

REPORT
OF THE
GLASGOW
Missionary Society,
FOR
1826:
WITH
AN APPENDIX,
CONTAINING
A LIST OF SUBSCRIPTIONS, DONATIONS, &c.

GLASGOW,

PRINTED BY ANDREW YOUNG, 150, TRONGATE.

1826.

SUBSCRIPTIONS and DONATIONS, in aid of the Society, will be received in *Glasgow*, by the Treasurer, the Secretaries, the Directors, and by Mr. NASMITH, at the Religious and Charitable Institution House, 3, South Frederick-street;—in *Edinburgh*, by the Rev. Dr. PEDDIE;—in *London*, by the Rev. Dr. MANUEL, and the Rev. GEORGE GREIG;—in *Liverpool*, by the Rev. Dr. STEWART;—and in *Manchester*, by the Rev. Dr. JACK.

ANNUAL MEETING.

GLASGOW, 12th APRIL, 1826.

THE ANNUAL MEETING of the GLASGOW MISSIONARY SOCIETY was held in the TRADES' HALL, Glassford-street, this Evening, at 7 o'Clock.

The Rev. JOHN LOCKHART, D. D. President of the Society, in the Chair.

The Chairman having opened the Meeting by prayer, the Rev. G. STRUTHERS, one of the Secretaries, read the Report of the Committee.

The following Resolutions were severally moved, seconded, and unanimously adopted.

I. *On the motion of the Rev. JOHN MUIR, seconded by Mr. A. ALLAN,*

"That the Report now read be adopted by this Meeting, and printed and circulated under the superintendence of the Directors."

II. *On the motion of the Rev. Mr. EWING of Partick, seconded by Mr. JAMES M' LACHLAN,*

"That the Committee shall consist of the following persons for the ensuing year.

President,

REV. PATRICK M'FARLANE.

Directors.

Rev. Dr. LOCKHART,
Dr. BURNS,
Dr. M'LEAN,
Dr. MITCHELL,
J. M'FARLANE,
JOHN CAMPBELL,
ALEX. TURNBULL,
WM. BRASH,
MICHAEL WILLIS,
ARCHD. NISBET,
JAMES TURNBULL,
HUGH HEUGH,
JOHN SMYTH,
ROBERT CLARK,
ALEX. BEITH,
ALEX. O. BEATTIE,
JOHN JOHNSTON,
Messrs. JOHN SWANSTON,
JOHN ROBERTSON,

MESSRS. ROBERT BROWN,
PATRICK FALCONER,
JAMES HALL,
DONALD COOK,
ANDREW ROBERTSON,
HUGH M'KAY,
JOHN RONALD,
WM. BUCHANAN,
JOHN CUTHBERTSON,
THOMAS LAWSON,
JAMES WILSON,
MATTHEW ANDERSON,
JOHN ALSTON,
HENRY KNOX,
WM. WALKER, Junr.
JAMES BROWN,
DUNCAN SMITH,
W. A. NORRIE.

Treasurer,

ROBERT WALKER, Esq. 33, Virginia-Street.

Secretaries,

REV. WM. KIDSTON, REV. G. STRUTHERS, and REV. JOHN MUIR.

III. *On the motion of the Rev. Mr. FRENCH of Strathaven, seconded by ROBERT WALKER, Esq.*

"That the increasing prosperity of the Glasgow Missionary Society calls for the warmest gratitude to God, and the Society, encouraged by the Divine testimony vouchsafed to their exertions, pledge themselves to renewed efforts, by sending out Missionaries to occupy the sphere of usefulness opened up for them in Caffraria."

IV. *On the motion of the Rev. WILLIAM KIDSTON, seconded by PATRICK FALCONER, Esq.*

"That the union of the friends of the Scottish and Glasgow Missionary Societies, in conducting the Monthly Meeting for Prayer, is cordially approved of as a public testimony of affection and co-operation, and this Meeting earnestly solicits the attendance of all the friends of Missions, that the blessing of God may be poured out still more copiously upon their exertions."

V. *On the motion of the Rev. Dr. MITCHELL, seconded by JOHN ROBERTSON, Esq.*

"That the thanks of this Society be given particularly to the Ladies—and also to the Youths and Greenock Auxiliaries, for their friendly aid—as well as to all the Societies, Associations, Congregations, and individuals, who have contributed during the year to its funds, entreating them at the same time to bear in mind, that while the work of the Lord is going forward, it has also a correlative claim upon their continued support."

The Rev. Dr. MITCHELL closed the Meeting by prayer.

LAWS AND REGULATIONS

OF THE SOCIETY.

- I. THAT said Society shall be called, **THE GLASGOW MISSIONARY SOCIETY.**
- II. That the propagation of the pure and unadulterated Gospel of Christ, in the dark places of the earth, shall be the sole object of the Society, and the only subject of discussion at their meetings.
- III. That by meeting together for friendly and Christian conference, by prayer to God for his blessing, and by collections, contributions, and subscriptions, they shall, to the utmost of their power, promote evangelical Missions to those quarters of the world, where the Gospel is yet unknown.
- IV. That this Society will cheerfully correspond and co-operate with other Societies and individuals, who have the same grand object in view, and will engage in Missions to the Heathen, either separately or in conjunction with other Societies, as shall be found expedient; and that they will be ready to give to other Societies that pecuniary assistance which may be needed, and of which their circumstances will admit.
- V. That a Public Meeting of the Society shall be held annually, in the month of May, on a day to be previously fixed by the Directors, when a Sermon shall be preached, and a Collection made for the benefit of the Institution; the Report of the Directors for the past year shall be received, Office-bearers for the ensuing year elected, and the other public business of the Society transacted.

- VI. That the Committee of Management shall consist of the President, Secretaries, and Treasurer of the Society, and of Twenty-four Directors, the one half of the clergy, and the other of the laity, and of such other persons as shall be chosen at the Annual Meeting;—that the Directors shall meet on the first Tuesday of each month, or at such times as shall be found necessary, and that they shall have power to supply vacancies in their number, as occasion may require.
- VII. That each person contributing Five Guineas, or subscribing Half-a-Guinea yearly, or collecting to the amount of One Shilling per week; the ministers of Congregations which contribute by collection; and the Preses and Secretary of Associations for religious purposes, from whose funds a donation shall be given to this Institution,—shall be Members of the Society.
- VIII. That a Public Meeting for Prayer shall be held on the last Tuesday of every month, or on such other day as shall be found more convenient, in such places of worship as shall be appointed by the Directors, and that at these meetings an Address shall be delivered, and such intelligence concerning Missions to the Hea-then communicated, as, by the blessing of God, may provoke to zeal in this good work.
- IX. That, if business shall occur which renders an extraordinary meeting of the Society necessary, the Directors shall be at liberty to call a meeting for the purpose.

Form of Legacy.

I GIVE and bequeath unto the Treasurer or Treasurers, for the time being, of the GLASGOW MISSIONARY SOCIETY, for the purposes of said Society, the sum of £ for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge.

REPORT, &c.

CHRISTIANITY came not with observation. At its commencement the kingdom of heaven was like a grain of mustard-seed, which is the least of all seeds, but which when it is grown is the greatest among herbs, and becometh a tree. As the religion of Jesus was to make its way by convincing the judgment, subduing the will, changing the heart, stripping the old man of his slough of sin, and adorning the renovated nature in all the beauties of holiness, we see a moral fitness in the arrangement of the Lord adding to the Church daily such as should be saved. Christianity increased gradually that it might increase securely. It gave time to the office-bearers to discriminate characters—to take the good and cast the bad away.

These observations the Committee of the Glasgow Missionary Society humbly think ought to satisfy their constituents, and repress any objections which may be occasionally thrown out against the smallness and the hitherto confined nature of its operations. If it was little in its beginnings, it is the more like the kingdom of Christ. If it is gradually extending its salutary influence, you are thus able to discover another feature of a likeness greatly to be desired.

From the two Stations in Southern Africa, which alone your Missionaries, from the fewness of their number, have hitherto been able to occupy, the word of the Lord has been gradually going out this year, as in former seasons, in demonstration of the Spirit and of power. The preaching of

the Gospel, and the varied labours of your Missionaries, have been effectual not merely in meliorating the rough manners of predatory Caffers, but in christianizing some of those who were previously without God, and addicted to charms and incantations, performed to secure the favour of the Prince of darkness.

At the giving in of our last year's Report, the little church in Caffraria contained within its bosom seven native converts. Since that time *three* individuals have been admitted by Baptism at Incehra, and *three* also at the Chumie, (not including their children who have also been baptized,) so that there are now thirteen immortal souls who have given satisfactory evidence that they are in a saved state, and who are enjoying the privileges of full communion in the Church of Christ.

Those at Incehra were admitted on the 3d of July, 1825. They had been candidates at the Chumie previous to the formation of the new Institution. Their appearance was then very encouraging. Under the ministrations of Mr. Bennie they continued to grow in knowledge and ripen in Christian experience. Their deportment was uniformly that of a gracious character. After the Missionaries had good grounds for believing that they were trees of righteousness, of the Lord's planting and watering, they commenced with them another separate weekly meeting, in addition to the weekly meeting along with the other candidates, that their minds might be brought into a state of more immediate preparation for participating in the ordinance of Baptism. "On the week previous to their admission," writes Mr. Ross, "we spoke to them apart from each other. The female baptized by the name of Mary, expressed her concern at that meeting that she might never be permitted to forsake her God. One of them, a venerable old man, much esteemed, and of some standing in the Tribe, baptized by the name of Matthew Graham, said he desired, as an *abased person*, Christ might always keep him in his hand. The

other, a middle-aged man, baptized by the name of William Brash, said he was nothing, had nothing, and gave himself over to God. On the day appointed for their Baptism, I gave a discourse from Rom. vi. 3, 4. explaining from the text the nature of Baptism, the Person in whose name it is administered, what is signified by washing or sprinkling with water, who are its objects, and the improvement which should be made of it. I then called forth the three adults, and taking a confession of their faith, and laying vows upon them, with respect to their Christian conversation, as is customary in our Church, I proceeded with prayer, and the effusion of water, to the administration of the holy ordinance of Baptism. After his admission, one of them being the father of two children, brought them forward to be baptized.

“I trust the dispensation of this ordinance was countenanced of the Holy Spirit to these individuals; and we pray him to keep them as his own little ones from the pollution that is in the world. I would likewise hope that some benefit was communicated to others by the public administration of word and sacrament. Besides the ordinary congregation of the people in the village, many strangers were present. There was not merely a becoming attention during the services of the afternoon, as there is always, but such a solemnity as shewed they were not uninterested observers. The strangers made not a few inquiries on going out. There was so much weeping in the meeting with the remaining candidates, that we could not proceed with the exercises of the evening. Some of the villagers wept during the greater part of the night, and associated with no one for a day or two after. We have since spoken with the woman and men individually, and in private, and they say it was a good time for them.”

Those received into the fellowship of the Church at the Chumie, were admitted by Baptism on the 7th of August. They consisted of one man and two women. “The females,” writes Mr. Ross, “were the wives of Robert Bal-

four and Charles Henry. They have possessed comparatively great advantages for the attainment of knowledge and encouragement in Christian practice. They have enjoyed the best religious domestic privileges, in the pious example, the serious conversation, and the daily family worship of their husbands. We hope that these, and other means of grace, with the dispensation of the holy ordinance of Baptism, have been blessed unto them by the effectual working of the Holy Spirit. The man has been named M'Gill, as a testimony of respect for our worthy Professor. He is not unlike him in deportment and bodily appearance. A spirit of genuine humility manifests itself in the meekness of his demeanour. Being venerable for years, remarkably grave and steady, his influence is very considerable among the people. May the Lord overrule it in the Church to his own glory. His two children have also been baptized."

After these accessions to the Church in the wilderness, the Brethren resolved to celebrate again the ordinance of the Lord's Supper. For this purpose the little company came up from Incehra to the Chumie, and there, in one body, they were all participators of the one bread. *Thirteen* native disciples united in the closest and sweetest earthly fellowship with their European Brethren. "In the evening," writes Mr. Ross, "all the native communicants had a meeting for prayer, and encouraging one another to walk stedfastly by the word, and to hearken to their Teachers in all things. This meeting originated among themselves: we knew nothing of it till it was over. During the whole of that night they were pretty much separated from all others. I have spoken individually with the members that came up from Incehra, and find that their past sins, their former heathenish manner of living, and their felt unworthiness, stared them in the face; that they had fears and doubts blended however with light and comfort, so that they were encouraged to go forward."

Notwithstanding that so many have thus been removed,

by advancement, from the class of candidates for Baptism during the year, their number, by fresh additions, has rather increased than diminished. Five at the Chumie, and four at Incehra, have made known their desire to dedicate themselves in Baptism to the service of Jesus, and have been permitted to join the class that is under a course of training for a full participation of Gospel privileges.

Nor have your Missionaries been less attentive to the humbler work of teaching to read, than of preaching the Gospel, and dispensing the Sacraments of our holy religion. They well know, that a School properly conducted is an excellent nursery to the Church. And although they have been labouring under disadvantages arising from the want of some particular letters in the font of types which was sent them, calculated as it was according to the English, and not the Caffer proportion of sounds, and which, in a great measure, prevented them from multiplying their printed lessons, yet still they persevered in their humble, arduous, but most useful office of Schoolmasters. Their labours in this respect have not been unrewarded. "The number," writes Mr. Thomson, "at this place, (Chumie,) young and old, who attend the School, is about 70, and at Incehra, about 30. We have reason to expect that the whole population of both places, capable of learning, would attend, had we the means of facilitating their progress. Their proficiency is such, that many of them can read all the little things which we have been able to print with as much facility as we can ourselves. I may justly say, that their native talent is in no respect inferior to that of other people."

With the evident design of making learning directly subsidiary to religion, "We have lately," continues he, "commenced the practice of meeting the children and young people during the interval of worship at mid-day on Sabbath. Our meeting is conducted nearly in the same manner as your Sabbath Schools. Questions are first asked on the Sermon of the forenoon, accompanied with remarks and illustrations

adapted to their capacity. They are afterwards examined on general subjects of Christian knowledge, which is followed by a short address. Not only is the attendance of our pupils regular, but their serious attention and intelligent answers are of the most gratifying kind. With the knowledge which they are thus rapidly acquiring, I trust they are also taught of the Holy Spirit. It must be more, I think, than an evanescent excitement of feeling which causes some to break out into loud sobbings at these juvenile meetings: more particularly, when the evil of sin, the love of Christ, and the duty of prayer, are the subjects of examination or of address. I have also remarked, that it is from the children so affected that we receive the most intelligent and satisfactory answers."

In taking a general survey of what the Lord, by the instrumentality of your Missionaries, is doing in Caffraria among the old and the young, converts and Pagans, we gladly avail ourselves of their own language, dictated by observation, breathing sincerity, and rising to the high-toned indignation of honest independence, rebuking the enemies of the King of Zion.

"We are not ignorant," writes one of them, "that there are many who style themselves enlightened, who mock and scoff at such things as are accomplishing here. They ought rather to be ashamed, did they but permit themselves to know that barbarians, or as they call them, savages, can look on the dispensation of Baptism and of the Lord's Supper, or listen to an account of them with feelings of wonder, abasement, and with great quietness of behaviour. Surely there is some moral grandeur in the sight of individuals, few though they be, cleanly arrayed, journeying by themselves, or in the company of their Teachers, to the house of God; and with modest look approaching the Table of the Lord, with the desire of testifying their remembrance of Him who laid down his life for them. Is there no moral beauty in an assembly of those who lately were wandering

through the desert, savage and filthy, and almost naked, with a club over their shoulder, and spears in their hand, now sitting weeping over what they once were, and for the sins which still cleave to them—and anon filled with gratitude when meditating on what has been done for them? If these civilized, and as they think themselves enlightened people, cannot look aright on such scenes as these; there are rude and unenlightened men who can perceive, and in some measure appreciate the blessings which have been conferred upon their converted countrymen, and who are desirous of obtaining the same benefits.

“The scenes now referred to are the effects of reading and expounding the word of God, under the Divine blessing. Nay, we have reason to hope that the blessings of salvation are not confined to the few individuals whom we could not hinder to be baptized, and whom we have admitted to the sealing ordinance of the Supper. Nor is the influence of the truth limited to the daily hearers of the word. To its operation we impute the partial observance of the Christian Sabbath, by some, in other places besides our villages. On that day, they lay aside their usual employments and come to Church. In several instances, when a person has died, they have sent messengers to enquire how they were to proceed about the interment, and to ask the use of such implements as were necessary for digging a grave—committing their dead now to the dust, instead of exposing them as formerly to be devoured by wild beasts.”

To these important facts, another of the Brethren gives us a very interesting anecdote exemplifying the effect produced by their teaching upon the minds of the young. The anecdote speaks for itself:—“A short time ago, several military officers visited the Institution previous to their leaving South Africa. They seemed to take a particular interest in the boys, to several of whom they gave presents of beads and other things. This kindness soon attracted a large company who attended them in their walks about the

village. Having engaged the boys to give an exhibition of the youthful sports peculiar to the country:—Among the rest, they were required to perform a Caffer dance, but this they declined doing, assigning as a reason that their Teachers would be angry. Being told that their Teachers could not see them and would not know, as they were at a distance from the Institution; they gave a conclusive and unanswerable objection, that if their Teachers could not see them, they were certain that God would, and that he would be angry. Ah, how many are there that have not the fortitude to make such an avowal of principle, when importuned to a compliance with the vain and sinful amusements of the world!"

Such is an outline of what has been passing within the sphere, and under the eye of your Missionaries during the currency of the year. But it is not merely what they have been doing, but what they are preparing to do, if God will, that is worthy of your notice. As their Printing-press has in a great measure been idle from a want of types, which have now been sent, and which, we trust, are by this time arrived; they have been engaged in preparing several small pieces in the Caffer language, which are to be immediately put to the press and thrown off for the use of the natives. The pieces alluded to are the Ten Commandments, Lord's Prayer, Creed, Brown of Haddington's Smaller Catechism, and detached passages of Scripture. Mr. Bennie has also made very considerable progress in his Grammar and Vocabulary of the Caffer language.

A plan is also in contemplation for rendering education universal over the whole of Cafferland. His Excellency the Governor Lord Charles Henry Somerset, visited the frontier last April. Mr. Thomson had various interviews with his Lordship on Caffer affairs—chiefly in relation to the means which might be useful for the better introduction of the arts and habits of civilized life, and of rendering education more general among the Caffer youth. The latter object seems to engage much of the attention of the Colonial Government.

Mr. Thomson has been requested to draw up a memorial on the subject, to be forwarded on the approval of his Lordship to the Earl Bathurst.

With the design of abetting this educational plan, and of diffusing the knowledge of the Gospel by a native agency, Mr. Thomson has begun to train Teachers. He has formed a class of the most promising natives, and is conducting them through a course of learning which will qualify them for extensive usefulness among their countrymen. It is expected that some of them, and especially Robert Balfour, for whose support the Dunfermline Ladies' Society have spontaneously and generously engaged, will soon be sent forth as readers and teachers of reading.

The Missionaries also, being aware that example is better than precept, and yet feeling the utter impossibility of their going before the people in all manual employments, and shewing them how to build houses, grow crops, and manufacture articles for domestic use,—have written home for a Mechanic properly qualified to be sent out to their station, that he may teach the arts, and civilize their manners while they are teaching religion, and wearing off the asperities of the mind. The addition of such an individual to the Mission is greatly to be desired. Means are now employing to forward their views, and a house Carpenter, knowing something of farming and of making implements of husbandry, will find the Committee disposed to enter into an agreement with him on favourable terms, that the arrangement may be carried into effect. It is to be hoped that the Lord will incline the heart of some pious Mechanic amongst us, to offer himself as a candidate for this important situation.

There is still another topic on which the Missionaries have been in correspondence with the Directors. The Caffers have bodies to be cured of disease, as well as souls to be saved. As in all barbarous countries, their healers are Quacks, whose cataplasms are revolting in their materials, and who roar, and jump, and drum, to render their

remedies efficient. The Missionaries are therefore anxious, that some one of their future fellow-labourers should be a practical Physician, as well as a Minister of the New Testament. They are eagerly solicitous on this point, for the good of the natives, and also for their own domestic comfort. They have wives and children whose health is to be cared for. The medical men stationed on the frontier, have indeed most obligingly paid them several visits, but they are far distant and cannot always leave their post.

You will not wonder at their earnest solicitation on this subject, when you are told that Mr. Ross's only child, a daughter of fourteen months, who had just begun to walk and lisp out words in the Caffer language, was attacked with whooping-cough, which prevailed in the district; and after a few days of nervous suffering, *died*, and was consigned to her little grave in a foreign land. The parents, amid the trying bereavement, were greatly comforted by the hopes which the Gospel of Him who carries the lambs in his arms, is so well calculated to inspire.

In the families of the Brethren, this is the only death that has occurred during the year. One of their little flock, however, has also been removed from this vale of suffering. The old man who was mentioned in your last year's Report, as being found at times in the most retired part of a wood praying to God, and who had become a candidate for Baptism, has departed this life. His knowledge was not very wide in its range, but it was correct so far as it went. He was a weeping worshipper. On the night before the one on which he died, he seemed to enjoy great comfort from reflecting upon the suitableness of the Redeemer to his case. On the night of his death, he spoke much to those around him with great earnestness and with his wonted seriousness. Frequently he said he was dying, and that there was only one place on which he could stand—Christ the Saviour. The impression produced upon the people was deep, and it is to be hoped may prove permanent.

To these scenes which are trying and touching, but which are to be expected from the universal sentence of mortality passed upon man on account of his sinfulness; your Committee at one time, entertained the fear that they would have to add the detail of what would have been far more disastrous. It is known to you that a hostile tribe were pressing up from the interior of Africa to the frontier of the Colony, and spreading desolation, like the locusts of Egypt, over the whole face of the country through which they were making their way. The Governor, Lord Somerset, voluntarily made the most kind and obliging provision both for the protection of your Missionaries, and for transporting them and their families in case of attack nearer to Cape Town. This attention on the part of his Lordship, is most gratefully noticed in letters from Caffraria. We are happy, however to state, that all our fears have now been stilled, and that the danger which threatened the breaking up for a time of your Missionary settlements, has been averted by the God of Sabaoth. The invading tribe have now quietly settled down among the Tambookies, and several families of both tribes have been induced to take up their residence at the Chumie. Events over which man had no control, and which feeble human perception was at first disposed to fear, have thus been overruled to bring new nations within the sound of a preached Gospel. Nor do they seem altogether insensible to the blessing: As one of them has been overheard consoling, in the following manner, his friends, who have not been so long there as himself, and who had suffered so much from hunger in their wanderings, that they had been obliged to kill some of their number for food. "When you take," said he, "all things into account, you will perceive that the Lord who rules over all, has been doing good by the great distress you have suffered. You have indeed lost your wives, your children, and your cattle; yet these are small things. The Lord has been leading you to a place where his word

is spoken, and by which you are made acquainted with what will do you good after death."

It would be wrong however to conceal from you, that amidst these favourable appearances of your Mission, the letters of the Brethren are full of lamentations and prayers, that the Caffers, and especially the Chiefs, should be so insensible to the truths of God's word, and often hear them as if they heard them not. Yet they have hitherto met with no decided opposition. They have not been tried with the falling away of any of their converts. "They still continue," writes one of your Missionaries, "to grow in knowledge. Though slow, it is perceptible. All things considered, we have not much whereof to complain. I have no desire," continues he, "to change my situation; yea, I know not for what I would change. I am content to labour here in word and in doctrine, and likewise with my hands. I think this disposition increases with my work. We are all highly respected for our work's sake."

The operations of your Society at home, have this year not been very important, and therefore may be reported in a very cursory manner. He to whom the silver and the gold belongs, through the medium of his people, has made most ample provision for the current expenditure of the year.

Since the last Annual Meeting, the following Congregations, Missionary and Religious Associations, have contributed to your funds, *viz.*:—

Balmanno-street Association, ₪ Mr. J. Wilson,	£2	0	0
Beith Auxiliary Society for propagating Christian Knowledge, ₪ Mr. John Barr,	5	0	0
Burntshields Missionary Society, ₪ Rev. Mr. Hay,	2	12	0
Collection at the Parish Church, Kilmorie, ₪ Rev. Angus M'Millan, Arran,	4	0	0
Congregation of the Rev. Messrs. Kidston & Brash, Campbell-st.	10	0	0
Cumbræ Religious Society, ₪ Rev. Mr. Drummond,	4	0	0
Donation by Miss Isabella Nielson, ₪ the Rev. Dr. Love,	100	0	0
Do. Box in Reading Room,	1	0	3

Donation by a Member of Dr. Mitchell's Congregation, Anderston,	£5	0	0
Dumfries and Maxwellton Male and Female Society, ¶ Rev. Mr. Kirkwood,	10	0	0
Dundee Juvenile Bible and Missionary Society, ¶ Mr. Jas. Adam,	10	0	0
Dunfermline Ladies' Society, in aid of Missions,	8	0	0
Eaglesham Association for Religious Purposes, ¶ Mr. J. Whyte,	2	0	0
Fenwick Society for Religious Purposes, ¶ Jasper Hewit,	2	0	0
Female Society for Religious Purposes, ¶ Miss A. Boyd,	4	0	0
Galston Auxiliary Bible and Missionary Society, ¶ Rev. James Blackwood,	6	0	0
Glasgow Female Auxiliary Society, ¶ Mrs. Muir,	58	15	10½
Youths' Association in aid of the Glasgow Missionary Society,	8	3	0
Glenlyon, part of a Collection at, ¶ the Rev. John M'Alister,	2	0	0
Greenock Association, in aid of the Glasgow Missionary Society,	50	0	0
Hamilton Bible and Missionary Society, ¶ Mr. Mather,	5	0	0
Holywood Society for Religious Purposes, ¶ Rev. Robert Kirkwood,	5	5	0
Irvine Auxiliary Bible and Missionary Society, ¶ John Miller,	4	0	0
Johnstone Female Bible Society, ¶ Mr. R. Barclay,	6	0	0
Kirkintilloch Bible and School Society, ¶ Mr. Baird,	3	0	0
Legacy, the one half of a, left by Mr. Dott of Perth, and by his Trustees assigned to the London Missionary Society, but having been also claimed by the Glasgow Missionary Society, the Directors of the London agreed to divide the sum,	101	2	7
Legacy from the late Mrs. Shaw, ¶ James Ewing, Esq.	20	0	0
Leven Bible and Missionary Society, ¶ Mr. Peter Ferguson,	7	0	0
Old Monkland Parish, ¶ Rev. Mr. Thomson,	5	0	0
Port-Glasgow Missionary Association, ¶ Mr. Johnston, Esq.	7	0	0
Juvenile Missionary Society, in aid of the Glasgow Missionary Society,	5	0	0
Rosskeen Religious Association, ¶ Rev. Mr. Carment,	10	0	0
Salcoats Female Bible Society, ¶ Mr. Slater,	4	10	0
Shotts Burn Associate Congregation, ¶ Rev. George Hill,	5	0	0
Society for Religious Purposes, in the Rev. Mr. Turnbull's Congregation, Campbell-street,	8	0	0
Sorn and Catrine Association for Religious Purposes, ¶ Mr. James Curry,	5	0	0
Strathaven Bible and Missionary Society, ¶ Mr. J. Cochrane,	5	0	0
Theological Missionary Society, in Glasgow College, ¶ Mr. Simpson,	10	0	0
Trinity Chapel Association, Aberdeen, ¶ Mr. William Gordon,	15	0	0
Youths' Auxiliary Missionary Society, in the Rev. Mr. Barr's Congregation, Dovehill,	10	0	0

To these, and the Annual Subscribers, who, on account of the pressure of the times, have not yet been personally called upon, but left unasked to their own voluntary givings, and which will account for the fewness of their number, you owe a tribute of grateful acknowledgement. There are two bequests, however, that have a very especial claim upon your notice. When the last year's Report was in the press, a Donation of £100 from Miss Isabella Nielson, was transmitted to your Treasurer by the late Dr. Love. Much about the same time, the Directors of the Scottish Missionary Society sent a friendly notice, that the late Mr. Thomas Dott, Builder, Perth, had bequeathed £200 *to the Society for sending Missionaries to Africa*, and that there was some likelihood that yours was the Society intended by the designation. After presenting a memorial to Mr. Dott's Trustees, through Messrs. W. & A. Ellis, who frankly and gratuitously managed the business for you, the Trustees gave their decision in favour of the London Missionary Society. But no sooner was a representation of the whole facts of the case laid before the Committee of Directors of the London Missionary Society, than they suggested a division of the bequest, which was cordially agreed to by the Directors of your Society. What an example is this of a mutually good understanding prevailing among the different Missionary Societies of our native Isle.

Owing to an overlook in your Secretary who drew up your last year's Report, you are in arrear of an expression of gratitude to the Rev. Dr. BELFRAGE of Falkirk, who preached your annual Sermon in 1824. And therefore you should associate his services along with those of the Rev. Mr. JOHN FRENCH of Strathaven, who preached your Sermon last year. For these excellent and appropriate discourses they are amply entitled to your warmest gratitude.

During the year, a set of communion cups, and a bell for each Station, have been sent to Caffraria. It was expected at last Annual Meeting, that an addition, ere this

time, would have been made to the number of your Missionaries. Various unforeseen hindrances, however, prevented the Directors from being able to comply with the earnest entreaties of your Missionaries, who are most solicitous for an increase of their number, that they may occupy the extensive fields of usefulness which lie open before them. Mr. Mc'Lachlan, after completing a regular course of Theological education under the Rev. Mr. Taylor of Perth, has now been licensed to preach the everlasting Gospel, by the Associate Burgher Presbytery of Glasgow. The testimony borne to him by his Fathers in the ministry, is very satisfactory. He will be sent out immediately. There is also a proposal of sending out Mr. Chambers along with him as a Catechist. If this should be the case, you will then only have one Student remaining under the superintendence of your Committee. Most sincerely is this lack of Missionary Candidates to be lamented. Mr. Bell, the student referred to, and who has been admitted during the year, is a young man of very considerable promise: and the Committee trust, that the Lord, who has the hearts of his people in his hand, will raise up and bring forward others of a kindred spirit, so that the good work may not languish because the labourers are few.

Your Committee, in bringing all these statements and details before you, are afraid that they have been magnifying to excess their own exertions. They are aware that the labours of a year, when crowded into a few minutes' reading, are apt to have a too imposing aspect. They disclaim all self-praise; nay, they rather lament that they should have done so little, and been so tardy in their operations, as they do feel themselves, and they trust their successors in office will feel themselves, called upon to redouble their diligence from the warning which has this year been solemnly given, that there is but an appointed time to man upon earth to labour, to give and to pray for the success of the Gospel.

Dr. Love, your venerable Secretary, has gone to his

crown. He was a man of stern integrity,—greatly skilled in the deep things of religion,—rich in his attainments, and severely jealous for the honour of his God. He literally frowned upon sin. He was long the earthly stay of your Society; and when the hearts of others were ready to droop, he was the great instrument in the hand of God of reviving and raising it to its present state of active exertion and prosperity. “His departure being notified to the Directors, they resolved unanimously, as a tribute to his memory, to express their high esteem of his character, talents, and worth; and to record the veneration and gratitude with which they recollect his evangelical, able, and active ministry, as well as his holy useful life; together with the ardent unabated zeal he manifested in the great cause of Missions for many years,—the great ability, and unwearied assiduity, with which he discharged the duties of the office (of Secretary) which he held both in this and in the London Missionary Society for so long a time,—the very important services he rendered this Society by his exertions and writings on its behalf. And while they cannot but lament (what they have too good reason to fear) that the extraordinary efforts he made at the time when they were about to renew their Mission to the African Continent, may have unhappily been the means of interrupting his ministrations, or shortening his valuable life, they would yet bless God with all their heart, that they enjoyed so long his presence, his counsels, his varied and influential aids, and his prayers. They would be excited to imbibe his exalted spirit of piety,—to imitate his illustrious course of devotedness; and they trust, that from the Islands of the South Sea, from the plains of Africa, as well as from the British Churches, many converted by his means, and edified by his labours, directly and indirectly, shall follow him to glory, and increase the brightness and blessedness of his crown of rejoicing in the last and great day of the Lord.”

But though a master in Israel has been removed, you are

not to despond. All the glory of man is as the flower of the field; but the word of our God shall stand for ever. Paul, thundering with his eloquence on Mars-hill, and in the forum of Rome,—Peter, the Apostle of prompt decision,—and John, who would have carried the whole Church in his affectionate bosom, fulfilled their ministry, and were numbered with the dead. The burning lights which arose at the Reformation shone but for an appointed season, and set. But has the religion of Him who is the first and the last perished; or has he ever been without his ministers to advocate the doctrines of his word, and further his cause. He who guides the stars in their courses, who carries forward the seasons in a constant rotation, who inspired the ancient prophets, and to whom belongs the residue of the Spirit, shall never be without his instruments, gifted and adapted to carry on his work, and further the completion of his promise, “that the knowledge of the Lord shall yet cover the earth as the waters cover the channel of the sea.”

The bereavement should on no account produce despondency, while the Lord omnipotent reigns; but it should stir us up to redouble our diligence. We cannot change the destiny of man. We cannot pluck a single pinion from the wings of time. We cannot prevent the appearance of wrinkles, and of grey hairs, or delay the approach of death. The Son of man shall come to take an account of our stewardship. And will laughing mirth, and empty wishes, and heartless prayers, and money given with a grudge, and cankered with repinings after it is cast into the treasury of the Lord, be accounted any thing better than hiding our talent in a napkin? Our Saviour, who bought us with the costly price of his blood, is entitled to the unreserved and cheerful consecration of our time, our talents, and our most valued substance.

There is a point indeed, beyond which pressure on this subject assumes the air of oppression. The ground has given way under our feet. Mercy is better than sacrifice. Christ

does not wring the poor man's pittance from his hand, where-with he supports his family, and call it *Corban*. Yet, in the midst of great national calamities, the faith of God's people is sometimes purposely put to the test, to learn if they will yet support his messengers, and if triumphant, it has its ample reward. "And the word of the Lord came unto Elijah, saying, Arise, and get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath: and when he came to the gate of the city, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son: For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

Subscriptions, Donations, &c.

TO THE

GLASGOW MISSIONARY SOCIETY,

From 9th APRIL 1825, to 9th APRIL 1826.

Alexander, John, sen.	£1	1	0
Bennet, James	1	1	0
Burntsields Missionary Society, per Rev. Mr. Hay	2	12	0
Beith Auxiliary Society for propagating Christian Knowledge in the world, per Mr. John Barr	5	0	0
Brown, Robert	2	2	0
Brown, William	2	2	0
Barclay, Mathew	0	10	0
Balmanno-street Association, per Mr. John Wilson	2	0	0
Buchanan, William	1	1	0
Blair, Bryce—Kilmarnock.....	1	1	0
Collection at the Public Meeting	3	7	7
Do. at the Annual Sermon	24	0	0 $\frac{1}{2}$
Do. at the Prayer Meetings	11	10	11 $\frac{1}{4}$
Collins, William	1	1	0
Cumbræ Religious Society, per Rev. Mr. Drummond.....	4	0	0
Collection at the Parish Church, Kilmorie, per Rev. Mr. Macmillan	4	0	0
Campbell, Mr. per Rev. G. Struthers	0	10	6
Clark, Rev. Robert	1	1	0
Donation Box in Religious and Charitable Institution House	1	0	3
Dumfries and Maxwellton Male and Female Penny-a-week Bible and Missionary Society, per Rev. Mr. Kirkwood	10	0	0
Dunfermline Ladies' Society in aid of Missions	8	0	0
Donation from a member of Dr. Mitchell's Congregation, Anderston	5	0	0
Dundee Juvenile Bible and Missionary Society, per Mr. Jas. Adam	10	0	0
Drysdale, Walter	0	10	6
Eaglesham Association for Religious purposes, per Mr. John Whyte	2	0	0
Ferguson, Mrs.	1	1	0
Fenwick Society for Religious purposes, per Jasper Hewit	2	0	0
Female Society for Do. per Miss Ann Boyd	4	0	0

Friend, per Mr. Nasmith	0	10	6
Falconer, Patrick	1	1	0
Glenlyon, part of a Collection at, per Rev. John Macalister	2	0	0
Glasgow Female Auxiliary Society, in aid of the Glasgow Missionary Society	58	15	10½
Glasgow Youths' Association in aid of Do. Do.	8	3	0
Galston Auxiliary Bible and Missionary Society, per Rev. James Blackwood	6	0	0
Gardner, Rev. James	1	1	0
Glasgow College Theological Missionary Society, per Mr. Simpson	10	0	0
Greenock Association in aid of the Glasgow Missionary Society, per Mr. John McLeod	50	0	0
Hood, Robert	1	1	0
Hollywood Society for Religious purposes, per Rev. R. Kirkwood	5	5	0
Hamilton Bible and Missionary Society, per Mr. Mather	5	0	0
Huie, James, Esq. Collector of Excise	2	2	0
Henderson, John	1	1	0
Irvine Auxiliary Bible Society, per J. Millar	4	0	0
Johnston, Miss	1	0	0
Johnstone Female Society, through the Paisley and Eastern Renfrewshire Bible Society, per Mr. R. Barclay	6	0	0
Kirkintilloch Bible and School Society, per Mr. Baird	3	0	0
Leven Bible and Missionary Society, per Mr. P. Ferguson	7	0	0
Legacy from the late Mrs. Shaw, per James Ewing, Esq.	20	0	0
—— part of, left by Mr. Dott of Perth, per the London Missionary Society	101	2	7
Letham, Patrick	1	1	0
Munro, Robert	0	10	6
Mitchell, Rev. Dr.	1	1	0
Muir, Rev. John	0	10	6
Mirrlees, Peter	0	10	0
M. J.	0	10	6
Monkland, Old Parish, per Rev. Mr. Thomson	5	0	0
McFarlane, Rev. Mr.	0	10	6
McFie, Dugald	1	1	0
McCallum, Malcom	1	1	0
McFarlane, Rev. Mr.	0	10	6
McKay, Alexander	1	1	0
Nielson, Miss Isabella, per the late Rev. Dr. Love	100	0	0
Oswald, Mrs. Shieldhall	1	1	0
Paterson, James—Whitebank	1	1	0
Playfair, Patrick	1	1	0
Port-Glasgow Missionary Association, per Mr. W. Johnston ...	7	0	0
—— Juvenile Missionary Society in aid of the Glasgow Missionary Society, per Rev. William Kidston	5	0	0

Porteous, James, Esq. Kilmarnock	1	1	0
Robertson, John	1	1	0
Ronald, John	1	1	0
Rosskeen Religious Association, per the Rev. Mr. Carment.....	10	0	0
Rodger, James	2	2	0
Robertson, Basil	1	1	0
Society for Religious Purposes, in the Rev. Mr. Turnbull's Congregation, Campbell-street.....	8	0	0
Do. in the Congregation of the Rev. Messrs. Kidston and Brash, per Mr. Thomson	10	0	0
Sommerville, Rev. Joseph.....	0	10	6
Smyth, Rev. John	0	10	6
Sommerville, James	1	1	0
Stewart, Hon. Mrs. Erskine.....	1	1	0
Sorn and Catrine Association for Religious purposes, per. James Currie	5	0	0
Shottsburn Associate Congregation, per the Rev. George Hill ...	5	0	0
Saltcoats Female Bible Society, per Mr. William Slater.....	4	10	0
Shaw, Mr. Robert—Gorbals.....	1	1	0
Struthers, Rev. Mr.—Anderston	1	0	0
Strathaven Bible and Missionary Society, per Mr. John Cochran	5	0	0
Stow, David	1	1	0
Stevenson, Nathan	1	1	0
Tennant, Robert	1	1	0
Thomson, John	1	1	0
Turner, James	0	5	0
Trinity Chapel Association, Aberdeen, per William Gordon, Esq.	15	0	0
Taylor, Rev. William—Perth	1	1	0
Wright, John	1	1	0
Watson, James	1	1	0
Wingate, James	0	16	0
Wardlaw, William.....	0	10	6
Willis, Rev. Mr.	0	10	6
Wilson, William	0	10	6
Walker, Robert	1	1	0
Youths' Auxiliary Bible and Missionary Society, in the Rev. Mr. Barr's Congregation, Dovehill	10	0	0
Young, Andrew	0	10	6

ABSTRACT OF THE TREASURERS' ACCOUNT,

From 9th APRIL, 1825, to 9th APRIL, 1826.

RECEIPTS.

To Balance in the Treasurer's hands,	£9	17	3
— Cash in Glasgow Bank,	365	0	0
— Donations from sundry Societies	314	6	1½
— Donation from Miss Isabella Nielson,	100	0	0
— part of Legacy by the late Mr. Dott of Perth, per the London Missionary Society,	101	2	7
— Legacy by the late Mrs. Shaw, per Jas. Ewing, Esq.	20	0	0
— Collection at Annual Sermon, and Annual Meeting, and Prayer Meetings,	38	18	6¾
— Annual Subscriptions,	55	10	0

£1004 14 6 $\frac{1}{4}$

DISBURSEMENTS.

By Mr. Ross, per his Draft,	£90	0	0
— Mr. Bennie, per Order,	34	0	0
— Mr. Thomson, per Do.	24	0	0
— Mr. M'Lachlan, Student,	59	11	10
— Mr. Chambers, Do.	53	14	0
— Mr. Bell, Do.	10	3	0
— Printing Types, Ink, &c. Communion Cups, and 2 Bells,	40	17	4
— Rent,	15	0	0
— Mr. Ranken,	6	0	0
— Printing Reports, &c.	18	15	8
— sundries at Annual Meeting, Prayer Meetings, and collecting Subscriptions, Mr. Dott's Legacy, &c.	19	18	5
— Postages,	2	5	11
— Scottish Missionary Society,	6	18	11½
— Glasgow Bank,	620	0	0
— Balance,	3	9	5

£1004 14 6½

GLASGOW, 12th APRIL, 1826.—We, a Committee of the Directors of the Glasgow Missionary Society, having examined the Treasurer's Accounts, from the 11th of April, 1825, to this date, find the same to be correct, and that there is in the Glasgow Bank, the sum of Six Hundred and Twenty Pounds Sterling, and in the hands of the Treasurer, Three Pounds Nine Shillings and Five Pence Sterling.

JAMES HALL.
THOMAS LAWSON.