

ed his labours as missionary in the West-Port. Dr. Chalmers preached in the forenoon to an overwhelming audience, chiefly of the rich and the privileged class. All the audience which the Missionary had in the afternoon, amounted to seven adults and a few children.

From that day, however, to the present, by the good hand of our God upon us, the work of reclamation has continued to advance with various success. We remember how we trembled to go to our tan-loft church on the Lord's day morning after the monthly payment of the pauper allowance by our poor-house authorities, on account of the sensible diminution of our humble congregation, and the palpable increase of drunkards on the streets. We cannot forget how the parents helped their children at the top of every entrance to point the finger of scorn at us; while the dens of dissipation poured forth their willing victims, to cause us to understand somewhat of being made the song of the drunkard.

We remember of having the seventh successive door slapped in our faces ere we had time to tell our message, and of then going to another tenement and entering house by house only to find men and women rolling on the floor of a desolate dwelling in indiscriminate drunkenness; whilst, mingling with their curses and their blasphemies, the heart-piercing looks and cries of their infant children assailed us with irresistible appeals for bread to allay the cutting pangs of hunger. We have given them bread, and seen, before our own eyes, the mothers take it to the nearest dram shop and sell it for whisky. We have gone to the funeral of men and women of this class, and have found the whole of their friends drunk around the corpse, so as to be compelled to go ourselves to beg as many neighbours to come as would carry the body to the burying-ground, that it might be by any means laid in the drunkard's grave.

We have had policemen and criminal officers to guard our teachers and ourselves from suffering violence in the house of prayer on the Sabbath evening, and from being stoned on leaving the school on the other evenings of the week; but, assisted by the willing co-operation of zealous Christians, we laboured from day to day, and the Lord has given testimony to the word of his grace. As instances of this, we can tell of one family, now mingling worthily in the middle rank of society, whose head has undergone, at middle life, the drudgery of learning to read and write, and who is fitter than many who have been born to the privilege, to sit among the nobles of the land. We can point to another who could barely read, but who, in consequence of coming under the power of Christian principle, can now write and account, and is raised with his family to a position of Christian respectability above many in the middle

and even the higher ranks. We can tell of working-men who have cast themselves out of employment because it involved Sabbath profanation, and who, at the expense of separation from the bosom of their families, went to labour in a distant town in order to keep a conscience undefiled. We can tell of offers refused and sacrifices made at the bidding of conscience, as glorifying to the grace of God as any that Scotland has witnessed in these eventful years. We can tell of one who spontaneously declared to us, that while he was sober and intent on money-making as a merchant in the West-Port before he became a member of the church, yet, during the period of his forgetting God, and selling on the Lord's day, he never saved any; and now, having kept the Lord's day, and revered his sanctuary, and worshipped Jehovah in his family, he had realized, in one year, £50 of profit, of clear gain.—We can tell of drunkards, who now never drink, and of young men rising to positions of respect and usefulness in their various trades and professions; and many young women respected as house-servants, some of whom gladden our hearts by being fellow-labourers in the Sabbath-school and otherwise, and most of whom adorn the doctrine of God our Saviour. Nor should it be forgotten that there are natives, and for a long period residents in the West-Port, whose Christian walk and conversation are as blameless as can be found in the same sphere of life in all the land. Their hearts were crushed and their spirits were chafed by the bad notoriety which imported criminality gave to the name of the West-Port; and from the beginning they cast in their lot with us, and their prayers and co-operation sustain us to this hour. To the glory of Divine grace, we record our firm confidence that not a few both of the young and the old, have been called up from the membership of our church to mingle in the songs and the services of the upper sanctuary. In one word, let any who were wont to pass through the West-Port five years ago, pass through it now on any ordinary Lord's day, and they will at once know the difference; or let them pass through it and then through the Cowgate, or any other plebeian portion of the city where no such territorial church and schools are in operation, and they will soon learn the contrast.

Some may allege, "The West-Port church is full and prosperous, but it is principally attended by parties other than West-Port families."

In answer to this we present the following figures, which it will be allowed are equal to facts:—

There are 411 families resident in the West-Port, which, reckoning 5 to each, is equal to 2055 souls.

1. Of these, 91 families are members or adherents of the West-Port Territorial Church, equal to