

REPORT

OF THE

Glasgow Missionary Society,

FOR

1828.

WITH

AN APPENDIX,

CONTAINING

A LIST OF SUBSCRIPTIONS, DONATIONS, &c.



GLASGOW,

PRINTED BY ANDREW YOUNG, 96, TRONGATE.

1828.

REPORT
Glasgow Missionary Society
1858

SUBSCRIPTIONS and DONATIONS in aid of the Society will be received in *Glasgow*, by the Treasurer, the Secretaries, the Directors, and at the Religious and Charitable Institution House, 11, South Frederick-street;—in *Edinburgh*, by the Rev. Dr. PEDDIE;—in *London*, by the Rev. GEORGE GREIG;—in *Liverpool*, by the Rev. Dr. STEWART;—and in *Manchester*, by the Rev. Dr. JACK.

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ANNUAL MEETING.

GLASGOW, 9th APRIL, 1828.

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

The Rev. WILLIAM KIDSTON in the Chair.

The Chairman having opened the Meeting with Prayer, the Report of the Directors, 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. Dr. MITCHELL, seconded by JOHN SWANSTON, Esq.*

That the Report now read be adopted by this Meeting, and printed and circulated.

II. *On the motion of the Rev. Mr. BAIRD of Paisley, seconded by Mr. DOW.*

That the following be the Office-Bearers and Directors of the Society for the next year.

President,

THE REV. GAVIN STRUTHERS.

Directors,

REV. PATRICK M'FARLAN,
DR. LOCKHART,
DR. BURNS,
DR. M'LEAN,
DR. MITCHELL,
JOHN M'FARLANE,
JOHN CAMPBELL,
ALEX. TURNBULL,
WILLIAM BRASH,
MICHAEL WILLIS,
ARCHD. NISBET,
HUGH HEUGH,
JOHN SMYTH,
ROBERT CLARK,
ALEX. O. BEATTIE,
JOHN JOHNSTON,
THOMAS BROWN,
JAMES EWING,
ADAM GUNN,
DAVID WELSH,
DUNCAN M'FARLANE,
ALEX. HARVEY,

MESSRS. JOHN SWANSTON,
JOHN ROBERTSON,
ROBERT BROWN,
PATRICK FALCONER,
JAMES HALL,
DONALD COOK,
ANDREW ROBERTSON,
HUGH M'KAY,
JOHN RONALD,
WILLIAM BUCHANAN,
JOHN CUTHBERTSON,
THOMAS LAWSON,
WILLIAM WILSON,
HENRY KNOX,
JAMES BROWN,
W. A. NORIE,
WILLIAM BROWN,
MALCOM M'CALLUM,
WILLIAM WADDEL,
ALLAN FULLARTON,
DAVID ANDERSON,
WALTER BUCHANAN.

Treasurer,

ROBERT WALKER, Esq.

Secretaries,

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

III. *On the motion of the Rev. Mr. MUIR, seconded by ALLAN FULLARTON, Esq.*

That this Society acknowledge with gratitude to the Father of mercies, the protection which their Missionaries have hitherto experienced; and the success which has attended their ministrations, and pledge themselves to persevere in their Missionary exertions.

IV. *On the motion of the Rev. Mr. HARVEY, seconded by Mr. HUGH McKAY,*

That this Society rejoice on account of the arrival in Africa of all the Missionaries lately sent forth; and while they sympathize with the afflicted by the way, they give thanks that so many of them have already reached Caffraria in health and in safety, and with a prospect of much usefulness.

V. *On the motion of the Rev. Mr. ELLIS of Saltcoats, seconded by PATRICK FALCONER, Esq.*

That this Society recognise the inseparable connexion between abundant supplications for the outpouring of the Spirit, and the spread of the Gospel, and would call upon themselves to be stirred up to a more regular attendance of the Monthly Missionary Meeting for Prayer, which is conducted by the friends of the Scottish and Glasgow Missionary Societies.

VI. *On the motion of the Rev. Mr. GUNN, seconded by JOHN ROBERTSON, Esq.*

That this Society give their cordial thanks to the Scottish Missionary Society, for their Donation of a Hundred Guineas,—and to the Ladies', Youths', and Greenock Auxiliaries, for their friendly aid,—and to the Glasgow Established Presbytery, for a Collection in all their Churches and Chapels,—and to those Congregations in other parts of the country who have kindly received their deputation,—and to all other Congregations of various denominations, Societies, Associations, and Individuals, who have contributed during the year to their funds, entreating them at the same time to continue and extend their benevolent support, that this Society may be enabled to meet the greatly increasing expenditure which the augmented scale of the Mission will now render unavoidable.

The Meeting was closed with 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 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.

REPORT.

THERE are two things which ought to be going forward in every country where the Gospel is preached. Aggressions should be making upon a world lying in wickedness, and converts should be advancing in spiritual attainments. In our eager desire, however, for the coming of that time when all nations shall be blessed in Jesus, and all nations shall call him blessed, we are exceedingly apt to look more to the multitudes externally evangelized, and the rapid increase of professors, than to their improvement in the number and strength of their Christian graces. Were this not the case, why should we feel a kind of secret discontent rising in our bosom, that God should permit dangers to encompass and press upon his Church, forgetting in our short-sighted and partial inspection, that though trials do not convert, they at least winnow the chaff from the wheat, and cause the Christian to throw his roots deeper and wider, so that he thereby becomes more rooted and grounded in love.

The Directors of the Glasgow Missionary Society do not wish either to deny or conceal the fact from their constituents, that the present year has been one rather of trial than of triumph. They are not the less persuaded, however, that He who can bring light out of darkness, and good out of seeming evil, is carrying on his own work, and they trust that their constituents will bear in mind that it is not theirs to control, but to wait upon the movements of Providence, and to cultivate faith, and patience, and prayer, so that

events which are trying may eventually be found to be salutary.

The Caffers among whom your Missionaries labour, are a rude and warlike people, and, like many other semi-barbarous nations, they display alternately a glowing warmth in friendship, and a cool and bloody fierceness in war. They are broken into tribes who nominally acknowledge their fealty to the head of the nation, but each of them have their own chief who assumes the authority of making peace or of waging war, as passion or present interest dictates. They are exceedingly covetous, and make no scruple to drive out a neighbouring tribe from its possessions, and seize upon its villages, pastures and cattle. The ejected tribe naturally strives to locate itself in the territories of some other neighbouring tribe weaker than itself; which in its turn, also, makes a covetous movement for self-preservation, and tribe thus undulates upon tribe, like wave upon wave, till the whole country is traversed and convulsed with a succession of bloody contests and marauding aggressions.

Several years ago, the tribe of the Inficani, or Mantatees, came up in great numbers from the interior and seized upon the country of the Tembees, who were the nearest neighbours to the tribe of Caffers, among whom your Missionaries reside. The consequence was that the Tembees were driven in upon the territories of Geika, and the frontiers of the Colony. These hordes from the interior were satisfied for a time with their new possessions. Their aggressions ceased—peace prevailed, and the expatriated Tembees even ventured to allow their cattle to range backward upon their former pastures, from which they had been driven. This provoked afresh the warring covetous disposition of the Inficani. They again drove back the Tembees—seized their cattle, and even advanced to the very borders of the Chumie. The Missionary Institution was supposed to be the spot which they had marked out for attack, and plunder. Where the Gospel of peace had been preached for years, there was speedily sound-

ed the alarm of war, from kraal to kraal, and from hill to hill. The Caffers were all busy in manufacturing shields and spears for their defence. The officer commanding at Fortwiltshire, sent repeated invitations to the Missionaries to remove thither, if they were apprehensive of danger. In the mean time the Colonial forces, under the command of Lieut. Col. Somerset, were advanced to a position near to the Chumie. And having spent some time in patrolling and scouring the uninhabited country, without falling in with the enemy, the troops retired to their encampment at Fort Beaufort, about 18 miles from Chumie, and the same distance from Lovedale.

During this state of alarm, which continued for months in their immediate neighbourhood, the Missionaries kept their stations. They clung to their posts, though they were posts of danger. On one occasion, when the enemy were supposed to be within ten miles of Chumie, and when the whole inhabitants had been roused, and collected, and marched to the spot to oppose their progress, Mrs. Thomson and family were sent over to Lovedale, which was ten miles farther distant from the supposed enemy, but Mr. Thomson having accompanied her part of the way returned to the Institution to wait the issue. The Missionaries, in case of being driven to the last extremity, resolved to leave their houses and furniture, and escape for their lives, encumbering themselves with nothing save a few articles of clothing. On a closer inspection, their fears of an immediate attack proved to be groundless. The party seen approaching turned out to be a party of Tambookees escaping from the enemy, and migrating to a different part of the country, and not the enemy themselves.

The effect of all these rumours and commotions, upon the minds of your Missionaries, has been to strengthen their confidence in God and to quicken their zeal for the instant salvation of their people. Says one of them, "We are particularly impressed with the necessity of depending upon God. We

derive not a little support from the encouragement given to commit our ways unto the Lord. We trust that we have been taught more self-abasement and to cease from man, and that our only sure defence is in Jehovah. God has punished us less than our iniquities deserve; yea, he hath spared us as a man spareth his own son who serveth him; for though we have been disturbed by rumours and alarms, peace has hitherto been preserved in our borders."

Another of your Missionaries says, "What the result of these commotions may be is known only to Him that sitteth Governor among the nations. May he overrule them all for the promotion of his own glory. In his hands we leave them whilst we pray that he would hide his few chosen ones in the hollow of his hand till these calamities be overpast. May he also vouchsafe unto us his merciful protection, and endow us with that fortitude, prudence, and wisdom, which exigencies may require. Hitherto we have been allowed to prosecute our labours in comparative external peace. We have heard the alarm of war only from afar. As it waxes louder and nearer, it becometh us to be more zealous and importunate with sinners that they may seek reconciliation through the blood of the atonement, and obtain the peace of God which passeth all understanding. We know not how long we may be permitted to occupy these stations—how soon we may be obliged to abandon our work and seek safety in flight. May we therefore work whilst our day of opportunity lasts. It is a source of encouragement to us that we have still an opportunity to dispense the word and sacraments among the people without interruption."

These rumours of war, we have good reason to believe, are now dying away, and these commotions are gradually subsiding. And even an irruption of the central hordes upon the Institution, we trust, would now prove innocuous, as the Governor among the nations seems to have cast the broad shield of Britain around his little flock for their protection. What cheers us not a little, his cause has upon the whole

prospered during the year, and Jerusalem, according to his promise, has been building up in troublous times.

During the year two female converts have been baptized at Chumie, and subsequently admitted to the Sacrament of the Lord's supper, making the number of converts at both stations to be twenty. It rejoices us to say that all the baptized have still held fast their integrity. Early last spring three of them did seem to decline a little. They appeared to have forsaken their first love. Nay there was not merely a seeming want of affection, but there was to appearance a going back—a letting slip of the things whereunto they had attained. The Missionaries, like faithful and affectionate watchmen, who watch for the welfare of immortal souls, held frequent meetings with them, and by searching conversation and affectionate prayer with them and for them, they were rendered the instruments of melting them to tears, and of stirring up their graces. The native Teachers and some of the other communicants were particularly useful in reaching their hearts, and quickening their consciences from a state of dormancy. During the prayer-meetings held at the time of dispensing the Lord's Supper, in May, at Lovedale, there was poured out a spirit of contrition, and the sacrament itself was particularly blessed in communicating a lively impression of the love of Christ in dying for their sins.

Of the two communicants who have been admitted into the Church, the Missionaries speak favourably. One of them is an old woman, and though not remarkable for knowledge, appears to feel the power of the word applied by the Spirit, and desires to follow Christ with her whole heart. The other is the eldest daughter of John Love, married about a year ago, according to regular Presbyterian form. She is eminently gifted with a clear understanding. None of the people excel her in religious knowledge. Of the difference betwixt a speculative and saving knowledge of Christianity, she seems to be well aware, and it was under the conviction

of such a distinction that she was led to seek Christ, whom to know is life eternal.

The last official return which was made to us of the number of candidates for Baptism, noted them twenty-two; but now, we believe, they are two or three fewer, as the Missionaries, though they hate putting away, have been constrained to exclude two or three of them from the class. Those who are acquainted with the corruption of the human heart, and how the old man will war against the new, even in advanced disciples, will not wonder that there should be occasionally a falling away among those who are being disengaged from the miry clay, but who have not yet set their foot upon the rock of ages, nor had the song of salvation put into their mouth. Paul was compelled to write an authoritative epistle to some members of the infant Church of Corinth, on account of their gross impurity. Human nature is the same in all ages and nations. In Caffraria, before the introduction of the Gospel, Polygamy, or something worse, was the besetting-sin of the land. The unsullied purity required by Jesus, became a rock of offence to some of the carnally-minded, connected with the Institution. Ancient practices began to appear. To stem the polluting torrent, which had in its spreading and contaminating influence already reached some of the candidates for Baptism, the Missionaries were compelled to exercise that authority which Christ has placed in the hands of his servants, and publicly to separate three persons from their fellow-candidates for Baptism. There is good reason to hope, that though the pruning-knife was sharp, and repeatedly used, it has not been employed in vain. One of the individuals at least, if not two of them, have since manifested a considerable degree of conviction and contrition, along with a more careful walk and conversation. They have not, however, been restored to that place from which they fell, as it is desirable that a little longer time should elapse, that there may be a

stronger proof of their sincerity. As usually happens, when scriptural means are faithfully employed for removing wickedness, an open and decided testimony of obedience to the law of Christ was, at the same time, lifted up by one of the other candidates against the abounding iniquity. According to the particular request of the parties, she and her intended husband were solemnly married, agreeably to the form recommended in the Directory appended to the Westminster Confession of faith. The banns of marriage were published before the congregation, and the ceremony was performed in the Church, in the presence of a large assembly of people. The occasion was taken advantage of for the purpose of explaining and enforcing the duties of husband and wife, and the original Institution of marriage, as set forth in the Word of God. A beginning has thus been made of introducing into that part of the world, a scriptural contract based upon the law of nature, and which lies at the foundation of all domestic comfort, and well ordered civil society.

While some candidates, however, have been excluded, others have been received. There is one to whom we would particularly invite your attention. She appears to be a notable instance of the power of Divine truth. She is an old blind woman, formerly belonging to that class of people styled *Doctors* among the natives. She lived long in the strong-holds of Caffer superstition, deluded and deluding others. Vested with the power of life and of death among her countrymen, she had been the means of inflicting the most barbarous punishments upon those who fell under her denouncement as witches. It is sometime since she relinquished her pretensions of pointing out those persons who had bewitched others, and disclaimed all supernatural power over diseases. Of late she seems to grow rapidly in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

That you may have some idea of the horrid acts of cruelty to which this person once lent herself a willing instru-

ment, but from which she has been delivered by the gospel of the grace of God, when blindly tottering upon the verge of the grave, we will venture to detail to you a single instance of the misery inflicted upon those denounced as witches. It is not said in the communication that she was the executrix. That is of little consequence. It goes to illustrate the doings of the sisterhood to which she belonged. Though the punishment is usually inflicted with great secrecy, and carefully concealed from the Missionaries, yet those at Lovedale received notice that a person who had been burnt for witchcraft was lying exposed in a particular place. She was a middle aged woman. The flesh of the feet, and legs, and thighs, and to the middle of the back, had been literally roasted by the application of red-hot burning stones. The bones of the heels and of the lower part of the legs were laid bare. Such, likewise, was the case with the hands and arms. When discovered, she had lain two weeks in this state. The wounds were not dressed. They were infested with worms. She was lying under a bush, against which, two of the people of the kraal had placed a few branches, and thrown some grass on them. Her daughter, a girl about eight years of age, was her only attendant. All she could do was to bring her mother water, beat off the dogs who were attracted to the place by the smell, and keep the fire alive by night, that the wolves might not attack her. When the Missionaries were preparing to take her to the Institution, only two of the women of the place came to see her, and one of them refused to render her any assistance. She even detained the little child from following her mother. The poor woman, who was thus the victim of a cruel superstition, was carried to Lovedale, where her wounds were bound up, her feelings soothed by sympathy, and where she was told of a Saviour, but whether she made a grasp at the altar or not, when her last sands were running, is not for man to de-

termine. In a few days death snapped asunder the silver cord, and she was gathered unto her fathers.

We are aware that this relation is calculated to lacerate a feeling heart. But it should just the more excite your gratitude, that the aged sorceress whose eyes are set, and who in her lifetime claimed the power of denouncing to such a death, should have been brought to glorify Christ by renouncing all her incantations and charms, and be made to sit as a learner at the feet of him before whose ministry Satan fell as lightning from heaven.

The ministrations of your Missionaries in preaching the Gospel at Chumie and Lovedale have, as formerly, been regularly supported, notwithstanding the rumours of war in their immediate neighbourhood. We are sorry, however, to inform you, that the new Church which we spoke of in our last Report, as erecting at Chumie, lies in ruins. One of those tremendous showers which visit Cafferland fell upon it, and washed down part of its walls before they were sufficiently hardened, which brought it to the ground. This has caused much grief to Mr. Thomson and his little society of converted Caffers. At Lovedale they have been more successful in their attempt to provide more ample Church accommodation. Their place of worship has been enlarged during the year. The people did the work themselves, under the superintendence of Mr. Ross, without pay or reward. They were nearly all employed. Men and women, boys and girls, lent their aid. Some built the walls, others made the clay, others carried water, or white-washed the walls, or smoothed the floor, according to their age and strength. The whole work was not great: still it is teaching them to do a little for the support of the Gospel among themselves, and much is not yet to be expected.

In the village of Chumie there are three hundred inhabitants under the control and spiritual superintendence of Mr. Thomson, and a hundred and sixteen under the pastoral care of Messrs. Ross and Bennie at Lovedale. These

compose their ordinary audiences upon Sabbath, but along with these there are always strangers from the neighbouring kraals, and visitants from more distant parts of the country. On some occasions the strangers seem to outnumber the stated worshippers. Thus Mr. Ross, writing of a day of prayer, set apart for imploring the blessing of the Almighty on the season of the year, and the labours thereof, says that two hundred and thirty grown-up persons, besides children, and the inhabitants of the Institution, assembled on the occasion. Many of them came expecting the Missionary would give them rain. They were addressed from Jeremiah xiv. 22, "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art thou not the Lord our God? Therefore we will wait upon thee, because thou hast done all these things." They listened with attention, and their conduct throughout the day, as well as during Divine service, was becoming the occasion on which they had assembled. Between and after the services of the day they had much conversation with some of the people of the Institution on what they had heard. Several of them have since confessed in something of a feeling manner, the ignorance and superstition in which they live, and said it would be well to come frequently and hear again what they heard that day. Novelty has now indeed failed to attract so many strangers, yet still they visit the Institution in smaller numbers. On a similar day, lately observed at Lovedale, there were between forty and fifty strangers present.

The Missionaries do complain that there is not that thirsting for the Word which once was, and that the Caffers rather seem to go in greater numbers, and tarry longer at the cattle places than they were wont; and that there are symptoms that they wish to live in the wilderness, because they are removed from the school and the church. Various means have been used to check this growing evil, but hitherto without success. The Missionaries have now re-

solved to follow them—to visit them frequently—and to persevere in pressing them with frequent instruction, admonition, and reproof. May the Shepherd of Israel restore the soul of those men following their flocks in the wilderness, and lead them in the paths of righteousness for his own name sake.

It is certainly agreeable to hear of your Missionaries being jealous of themselves, and rather lamenting that they should have done so little for Jesus, than boasting of the converts which they have made; yet it has been so from the beginning, that wherever the Gospel is faithfully preached, divers are hardened, and believe not, and return to the world after their curiosity has been gratified, and the first brush of their feelings has passed away. But if the number of inquirers after Divine things have rather diminished during the year, the Word has been deepening its impression upon those that are savingly enlightened. Let works bear witness. When presenting their corn this year, as formerly, in token of their gratitude to God for his goodness, the quantity given this year was much the same as last, though the number that gave was fewer. Three of the people spoke about two minutes each on the occasion, concerning the goodness and truth of God, and the service which they owed him. It is pleasant also to have it to record, that among those who presented corn at Lovedale, was a son of the chief of that part of the country. He does not live at the Institution, but has long been a very constant worshipper on the Lord's day, and is occasionally present at worship on week-day mornings. Generally some of his brothers, or of his dependants, come with him on Sabbath. His regular attendance has excited much observation among the natives. He has had to contend sometimes with them on the subject, and defend his conduct.

The Schools, considering all the difficulties which the Missionaries have had this year to struggle with, have gone on as prosperously as could have been expected. The at-

tendance varying from a hundred and twenty, to a hundred and sixty. Nearly a half are adults. Several of the girls are taught sewing as well as reading.

Highly as we commended, in our last Report, the two native Teachers, Robert Balfour and Charles Henry, we did not overrate them. Your Missionaries, who are the very reverse of smooth-tongued men, who can oil a story to serve a purpose—who speak candidly, and leave us to make what use we please of their observations, have never expressed, upon any occasion, a single surmise against their native assistants. Their character is unspotted. It is testified of them that they were of most essential service in stemming the tide of moral pollution, which threatened for a time the character of the Missionary Institution. Mr. Ross, speaking of his assistant, Charles Henry, says, "To a heart alive to the glory of God, and a deep feeling for the state of his country, there are united in him a great measure of prudence and of modesty. His conduct tends much to recommend the holy religion which he professes. His work consists chiefly in teaching the elementary classes at school—in conversing on Divine subjects with the villagers and natives who visit the Institution—in itinerating among the surrounding kraals to read to the inhabitants extracts from the Scriptures—in attempting to draw their minds to religion—and when practicable, in teaching those to read who are disposed to learn. He is generally welcomed wheresoever he goes, and he is disposed to think that the requests frequently made to him, early to repeat his visits, are not mere compliments."

Precisely similar is the official duty performed by Robert Balfour. It is with pleasure we inform you, that the people of a few kraals, in a quarter which Robert Balfour has frequently visited, have, for some time, manifested a very considerable desire, and have now requested to have a small house erected in a central situation to all their kraals, that they may assemble together for prayer, religious instruction,

and have their children taught to read. The Missionaries at once granted their request, and are cherishing the hope, that it is only the first of many such *Proseuchae*, or places for prayer, which they shall be called upon to erect in their neighbourhood.

As might be expected, civilization keeps pace among the Caffers with their advancement in religion. Their bold ferocious character is now considerably tamed and softened down. Instead of roaming the country in search of elephants, lions, and tigers, they are gradually acquiring the staid, and peaceful, and industrious habits of the agriculturist. There are now upwards of three hundred acres of land brought under cultivation at the Chumie, which bears grain of various kinds. Some few of the converted Caffers have begun to enclose gardens, and plant them with fruit-trees. The males now work with the females in sowing and weeding, and gathering in their crops. European agricultural implements are now greatly in demand. The pagan Caffers around have indeed learned but little from the example which has been set them. A beginning, however, has been made, and the greenness of cultivation, we may rest assured, will spring up, as the Gospel plough breaks up the fallow ground, for in its furrow there is dropped both the seed of civilization and of eternal life.

Before we withdraw your attention from your Missionaries living in a far distant land, and where much of their happiness must necessarily be confined within the domestic circle, we will cheerfully make you acquainted with an addition made to the number of their little society. Mr. Bennie was married on the 6th of June at Graef-reenet, which is about a hundred and forty miles distant from Lovedale. They arrived safe at Lovedale on the 23d of August. We trust he has obtained a wife from the Lord, who will be a help meet for him, and, in some measure, prove a fellow-labourer in the great work of evangelizing the heathen.

In the Report of last year the Committee mentioned that they were just on the eve of sending out a great addition to the number of your Missionaries from this country. All things having been forwarded to the utmost of our power, the whole company of brethren and of sisters went from this to London, as no proper ship could be procured from the Clyde; and about the beginning of July, Mr. and Mrs. M'Lachlan, Mr. and Mrs. Chalmers, Mr. and Mrs. M'Dermid, and Mr. Weir, and his mother, Mrs. Weir, sailed from the port of London for Table Bay. Their voyage, *externally*, was sufficiently prosperous. After tarrying some time in Cape-town, purchasing a waggon, and making preparation for travelling up the country, part of them, about the beginning of November, again set sail for Algoa Bay. On the 17th of the same month they arrived there in safety. From thence they travelled up the country in waggons, and to their great joy, Mr. and Mrs. Chalmers, Mr. and Mrs. M'Dermid, and Mr. and Mrs. Weir, reached Lovedale on Tuesday the 4th of December, 1827, being about five months and a half from the time they left Glasgow.

"We stopt," says Mr. Chalmers, "in Lovedale till Thursday, when it was agreed we should go to the village of Chumie. It is about 12 miles distant from Lovedale. It is a delightful spot. It has been agreed that Mr. and Mrs. Weir reside at Chumie, whither Mrs. Chalmers and I have also gone, and that Mr. and Mrs. M'Dermid reside at Lovedale. At Chumie there is abundance of both wood and water. The water is excellent. Here the people in general, have houses instead of huts. Their conduct is very becoming. Considering their heathen brethren around them, the gospel has done much to civilize them. We find in Mr. and Mrs. Thomson every thing that is amiable and kind. Their care over Mrs. Chalmers has been far beyond our expectation. Our house, which was lately occupied by Mr. and Mrs. Ross, is perhaps none of the best, but in comparison

to what Messrs. Thomson and Bennie had at their arrival, it is a palace. We have not the least cause of regret in entering on Missionary labour. Mrs. Chalmers has suffered considerably from the jostling of the waggon. The road however, having been gone over by us in safety, the reflection is somewhat pleasant. We trust, dear friends, that you do not forget us in your prayers. The work in which we are engaged, is great and arduous. Much self-denial, and much Christian prudence, are necessary. God whom we wish to serve in the Gospel of his Son, has promised us all needful help for our encouragement, yet he gives these blessings as the return of humble, fervent, and believing prayer. Brethren pray for us."

"One of Mr. Ross's children," adds Mr. Chalmers, "died on the 19th of December. It was supposed, of teething. It was Richard, one of the twins. The child had been taken to Chumie a few days previous to his death. Mrs. Ross did not see him die. She returned to Lovedale a day or two before, expecting the child was getting better. Mr. Ross was to bring down the child with him. He did so, but alas! he brought him a lifeless corpse, to bury him beside his little sister."

A letter has also been received in town, from Mr. M'Dermid. After mentioning, in a truly christian manner, their journey, and their safe arrival by the good hand of the Lord upon them, and his having taken up his residence at Lovedale, he says, "I hope it shall be good for us, that we are beside Mr. and Mrs. Ross. They have been very kind to us, and what is far better, I think he lives near to God, and is anxious that God in all things may be glorified."

"It has been often said, first civilize the heathen, and then preach the Gospel to them, but the truth is, it is only those who have heard the truth and believed it, that are civilized. The difference between believers and unbelievers is very evident. Some of them make great progress in religious knowledge, and afterwards are consistent in their conduct. All the communicants wear clothes, while the most of the other peo-

ple are either naked or have a rude covering of bullock's skin. There are many hundreds within a few miles of this, and no one to care for them, but this Society. When I look at the state of the neighbouring kraals, and compare it with that of the converted Caffers, and think of the difference, I do wish that, like the men mentioned in the Gospel, they were clothed, and in their right mind, sitting at the feet of Jesus. There are signs of an outpouring of the Spirit of God in this place, and we humbly hope that what has been wrought, is but like a few drops before the refreshing rain."

While Mr. M'Dermid, viewing appearances upon the spot, uses this language, we would say, "Amen, Lord Jesus, let it be according to the desires of thy servants."

In referring to the journey of your Missionaries, from this to Caffraria, we would have been happy to have had it in our power to have recorded, that *all* of them sailed from Cape Town to Algoa Bay. You would notice however, that we spoke only of a part of them doing this. And truly, brethren, we are grieved,—though we trust our grief is without murmuring at the Sovereign disposer of events,—we are grieved to say that Mr. and Mrs. M'Lachlan are left behind in the Colony. By a letter lately received from Mr. M'Lachlan, who is entitled to a large portion of your sympathy and prayers, it appears that he has met with a most severe trial, in the affliction of the partner of his bosom. Writing on this subject, which only a husband's hand can touch gently, and yet faithfully, he says to Mr. Kidston,—

"REV. DEAR FATHER,

"When I sit down to write you from this distant land, would I were not called upon to tell you how dark and intricate are the ways of Providence with regard to the prospect of my labours among the Heathen. It is with pain, inexpressible pain, I inform you of the adverse dispensation which has for more than three months exercised my patience and tried my faith. Not above two or three weeks after we had

set sail from London, Mrs. M'Lachlan fell into a deep and settled melancholy, which has wholly incapacitated her for public usefulness to the Mission, on which her heart had been set for some years. In this situation she remained for eight weeks without receiving any medical assistance, which rendered her affliction more painful to me, and perhaps more destructive to her mind. In consequence of this, I anxiously longed to see land, that I might have access to some medical gentleman for advice: as soon as I saw land my heart rejoiced in the goodness of God who conducted us safely across the ocean in the midst of our toils and trials. On our arrival at Cape Town, Messrs. Jardine, agent for the Society, and L. W. Becks, sent for Drs. Ostersae and Abercrombie, who attended her for some time. The opinion of these medical gentlemen being asked concerning the case of Mrs. M'Lachlan, the former decidedly stated in writing to Dr. Thom, Messrs. Jardine and Becks, in consultation, that her case is out of the reach of medicine, and to effect her recovery it is necessary she return immediately to Scotland; but Dr. Abercrombie stated to the Rev. Dr. Thom, that he differed a little from Ostersae, and recommended that the trial of the country air, and change of scenery, should be made, to which opinion I heartily concurred, as I could not see that I was so hastily called in Providence to leave the shores of Africa for my native home without making a fair trial. To make this trial Dr. Thom then proposed that we should be removed from Cape Town to Tulbagh, in order to save considerable expense to the Society, and at the same time to render us more comfortable. Since we came here I think, on the whole, she is rather better; still I dare not be too sanguine in my expectations with regard to her recovery from the disease to which she has become a prey.

“The moment you read this account I presume you will not be a little afflicted with our peculiar situation. The painful situation in which a Sovereign Providence has placed us, we must not quarrel or find fault with; but sometimes it does

occur, that our unhumbled hearts are apt to dislike God's method of providence, when we have not succeeded in our purposes. To quarrel, or censure, the dispensation of God's providence towards us, is to provoke him to further anger, and cause him to double the stroke, which, at the present, is very painful for us to bear. This stroke, I have no doubt, which the infinite wisdom of God has appointed, is most suitable to our froward temper and the ends of his own glory. But what a high strain of grace does it require that we patiently bear the paternal or the castigatory wrath of God which he sends upon us, and which deprives us of our dearest comfort, our health and our usefulness in the world, or in the church of the living God. I trust I can recognise the hand of God that smites us, that he has a gracious design to promote our growth in holiness, and to teach us that knowledge of himself, that faith, and that patience, which, without his seasonable correction, we could never know. And, though the reasons for which he smites us may be for the present very much wrapt up in his own decree, this we know, that all things shall work together for our eternal good. At the same time we know that it is a point of no small difficulty, in the day of adversity, to trust in God and wait on him in the way of his judgments, to possess our souls in patience, and to believe the good-will of a smiting God. And were it not that God smites us, how soon would spiritual pride, carnality of affections, lukewarmness, forgetfulness of God, and of ourselves, an empty form of religion, without the spirit and power of godliness, and many other spiritual evils break in ; but to prevent, or at least cure, these heart evils, our God will not suffer us to enjoy a continual day of prosperity, but sends severe affliction and trouble that we may be more conformed to the law of God in heart and life. May the Lord grant us deliverance from this painful affliction, and the sanctified use of it.

I am, Rev. Dear Father, yours truly,

JAMES M'LACHLAN."

The unavoidable expense connected with the outfit and passage, and travelling of so many persons from this country to an inland part of Africa, has caused this year a very great increase in your expenditure, which has not only exhausted all your funds, but necessitated the Directors, at one time, to incur several hundred pounds of debt. By the increased liberality of friends, and the extraordinary aid afforded us from various quarters, the debt is nearly, if not altogether, liquidated, though with an empty treasury we are still under our now greatly increased annual engagements to our Missionaries. The Scottish Missionary Society has voted you a hundred guineas, thus affording a commendable example of that generosity and mutual co-operation, concerning giving and receiving, which should always distinguish kindred religious associations. In former times, when you had no Missionaries, you poured your bounty into their store, and received their grateful christian acknowledgments. And when they have shown that they can both remember your liberality, and kindly requite it by an act of bounty in a time of need, we trust that when you meet at the monthly prayer meeting, conducted by the Directors in this city of the Scottish and Glasgow Missionary Societies, that you will there give thanks to God for causing them to refresh you, not only with their mutual prayers, but by a substantial communication of their means.

The Glasgow Established Presbytery also took the lead in enjoining that a public collection should be made, in all the churches and chapels within their bounds, in aid of your funds. Were we not speaking of christian ministers, and of the givings of a christian people, we would certainly praise their liberality, as the very handsome sum of £360 has been paid to your treasurer, as the proceeds of that general collection. We forbear, however, from using the complimentary language of the world, and rather wish that he who noticed and commended the widow for throwing her mite into the treasury, for the support of the religious service

of the temple, would bless them with all spiritual blessings in heavenly places.

The Female Association, under the patronage of Mrs. Muir of Garnet-hill, and her fellow Directors, and the Youth's and Greenock Auxiliaries, have, as in former years, helped you much. The Lord reward them in that day. Other churches and associations have not been unmindful of you. Deputations have been sent out to various parts of the country to preach in behalf of your Society. Several openings have not yet been taken advantage of, but your next Committee, it is hoped, will not fail to send of their number to plead your cause in these places, where ministers and people have kindly agreed to give you a collection. In the mean time, various contributions and collections, from religious associations and congregations, have been made in your behalf, which your treasurer will specify at the close of this Report, and which, it is hoped, you will thankfully acknowledge. Your gratitude is also due to your annual subscribers.

Though he is one of ourselves, and therefore the intimation may seem to savour a little of self, yet, as the service rendered by the Rev. Mr. Heugh was peculiar, permit us to remind you that he is particularly entitled to your cordial thanks for the excellent annual sermon which he preached last year in your behalf.

Since the last Missionaries sailed, you have only two young men studying under your superintendence for the Missionary work. Mr. Bell and Mr. Niven are young men of talent and piety. Their progressive improvement in their studies is entitled to your commendation. Like young men who are literally to forsake father and mother, and sister and brother, for the sake of Christ, they are setting an excellent example of what spirit they are of, by prosecuting their studies at a mere trifle of expense to the Society.

The limited extent of our funds, and the greatness of the enterprise in which we were this year engaged, induced the

Directors rather to wave the reception of applications from Missionary candidates than to entertain them when presented. Perhaps our prudence, in this respect, may be esteemed by some rather to have savoured of calculating policy than of faith in the Divine promises. Our successors in office, we hope, will go forward, and send forth more labourers to the harvest. Having done something, you are not to stand still, else your efforts will decline, and dwindle into nought. It is not the individual that holds the cup to the thirsty man's lips that is to judge when his thirst is slaked, and he is satisfied. Those upon the spot, and not we in a highly favoured land, are the proper judges when the measure of supply is proportioned to their wants. Hear what Mr. Thomson says of that thirst which you have contributed to provoke by making them to taste of the waters of life, and which you are bound in duty to gratify by opening under the good providence of God, rivers in the mountains and springs in the vallies, and making the wilderness a pool of water.

“ I bless God for what I have lived to see in this moral wilderness, where Satan rules with absolute sway over *multitudes innumerable*. I now have to record a sixth station fixed for a Missionary, another will soon be by the Glasgow Brethren, another by the Moravians, and a third by the London Society. O, what a cheering prospect is this to me. I am led to exclaim, What hath God wrought for poor Cafferland ! O, that He who, in the beginning, commanded the light to shine out of darkness would give forth His command concerning this moral wilderness, Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee !

“ Though one here, and another there, have escaped from the dreadful pollutions which defile this land, it is a heart-breaking mournful scene to contemplate such a mighty mass of people lying in wickedness, and sold as it were to sin. We have need to cry and pray that the Lord would increase our

faith, and hasten the time when He will take the prey from the mighty, and make the captives of sin and satan free.

“It is surely not in vain that the attention of so many Christian Societies, and Ministers of the Gospel in Britain has been directed to poor Cafferland; but, O how great is the harvest, while the labourers are so few! and how many hundreds of thousands must drop into eternity without the tidings of mercy having ever once reached their ears, or knowing that there is a God above, or that they have souls to be saved or lost, or that there is a state of rewards and punishments beyond the grave.

“O that my voice could reach the colleges of my native land, I would cry in the ears of each student, who has himself tasted that the Lord is gracious, and become a debtor to redeeming love, Come over, O come over and help us, come to the help of the Lord against the mighty! Here are thousands perishing for lack of knowledge; here are those who have already believed through grace, as a promise of a coming harvest; here are many who are glad to hear us tell them the *good news* as they call it, but they are lost in ignorance; and say, How can these things be? Here are many halting between two opinions. Conscience seems to be aroused, but their wicked hearts, and the love of sin hold them back, and they are afraid of the taunts of their wicked brethren. O come over and help us, and you shall have souls for your hire, for the Lord assuredly will yet have mercy on Cafferland.”

That the public may know more of Caffraria, and of the state of the Mission, and thereby be induced to take a deeper interest in its extension and success, the Directors, after mature deliberation, have resolved to publish a quarterly paper for the use of their friends and constituents. The first of these papers has been published. It will gratify the Directors if this little Quarterly Chronicle shall find a wide circulation, and be the means of enabling holy men and religious associations to bear this Society, in all its varying fea-

tures and changing circumstances, upon their hearts at a throne of grace. Cease not, brethren, to make mention of us in your prayers, public and private—praying always that the God of our Lord Jesus Christ, the Father of glory, would give to your Missionaries, and their little flock in the wilderness, the spirit of wisdom and revelation, in the knowledge of him, that the eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to all who believe.

Brethren, allow us to call upon you, and call upon ourselves, to go forward. Motives crowd on motives why we should persevere. The Caffers are becoming more civilized, more intelligent, and more industrious. The Gospel of the grace of God is taking hold of their consciences; their immortal spirits are passing from death unto life, and the glory of our Redeemer is being manifested in that distant heathen land. Is not the arm of the Lord revealed in producing such a radical and universal change upon these rude sons of the wilderness? Is not the excellency of our Saviour's righteousness honoured, that it should prove ample for the salvation of men who were previously living in a state akin to that of the beasts that perish? The rolling thunder, and the flash of fire, and the heaving billow, and the rocking tempest, do proclaim the eternal power and Godhead of the great I AM; but the roaming tribes of the wilderness, located, and tamed, and enlightened, and pardoned, and sanctified, and made kings and priests unto God by the instrumentality of a preached Gospel, proclaim louder than thunder, and more vivid than lightning, the love, the mercy, and the compassion of him that speaks in righteousness mighty to save.

Ye who have tasted that the Lord is gracious, would you wish that Jesus should be glorified in Cafferland, and that he should be admired by the central hordes of Africa, in the holy tempers of their countrymen that believe? Surely.

Amen. Unite your means, your influence, and your prayers. Put to your hands, not to the cords which drag along the chariot of the idol stained to the axle with human gore; but put to your hands to this Society, and to all those religious Institutions which seem destined to introduce the universal reign of the Prince of peace, whose dominion shall be from sea to sea, and from the river to the end of the earth. They that dwell in the wilderness shall bow down before him. His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed.

Beloved brethren, hear our closing request. You have sent forth a few excellent men to labour for Jesus in the outermost skirts of the land of Ham. Do not forget them in your prayers. Uphold their hands. Implore that he who has the residue of the Spirit would commission him down like dew, and rain upon the parched wilderness, and give thanks to the King of Zion for what he has already wrought by the hand of his servants.

“By heaven directed, by the world reviled,
Amidst the wilderness they sought a home,
Where beasts of prey, and men of murder roam,
And untamed nature holds her revels wild.
There, on their pious toils, their master smiled,
And prospered them, unknown, or scorned of men,
Till in the satyr's haunt and dragon's den,
A garden bloom'd, and savage hordes grew mild.
Lo, there, the guilty heart, when heavenly grace
Enters, it ceaseth not till it uproot
All evil passions from each hidden cell,
Planting again an Eden in their place,
Which yields to men and angels pleasant fruit,
And God himself delighteth there to dwell.”

SUBSCRIPTIONS, DONATIONS, &c.
TO THE
GLASGOW MISSIONARY SOCIETY,

From 11th APRIL, 1827—to 9th APRIL, 1828.

A Friend, Rothsay, per Mr. Brown.....	£0	10	0
Two Friends, & Rev. Mr. Marshall.....	1	2	0
A Friend.....	0	5	0
A Friend, & Mr. Spencer.....	2	2	0
A Friend & Rev. Mr. Muir.....	20	0	0
A Friend, Dundee, & Mr. J. Robertson.....	2	0	0
Anderson, Rev. David, Helensburgh.....	1	0	0
Arbroath Juvenile Society.....	3	0	0
A Friend, Eaglesham.....	0	10	0
Anderson and Partick Relief Association for Religious Purposes, & Rev. G. Struthers.....	10	0	0
Anderson, Matthew.....	1	0	0
Alexander, John, Jun.....	1	1	0
Anderson, William.....	0	5	0
A Friend.....	1	0	0
A few Female Friends, Kilmarnock.....	5	5	8
Alston, John.....	1	1	0
Allison, Miss.....	1	1	0
Beith, Rev. Mr.....	0	10	6
Barclay, Hugh.....	0	10	6
Bain, Joseph.....	1	1	0
Burns, James.....	1	1	0
Brown, William.....	1	1	0
Barclay, Matthew.....	0	10	0
Brechin Society for diffusing Religious Knowledge.....	5	0	0
Ballantine, Andrew.....	1	1	0
Barlas, Alexander.....	1	1	0
Burns, Rev. John.....	1	1	0
Brown, James.....	0	10	6
Bell, Robert, Royal Bank.....	0	10	6
Bain, John Jun.....	0	10	6
Brown, Hugh, & Co.....	1	1	0
Buchanan, William.....	2	2	0
Brown, John, Rothsay.....	2	2	0

Collections by the Presbytery of Glasgow.

St. James' Church, Rev. Mr. Muir.....	£37	10	0
Tron do. Dr. Dewar.....	23	16	0
College do. Dr. Lockhart.....	14	0	0
St. David's do. Mr. Welsh.....	21	0	0
St. John's do. Mr. Brown.....	45	0	0
St. John's Chapel, Mr. Sommerville.....	5	0	0
Gorbals' Church, Dr. M'Lean.....	10	10	0
Outer High do. Mr. Marshall.....	55	0	0
Inner High do. Principal M'Farlane.....	4	10	0

St. Andrew's Church, Rev. Dr. Gibb	5	10	0
St. George's do. Mr. Smyth	39	0	0
Barony do. Dr. Burns	6	0	0
St. Enoch's do. Patrick M'Farlan	10	10	0
Anderson Chapel, Mr. M'Farlane	26	18	6
Albion-street do. Rev. Messrs. M'Leod and Nisbet	18	10	0
St. George's in the Fields do. Rev. Mr. Napier	2	11	5
Hope-street Gaelic do. Rev. Mr. Gunn	10	0	0
Carmunock Church, Rev. Mr. Henderson	6	10	6
Cumbernauld do. Mr. Watson	1	15	0
Kilsyth do. Mr. Burns	4	10	0
Calder do. Mr. Lockerby	1	11	0
Govan do. Mr. Leishman	6	11	0
Chryston Chapel J. S. Young	1	9	6½
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	£360	12	11½

Collection at Old Monkland Parish Church, by the Rev. D.

M'Farlane	£15	15	0
at Largs, by the Rev. Mr. Kidston	14	7	0
at Irvine, by Do. do.	7	0	0
at Falkirk Relief Church, by Rev. Mr. Welsh	10	0	0
at do. Dr. Belfrage's, by do. do.	5	12	1
at Kilpatrick, by the Rev. Mr. Crichton	9	0	6
at Lanark Parish Church, by the Rev. P. M'Farlan, St. Enoch's	14	2	4
at Bothwell, by do.	10	0	10
at Lecropt Parish Church, by the Rev. Mr. Muir, St. James's	9	8	0
at Ardoch Chapel, by do.	10	18	6
at Renton, Mr. Mackinlay's congregation, by do.	4	13	6
at Kilmaur's United Secession, by the Rev. Mr. John- stone, Laurieston	5	10	6
at Kilmarnock Low Church, by do.	7	18	2½
at Dumbarton Relief Congregation, by the Rev. John Macfarlane, Bridgeton	4	3	0
at Wishawton Relief Congregation, by do.	3	7	5
at Hamilton do. do. by do.	8	2	7
at Mr. Marshall's Congregation, Kirkintilloch, by Dr. Mitchell	5	0	0
at Barrhead, by do.	9	1	0
at Mr. Somerville's, Airdrie, by Mr. Somerville, St. John's Chapel	7	4	6
at Mr. MacDougal's Congregation, Campbellton, per Rev. G. Struthers	11	10	0
at Dr. Robertson's, Cambuslang, by Rev. Mr. Gunn	5	12	6
at Mr. Wood's, Ayr, Newtown, by do.	5	10	6
at Mr. Renwick's, Ayr, Relief, by do.	10	9	0
at Mr. Shaw's, Ayr, Secession, by do.	5	17	0
at the Annual Sermon, by the Rev. Mr. Heugh	32	18	7
at Prayer Meetings	5	19	5½
at the Annual Meeting	5	7	8½
College Missionary Association, & Mr. Simpson	7	0	0
Crum, John	1	1	0
Campbell, J. W. & Co.	1	1	0
Campbell, John	0	10	6
Craig, William	0	10	6
Cogan, Hugh	1	1	0

Congregation of the Rev. Messrs. Kidston and Brash's Bible and Missionary Society.....	10	0	0
Campbell, Mr. & Rev. G. Struthers, sundry times.....	7	7	0
Campsie Bible Missionary and School Society, & Rev. Mr. Brown	5	5	0
Cromarty Association for Religious Purposes, & Rev. Alexander Stewart	5	0	0
Cumbræ Society for Religious Purposes, & Rev. J. Drummond	5	0	0
Cumnock Society for Religious Purposes.....	4	0	0
Craig, James	0	10	6
Cogan, J. & R.	1	1	0
Cuthbertson, John.....	1	1	0
Douglas, Robert.....	1	0	0
Drawback from Boradale & Co.	4	17	0
Dundee Missionary Society, & Mr. Kircaldy.....	15	0	0
Dunfermline Ladies' Association for support of Robert Balfour, Native Teacher	10	0	0
Dovehill Youth's Bible and Missionary Society, Rev. Mr. Barr's Congregation	10	0	0
Dick, Miss.....	1	1	0
Denny, Loanhead, United Associate Congregation, & Rev. Dr. Stark	9	0	0
Denoon, Rev. James, Rothsay	1	0	0
Eaglesham Society for Religious Purposes	2	0	0
Ewing, James, Garnet Hill	0	10	6
Fenwick Society for Religious Purposes, & James Boyd and Jasper Hewit	4	0	0
Fenwick Female Society for Religious Purposes.....	4	0	0
Falkirk Society for diffusing Knowledge, & Rev. D. B. McKenzie	5	0	0
Falconer, Cosmo	1	1	0
Fullarton, Allan.....	1	1	0
Ferguson, William.....	1	1	0
Fleck, James, Black Bull	0	10	6
Falconer, Patrick	1	1	0
Greenock Association in aid of the Glasgow Missionary Society	38	0	0
Glasgow Ladies' Association in aid of the Glasgow Missionary Society, & Mrs. Muir.....	50	0	6
Gunn, Rev. A.	1	1	0
Gibson, John	1	1	0
Gardner, James	0	10	6
Glasgow—A few Ladies, & Mrs. Muir—a present to the Native Teacher, John Burns	5	0	0
Hamilton Bible and Missionary Society, & James M'Nee	5	0	0
Hutchesontown Relief Congregational Association for Religious Purposes.....	5	0	0
Henderson, John	1	1	0
Henry, Mrs. (Thomson Lane,) & Rev. Mr. Muir	0	5	0
Huie, James	1	1	0
Harvie, John	0	10	6
Heugh, Hugh	0	10	6
Henderson, J. E.	0	10	6
Hamilton & Dodds	0	10	6
Irvine Auxiliary Bible Society, & Mr. Miller	5	0	0
Johnston, David	1	1	0
Kilsyth Juvenile Class, attending the Rev. William Burns	1	1	0
Kilbarchan Female Society, & Rev. Mr. Douglas	5	0	0
Kelso Ladies' Association for support of Native Teachers	5	5	0

Kirkintilloch Association for Religious Purposes, Ψ Rev. Mr.			
Marshall	-	-	1 1 0
Knox, Henry,	-	-	1 1 0
Knox, Robert	-	-	0 10 6
Kirk, A.	-	-	0 10 6
Kidston, Rev. William	-	-	1 1 0
Kelly, William, Senr.	-	-	1 0 0
London Missionary Society, being the one half of the residue			
of Mr. Doll's Estate	.....	.....	10 2 4
Lochwinnoch Society for Religious Purposes	.....	.....	5 0 0
Letham, Patrick	.....	.....	1 1 0
Lawson, Mrs. (Thomson's lane)— Ψ Rev. Mr. Muir	.....	.....	0 5 0
Legacy by the late Robert Gilchrist	.....	.....	30 0 0
Lockhart, Rev. Dr	.....	.....	1 1 0
Lawson, Thomas	.....	.....	1 1 0
M'Gowan, William— Ψ Mr. Brown	.....	.....	0 10 6
M'Dowal, Lieut. Col. Stranraer	.....	.....	1 1 0
Mirrlees, Peter	.....	.....	0 10 6
Macridie, Mr. senior	.....	.....	0 10 6
M'Intosh, John	.....	.....	1 1 0
M'Farlan, Rev. P.	.....	.....	0 10 6
M'Fee, Dugald	.....	.....	1 1 0
Mitchell, Rev. Dr.	.....	.....	0 10 6
Mathie, Benjamin	.....	.....	1 1 0
Miller, James	.....	.....	0 10 6
Miliken, J. Jun. Spoutmouth	.....	.....	0 10 6
Melville street Associate Congregational Society for Religious Pur-			
poses	.....	.....	10 0 0
Munsie, William	.....	.....	0 10 6
Mitchell, Andrew	.....	.....	1 1 0
Macfarlane, Rev. John	.....	.....	0 10 6
Macfarlane, Rev. D.	.....	.....	0 10 6
Macfarlane, George	.....	.....	0 10 0
MacGeorge, Andrew	.....	.....	0 10 6
M'Kay, Alexander	.....	.....	1 1 0
Macfarlan, A. & R.	.....	.....	0 10 6
M'Bride, Rev. Peter, Rothsay	.....	.....	1 1 0
M'Callum, Malcom	.....	.....	1 1 0
Northern Missionary Society— Ψ Rev. Mr. M'Intosh	.....	.....	25 0 0
Norrie, W. A.	.....	.....	0 10 6
Nimmo, W. T. Royal Bank	.....	.....	1 1 0
Paisley Youth's Society— Ψ D. Draugh	.....	.....	5 0 0
Middle Parish Female Bible Association	.....	.....	7 0 0
Port-Glasgow Juvenile Missionary Society— Ψ Francis Wallace	.....	.....	6 0 0
Missionary Association— Ψ Mr. Johnston	.....	.....	10 0 0
Paterson, James, Whitebank	.....	.....	1 1 0
Parker, Charles	.....	.....	1 1 0
Playfair, James	.....	.....	2 2 0
Rosskeen Society for Religious Purposes— Ψ Rev. D. Carment			
for 1826	.....	.....	10 0 0
Do. Do. Do. for 1827	.....	.....	6 0 0
Robertson, Basil, (donation)	.....	.....	5 0 0
Robertson, Basil, (subscription)	.....	.....	1 1 0
Robertson, John	.....	.....	5 0 0
Reid, John	.....	.....	1 0 0
Reid, John	.....	.....	0 10 6

Robertson, Andrew	5	0	0
Rodger, James.....	2	2	0
Ronald, John	1	1	0
Strathaven, A Prayer Meeting— \pounds Mr. Scott	2	2	0
Shotts Burn Congregation— \pounds Rev. George Hill	5	0	0
Smith, Helen, deceased— \pounds Rev. Mr. Smith, Menstray	10	0	0
Stirling, Miss Jean Keir	2	0	0
Saltcoats Female Bible Society— \pounds Rev. Mr. Ronald	4	0	0
Shaw, Mrs. Robert, Clyde Terrace	1	1	0
Steel, Mrs.	1	1	0
Struthers, Rev G.	1	1	0
Smith and Sons, George	2	2	0
Sommerville, James	0	10	6
Stewart, R. B.	0	10	6
Scottish Missionary Society, (a donation)	105	0	0
Strathaven Bible and Missionary Society	2	13	0
Stevenson, Nathaniel	0	10	6
Stow, David - - - - -	1	1	0
St. John's Parish Association for Religious Purposes - - -	1	1	0
Swanston, John - - - - -	2	2	0
Tennant, Andrew - - - - -	1	0	0
Turner, George - - - - -	0	10	6
Thomson, John, Royal Bank - - - - -	1	1	0
——— Rev. W. R. Cafferland - - - - -	34	0	0
Do. Do. Do. A Mission Family - - -	3	13	6
Wilson, John - - - - -	1	1	0
Wood, Helen— \pounds Rev. Mr. Turnbull - - - - -	1	1	0
Watson, James - - - - -	2	2	0
Willis, Rev. M. - - - - -	0	10	6
Wodrow, Robert - - - - -	2	2	0
Wright, John - - - - -	1	1	0
Whyte, Andrew - - - - -	1	1	0
Wilson, William - - - - -	1	1	0
Watson, Thomas - - - - -	1	1	0
Walker, Robert - - - - -	1	1	0
Wilson, John - - - - -	1	1	0
Wardlaw, William - - - - -	0	10	6

Received since the Books were closed for the last year :

From Rev. Archibald Mason, Wishawtown - - -	£0	10	0
A Praying Society's Box— \pounds Mr. Brown - - -	2	0	0
Kelso Ladies' Association in support of Native Teachers -	3	3	0
Miss M'Arthur, Rothsay - - - - -	1	1	0
Greenock Auxiliary Missionary Society— \pounds R. D. Kerr -	5	0	0
Youth's Auxiliary Society— \pounds Mr. Stevenson - - -	23	0	0
Hon. Mrs. Stewart, Erskine Manse - - - - -	1	0	0

To Balance in the hand of the Treasurer	£44	17	9½
— Cash in the Glasgow Bank	265	0	0
— Collection at the Annual Sermon and Annual Meeting	38	6	3½
— Collections by the Presbytery of Glasgow	360	12	11½
— Do. by Sundry Congregations in the country	172	14	9½
— Donations from Sundry Religious Societies	505	9	0
— Do. and Annual Subscriptions by individuals	178	1	6
— Legacy by the late Mr. Robert Gilchrist	30	0	0
— Collection at the Monthly Prayer Meetings	5	19	5½
— Drawback on Goods sent to Missionaries	4	17	0

£1605 18 9½

By John Bennie, salary 1826 and 1827	£123	0	0
— Rev. John Ross, salary 1826	100	0	0
— Robert Balfour, native teacher, salary 1827	10	0	0
— Charles Henry, do. salary 1826 and 1827	12	0	0
— Rev. James M'Lachlan, salary and sundries	130	4	4
— William Chalmers, do. do.	123	5	2
— Alexander M'Dermid, do. do.	82	5	0
— James Weir, do. do.	84	5	0
— James Bell, student, do. do.	5	0	0
— Robert Niven, student, do. do.	21	15	0
— Passage of Missionaries to Leith, and Charges there,	6	3	0
— Do. to London, with Luggage	36	14	11
— Charges at London, and passage to the Cape of Good Hope	384	1	0
— Charges at the Cape, purchase of a Waggon there, and passage to Algoa Bay, &c &c.	251	7	0
— Sundry Accounts—Stationary, Books, Hardware, &c.	42	8	9
— Rev. Dr. Thom, paid his Mother.....	10	0	0
— Shipping Charges, Printing Report, Rent, &c. &c...	58	5	8
— Postages, Travelling Charges, and Charges at Annual Meeting, Annual Sermon, and Monthly Prayer Meetings,	32	11	4
— Legacy Duty, Interest, &c. &c.	8	13	7
— Cash in Glasgow Bank	80	0	0
— Do. in the hand of the Treasurer	3	18	6½

£1605 18 9½

WILLIAM WADDELL.
J. HALL.