

of so many places of worship not being a work that could at the time be accomplished easily. But a short time elapsed, and efforts were made to bring them once more into an efficient state. One by one they were opened, supplied at first by missionaries, and then, as congregations gathered, by ordained ministers, until, as we write, *not one of them is at this moment closed*. All are open, all have ministers, all have congregations of less or of greater size, and the work of evangelization is in the city proceeding with rapid strides, through the efforts of which these churches are the centres and the seats.

The three last chapels opened were shut from 1813 till 1852. The windows were broken, the seats full of dust, and the doors locked. It was resolved at once by the parish minister to open them as mission stations—under his superintendence, the Church Building Society and Home Mission guaranteeing salaries. The people were afraid that no missionary would be ordained until, *after trial*, they were satisfied with his fitness. So desperate did the hope seem of success, that the old *Beadle* of one chapel could not, he said, reckon on more than six persons who would probably attend! What has been the result? Three chapels, built in the poorest localities, have now together about 1,700 regular hearers, upwards of 600 communicants, 73 Sabbath school teachers, and 700 Sabbath school scholars, besides tract societies, prayer meetings, &c. The six hearers in the one have been multiplied by 100. An interesting experiment has been made in another. The working classes for some Sabbaths have been invited by the parish minister to attend in the evening in *their working clothes* to be addressed by him, all others being rigorously excluded who appear in such clothes as would enable them to attend service during the day. The result has been that every seat has been occupied by a congregation of more than 1,000, numbers of whom have not been in any church for years. Want of Sunday clothes in a great city is no index of want of a sincere desire to hear the truth preached.

The extent of Home Mission operations carried on in Glasgow, in connection with the Church of Scotland, is made apparent by what we have just now said. The localities of many of the recently erected parish churches, and of these chapels, are the most wicked and poor that are to be found in the city. This fact constitutes them essentially mission churches, designed and having as their object to meet the spiritual necessities of the working population, and of the lower classes; how they are fulfilling this end we need not say; they are exerting a wholesome and telling influence upon wide districts around.

(1.) We have also evidence in what is stated above of what we would call the expansive power of the Church of Scotland in Glasgow. We have seen what fields have been entered on and in a great measure filled since 1849, and in this we have not evidence of the Church's power to go on and "possess the land!" But efforts have not been wanting, whereby not merely old ground has again been occupied, but to take up other ground and to occupy and fill that too. Of those churches last spoken of two have been added recently; while, not contented with what has been done, the Church seems resolved still to be doing more, and in a little time three others will fall to be added to the number reported now. If these additions and extensions, and further aggressions to be made, be signs of life at all, then surely none will deny that there is some mea-

sure of life in the Church of our Fathers in its Glasgow field.

(To be concluded.)

Committee on Popery.

The most gratifying accounts have been received from different parts of the country, of the interest taken in the study of the Popish controversy, by means of Dr. Blakeney's Protestant Catechism. The necessity of instructing our people, and especially the young, in the Scriptural foundations of the Protestant faith, in opposition to the errors of Popery is widely felt, and the teachers of religion of all denominations, no longer regarding this ancient heresy as a dead and effete system of superstition, but as an active, powerful, and wide-spread conspiracy against the civil and religious liberties of mankind, and as a dangerous snare for immortal souls are casting about for means of unraveling its wiles, and exposing its abominations in the eyes of the people. The General Assembly's Committee on Popery have issued a strong recommendation of Dr. Blakeney's Catechism for this end, and we have pleasure in submitting to our readers the following letters, as evidence of its success and of the estimation in which it is held.

THE MANSE, BLAIR ATHOL,
January 8th, 1857.

REV AND DEAR SIR,—I willingly comply with your request, to send you a few lines to state why, and with what advantage, I have promoted the circulation of Dr. Blakeney's Protestant Catechism in this parish. Ever since the risk became imminent of young people coming into direct contact with Popery, I have regarded it as an unsafe state for them to rest in a mere ignorant dislike of the name without knowing any thing about the thing. It seems to me desirable not only that they should be well versed in "the faith once delivered to the saints," but that they should perceive where the Church of Rome has departed from it, and how she has corrupted it. But the difficulty was how to get a manual of Romish doctrine sufficiently comprehensive, clear, and cheap, to suit such a purpose.—Dr. Blakeney's Catechism was just the very book I had been in search of. In regard to its subject, it was suited to the times, and in respect of its arrangement and price not less so to the class for whose instruction it is so necessary to provide. As often as a movement on the part of the Church of Rome had awakened attention to her policy, I found a strong desire prevalent to obtain information as to her doctrines and principles of action. And the best way of meeting that desire was to put into circulation Dr. Blakeney's book, which every one could afford to buy, and which contains a great deal of information in a very compact form.

It was used as a class-book for the more advanced classes in three of the Sabbath schools of this parish. A good many copies were disposed of to others who had got beyond the age of attending a Sabbath school. And in that way an accurate knowledge of the peculiarities of Romanism has become generally diffused amongst us. For I need hardly say that a book on so interesting a subject would be perused as well by the family and household of the scholar as by himself. And hence it is difficult to say to what extent the copies distributed may have been instrumental in conveying information.

As to the success that has attended its use, if by that be meant a willingness to use it, I have already spoken to that point. But if it

be meant to enquire how far I think its use advantageous, I have no hesitation in saying, that I consider it to be so in a very high degree. For first, taking the Shorter Catechism as the groundwork of religious instruction (which in no case would I think of using any other book to supersede), a great many of the answers in that best of all elementary books on the doctrines of our faith, are chosen with express reference to the opposite errors of Romanism, and cannot be fully understood without a knowledge of these errors. The second question of the Shorter Catechism is intended to obviate the doctrine of Rome as to the Rule of Faith. So with regard to the questions on justification, the Sacraments, and a great many others, they give a new light and deeper interest from being viewed in relation to the errors they were designed to meet. *I feel it appears to me absurd to say that one can know what Protestantism is, without knowing what that system is against which it protests.* Truth and error are like the lights and shadows of a picture, the one necessary to bring out the other into prominent relief. And, therefore, so far is the time of young persons from being misemployed in learning what such a book as Dr. Blakeney's teaches, that I consider they cannot fully and properly know what we are bound to teach them without knowing what those errors are, from which one main end of our teaching in these times ought to be to protect and to warn them.

Besides, the germs of Romish error are to be found elsewhere than in the Church of Rome; and if the name of Popery be protection enough from the danger of being deluded by its errors when presented undisguisedly under that name, something more is needed when these errors appear under a different name and in a different form. It would be unwise to trust to mere prejudice against a name, we should aim at conveying an enlightened conviction of the wrongness of the thing whatever its name.

But I find I am digressing from the subject on which you have requested me to write, and I need only further say, that with a population which is continually migrating southwards in quest of work, and many of its youth to towns where Romanism is making such strenuous efforts to extend its influence, it is fortunate that such a manual as Dr. Blakeney's is available for the purpose of preparing our young people to meet the proselytising of the emissaries of Rome, and of confirming them in a steadfast adherence to that truth in which they were early instructed.—I Remain, &c.

ALEX. R. IRVING.

The Rev. William Robertson.

MANSE OF CAMPSIE, by Glasgow,
9th January 1857.

Rev. and Dear Sir—In answer to your inquiries, I have pleasure in saying that I have introduced, and I think with very happy results Dr. Blakeney's Catechism into my principal Sabbath School in this parish. I selected the more advanced scholars from each class, and thus formed a senior boys and a senior girls class, putting them under two very efficient teachers, who are well instructed in the popish controversy. They have a Bible lesson as well as a lesson from the Protestant Catechism each Sabbath; and I meet these two classes consisting of more than fifty young persons, at a separate hour, once a month, to examine them and converse with them on the lessons they have gone over.

I have also begun to put a few suggestive questions to them in writing, and have received