

was included; and, to say nothing of St. Stephen's, the number of 290 multiplied by eight, and presented in the return showing the attendance in the eight churches which made no return, was not more than equal to the attendance at St. Cuthbert's, which had a roll of 900 communicants alone. Again, in Montrose parish church, which made no return was assigned the stereotyped average of 290, and yet it had a roll of 2500 communicants, and an average attendance of about the same number. No return had been made for Dumfries, Hamilton, Jedburgh, Lanack, Linlithgow, and other large towns, and the attendance on the parish churches there was also put down at the miserable average of 290 each. In Perth the report gave the attendance of three churches as 1700 only, while, including the church of Kinross within the Parliamentary bounds, there were no fewer than six churches there in connexion with the Establishment. In the county of Roxburgh there were twenty-two parishes, and the attendance in all the churches was set down at 2312. On inquiry, he found, from a most respectable source, that in these parishes alone, the average attendance was equal to the whole number set down for the twenty-two parishes. In the county of Dumfries there were thirty-six places of worship, and the attendance was set down at 5974—a number very far below the average. He could multiply instances of the same kind, but he thought he had brought forward a sufficient number of cases to show how erroneous the returns were as regarded the Church of Scotland. He might also notice the disparity alleged in the report between the aggregate population, and the average numbers attending religious ordinances. Out of a population of nearly three millions, only 943,951 appeared to attend the ministrations of religion. Now to whom but the Church of Scotland was the spiritual welfare of the remaining two millions of human beings committed? The State could not expect dissenting bodies to look after them, and it would well become the Government of a great Protestant nation to bestow some portion of the means at their disposal in saving multitudes of souls, whom it was impossible for the Church of Scotland, with her present limited means, to overtake the superintendence of. He would only further notice, that the report gave the number of children attending the parochial and other schools in connexion with the Church in 1851, at 112,950, while the report given in to the General Assembly showed the number to be 119,502."

While other denominations in Scotland are lamenting a great falling off in the number of their students, our numbers are increasing, and every year as the pulpits fall vacant they are filled with young men who, for zeal, energy, and ability, would have adorned any period of our church's history.

Her educational movements are in a vigorous and flourishing condition—and now that the attack on her parish schools, her glory and her birthright, has failed, we doubt not that every effort will be made to strengthen the things that remain. Year by year the efforts of the church and her influence for good are increasing, and are being felt more and more throughout the length and breadth of the land. We cannot, in one introductory article, record at

length the proceedings of the different educational and missionary schemes of the church as we intend to do in succeeding numbers, but we have great pleasure in inserting extracts from the latest statements made by the conveners of the Home and India Mission, which we have no doubt will be perused by our readers with unmingled satisfaction.

Home Mission Scheme.

For a considerable period subsequently to 1842, when the Scheme was formed on its present basis, the operations under it did not reach one-fourth of the present extent. Gradually, as the benefits conveyed through its agency came to be developed and appreciated, the contributions on the one hand, and the applications for aid on the other, increased in amount and number. Numerous places of worship had, in consequence of the unhappy Secession of 1843, been altogether closed. Many congregations had been broken up, and in great measures dispersed; and others were struggling to maintain a precarious and doubtful existence. Happily, however, one congregation after another speedily rallied, and very naturally applied to the Committee for assistance in their hour of need. Such applications were—as they could scarcely fail to be—favourably entertained; and the assistance sought was willingly afforded, so far as the disposable funds would allow. Very different is the situation and aspect of matters now from what these were some ten years ago. Then many chapels were shut up, and others attended by mere handfuls. Now, with very few exceptions, not exceeding a dozen in all, the chapels throughout the country (upwards of two hundred) are not only open, and in full operation, but the great bulk of them are attended by large congregations,—many of these exceeding one thousand in number. More than all this, several of the chapels so supported by the Committee, at a time when their very existence depended on that aid, gained such numerical strength, and otherwise so improved their condition, as not only to become self-sustaining; but, from the high and influential position which they were thus enabled to reach, to be erected, under the auspices of a kindred Scheme of the Church, into new parishes, provided with permanent endowments. The chapels now alluded to are, Houndwood; Savoch; St. Andrew's Dunfermline; Gilcomston; Camelon; St. Peter's, Bridgeton and Laurieston, Glasgow; and Crosshill, Kirkmichael—TEN in all; and in an EQUAL NUMBER of additional cases—Newhaven; Wishawtown; Inverbrothock; St. Luke's, Edinburgh; St. Stephen's and Chalmers' Church, Glasgow; Ladhope; Larkhall; North Church, Dunfermline; and Portlethen—endowments have been secured, or are in course of completion; and these chapels will shortly be erected, along with suitable districts, into churches and parishes *quoad sacra*. Now, these most valuable and gratifying results are mainly, if not altogether attributable to the operations of the Home Mission Scheme; for it is not too much to say, that but for its sustaining and fostering agency, these chapels, in place of being, as so many of them are already, and so many more are now in course of becoming, parish churches, would have exhibited a very different aspect.

While the Home Mission Scheme has thus contributed to placing these chapels in the desirable and permanent position which they now occupy, not less gratifying is the condition of many other places of worship which have long been and are yet in part supported out of its funds. In illustration of the rapid progress made by these, the Committee will make a short quotation from their report to last Assembly:—"In Camlachie Church, Glasgow, the congregation has increased from 200 to 300, and the number of communicants from 100 to 160. In Chapelshade, Dundee, the congregation has increased by 259, and now numbers 1100; and the communicants have increased from 430 to 549. In the Martyrs' Church, Paisley, there has been an addition of 205 to the number of the congregation—70 to that of communicants. In the Gaelic Church, Greenock, which was but recently opened, there is a congregation of 500; and of these, 150 are communicants. In the Gaelic Church, Paisley, the congregation has increased from 150 to 300; and the communicants now number about 100. At the church of Alexandrie in the parish of Bonhill, the congregation has increased by 80. At St. David's, Kirkintilloch, a similar increase of 176 has taken place. In John Knox's Church, Aberdeen, the communicants have increased from 416 to 451; and the congregation numbers 630." And equally happy results have ensued at Buckie; in St. Andrew's Church, Kilmarnock; in St. Mark's Church, Glasgow; at Pathhead, in the parish of Dysart; and in many other instances.

From what has just been said of the success of the Scheme, it may, without due reflection, be inferred, that having achieved so much, comparatively little remains to be accomplished. But this is far from being the case. A glance at the annexed list of cases, in which grants are still required, and continue to be given, will, in connexion with the explanation already made, satisfy every inquirer, not only that the contributions hitherto received by the Committee have been successfully and beneficially applied, but also that increased contributions are essential to the due maintenance of the Scheme in its present state of efficiency. The Committee, moreover, earnestly desire not merely to maintain existing operations, but greatly to extend them. Although, as has been shewn, numerous congregations which, in their first stages of advancement, drew largely on the funds of the Scheme, have been permanently endowed; and others, with the like aid, have now become self-supporting—and both of these classes, in place of being burdens upon, are now happily sending in their contributions in support of the Scheme—there still remains behind, as evinced by the list, a very large class for which external provision must yet, and in all probability long continue to be made. And even beyond the cases mentioned in that list, there lies a vast field of moral and religious waste, which invites, and urgently calls for the spiritual cultivation which it is the object, and the earnest desire of the Committee to supply. In short, the measure of the operations of the Scheme is regulated, and limited only by the means placed at their disposal. Even within the existing sphere of operations, they have felt themselves most painfully placed by the inadequacy of their resources. In some instances they have, on that ground, been con-