0 0 2 0 0 0 6	5 7 0 0 2 0 0 18	0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0				
Arbroath.													
Arbriot, Arbroath— East Church, Inverbrothock, Ladyloan, Marie Street, Barr, Carmylie, Carnoustie, Ist, Do. 2d, Cellistoun, Frickholm, Inverkeilor, Fanbride.	12 15 15 30 8 8 8 10 8 10 18 6	7 8 11 16 0 0 10 2 2 6 2 4	3 0 0 0 0 0 0 0 0 0 0 0	1 4 3 7 2 3 2 0	3 17 2 16 0 0 0 12	3 4 0 0 0 0 0 0	2 5 6 0 0 0 0 0	0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0				
Fordoun.													
Benholm, Bervie, Fettarcarn, Fordoun, Glenbervie, g., Kinross, Lawrencekirk, Marykirk, St Cyrus, Steneshaven.	6 7 7 20 4 4 12 5	18 11 1 7 7 8 15 6	4 0 0 0 0 0 0 0	2 12 0 0 2 0 2 1	3 14 0 0 0 0 4 13	10 0 0 0 0 0 0 0	1 3 0 0 0 0 1 0	15 0 0 0 0 0 0 0	6 0 0 0 0 0 0 0				
Aberdeen.													
Aberdeen— Bon-Accord, East Church, Gaelic, Gleemoston, Grayfriars, Holburn, John Knox's, Mariners', Melville, North, South, St Clement's, Trinity, Union, West.	12 27 2 10 15 8 8 2 9 38 13 39 7 11	7 8 3 13 9 10 1 1 3 13 17 12 6 8	8 0 0 11 0 0 0 0 0 0 0 0 0 0	2 12 0 3 0 0 0 0 0 9 2 2 1 4	6 3 0 13 18 0 0 0 0 0 0 0 0 0	8 0 0 6 0 0 0 0 0 0 0 0 0 0	1 14 0 5 0 0 0 0 0 2 0 22 0 4	0 0 0 0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0 0 0 0				
Woodside.													
Banchory-Dev- onick, Belhelvie, Blackburn, Gulls, g., Durris, g., Maryculter, Bourtree-Bush, Newhills, Old Machar, Peterculter, Skene.	6 8 6 6 7 7 4 4 4 5 13	16 4 0 5 10 10 4 2 2 5 5	0 0 0 0 0 0 0 0 0 0 0	0 14 1 3 0 0 18 13	5 16 7 0 4 0 5 5	0 18 1 0 0 0 0 0	6 8 0 3 0 0 0 0	0 0 2 0 0 0 0 0	0 0 1 0 0 0 0 0				
Kincardine O'Neil.													
Aboyna, g., Ballater, g., Banchory-Ternan, Bankhead, g., Braemar, g., Cluny, Crathie, g., Gromar & Cold- stone, g., Echt, Kincardine O'Neil Lumphanan, Strachan, g., Tarlton, g.	8 10 10 3 6 5 6	0 0 0 0 0 0 0	0 0 0 0 0 0 0	10 12 12 12 0 0 0	5 5 6 6 0 0 0	0 0 0 0 0 0 0	0 0 0 0 0 0 0	0 0 0 0 0 0 0	0 0 0 0 0 0 0				
Aberd.													
Auchindoir, Keig and Tough, Kinnethmont, Lochel-Cushnie, g., Towie, g., Rhynd & Cabrach.	5 5 5 2	12 11 11 7	0 0 0 0	4 7 1 0	0 0 0 0	0 0 0 0	0 0 0 0	0 0 0 0	0 0 0 0				
Garioch													
Blairdaff, Culsalmond, Garioch, Chapel of, Inach, Inverury, Kintore, Leslie & Premnay, Oyne, Rayne.	4 4 9 17 5 9 1 5 5	0 13 14 0 18 13 18 7 7	0 0 0 0 0 0 0 0 0	0 11 4 11 19 7 0 9	2 0 9 8 5 3 0 4	0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0				
Ellon.													
Cruden, Ellon, Foveran, Methlic, New Machar, Old Meldrum, Uday, g.	7 6 6 7 10 25	10 21 2 0 2 0	0 0 0 0 0 0	1 15 1 0 12 11	3 0 0 0 6 0	0 0 0 0 0 0	0 0 0 0 0 0	0 0 0 0 0 0	0 0 0 0 0 0				
Deer.													
Clola, Fraserburgh, Longside, New Aberdour, &c., New Deer, g., New Pitlago, g., Old Deer, Peterhead, Pitlago, Rathen, Strachan, St Fergus.	7 12 4 2 2 7 4 4 3 3 5	0 4 0 5 5 8 16 16 19 13 15	0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0	0 13 0 1 0 2 2 0 0 4 3	6 6 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0				
Turriff.													
Auchincloss, g., Drumblade, Forglen, Forgue, Fyvie, Garrick, g., Inverkeithing, g., Macduff, Monquhitter, Newbyth, Turriff.	4 2 2 6 7 5 8 2 2 7	14 1 1 3 5 12 10 19 11 3 3	0 0 0 0 0 0 0 0 0 0 0	0 16 0 5 2 18 2 0 7 1	4 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0				

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THE
HOME AND FOREIGN RECORD

OF THE
Free Church of Scotland,

JANUARY 1855.

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FEBRUARY 1855.

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By authority,

ROB. S. CANDLISH, *Convener*.

EDINBURGH, 15th January 1855.

N.B.—Students in the last year of their Literary Course may be supplied with copies of this notice by applying to the Presbytery Clerks at the four University Seats.

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PROSPECTUS.

THE Works of the late Dr M'Crie have long taken their place in the standard literature of our country, and are so generally known as hardly to require either description or commendation. His leading work, "THE LIFE OF JOHN KNOX," brought him at once into notice, and gave him a high rank among our national historians. It was hailed at the time of its appearance by the *Edinburgh Review*, in an article written by the late Lord Jeffrey, as a completely successful vindication of our Reformer—"a work," says the reviewer, "which has afforded us more amusement and instruction than anything we ever read on the subject, and which, independent of its theological merits, we do not hesitate to pronounce by far the best piece of history which has appeared since the commencement of our critical career." "The Life of Knox" may be truly said to have stood the test of time. Published in 1813, it has already passed through six editions, each being an improvement on its predecessor; besides several unauthorised issues of the first edition, which was enlarged to nearly double its size in subsequent editions. But, though the "Life of Knox" was thus greatly extended and improved, the author never found reason to retract a statement; nor has any attempt been made to refute a single fact adduced in the work. The enemies of Knox have contented themselves with repeating the slanders which his biographer has so triumphantly answered, and with ignoring the existence of the only complete and authentic narrative of his life ever given to the world.

This was followed by the "LIFE OF ANDREW MELVILLE," which embraces the era of our ecclesiastical annals immediately succeeding that of Knox, and accomplished for the literary history of Scotland at that period what the other had done for the history of its Reformation. To some, the character and career of Andrew Melville prove more fascinating than even those of his illustrious predecessor.

Subsequently, towards the close of the Author's life, appeared the HISTORY OF THE PROGRESS AND SUPPRESSION OF THE REFORMATION IN ITALY, AND IN SPAIN—two works, in which the fruits of his recondite investigations are rendered subservient to the cause of civil and religious freedom on the Continent. These Histories must be ever valuable, as telling the tale of the brief but bright era during which the beacon-light of the Reformation shone over benighted Italy and Spain, unexpectedly revealing so many striking instances of Christian worth and martyr heroism; while of both of the works it may be well said that the interest, instead of waning, is becoming every day more widely diffused and deeply felt, from the critical position of the two countries in regard to their political prospects.

It is hardly necessary to do more than advert to the "VINDICATION OF THE COVENANTERS," in Dr M'Crie's "Review of the Tales of My Landlord,"—a piece of masterly strength and true eloquence, that has, perhaps, been more extensively read in Scotland, and done more service to the cause which it advocated, than any other production of the same kind.

The republication of these Historical Works, in a cheaper and more popular form than any in which they have ever yet appeared, has long been a desideratum with many; and now that several of the works are nearly out of print, it is proposed to issue a NEW AND UNIFORM EDITION of the whole, in a form and at a price which, it is hoped, will bring them within the reach of a larger portion of the reading public than ever obtained access to them before.

In 1825, Dr M'Crie edited "Memoirs of Mr William Veitch and George Brysson, written by themselves." As these do not come properly under the Works of Dr M'Crie, and as they would swell the series beyond what is deemed advisable, it is not intended that they should be included.

Dr M'Crie's high character as a preacher, previously less known, was brought out by the publication of a Volume of his Posthumous SERMONS, which has met with a large measure of public favour, and a new edition has been loudly demanded.

A few Notes, supplied by his own pen, or suggested by later sources, may be added; but, in general, it has been deemed advisable to confine the Editorial labour to a careful superintendance of the press, so that the public may receive the Works of Dr M'Crie exactly as they passed from his own hands.

The Works will be issued in EIGHT PARTS, Quarterly, price TWO SHILLINGS AND SIXPENCE; to form FOUR VOLUMES, as follows:—

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OF THE

Free Church of Scotland.

APRIL 1855.

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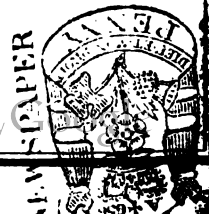
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For information regarding the Foreign Missions, see page 284.

FREE CHURCH OF SCOTLAND.—MEETING OF ASSEMBLY.

THE GENERAL ASSEMBLY will meet at Edinburgh on Thursday the 24th day of May next. Particulars regarding arrangements will be given in a future Advertisement. In the meantime, Presbyteries are reminded that all Commissions to Representatives,—Overtures,—and Returns to Overtures,—ought to be transmitted to Mr CRAWFORD, W.S., 12 Duke Street, Edinburgh, on or before the 17th of May.

EDINBURGH, March 19, 1855.

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SUSTENTATION FUND.

CLOSING OF ACCOUNTS FOR THE GENERAL ASSEMBLY.

THE TREASURERS OF ASSOCIATIONS, and Friends of the Free Church generally, are respectfully reminded that the Accounts must positively be closed on the

15th of MAY NEXT,

in order to make up the Report to the General Assembly; but, as the Committee are most anxious to prepare and place in the hands of the members of Assembly and others, a very full statement, founded on the information recently received, and exhibiting the progress of the present movement for increasing the dividend, they most earnestly entreat that, *where it is at all possible*, the Congregations will transmit their final contributions for the present year not later than the

FIRST WEDNESDAY IN MAY.

The Committee most respectfully entreat of all Deacons' Courts to make arrangements to secure this; otherwise, the objects which the Committee have in view will be defeated, as considerable time is necessarily required in the preparation and printing of such a statement as it is intended should be laid before the Assembly.

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THE HOME AND FOREIGN RECORD

OF THE
Free Church of Scotland.

MAY 1855.

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Free Church of Scotland.

MEETING OF ASSEMBLY.

THE GENERAL ASSEMBLY of the **FREE CHURCH OF SCOTLAND** will meet in the **HALL** at **CANONMILLS, EDINBURGH**, on **THURSDAY** the 24th day of **MAY** next, and will be opened by a Sermon, to be Preached by the

REV. DR JAMES GRIERSON,

Minister at Errol, and Moderator of last Assembly.

Public Worship will Commence at Twelve o'Clock.

The General Assembly have enacted that the following documents be transmitted to the Clerks, on or before the 17th of May, viz. :—

1. Commissions in favour of Representatives.
2. Overtures from Synods and Presbyteries.
3. Returns to Overtures by Presbyteries.
4. Reports from Presbyteries, stating the reasons assigned by Congregations for not making Collections appointed by the Assembly.

The *bona fide* Certificates by Kirk-sessions in favour of Elders, ought to be transmitted with the Commissions. Printed forms can be had from the Presbytery Clerks.

The Overtures are required to be in the form of extracts from the Minutes of the Court transmitting the Overture, and each Overture, and each Return, are required to be written on a separate leaf of paper.

The Clerks of Assembly will see that the Overtures are presented to the Committee appointed by the Assembly for receiving them, but the parties having interest are requested to attend to them in Committee.

All Memorials to the Assembly, Petitions, Applications, References, Complaints, and Appeals, must be lodged by Petition with the Committee of Bills, which will be named by the Assembly at their first Diet; and the Assembly have required that the papers to be transmitted to the Assembly through the Committee of Bills, shall be given in to the Clerks "on the day before the Meeting of Assembly, if possible, that the same may be so arranged as to promote the greater despatch of business when the Committee shall meet." The parties who petition require to attend the Meeting of Committee.

All Papers must be printed in the Quarto form. The number of copies necessary is 550, and it is required that parties transmit them to the Clerks' Room, Canonmills Hall, on Friday the 25th of May.

Papers, after having been lodged with the Committee of Bills, cannot be given out for the purpose of printing. Should there be any cases not printed before the Papers are lodged, it would be necessary that parties furnish themselves with other copies of the written documents.

It is requested that all Papers be transmitted to **MR. CRAWFORD, W.S., 12 Duke Street, Edinburgh**, the Deputy-clerk of Assembly.

PATRICK CLASON, Cl. Eccl. Scot. Lib.

EDINBURGH, April 10, 1855.

MEETING OF THE GENERAL ASSEMBLY

OF THE

Free Church of Scotland.

THE COMMITTEE on **ASSEMBLY ACCOMMODATION** give notice of the following arrangements for Admission to the Meetings of the Assembly, appointed to meet in **CANONMILLS HALL**, on **THURSDAY** the 24th day of **May** :—

Admission to all Parts of the Hall will be by **TICKETS** only.

1. Members, &c.

The Centre of the Hall will be reserved exclusively for the accommodation of Members, Deputations from other Churches, and Parties in cases coming before the Court, on cause days only.

These will approach either by the Wooden Bridge, or by the road leading from Inverleith Row, and enter the Hall by the *West Door*, No. 4.

2. Ministers and Elders not Members, Deacons, and Probationers.

These will approach by the Wooden Bridge, and enter the Hall by the *West Door*, No. 5.

3. Students.

These will approach by Inverleith Row, and enter the Hall by the *North Door*, No. 3.

TICKETS.

Tickets to the above parties, admitting to **ALL** the Public Meetings, will be issued at *St Luke's Free Church, Queen Street*, on **Tuesday** the 23d **May**, between 12 and 1 o'clock; and on **Wednesday** the 23d, between 10 and 4; and on **Thursday** the 24th, between 9 and 12, and thereafter at the Clerks' Room, Canonmills Hall. Price 2s. each.

ADMISSION TO THE PUBLIC.

The Platform.

Tickets for the Platform, price 10s. 6d., may be had at the places undermentioned. Entrance by the Bridge, and Door No. 6.

Other Parts of the Hall.

SEASON TICKETS, admitting to all the Public Meetings, price 5s. Entrance by the Bridge, and Doors Nos. 5 and 6.

DAILY TICKETS, price 6d., will admit the holders on the particular Day which the Ticket bears. Entrance by Inverleith Row, and Doors Nos. 1 and 2. These Tickets to be delivered to the Door-Keeper on entering the Hall.

It will be observed that those having *Season Tickets* only, and not *Daily Tickets*, are admitted by the *Wooden Bridge*.

The Admission on **THURSDAY** the 24th of May will be **FREE**.—No Tickets.

Tickets to the Public will be issued at the following places *only* :—

Messrs BALLANTYNE, 48 Bernard Street, Leith.	Messrs KENNEDY, 15 South St. Andrew Street.
DICK, 8 Huntly Street.	MACLAREN, 189 Princes St.
ELSH & SON, 13 North St Andrew Street.	OGLE & MURRAY, 49 South Bridge.
GREG & SON, 2 Melburne Place.	SHAND, 41 Dundas Street.
JACKSON, Grocer, Canonmills Bridge.	SHEPHERD & ELLIOT, 16 Princes Street.
	WHYTE, 13 George Street.
	Wood, 88 Princes Street.

EDINBURGH, 10th April 1855.

Contributions continued from page lxxx.]

XII.—HOME MISSION.

Leith, Junction Road	£1 4 9
Bo'ness	0 12 0
Makerston	1 2 6
Crailing	1 0 0
Galashiels	1 15 0
Sheuchan	5 0 0
Kilmarnock, St Andrew's	3 3 0
Pollockshaws, East	0 2 6
Atridrie, Broomknoll	1 1 0
Glasgow, St Mark's	2 0 0
Lothessay Parish	20 10 0
Lochrans	1 0 0
Larbert	0 4 0
Durraon	0 3 0
Forfar, East	0 15 0
Aboyne	0 18 6
Avonmouth	0 15 0
Udny	0 11 6
New Deer	2 0 0
Rathen	2 8 6
Alvie, &c.	1 2 0
Dallas	1 10 0
Dores, &c.	1 0 0
Killearnan	2 3 0
Edinburgh	1 2 6
Eddruchillis	0 15 0
Galdrach	8 0 0
Flockton, &c.	1 0 5
Fowlers	3 10 0
North Renaldshay	1 14 7
Sandy	7 0 0
Stannys	0 10 0
Quarrif, &c.	0 5 0
Dr Wishart	1 0 0
Edinburgh, Newington— <i>for Consistency-side</i>	5 0 0
Findochy Station	5 0 0
Mr J. Taylor, Coat-bridge	2 0 0
A poor woman	0 4 8
Edinburgh Normal School, M. A.— <i>for Consistency</i>	10 0 0
Misses Cowan	6 0 0
Mr D. M. Connell, Aberdeen	0 5 0

Home Mission—continued.

Legacy by late Miss J. M'Leish 435 13 1

XIII.—COLLEGE.

Edinburgh:—	
Roxburgh	3 0 0
St Andrew's	3 0 0
Leith:—	
Junction Road	0 10 11
Mariners'	0 5 5
Aberdeen	0 12 0
Bo'ness	0 13 6
Grangemouth	1 5 0
Haddington, Knox's	1 5 0
Yester	1 8 0
Greenlaw	4 0 0
Makerston	0 10 0
Crailing	0 10 0
Ancrum	0 14 0
Galashiels	2 5 0
Dalbeattie	0 10 0
Dunrobin	2 0 0
Kirkpatrick-Durham	1 5 6
Kirkpatrick-Irongray	1 5 0
Closeburn	0 16 0
Kirkcubbin	2 10 0
Sheuchan	1 0 0
Anchencairn	4 0 0
Barr	0 10 0
Barrhill	0 17 0
Carnphairn &c.	1 11 0
New Cumnock	
Kilmarnock:—	
St Andrew's	3 3 6
London	1 0 0
Pollockshaws, East	0 0 13
Inchinnan	4 18 0
Glasgow:—	
St Andrew's	11 0 0
Broomknoll	1 0 0
Coatbridge	1 0 0
Leas	0 12 6
Glasgow, St Mark's	2 1 0
Millerstown	0 10 0
Kilfinan	1 10 6
Kilmodan & Southhall	0 17 6
Lochrans	1 0 0
Kilchoman	0 11 0

College—continued.

Glenorchy	£1 4 0
Kilmalver & Kilmelford	0 7 0
Torrossy	0 15 0
Dollar, 3d	1 0 0
Desnoes	0 15 0
Kilmadock	3 3 0
Killin	3 10 0
Lavers	0 13 10
Tummeilbridge	0 16 0
Kinfems	1 3 6
Coupar-Angus	2 3 1
Braityre	1 14 0
Aberuthven	0 12 7
Fossaway	2 17 6
Elie	0 10 0
Forfar, East	0 11 8
Memas	0 11 8
Dundee:—	
Chapelshades	1 0 0
Gaelic	1 0 0
St Peter's	9 14 10
Lochlee	0 13 0
Barry	2 7 6
Pettersonalm	1 0 0
Marykirk	0 8 0
Aboyne	0 14 0
Braemar	1 3 0
Cromar, &c.	1 0 0
Bankhead	0 7 0
Crathie	0 5 6
Aschindoir	0 15 0
Rhynde	1 13 0
Kintore	2 0 0
Forres	0 12 1
Clota	1 9 6
Old Deer	1 1 0
Ardeer	1 0 0
Drumblade	0 15 7
Fyvie	1 10 0
Macduff	1 1 0
Bothriphnie	0 10 0
Glas	0 14 0
Crondale	0 15 6
Duthill	0 10 7
Milltown	3 1 0
Kirkmichael	0 6 5
Boharm	0 9 6
Alves	1 13 6
Pinscarden	1 1 5

College—continued.

Urquhart	£1 10 0
Dallas	1 4 0
Daviot	1 7 3
Dores, &c	1 2 0
Ardclach	1 0 0
Dingwall	4 4 0
Kiltearn	1 10 0
Maryburgh	1 10 0
Urquhart	2 7 0
Urray	2 0 0
Strathcona	1 0 0
Strathgarve	1 5 0
Edderton	2 0 0
Kincardine	0 14 0
Stee	0 17 6
Eddruchillis	1 10 0
Farr	1 2 0
Tongue	1 2 0
Ganishay	1 6 0
Dunnet	1 6 0
Keils	3 0 0
Gairloch	3 0 0
Lochbroom	3 4 4
Lochcarron	1 0 0
Flockton	1 0 0
Proctere	3 0 0
Glenmoriston, &c.	1 6 1
Kilmalie	1 12 0
Kilmorvaig	0 10 0
Harris	1 1 0
Portree	1 11 9
Stenocholl	0 17 0
Strathaird	0 0 10
Barras	0 9 4
Cross	2 13 1
Uig	2 5 0
Blunay	1 9 0
Bria & Bendall	2 0 0
Firth	0 10 5
Kirkwall	3 0 0
North Renaldshay	0 16 6
Bessay, &c.	1 0 0
Sanday	1 17 6
Coninsburgh	0 12 6
Dalting	0 9 1
Unst	1 13 8
Walls	0 5 0
Fetlar	0 10 6
Misses Cowan	4 0 0

JOHN MACDONALD, General Treasurer.

CHRISTIE AND ALEXANDER, Nos. 82, 83, and 84 South Bridge, Edinburgh, respectfully intimate the Arrival, during this and Two Previous Weeks, of the MOST EXTENSIVE and the MOST MAGNIFICENT STOCK of MANTLES, MILLINERY, and GENERAL FAMILY MOURNING GOODS, with which they ever commenced any Season, and at Prices Greatly Cheaper than on any former occasion.

SUSTENTATION FUND.

CLOSING OF ACCOUNTS FOR GENERAL ASSEMBLY.
THE Treasurers of Associations and Friends of the Free Church generally are respectfully reminded that the Accounts of the Committee must positively be closed on the 15th Inst.;
 but in order to enable the Committee to prepare a full statement for the Assembly, it is earnestly hoped that the contributions for the last month may, if possible, be forwarded during the first week of the month of May.
H. HANDYSIDE.
 SUSTENTATION FUND OFFICE, 1st May 1865.

COMMITTEE ON THE

PRINCIPLES OF THE FREE CHURCH OF SCOTLAND.
THE Committee have now completed the series of the Communications on the Principles of the Church; and as there is still a considerable balance due to the printers, they very earnestly solicit from Congregations, where these papers have been circulated, donations to enable them to clear it off entirely.
 Donations to be sent to JOHN MACDONALD, Esq., Treasurer of the Free Church, 53 Frederick Street, Edinburgh.
 1st May 1865. **H. HANDYSIDE.**

MEMBERS OF THE ASSEMBLIES AND SYNODS

which are about to meet at Edinburgh, are reminded of PETER SCOTT'S Large Stock of First-Class Clothing, viz. :—

PULPIT GOWNS,—CASSOCKS,—BANDS.

Dress Black Coats,	£3 2 0 to 2 17 6	Summer Black Top-Coats,	1 16 0 to 2 2 0
Dress Black Vests,	0 10 6 to 0 14 6	Lustre Do. Do.	0 12 0 to 0 18 0
Dress Black Trousers,	1 0 0 to 1 7 6	House and Garden Coats,	0 15 0 to 1 6 0
Stout Black Top-Coats,	2 0 0 to 2 15 0	Robes de Chambre,	1 0 0 to 2 2 0
Dress Shirts,	0 3 6 to 0 4 9		
Fine do.	0 5 0 to 0 7 9		
Linon do.	0 6 0 to 0 12 6		

NIGHT SHIRTS,—LINEN COLLARS.

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SUMMER UNDERCLOTHING, &c.

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FREE CHURCH OF SCOTLAND—COLLEGE SCHOLARSHIPS

FOR SESSION 1855-56.

MILLER SCHOLARSHIPS.

HENRY MILLER, Esq. of London, having given the munificent donation of Four Thousand Pounds for the purpose of founding Four Literary Scholarships, to be enjoyed for a period of two years each, by students who, during their currency, shall attend the Classes of the New College, Edinburgh, intimation is hereby given, that TWO of these Scholarships, of the annual value of FORTY POUNDS each, will be awarded, on Tuesday the 30th October 1855, by Public Competition, open to all Students then about to enter on the SECOND YEAR of an Academical Curriculum. The Competition will take place in the New College, Edinburgh, at 10 o'clock, A.M., on the 30th October next, and will include the usual branches of a general Academical education, arranged under these four departments, viz. :—

I. BIBLICAL KNOWLEDGE; II. GENERAL LITERATURE; III. GREEK and LATIN CLASSICS; IV. ELEMENTARY MATHEMATICS.

The basis of Examination in each Department to be as follows :—

I. BIBLICAL KNOWLEDGE.—The Acts of the Apostles and the Epistle to the Romans.

II. GENERAL LITERATURE AND HISTORY.—1. Spalding's History of English Literature. 2. History of Great Britain during the Seventeenth Century.

III. CLASSICAL LITERATURE.—1. *Latin*: Virgil's Georgics; Cicero's Tusculan Questions, Books I. II. 2. *Greek*: The Alceists of Euripides; Xenophon's Anabasis, Books I. II.

IV. ELEMENTARY MATHEMATICS.—Euclid's Elements, Books V. VI.

Candidates are required to lodge with JAMES BONAR, Esq., 15 York Place, on or before Monday the 1st of OCTOBER next, their Names, Addresses, and Certificates of having completed the *first* year of an Academical Curriculum.

ORDINARY COLLEGE SCHOLARSHIPS.

The ANNUAL COMPETITION for the ordinary COLLEGE SCHOLARSHIPS of the FREE CHURCH of SCOTLAND, for Session 1855-56, will also take place in the New College, Edinburgh, on TUESDAY the 30th OCTOBER next, at 10 o'clock, A.M.

Scholarships will on that occasion be adjudged, by comparative trial, to Students then about to enter on the FIRST year of the Literary, and the FIRST and THIRD Years of the Theological Courses; and one Scholarship at least, at each of these stages, will be awarded on the special ground of proficiency in Gaelic, combined with general literary merit.

The Scholarships are held for two years, and, unless Theological, may be enjoyed at any of the Universities; but Students in Edinburgh must attend the classes in the New College.

Every Candidate is required to lodge with JAMES BONAR, Esq., 15 York Place, on or before Monday the first of October next.—1st, A certificate of moral and religious character from the Minister of the Congregation with which he is connected, certifying his intention of studying for the Ministry of the Free Church of Scotland; 2d, A declaration by the Candidate himself to the latter effect; stating also his age, year of College attendance, and knowledge or ignorance of the Gaelic Language.

All Candidates will be examined on their BIBLICAL KNOWLEDGE, the Shorter Catechism forming the basis of examination.

The other subjects and books for examination will be as follows :—

For Students of the *First* or earliest Year :—

CLASSICS.—*Latin*: Sallust, Jugurtha; Virgil's *Æneid*, Books VIII., IX.—*Greek*: Second Epistle to Corinthians; Herodotus, Books III., IV.

GENERAL LITERATURE.—1. Reid's Physical Geography. 2. Geography of Austrian Empire and Prussia. 3. History of England, from Union of Crowns till Union of Kingdoms.

ARITHMETIC—Theory and Practice of.

NO SCHOLARSHIPS FOR THIRD YEAR'S STUDENTS.

For Students of the *Fifth* year, or First in Theology.

HIGHER MATHEMATICS AND NATURAL PHILOSOPHY.—Text Books in the latter; Potter's Mechanics and Optics.

CLASSICS.—Cicero De Natura Deorum, Plato Protagoras, Sophocles Philoctetes.

LOGIC, METAPHYSICS, AND ETHICS.—1. Mill's Logic, Books I. II. 2. The *Meditations* of Descartes, (Sutherland & Knox, 1853). 3. Butler's *Sermons*.

For Students of the *Seventh* year, or Third in Theology.

APOLOGETICAL THEOLOGY.—The authenticity and credibility of the Four Gospels.—"Christ and Christianity," by Dr Lindsay Alexander.

SYSTEMATIC THEOLOGY.—THE COVENANTS.—"Witius de *Æconomia Fæderum Dei*."

CHURCH HISTORY.—The Apostolic Fathers.

SEPTUAGINT.—Proverbs and Ecclesiastes.

HEBREW.—For those who have attended the Senior Class—Joel; Job, Chaps. XXXII., XXXVII.; Hævernicks Introduction to the Old Testament. For those who have attended only the Junior Class—Judges, XII., XVI.; Numbers, Chaps. XXII., XXV.; Psalms, CXX., CXXV.; Gesenius's Hebrew Grammar, Part III., Syntax; Jahn's Biblical Antiquities, Part III.

J. M. HOG, *Convener of Sub-Committee on Scholarships.*

NEW COLLEGE, EDINBURGH, 30th March 1855.

THE
HOME AND FOREIGN RECORD

OF THE
Free Church of Scotland.

JUNE 1855.

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M.DCCC.LV.



Digitized

FREE CHURCH OF SCOTLAND.—EDUCATION.

COMPETITION FOR BURSARIES.

THE COMPETITION for BURSARIES will take place in the GLASGOW NORMAL SEMINARY on WEDNESDAY the 8th August, and in the EDINBURGH NORMAL SCHOOL, on WEDNESDAY the 19th September 1856.

REGULATIONS.

I. Candidates must not be less than Seventeen years of age, and shall be required to declare, before entering on the competition, that it is their wish and intention to devote themselves to the profession of teaching.

II. Each Candidate must produce a certificate of his moral and religious character from the minister of the congregation to which he belongs. Such certificate shall also set forth his attainments in scholarship, the degree of aptitude for practical teaching which he may seem to possess, and any circumstance in his history with which the Committee ought to be acquainted.

III. The competition will be chiefly conducted by written questions, and the examiners will be guided in awarding the Bursaries by the comparative results of the examination, the certificates of the ministers, and the report of the Rector of the Normal School in regard to aptitude for practical teaching.

IV. The Committee will not defray the travelling expenses of unsuccessful Candidates; but they would strongly urge that, when necessary, these expenses should be defrayed by local parties acquainted with and interested in the young men recommended.

V. The Bursaries shall consist of three classes, for which sums of £10, £15, and £20 shall be set apart respectively.

VI. The Bursars shall give regular attendance in the Edinburgh Normal School until the end of July next, and shall, during that period, be in all respects subject to the discipline and arrangements of the Institution. The Bursaries shall be payable in monthly instalments, and the Committee reserve to themselves full power at any time to withhold further payments, on considering the periodical reports made to them by the Rector and Tutors regarding the conduct and progress of the Bursars.

N.B.—The attention of Pupil Teachers who have it in prospect to enter the Normal School, should be directed to the qualifications, especially in Latin, required of all Candidates for admission.

The following is a *vidimus* of the subjects of examination :—

Lower Class.—Bursary of £10.

*SCRIPTURE KNOWLEDGE.—Bible and Shorter Catechism.

*ENGLISH LITERATURE AND GRAMMAR.

*GEOGRAPHY.

*HISTORY.—British History, with the Elements of General History.

*ARITHMETIC.

LATIN.—Grammatical Exercises; *Cæsar's* Books I. and II.; *Ovid's Metamorphoses*, Book II.

ALGEBRA.—The Four Elementary Rules.

GEOMETRY.—Euclid's Elements, Book I.

* The subjects marked with an asterisk are those on which Female Students are examined.

Middle Class.—Bursary of £15.

All the Branches of the preceding Class, and

LATIN.—Virgil's *Æneid*, Book I.; Sallust's *Jugurtha*; and Mair's Introduction.

GREEK.—Greek Grammar; Xenophon's *Anabasis*, the first five Chapters of Book I.

ALGEBRA.—Fractions and Simple Equations.

GEOMETRY.—Euclid, Books II. and III.

MENSURATION.—The first half of the Section on Mensuration in Tate's Geometry.

Higher Class.—Bursary of £20.

All the branches of the preceding Classes, and

LATIN.—Virgil's *Æneid*, Book VI.; Livy, Book XXI.; Horace, 2d Book of the Odes; and Translation from English into Latin.

GREEK.—Xenophon's *Anabasis*, Books I. and II.; Gospel of Matthew; Homer's *Iliad*, Book I.

ALGEBRA.—Involution, Evolution, Surds, Quadratic Equations.

GEOMETRY.—Euclid's Elements, first six Books.

MENSURATION.—The whole of the Section in Tate's Geometry.

TEXT-BOOKS.—Chambers's History of English Literature, Latham's English Grammar, Sullivan's or Cornwell's Geography, White's History of Great Britain, White's Elements of Universal History, or Tytler's Elements of General History.

The following Works are recommended for perusal and study :—Vincent's Exposition of the Shorter Catechism; Tract Society's Companion to the Bible; Abridgment of Horne's Introduction to the Study of the Scriptures; Chambers's Cyclopædia of English Literature; Allen and Cornwell's English Grammar; Malte Brun and Balbi's System of Geography; Professor Thomson's Arithmetic; or the Treatise on Arithmetic by the Scottish School-Book Association; Colenso's Arithmetic and Algebra; Croxall's Gymnasium, abridged; or Arnold's Latin Prose Composition, Part 1st; Pott's School Edition of Euclid.

All Candidates, Male and Female, for admission to the Normal School, must attend at the commencement of the Session, along with the Bursars, and undergo a previous examination. The acquirements of all Entrants, Male and Female, must be such as to warrant the hope that they may be qualified to gain Government Certificates of Merit in June 1856.

The Annual Fee for all Students, Male and Female, is £3, 8s., payable in advance.

THE MOST COMPLETE ONE-VOLUME COMMENTARY EVER PRODUCED

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AINSWORTH	EDWARDS	DIMACK	HARRIS	BUCKINGHAM	GILL
MOOLE	HOWE	BIRCH	HOLDEN	CAMPBELL	PEARSON
WHITBY	OWEN	SLAW	JACKSON	BENSON	PARKHURST
LOWTH	MICHAELIS	BEVERIDGE	HURD	DOBDRIDGE	WALL
LIGHTFOOT	FABER	BEZA	ALLIX	GHAELE	HARBER
BUSH	MAGEE	DURELL	VITRINGA	PALEY	BARROW
FULLER	LUTHER	TILLOTSON	MEDE	PATRICK	BRYANT
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BOOTHROYD	BLOOMFIELD	WICKERY	MARTIN	WAKE	OSTERWALD
CHARDIN	HALDANE	WACKERLIGH	SUTCLIFFE	BIODATI	PRIDEAUX
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JENNINGS	KENNICOTT	COLLYER	HUTCHESON	BROWN	ANDREW
CLARKE	MUDGE	BACON	HARUCH	CUMBERLAND	BRUCE
HORSLEY	GREEN	MAUNDRELL	PORTEOUS	KITTO	LE CLERC
HALL	DATHE	HASSELQUIST	SMITH	FAWKES	CARLYLE
BURDER	STRECH	BERRIMAN	ELSEY	PLYLE	SHULTENS
ROBERTS	HAMMOND	SECKER	SCHLEUSNER	HORNE	YOUNG
JAHN	GUYSE	WALDO	GROTIUS	GREENE	TRAVELL
GRAVES	HARE	BLAIR			

This volume, although a folio, is still, as its title implies, a very portable one—convenient to handle—and not at all bulky or unwieldy. The lengthened Commentary and Reflections, which are very numerous, are from SCOTT and HENRY, upon the universally-admitted excellency of which it is needless here to enlarge. As many of these are given as to make the volume really useful to the general reader. The Commentary is, in fact, so extensive as to contain nearly double the quantity of matter of the text itself, being a great deal more than is usually found in one-volume commentaries.

From the "British Banner."

It is not affirming too much to say, that it contains the essence and the marrow of both Scott and Henry, as much as, for the bulk of families, will be either desired or read; for nothing is more certain than that all that the millions even of godly people do with these great commentaries, is to dip in here and there. Here, then, we say, the marrow is selected from its spongy accompaniments, and for purposes of edification not a line more is required than is furnished. We know of no Family Commentary to be compared with it, for fulness, completeness, and adaptation, while the typography is equal to anything that has been produced even by Bagster himself; the exact and careful Editor has so managed matters that, to a line and a lead, the Commentary in each successive page is the same, giving a remarkable uniformity to the appearance of the Work. The reason for this will be obvious to the initiated; the result, however, is to give a singular harmony of aspect to the entire Work.

This statement cannot fail to prove highly satisfactory to every reader. Had there been a council of the ancients, as to the best method of thoroughly popularising Henry and Scott, and turning their prodigious labours to the best account for the millions, a wiser decision could not have been reached. The References are rich and copious—references constituting real parallels, and possessing something more than mere verbal resemblances, the fault of a mass of those that constitute our popular references. The Notes are remarkably useful, as illustrative of the text, without learned lumber, in which the gist of the criticism is oftentimes lost. In these 6000 or 7000 Notes, we have really the elements of all the approved criticism now extant. It only remains to be added, that by a special manufacture of paper, of a very compact and solid texture, the book has been kept within proper dimensions, and that, as a folio work, it is not over thick; it is simply well-proportioned. We have, then, to congratulate Mr M'Phun on the accomplishment of this great work, incomparably the best of its kind, which will constitute him a great public benefactor, and hand down his name in honourable conjunction with the Word of God to a late posterity.

From the "Saturday Evening Post."

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