


R E P O R T
OF THE
GLASGOW
Missionary Society,

FOR
1827:
WITH
AN APPENDIX,

CONTAINING
A LIST OF SUBSCRIPTIONS, DONATIONS, &c.


GLASGOW,
PRINTED BY ANDREW YOUNG, 96, TRONGATE.

1827.

REPORT

GLASGOW

Missionary Society

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, 11, 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, 11th APRIL, 1827.

THE ANNUAL MEETING of the GLASGOW MISSIONARY SOCIETY was held this evening in the TRADES' HALL.

The Rev. PATRICK M'FARLAN in the Chair.

The Chairman having opened the Meeting with Prayer, the Report of the Committee, and an abstract of the Treasurer's Account were read; the former by the Rev. Mr. STRUTHERS, and the latter by Mr. WALKER; after which, the following Resolutions were moved, seconded, and unanimously adopted.

I. *On the motion of the Rev. Mr. MUIR, seconded by the Rev. Mr. ELLIS of Saltcoats,*

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. BAIRD of Paisley, seconded by ROBERT WALKER, Esq.*

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

President,

THE REV. WILLIAM KIDSTON.

Directors,

REV. PATRICK M'FARLAN,	MESSRS. JOHN ROBERTSON,
Dr. LOCKHART,	ROBERT BROWN,
Dr. BURNS,	PATRICK FALCONER,
Dr. M'LEAN,	JAMES HALL,
Dr. MITCHELL,	DONALD COOK,
JOHN M'FARLANE,	ANDREW ROBERTSON,
JOHN CAMPBELL,	HUGH M'KAY,
ALEX. TURNBULL,	JOHN RONALD,
WILLIAM BRASH,	WILLIAM BUCHANAN,
MICHAEL WILLIS,	JOHN CUTHBERTSON,
ARCHD. NISBET,	THOMAS LAWSON,
HUGH HEUGH,	WILLIAM WILSON,
JOHN SMYTH,	HENRY KNOX,
ROBERT CLARK,	JAMES BROWN,
ALEX. O. BEATTIE,	W. A. NORRIE,
JOHN JOHNSTON,	WILLIAM BROWN,
JAMES MARSHALL,	MALCOM M'CALLUM,
THOMAS BROWN,	WILLIAM WADDEL,
JAMES EWING,	ALLAN FULLARTON,
ADAM GUNN,	WILLIAM CRAIG,
MESSRS. JOHN SWANSTON,	HUGH BROWN, Junr.

Treasurer,

ROBERT WALKER, Esq.

Secretaries,

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

III. *On the motion of the Rev. Mr. FRENCH of Strathaven, seconded by the Rev. Mr. CLARK,*

That the increasing prosperity of the Glasgow Missionary Society, in the number of its Missionaries, Missionary Mechanics, Native Teachers and Converts, calls for the warmest gratitude to God: and the Society feel themselves bound by Christian principle, and encouraged by the blessing of the Most High upon their humble labours, still to persevere in sending out Missionaries to occupy the opening field of usefulness in Caffraria.

IV. *On the motion of the Rev. D. M^cFARLANE, seconded by the Rev. JOHN CAMPBELL,*

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 seven individuals who are about to sail from this City to Caffraria, may go out under God's guidance, and that his blessing may be poured out still more copiously upon all Missionary exertions.*

V. *On the motion of the Rev. J. EWING of Partick, seconded by Wm. BUCHANAN, 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 continue and extend their benevolent aid, that you may be enabled to meet the greatly increasing expenditure which the augmented scale of your Mission will now render unavoidable.

The Meeting was closed with Prayer by the Rev. JOHN CAMPBELL.

* Now eight, one of the Mechanics having been married since the Meeting.

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 Heathen 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.

R E P O R T.

THERE are few situations more calculated to steal away the mind into a finer train of pleasing reflections than to stand upon a little eminence which overlooks the source of a mighty river. It bursts up—it hastes away—it is augmented by a spring here, and swollen by a streamlet yonder—it rushes down the mountain, glides through the plain, and disappears in the distance—a gallant river. Where the eye loses sight of the sheen of its waters, the imagination follows its course, and summons up before the mind its green meadows, its plains waving with corn, its trees smiling with beauty, and loaded with fruit. Before the streamlet up among the mountains falls into the ocean, it has become a mighty expanse of waters, separating kingdom from kingdom, and washing with the two sides of its current, nations whose mountains are scarcely visible to each other across its flood.

The sacred writers, who delight in figurative representations, often take advantage of this imposing scene, and liken the Gospel and its joyous effects to a mighty river, which springs up a stream in the desert, swells in its course, and which is seen moving on in its widening way, and diffusing verdure and fertility along the whole extent of its tract:—“In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be reeds and rushes.—And by the river upon the bank thereof, on this side and on that

side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because the waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine."

These Scripture representations of the spread and meliorating influence of the Gospel, the Committee of the GLASGOW MISSIONARY SOCIETY, in presenting the Report of this year's proceedings, wish to press particularly upon the notice of their constituents, and of the public, as being beautifully verified in the history of their Missionary exertions, among the rude Caffers in the wilds of Southern Africa. Let all praise be given to Him who sends forth his refreshing streams to cause the desert to rejoice and blossom as the rose. And from the testimony given to the word of his grace, let his people still be encouraged to sow their seed by the streams in the south.

Before the Committee, however, proceed to detail what has been doing, since last Annual Meeting, at the two Missionary Stations, they are desirous to prevent mistakes, by making their constituents aware of a change in the designation of one of these Settlements, equally honourable to the grateful recollections of the Missionaries, as it is respectful to the memory of a departed Father. It is as ancient as the days of the Patriarchs, to commemorate a striking event, or a distinguished personage, by calling a place after his name. Says one of your Missionaries, "We think it the very least tribute of respect due from us to the late Dr. LOVE, that able minister of the New Testament, and zealous promoter of this Mission, to perpetuate his memory in the name of this Missionary Station in Caffraria. We have therefore dropt its former name, Incehra, and have called it *Lovedale*; and hope that this change will meet with your approbation." Most cheerfully has the new designation been adopted by the Committee, and they are certain that this change will be gratefully welcomed by all the members of the Society.

The duties of your Missionaries at your two Stations—*Chumie* and *Lovedale*—are of two kinds. They are mental and manual. Under the first, may be ranged, Study for personal improvement, preaching, teaching, and translating. Under the second, Building, field work, gardening, and a variety of other things, which require either their personal exertion or superintendence, or both. In reference to both these divisions of Missionary labour, the Committee rejoice that they are still permitted to hold towards their constituents the language of congratulation and of joy.

At both Stations, the preaching of the Gospel, and the administration of the more solemn ordinances of Christianity, have been regularly supported during the preceding year. And the consequence has been, the gradual progress of the former converts in Christian attainments, and a cheering addition to their number at both Settlements.

At *Chumie*, three converts—a husband, his wife and another female disciple, have been baptized during the year. Their Baptism took place on the 2d June. “These individuals (writes Mr. Bennie) had been but a short time in the class of candidates, but they had evidently been long under the influence of religious impressions. Their knowledge of Divine things proved very satisfactory. They particularly expressed their convictions of the exceeding sinfulness of sin—the holy character of God, and the suitableness and efficacy of the blood of Christ for cleansing. Before they were singled out from the other candidates, Mr. Thomson, as had been done on a similar occasion at *Lovedale*, took the opinion of a few of the Christian converts of longer standing, as to the persons whom they considered worthy to be received into the fellowship of the Church of Christ. They unanimously and without hesitation named the three persons afterwards baptized. They were the very persons whom Mr. Thomson had in view. This coincidence of opinion afforded him great encouragement in dispensing to them the Sacrament of Baptism, and in admitting them to a participa-

tion of the Lord's Supper." In reference to the same subject, Mr. Thomson himself writes: "I doubt not but that you have often joined us in spirit, giving praise and glory to God for the testimony he has given to the word of his grace in this Heathen land. From the knowledge and apparent piety of three individuals, I felt myself fully warranted in administering to them the Sacrament of Baptism, and afterwards receiving them, at the Lord's Supper, into full communion with the visible church. May they be genuine and spiritual partakers of the things signified in these holy Institutions. One of them is named Susanna Ingram, from regard to a pious young lady in England. The other two I have named John and Elizabeth Campbell, in testimony of my affection to my friends in Laurieston. The dispensation of the Lord's Supper, which followed, was, I am led to think, a blessed occasion to many of us. It would perhaps animate the soul of some Christians to enjoy the privilege we then had of joining with sixteen native Converts, in the fellowship and communion of the body and blood of our one Lord and Saviour. You and others, I trust, are often in spirit with us, and think of the little flock, and their meditations over the symbols of our crucified Saviour. Oh! let us have much of your sympathy and prayers. If you think it worthy to note our Sacramental seasons, they are on the first Sabbaths of January, March, May, July, September, and November. One time at Lovedale, and the other here alternately."

Very similar to these tidings from Chumie, are the accounts received likewise from Lovedale. "During the past month, (writes Mr. Ross, in a letter dated from thence, 3d August,) I have consulted with the two communicants at this Station, (the third being absent on a journey into a distant part of the country,) as to the propriety of admitting some of the candidates into the fellowship of the Church. They at once named two of the candidates, whom they judged to be faithful unto the Lord. No doubt could be entertained that the

two condescended upon were of all the number best qualified. A third and a fourth were named. Against the first of these two they knew of no objection, and were disposed to recommend her, although she had only been a candidate during a year. I had this person also in view to be admitted, and was happy to inform them that mere length of time in candidateship was not what we should principally look to, when other considerations were favourable. The general conduct of the fourth was considered becoming, yet there was some backwardness in recommending *her*. This mingled feeling arose from a very proper concern about keeping the church pure; and an aversion to make known without cause any thing prejudicial to one in whom they thought the fear of the Lord dwelt. Their reluctance, as they said themselves, to mention aught unfavourable, was only overcome by the fear that their silence might ultimately bring shame upon the Lord and his work. Of course, it is not intended to baptize this person at present. The others, a man and two women, will be baptized, God willing, on the 13th Instant. They have since been spoken to individually, as to their Christian experience. The expressions of two of them were very similar. The Son of God, the Saviour, appeared great and glorious to them. They wished to obey him in all his commands, and honour him with their lives. They declared they would rather live *with* him, than live *in* sin, though others should forsake him. The other said she was afraid of Christ—afraid of his blood and death—afraid that she did not sufficiently love him, and that she would offend him who poured out his blood for sinners. The experience of this woman seems to be much about the person and work of the Redeemer, and her own sinful nature.”

“You will,” adds Mr. Ross, with much feeling, “anticipate our joy, and share in our fears, on the admission of these persons into the Church. Indeed trembling should always be joined with our gladness in this work. The Lord’s hand is not shortened. We have cause to bless him that he still

works among this poor, blind, and wretched people: but when we remember our own unworthiness, and our unprofitableness in his service, we see many things to provoke him to leave us. ‘If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.’” at

Before the admission of these individuals into Church fellowship,—which now makes the number of native converts *nineteen* in all,—there were also nineteen candidates for Baptism at the Chumie, and seven at Lovedale. Unless the vacancies are supplied by fresh entrants, these must now be diminished by the elevation of six of their number to higher religious privileges. Of those that remain still unbaptized, it is gratifying to learn that they are all spoken of as being of a decided character,—not that all of them are alike in their attainments, or that their attainments point them out as being eminent Christians, but all of them have decidedly separated themselves from Heathenism, and are eager in their inquiries after the truth as it is in Jesus. They are still weak, and require constant watching, and prayer, to guard them against the influence of evil example, and the corrupt out-breakings of their hearts; yet it is to be hoped that they are already babes, and that they will gradually advance to the stature of perfect men in Christ Jesus.

While these two Stations form the head-quarters of your Mission, the Missionaries have not been unmindful of the surrounding districts. During the year, they have kept up as much as was in their power,—though, on account of the fewness of their number, not so much as they could have wished,—the practice of *Itinerating*. In this part of their duty, your Missionaries are peculiarly entitled to your sympathy and prayers. Says Mr. Thomson, “Going to them who will not come to us, bearing to them the glad tidings of mercy through a Redeeming Saviour, and when able making an extended tour to reach far distant places, is perhaps the most laborious of all our duties. Climbing and descend-

ing immense ridges of considerable height, under a burning sun, and riding with a hot wind in the face, and it may be to sit many hours teaching and preaching to the people, without a single branch to shelter me, are circumstances which have often brought me home faint, worn out, and weary."

In a country where the thermometer often rises to 120 degrees in the sun, travelling must be exceedingly exhausting, but the *heat* is nothing to the *cold* and ungrateful reception which their message too often meets with among the natives. One of your Missionaries, for example, set himself to visit a kraal at a little distance from the Institution, every morning at sunrise, for the instruction of the inhabitants. The attendance for a few mornings was very encouraging. About a week after it became very small and irregular. An alarm was given, when the Teacher was seen coming across the plain. The men either went to their huts, or went to milk, and the women hid themselves among the bushes. At other times, when he was rather earlier than expected, the barking of dogs, on his approaching the village, warned them that the Teacher was near, so that he found but few. With a stick in one hand, and stones in the other, to keep off the dogs that beset him, he went round from hut to hut beseeching the poor creatures to hear the word of life, while a pious man from the Institution went at times to collect the women from among the bushes. This continued for about a month or six weeks, when they in a body left the kraal, and went farther back into the country. Their removal, they said, was necessary to procure grass for their cattle. On inquiry however, the Missionary could more than guess at the causes of their ultimate rejection of his message. The inhabitants of the neighbouring kraals jeered at them for being religious: they sarcastically called them Teachers. When they saw them kneeling, they said they were praying. The little burying-ground at the Institution likewise excited their horror. There, they exclaimed, the people die: Because there they saw the graves of the departed, while they on the con-

trary exposed their dead to be carried away and devoured by beasts of prey. Nay, there was every reason to believe that the force of truth was beginning to penetrate their hearts, and that they wished to remain a little longer in sin. They complained of being addressed so frequently. They said it was a killing word, to be admonished to pray to God—to look on them. God, they said, would kill them, for they were sinners. And yet though they fled from the Missionary, they were most anxious to part with him in peace. On the morning of their departure, they placed a basket of their milk before him: and gladness beamed in every countenance when he partook of what amongst them is esteemed a pledge of friendship.

During the last summer, the Schools at the two Stations were broken up for a season. All the children went to the cattle places, that they might tend the cattle, which were sent thither in search of pasture. On their return, however, they were again commenced. The scholars had not lost much from the interruption; and it was pleasant to find them again crowding to their school-rooms, and submitting to tasks and restrictions, after roaming wildly for a time over the face of the country. At Chumie, the average attendance is 65 children and 35 adults, and at Lovedale, 15 children and 13 adults.

This part of the Mission will now in all likelihood be carried on with far more efficiency, and a similar interruption in the education of the scholars is not likely again to occur. The Society are aware from last year's Report, that a new agency was intended to be called into operation, viz. the co-operation of native converts as readers and schoolmasters. A class was formed of these under the superintendence of Mr. Thomson; and the Committee are happy to inform their constituents that two of these have been judged sufficiently qualified to enter upon their work. Robert Balfour, who is under the especial patronage of the Dunfermline Ladies' Association, has been appointed a schoolmaster. He

is connected with the Institution at Chumie, and he labours principally at one of the *cattle places*, about eighteen miles distant from the Institution. He is thus under the inspection of the Missionaries, while yet he has a field of labour of his own, and is peculiarly useful in watching over and instructing those young persons who must follow to a distance the herds of cattle in search of grass. Charles Henry, another native convert, has also been engaged as an assistant to the Institution at Lovedale. He is now engaged in erecting to himself a house, and has already begun to teach the younger children in the School to read. He is about forty years of age. He is spoken of as very meek and unassuming. He is well acquainted with the great and important doctrines of revelation,—seems to have a habitual impression of them upon his mind, and has much pleasure in imparting to others, in a plain homely manner, what he has learned himself. Both these individuals are living witnesses to the truth of what the Missionaries preach unto the people. They can say to their fellow-countrymen, We have felt the power of what these men declare. They are acquainted with all the associations and springs of action which lie concealed in the bosom of a Caffer from the eye of a stranger, and therefore they are enabled to wake up many a sympathy, and come upon them by many a mode of appeal, which foreigners could never employ. A word spoken in season how good a thing it is. We therefore fondly anticipate, and we rejoice that to this we have the testimony of the Missionaries likewise, that their services, though not imposing to the eye, will ultimately be the means of doing great good.

During the year the Missionaries and their wives have also laboured to instruct the people around them in the arts of civilized life. They have taught them to sew, to build houses, plant gardens, and cultivate their fields according to the European mode. It is gratifying to be informed that the effects of this training are rapidly making their appearance.

“ At first (writes Mr. Thomson) I had all to do with my

own hands, and many a night have I lain down with an aching heart, wearied limbs, and a frame worn out with fatigue, but now many of the people have acquired a little practical knowledge in various branches of labour, though still I require to superintend them; and they are beginning to turn that increase of knowledge to an increase of their own comfort and decency. It is a comfort to me that I can shew brickmakers, thatchers, sawyers, ploughmen, and jobbers, at ditching, hedging, and field work, who do wonderfully well considering the master they had to instruct them.

“Where formerly a wilderness of long grass was, and the soil never turned up since the flood, we have now growing many of the necessities, and even some of the luxuries of life. A neat little village has been formed, inhabited by those who a little while ago roamed the world at large, as wild and savage as their old neighbours, the lions and tigers of the forest. They imitate us in all things—even in their dress; and now beads and baubles have fallen in the market, and old clothes are in demand. The bullock’s skin dress is laid aside. Others of the people begin to imitate our people in their building, gardening, dress, and manners. If you except the black faces, a stranger would almost think that he had dropped into a little Scotch village. It is pleasant on Sabbath to see so many coming to church—*trig, bray, and clean*, with their Sunday clothes on.”

The same improvement in civilization is going on at Lovedale; for, writes Mrs. Ross, “the people here have of late become very desirous of clothes to wear. The women have worked for gowns and shifts, and the girls sew for frocks, but I have great difficulty to keep them at work. It is agreeable to see them adopting the dress, as well as the thoughts and feelings, of civilized life.”

That you may have some idea of the steady energy which has been imparted to the wild Caffer character, as well as of the powerful hold which religion has taken of their minds, we would refer you to the fact that they have begun to build

for themselves at Chumie a large and substantial place of worship. Last year an attempt was made to induce them to commence the undertaking, but religion and civilization had not yet sufficiently bound them together and taught them to labour jointly for the public good. This year the necessity of a new and enlarged church was again pressed upon their attention. A simultaneous desire was expressed to proceed; without delay they began to quarry stones, fell timber, and prepare the materials for the building. On the 16th of May the foundation was laid with much solemnity. The Missionaries had to build the walls themselves till they were above ground, for the Caffers know nothing of masonry,—above ground however the walls are not of stone. They are built of layers of clay, well kneaded and wrought, and mixed with chopped straw. The same mode of building is often employed in different parts of this country, and makes a very substantial house. In rotation, the Caffers labour at this part of the work. Ten are daily called out from a list of the whole population. They receive no remuneration save one meal of victuals during the day. The most wealthy have even contributed to this by sending each in his turn a slaughtered cow. The building, when finished, will measure a 1000 square feet in its internal area, and provision will be made for fitting up a gallery should it ever be required. While the Directors desire to appreciate the inspired sentiment, “Except the Lord build the house they labour in vain that build it;” they would nevertheless call the attention of their constituents to this work, as being particularly great and encouraging, when they consider for what purpose the house is built, and that it is constructed by the *united* labour of men who, but a few years ago, were disunited as the particles of rolling sand in the desert, and who never thought of building any thing larger or better than those little clay and bee-hive-like cottages which are so characteristic of the low state of improvement and intelligence in an African kraal.

But we have even to tell you of a still nobler church which

they are assisting to build. They are not only building up a church with earthy materials, but they are even contributing of their substance to build up the church of the living God. Christianity among them has counteracted the keeping-sel-fishness of the savage, and has taught them to give of their seed-corn that the seed of the Divine word may be sown in the sterile regions of Heathenism.

Last spring, the Missionaries lent every agricultural implement which they had to the people for digging and tilling their ground. The crop was more than an average one. A day of thanksgiving for the abundant harvest was appointed, and observed at both places with much apparent gratitude. According to a mutual understanding among the Missionaries, the opportunity was embraced of instructing the people on that day in the nature and duty of Christian charity; the manner in which it was practised by some of God's people was described, and a mode pointed out by which they also might exemplify their gratitude to God for his unmerited mercies towards them, and extend their compassion to their ignorant countrymen. The people of Lovedale immediately made a collection of what they had to give, corn, which far exceeded the expectations of the Missionaries. It amounted to about four bolls of millet. Mr. Thomson did not intend calling upon his people as they were engaged in gratuitously building his new church. He was unwilling to press upon them too heavily. They were apprised however of the transaction at Lovedale, and to his surprise the whole body of the people presented themselves one morning at his door each one with an offering of corn. The blind, the lame, and the aged, came with their gift. Little children, borne upon the shoulders of their parents, if they had strength to hold it, had a little basket full of corn in their hands. Upwards of twelve bolls were received from them as their free-will offering. The whole is to be sold, and the money sent, as they express it, to their friends beyond the sea, that they may send out more teachers among them. What in this

first consecration of their substance to the Lord peculiarly pleases is the apparent religious principle from which it proceeded. For, though every one at the two Institutions gave something, yet the giving was not according to their wealth, but those whom the Missionaries esteemed to be living most under the influence of the word were the most liberal. They gave much, because they loved much.

Persuaded from these things that the Lord is opening up a wide field of usefulness for your Missionaries in Southern Africa—that he is breaking up the uncultivated souls of the hitherto neglected Caffers, and that it is your duty to follow the plain leadings of Providence—the Committee are on the eve of sending out a great addition to the number of your evangelical labourers in that distant land. Repeatedly have your Missionaries suggested the propriety and expediency of uniting along with the more spiritual part of the Mission a few well-disposed laymen who could officiate as elders, act as schoolmasters, and make themselves useful as mechanics. Division of labour, it was well said, would give facility and expedition to the work in hand, and the people would be taught the arts which were most useful to a nation emerging from barbarism, by those who were properly qualified by practice to instruct them, while, by assigning a Missionary and Mechanic to every Station, instead of two Missionaries, the number of stations would be doubled, and their efficiency in both departments of labour—mental and manual—would be greatly promoted. The plan altogether was most desirable. The Committee therefore employed various means to bring the subject before the religious public, that proper persons might be procured, viz. young men of talent and of character, combining a knowledge of the most useful arts with a truly Missionary spirit. When they had almost begun to despair of obtaining suitable candidates, two young men were induced to present themselves to their notice, who, at once, by their character, attainments, and ample recommendation, produced an impression upon the minds of the

whole Committee that they were instruments sent and suited by God for this important service.

In your last year's Report, mention was made that Mr. M'Lachlan, your eldest student, had been licensed to preach the Gospel by the Associate Burgher Presbytery of Glasgow, and that there was a proposal of sending out Mr. Chalmers, who is in connexion with the Synod of Relief, as a Catechist along with him, to Caffraria. About the latter end of harvest, Mr. M'Lachlan was regularly ordained, and set aside by the laying on of the hands of the Presbytery, to the work of the ministry. Various events detained his sailing. Although his detention in this country, so long after he had received license, was a matter of grief to the Directors, yet Providence seems to have overruled matters in a most salutary manner, and to have brought good out of what appeared to the eye of man only tantalizing delays. Time has thereby been afforded Mr. Chalmers to finish his course of academical education, and to attend the theological lectures, for a season, of the Rev. Dr. M'Gill, College, and of the Rev. Mr. Thomson, Paisley. Though he could enter neither of their Halls regularly, as his course of Philosophy was not then finished, yet both of them kindly permitted him to pursue his Theological studies under their inspection. The detention of Mr. M'Lachlan also stimulated the Directors, in the mean time, to look out for mechanics, that they might all sail together early in the spring. In this respect, their desire, as just now stated, has been gratified. And now, instead of one licentiate, two spiritual Missionaries and two Missionary mechanics, who have been ordained elders, in connexion with the Church of Scotland, are to be sent out to join their expecting brethren in Caffraria. The Missionaries properly so called, and one of the mechanics, are married. The mother of the other mechanic goes along with her son. She has long been distinguished in this city for her zeal and assiduity in teaching a Sabbath School. A desire to be still more useful animates her bosom. Eight individuals in all are therefore on the eve of sailing from

this city to your Missionary settlement in Southern Africa. They are leaving you, but let it be remembered they are not going beyond the limits of your influence. If their orbit, like that of the sweeping comet, diverges far, yet even at the most distant point your Society is the centre to which they will look for support, for sympathy, and, above all, for an interest in your prayers. Who would not wish them power to part in calm composure with country and kindred for the sake of Jesus, and pray that he who causes the winds to blow, and rules the sea, would waft them safely over the deep, and permit them to sing a hymn of thanksgiving for protection all the way, when they descend from their waggons in the village of Chumie?

But however delightful the prospect of fields white unto the harvest, and of labourers going forth to collect the ripening grain, you must not forget the more menial, but not on that account, the less necessary part of the work which you have hitherto voluntarily assigned to yourselves. So many workmen going forth to labour in behalf of your Society, yea rather to labour on behalf of Christ, will greatly augment your annual expenditure, and call for more ample pecuniary sacrifices from all the friends of Missionary exertions.

Since the last Annual Meeting, the following Congregations, Missionary and Religious Associations, have contributed to your Funds, viz.

Bute Society for Religious Purposes, P Rev. Mr. Denoon,	£5	0	0
Cumraes Society for Religious Purposes, P Rev. Mr. Drummond,	4	0	0
Calton Association for Religious Purposes, P Mr. Jas. Turnbull,	15	0	0
Cumnock Society for Religious Purposes, P Rev. Mr. Brown,	4	0	0
Congregation of Rev. Messrs. Kidston & Brash, P Mr. Thompson,	10	0	0
Dunfermline Ladies' Society, in support of Robert Balfour, Na- tive Teacher,	10	0	0
Dundee Missionary Society, P Mr. Wm. Kirkaldy,	5	0	0
Dundee Juvenile Missionary Society, P Rev. P. M'Farlan,	5	0	0
Eaglesham Association for Religious Purposes, P Mr. Laidlaw,	2	10	0
Fenwick Society for Religious Purposes, P Messrs. James Boyd and Jasper Hewit,	2	15	0
Fenwick Female Society for Religious Purposes, P Miss Boyd,	2	10	0

Falkirk Society for Diffusing Religious Knowledge, ¶ Rev. Mr. Steel,	£5	0	0
Glasgow Ladies' Society, in aid of the Glasgow Missionary Society, ¶ Mrs. Muir,	51	16	1
Glasgow Youths' Association, in aid of the Glasgow Missionary Society, ¶ Mr. J. D. Bryce,	31	3	9½
Galston Bible and Missionary Society, ¶ Mr. Nisbet,	4	0	0
Greenock Auxiliary Society, ¶ Mr. R. D. Kerr,	10	0	0
Glasgow College Missionary Association, ¶ Mr. Simpson,	5	5	0
Irvine Auxiliary Bible Society, ¶ Mr. Miller,	4	0	0
Kilmore Parish, ¶ Rev. Mr. Macmillan,	3	0	0
Leven Bible and Missionary Society, ¶ Mr. Ferguson,	7	0	0
Machline Association for Religious Purposes, ¶ Mr. Weir,	6	0	0
Port-Glasgow Missionary Association, ¶ Mr. Johnston,	7	0	0
Port-Glasgow Juvenile Association, ¶ Mr. Wallace,	7	0	0
Saltcoats Female Bible Society, ¶ Rev. Mr. Ronald,	4	0	0
Tarbolton Bible Association, ¶ Rev. John Campbell,	4	0	0
Trustees of the late James Hume, left by him for the propagation of the Gospel,	5	0	0
Youths' Auxiliary Bible and Missionary Society, connected with the Relief Congregation, Dovehill, ¶ Rev. Mr. Barr,	10	0	0
Kilmarnock, a few Female Friends at	6	6	0
Stranraer Society for Religious Purposes, ¶ Rev. Mr. McGregor,	5	0	0
Mrs. Muir and friends, for Educating the converted Caffer, John Burns,	5	0	0

But besides these subscriptions, received in money, some friends have kindly sent packages of old clothes for the native converts. These, though of comparatively little value here, are exceedingly acceptable, as they are greatly desired by the Missionaries. Mrs. MUIR of Garnet Hill, and some of her kind friends, have also given a considerable quantity of cotton cloth for the use of the Christian Caffer women. Through the same channel £5, as the first year's contribution from a few Ladies in Glasgow, has also been given in trust to your Society, for educating the converted Caffer, John Burns. Amid other benefactors, the Committee would not forget Dr. BROWN of Edinburgh, Secretary to the Scottish Missionary Society, who has been most ample in his communications, and a fellow-worker with your Committee, by his counsels, when his opinion as to the proper outfit of the Mis-

sionaries was respectfully asked. Nor should the valuable services of the Rev. Dr. SCOTT of Greenock, who preached your last Annual Sermon, be less conspicuously noted. The countenance of such servants of the Lord Jesus on such occasions is always to be desired. To these, and all other friends who have contributed to the Treasury, or the efficiency of your Society, during the year, you owe a tribute of grateful acknowledgment.

In the preceding notification of kind friends and generous benefactors, notice would in all likelihood have been taken of the Dunfermline Ladies' Association, had not the Missionaries themselves expressed their gratitude in language which the Society would do well to imitate.

CHUMIE, 9th March, 1826.

“ The Clerk reported having received a letter from the Rev. William Kidston, one of the Secretaries of the Society, dated Glasgow, 26th Oct. 1825, which was accordingly read. It is cause of gratitude to us to observe that the Directors of the Society have entered into our views as to the employment of native teachers; and that the Dunfermline Ladies' Association have charged themselves with the maintenance of Robert Balfour, as the first native teacher in Caffraria. Wherefore, as Robert Balfour has already been partially, and may with propriety be now more generally employed in the capacity of a native teacher or reader, it seems good to us that the sum of £8 remitted by the Dunfermline Ladies' Association to the Society be accordingly drawn from the 1st of January, 1826, and applied in such a manner, under the direction of the Rev. Mr. Thomson, as shall be most for the comfort and respectability of the said Robert Balfour; and we cannot but consider the Dunfermline Ladies' Association as greatly honoured of the Most High to be thus employed in the support of his work in these lands; and it

is our prayer that the Spirit and blessing of our Saviour may rest upon them.

(Signed) JOHN ROSS, P. C. Caffraria.

Besides these matters which we have noticed, little else save the ordinary routine business of the Society, has occupied the attention of the Directors. There was indeed one business brought before them of great importance, and which they were disposed to entertain most favourably had the state of the Society permitted. An application was made to them, and several hundred pounds of money offered by a Gentleman deeply interested in the spiritual welfare of the island of Madagascar, to commence a Mission at St. Augustine's bay, opposite to the coast of Africa. The Directors felt the importance of carrying the Gospel to its untutored inhabitants, and were deeply impressed with the Christian philanthropy of the person who submitted the proposal, and who proposed such a handsome donation to commence the Settlement. They were also aware that a narrow channel only separates Madagascar from Southern Africa, and that the language of its inhabitants is only a different dialect of that of Cafferland; but, alas! they had no Missionaries to send. After the present party are gone only two students, Mr. Bell and Mr. Niven, remain in connexion with the Society; and although they are young men of talent and piety, they are yet only in the earlier stages of their college education, so that the Directors from a lack of labourers were prevented, in the mean time, from occupying this field of usefulness. Surely amid the numerous licentiates of the different denominations in Scotland whose talents are hid, because they have no congregations amongst whom they can labour, there is devotedness of heart to the cause of Christ, were but the subject properly brought before them, to induce, from amongst them, a sufficiency of supply for all the Missionary stations that Christian benevolence can plant and water. "Here am I,

send me," must become the language of more who have been trained for the work of the ministry, ere we can reasonably expect the fulfilment of the prediction, "Many shall run to and fro, and knowledge shall be increased."

Before we draw this Report to a close, permit the Directors to remind you that your Mission is now assuming a magnitude which should give it a very strong claim upon your affection and benevolent support. You have already in Africa, three Missionaries and two native teachers. You are about to send forth other two Missionaries and two mechanics as helpers to their brethren. Besides these, there are six females who, by marriage or relationship, are connected with the Mission,—and who, in a thousand ways, which female ingenuity alone can devise, and female tenderness alone can execute, are furthering the interests of your cause. Two infant churches have already been formed in Cafferland, where the Gospel is preached, and the Lord's Supper is regularly dispensed to native converts. Three Schools are well attended by old and young, who never saw a book till your Missionaries arrived amongst them; and a printing-press is now in active operation, throwing off lessons for the scholars, and little books for the more advanced Christians. A plan is formed of carrying your Missionary stations backward in a line from the coast to the internal regions of Africa. An extended chain of churches are contemplated. Who would not wish that the exploring instrument of the hitherto unknown nations of central Africa should be the sound of the Gospel; and surely there is every reason why your Missionaries should extend themselves backward. Africa resembles what some have said of the sun. Its burning heat is around, its verges but within, it has not merely habitable spots, but is a country rich in produce, teeming with inhabitants, watered by refreshing rivers, diversified by hill and dale, and opened up in its communication from nation to nation, by a very surprising degree of trade and of barter. The Lord has just given you a footing on the southern shores of Africa, and with the

Bible in your hand, we would wish you by faith to see, and by your exertions to continue, to send out workmen to level the mountains, and raise up the vallies, and construct the gospel highway, across the continent to the shores of Tripoli.

This you will say partakes very much of the nature of an extravagant statement, but has not Christ given the whole world to his church as the field of their Missionary exertions? There must be great conceptions of the good to be done before there can be any nobleness of enterprise. Almost all religious denominations have been crippled by acting upon the cautious system of inclosing in what they have gained, and forgetting the common from which immense fields of waste land might still be reclaimed. "At the Reformation (says an excellent author) when religion was risen to second life, from the rubbish under which for so many centuries it had been buried, the zeal of the Reformers for spreading truth kept exact pace with their discovery of truth, but when, like Augustus, grown old and despairing of further conquest, they attempted to fix the bounds of its empire, those boundaries continually shrunk in, and their successors, instead of gaining ground, had to maintain a perpetual and unsuccessful struggle for what had already been achieved. A second reformation has commenced, it makes less noise than that of Luther, but it spreads wider and deeper; as it is more intimate it will be more enduring. Like the temple of Solomon, it is rising silently without the din of hammers, or the note of previous preparation; but, notwithstanding, it will not be less complete in all its parts, nor less able to resist the injuries of time." May this language be verified; but that it may be so Missionary Societies must not slacken their exertions, narrow in their views, and cultivate a few domesticated plants in an enclosed garden, but continue to put forth their sanctified ambition in every direction, till the whole world has been conquered and brought under the sway of the Prince of peace. Go forward, for there is yet much land to be possessed.

What a vast continent is Africa ! How many tribes and kindreds live betwixt Cape Town and Algiers ! When shall Christianity chase away the unwholesome vapours of Mahomedism and Heathenism, and cause a Sun to shine upon them that shall not kill by the fierceness of his rays, and the pestilential vapours which he exhales, but pour down upon them his soft and radiant heat with healing in his beams ? In the contemplation of this future era, there is enough surely to call forth your redoubled energies, and a prospect of future usefulness is opened up for you, your children, and your children's children. Cease not to pray that the Lord would continue still to send forth fresh labourers to his harvest, prepare the way before them, and give them abundant success. If the heart feels, the hand will give. The Glasgow Missionary Society has not been forward to press its claims upon public benevolence. It has loved the cheerful giver rather than the man who gives by dint of importunity. It was resolved to wait the testimony of Jesus before it proclaimed its own triumphs, well knowing that trophies gained to the cross of Christ are the surest means of securing the favour and friendship of the redeemed. It now speaks forth with increasing confidence. It will in all probability resort to other and more public methods for augmenting its funds than what it has yet pressed into its service. Were its claims better known by deputations, and its resources supplied by more auxiliaries directly connected with the present Society, it might certainly obtain a greater proportion of public favour ; and, in doing this, it would not be obtaining more than its due. Striking its roots as it does in this *populous*, and, may it be added, *religious* city, it certainly ought to draw abundantly from its native soil, and display in its verdure and vigour something of the fertility of the vale of Clyde. The times are indeed pressing, and some of you may not have it in your power to cast into the treasury of the Lord with the same liberality as formerly, but are we not still to tythe our remaining substance for the cause of our

Master. Are we to cease altogether from Missionary exertions. Wound the apple tree, and it casts forth a most prolific crop. It was amid the last convulsive shakings of Judea that the converted Jews felt their compassions rise for the perishing Gentiles, and travelled in every direction preaching the Gospel of Jesus. We trust that the good hand of the Lord will soon lift our nation above all its commercial embarrassments; but even when the waters rise we will prize more highly the ark, and labour for the spread of that kingdom which belongs to a purer and more peaceful region than our troubled world; and yet, when we are doing all in our power for its increase, still looking beyond our own efforts to the influence of that Spirit which alone can impart to them success.

“ O Spirit of the living God,
In all thy plenitude of grace,
Where'er the foot of man has trode,
Descend on our apostate race.

Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above
Where'er the joyful sound is heard.

Baptize the nations far and nigh,
The triumphs of his grace record,
The name of Jesus glorify,
Till every kingdom call him Lord.”

SUBSCRIPTIONS, DONATIONS, &c.

TO THE

GLASGOW MISSIONARY SOCIETY,

From 12th APRIL, 1826—to 11th APRIL, 1827.

Alston, John	£1 1 0
Allison, Miss—Rothsay	1 1 0
Alexander, John, junr.	1 1 0
Anderson, Mathew	1 1 0
Anderson, William	0 10 6
A Friend	1 0 0
Ballantine, Andrew	1 1 0
Barnhill, James	1 1 0
Burns, Rev. Dr.	1 1 0
Bain, Joseph	1 1 0
Brown, William	2 2 0
Brown, Robert	2 2 0
Brown, John—Rothsay	3 3 0
Brown, William—Do.	1 1 0
Buchanan, William—Brandon Place	2 2 0
Bute Society for Religious Purposes— th Rev. Mr. Denoon ...	5 0 0
Brown, James, Tailor	0 17 6
Barclay, Mathew	0 10 0
Brunton, Alexander, Saddler	1 1 0
Brown, Hugh, & Co.	1 1 0
Barlas, Alexander—Ingram-Street	1 1 0
Bogle, Mrs. Adam	0 5 0
Brown, Alexander	1 1 0
Buchanan, M. S.	0 10 6
Buchanan, James	1 0 0
Buchanan, Allan	1 1 0
Bell, Robert	0 10 6
Burn, George	1 1 0
Bain, John	0 10 6

Collection at Public Meeting	5	3	11
Do. at the Annual Sermon	18	8	1½
Do. at the Monthly Prayer-meetings	12	18	4½
Cumraes Society for Religious Purposes, P Rev. Mr. Drummond	4	0	0
Cogan, J. & R.	1	1	0
Cogan, Hugh	1	1	0
Chisholm, J.	1	1	0
Calton Association for Religious Purposes, P Mr. Jas. Turnbull,	15	0	0
Congregation of Rev. Messrs. Kidston & Brash, P Mr. Thompson,	10	0	0
Cumnock Society for Religious Purposes, P Rev. Mr. Brown,	4	0	0
Campbell, Mr.— P Rev. G. Struthers	0	10	6
Collection at the Designation of Messrs. M'Lachlan and Chalmers,	42	2	0½
Cook, Donald	5	0	0
Craig, William	0	10	6
Clark, William—Rothsay	1	1	0
Cuthbertson, John—Gorbals	1	1	0
Clark, John, junr.—Mile-end	1	1	0
Clark, William—Do.	1	1	0
Crum, John	1	1	0
Croil, William	1	1	0
Campbell, Alexander	1	1	0
Clark, Rev. Robert	1	1	0
Campbell, J. W. & Co.	1	1	0
Campbell— P J. Brown	0	10	0
Dunfermline Ladies' Missionary Society, in support of Robert Balfour, Native Teacher,	10	0	0
Dundee Missionary Society— P Mr. William Kirkaldy	5	0	0
Dundee Juvenile Bible & Missionary Society, P Rev. P. M'Farlan	5	0	0
Dempster, Rev. John—Denny	1	1	0
Denoon, Rev. James—Rothsay	1	1	0
Dalglish, Robert	1	1	0
Downie, John	1	1	0
Eaglesham Association for Religious Purposes— P Mr. Laidlaw	2	10	0
Ewing, James—Garnet Place	0	10	6
Fenwick Society for Religious Purposes, P Messrs. James Boyd and Jasper Hewit,	2	15	0
Fenwick Female Society for Religious Purposes— P Miss Boyd	2	10	0
Falkirk Society for diffusing Religious Knowledge, P Rev. Mr. Steel	5	0	0
Falconer, Patrick	2	2	0
Ferguson, William	1	1	0
Fullarton, Archibald	0	10	6
Fleck, James	0	10	6
Ferguson, William	1	1	0

Glasgow Ladies' Society, in aid of the Glasgow Missionary Society, Ψ Mrs. Muir	51	16	1
Glasgow Youths' Association, in aid of the Glasgow Missionary Society, Ψ Mr. J. D. Bryce	31	3	9½
Galston Bible and Missionary Society, Ψ Mr. Nisbet	4	0	0
Greenock Aux. Society for Religious Purposes, Ψ R.D. Kerr, Esq.	10	0	0
Glasgow College Missionary Association, Ψ Mr. Simpson,	5	5	0
Graham, Rev. Mathew	1	1	0
Gibson, John	1	1	0
Gardner, Rev. James—Bothwell	0	10	6
Gillies, William, Banker—Rothsay	1	1	0
Galbraith, John	0	10	6
Graham, William, junr.	1	1	0
Graham, Alexander	1	1	0
Henderson, John	1	1	0
Henderson, Rev. Mr.—Carmunnock	0	10	6
Heugh, Rev. Hugh	0	10	6
Henry, Mrs.—Thomson's Lane, Calton	0	5	0
Huie, James	1	1	0
Hall, James, Upholsterer	1	0	0
Hervey, John	0	10	6
Henderson, J. E.	1	0	0
Hood, Robert	1	1	0
Hamilton & Dodds	0	10	6
Irvine Auxiliary Bible Society, Ψ Mr. Miller	4	0	0
Johnston, David	1	1	0
Kilmorie Parish Church, Collection at— Ψ Rev. Mr. Macmillan,	3	0	0
Kidston, Rev. William	1	1	0
Kelly, William	1	1	0
Knox, Henry—(3 years)	3	3	0
Kay, David—Rothsay	1	1	0
King, John	0	10	6
Kilmarnock, a few Female Friends at	6	6	0
Knox, Robert	0	10	6
Kelly, William, junr.	1	1	0
Leven Bible and Missionary Society, Ψ Mr. Ferguson,	7	0	0
Lawson, Thomas	1	1	0
Lockhart, Rev. Dr.	2	2	0
Letham, Patrick	1	1	0
Lang, William	0	10	6
Lumsden, James	1	1	0
Leishman, William and James	0	10	6
Lewis, William	0	5	0

Mauchline Association for Religious Purposes, & Mr. Weir	£6	0	0
Mitchell, Rev. Dr.	1	1	0
Mein, Alexander	0	10	6
Middleton, William	0	10	6
Mirrilees, Peter	0	10	0
Muncie, William	0	7	0
Morris, Alexander	0	5	0
Mrs. Muir & friends, for educating the converted Caffer, John Burns	5	0	0
Mathie, Benjamin	1	1	0
Mitchell, A.	1	0	0
Miller, James	0	10	6
Mitchell & Son	0	10	6
M'Callum, Malcolm	1	1	0
MacKay, Alexander	1	1	0
MacBryde, Rev. Peter—Rothsay	1	1	0
MacArthur, Miss—Do.	1	1	0
MacFarlane, Rev. John	1	1	0
MacFarlan, Rev. Patrick	0	10	6
MacFarlane, Rev. D.	0	10	6
MacFie, Dugald	1	1	0
Macfarlane, George	0	10	0
MacLaren, J. W. & Co.	1	1	0
M'Gavin, William	0	10	6
M'George, Andrew	0	10	6
Nichol, Miss—Rothsay	1	1	0
Norie, W. A.	0	10	6
Paterson, James—White Bank	2	2	0
Playfair, James	2	2	0
Port-Glasgow Missionary Association, & Mr. Johnston	7	0	0
Port-Glasgow Juvenile Association, & Mr. Wallace	7	0	0
Paul, Henry	1	1	0
Parker, Charles S.	2	2	0
Playfair, Patrick	1	1	0
Rankin, Rev. Dr.	1	1	0
Robertson, John	2	2	0
Robertson, Andrew	5	0	0
Robertson, Basil	1	1	0
Ronald, John	1	1	0
Reid, John—Miller-street	1	0	0
Reid, John	0	10	6
Swanston, John	2	2	0
Stow, David	1	1	0
Shaw, Mrs. Robert—Clyde Terrace, Gorbals	1	1	0

Saltcoats Female Bible Society— W Rev. Mr. Ronald	4	0	0
Struthers, Rev. G.—Anderston	1	0	0
Stevenson, Nathaniel	1	1	0
Sandelands, Mrs.—Rothsay	1	1	0
Stevenson, William	1	1	0
Steel, Mrs.	1	1	0
Strahraer Society for Religious Purposes, W Rev. Mr. McGregor	5	0	0
Small, John	0	10	6
Smith, George	1	1	0
Smith, George, junr.	1	1	0
Sommerville, James	0	10	6
Tarbolton Bible Association— W Rev. John Campbell	4	0	0
Trustees of the late James Hume, left by him for the propagation of the Gospel,	5	0	0
Turner, George, Stationer	0	10	6
Tennant, Andrew	0	10	6
Thomson, John	1	1	0
Wodrow, Robert	2	2	0
Walker, Robert	2	2	0
Watson, Dr. James	1	1	0
Wright, John	1	1	0
Wilson, John—Trongate	1	1	0
Willis, Rev. Michael	0	10	6
Wardlaw, William	0	10	6
Wilson, William Hutchison	1	1	0
Wilson, John—Argyle-street	1	1	0
Walker, William, junr.	1	1	0
Wood, Walter	1	1	0
Walkinshaw, Edward	1	0	0
Watson, Thomas	0	10	6
Whyte, Andrew	1	1	0
Youths' Auxiliary Bible and Missionary Society, connected with the Relief Congregation, Dovehill— W Rev. Mr. Barr	10	0	0
Zuille, John & Andrew	0	10	6

ABSTRACT OF THE TREASURER'S ACCOUNT,

From 12th APRIL, 1826, to 11th APRIL, 1827.

RECEIPTS		
To Balance in the hand of the Treasurer,.....	£3	9 5
— Cash in the Glasgow Bank,.....	620	0 0
— Interest,.....	39	5 9
— Donations from sundry Societies,.....	246	5 10 $\frac{1}{2}$
— Donations and Annual Subscriptions,.....	158	4 0
— Collection at the Annual Meeting,.....	5	3 11
— Do. at the Annual Sermon,.....	18	8 1 $\frac{1}{2}$
— Do. at the Designation of the Rev. Mr. M'Lachlan and Mr. Chalmers,.....	42	2 0 $\frac{3}{4}$
— Collection at Monthly Prayer Meetings,.....	12	18 4 $\frac{1}{4}$
<hr/>		
	£1145	17 6

DISBURSEMENTS.		
By the Rev. James M'Lachlan, Missionary, Subsistence, Books, and Outfit,.....	£136	10 9
— William Chalmers, Catechist, College Fees, Subsistence, Books, and Outfit,.....	140	8 6
— James Bell, Student,.....	18	14 0
— Robert Niven, do.	10	12 6
— Rev. John Ress, Missionary, Salary of 1825, £100, and Arrears of former years; £26 : 14 : 6,.....	126	14 6
— John Bennie, Missionary Catechist, Balance of Salary, 1825, £66, paid in part of 1826, £37,.....	103	0 0
— Robert Balfour, Native Teacher, & Mr. Bennie,....	8	0 0
— Rev. Mr. W. R. Thomson, paid on his Account here,	2	0 0
— James Weir, Mechanic, outfit,.....	47	3 0
— Alexander M'Dirnead, Mechanic, outfit,.....	47	3 0
— The Scottish Missionary Society, being one half of the Collections at the Monthly Prayer Meetings, after deducting charges,.....	4	6 2
— Charges at the Annual Meeting, Annual Sermon, Designation and Prayer Meetings,.....	8	13 3
— Rent of Institution Room,.....	15	0 0
— Printing Report, and Circulars,.....	20	11 7
— Advertising, and Collecting Subscriptions,.....	6	0 3 $\frac{1}{4}$
— Four Bibles, and two Monthly Magazines,.....	4	1 2
— Shipping charges on two Bells & Communion Cups,	1	14 0
— Postages,.....	1	11 2
— Sundries, paid tools for Mechanics, implements of Husbandry, types, medicines, and other articles for the Mission generally,.....	133	15 10
— Cash in Glasgow Bank,.....	265	0 0
— Balance in the Treasurer's hand,*.....	44	17 9 $\frac{1}{4}$
<hr/>		
	£1145	17 6

GLASGOW, 11th APRIL, 1827.—We have examined the Treasurer's Account, and have found all the entries to agree with the vouchers produced; and the Balance in the hands of the Treasurer, to be forty-four Pounds seventeen Shillings and ninepence half-penny; and in the Bank, two hundred and sixty-five Pounds.

JOHN ROBERTSON.
WILLIAM BUCHANAN.

* N. B. Before the 1st of January, 1828, the Society will have obligations to meet for Passage-money and Salaries for the Missionaries and Mechanics, which will amount to not less than £900.