

tion now parishes; and on the motion of the Rev. Mr Kirke, seconded by James King, Esq. of Laverholm, the following committee was appointed to carry out the foregoing resolutions, and to report to the General Assembly's Endowment Committee, on or before Friday, the 15th of May:—Sir John Maxwell; the Ministers of the Churches and Chapels in the Presbytery; Provost Brown; R. Farquharson, Esq. William Sharp, Esq.; Matthew Scott, Esq.; John Lorimer, Esq.; James Lymburn, Esq.; Bailie Jack; W. Burns, Esq.; James J. Lamb, Esq.; Jas. King, Esq., yr; Alex. Watson, Esq.; Jas. McKean, Esq.; John Hutchison, Esq.

A vote of thanks to Sir John Maxwell, as chairman, was then passed, and the meeting broke up.

The Church of Scotland in Glasgow.

This thought has occurred of endeavouring to ascertain the exact position that is occupied by the Church of Scotland in some one of the fields of her operations. The field we have selected for review in our present article, is the city of Glasgow. What has the Church of Scotland done in this city? What is she now doing? And what, from all that has been already done may be hoped for in time to come?

We would not be misunderstood as to the motives that lead to the present sketch. It is no desire to exalt or to vaunt ourselves which now possesses us; for we remember that all that has been attained is by the grace of God, and that had we to speak of efforts and of results, even tenfold greater, we feel that all is little compared with what we are bound to accomplish, and nothing, when compared with what has still to be accomplished.

Nor is it any party motive by which we are now actuated; we disclaim the presence or influence of such a thing, and unless we are guilty of cherishing and loving party feeling when we speak of the doings of ourselves as distinct from those of the Church at large, we are not aware that it has lent even the slightest colouring to what we have now to state.

The persons for whom we write, and whose instruction we have in view, are those especially who are members and adherents of our Church; for their sakes we desire to walk about this part of Zion, and to explore, though it may be but slightly, this part of the ancient citadel. We are aware of the largely prevailing evil, that the knowledge of church-doings possessed by the greater number of Christians, is almost wholly denominational; and yet we think that there are many who have, or seem to have, a knowledge of much that is going on without, and who yet are in great measure ignorant of what and of how much, or if any thing, is really going on within their own Church. That there are such we do not require to prove; and who because of their ignorance, are fancying, or have actually come to the conclusion that she is doing little or nothing. For the information of such chiefly we are writing; and to instil also into them a little more self-respect; and to awaken within their hearts a little more consideration for the Church to which they profess to belong.

The field which we have selected for review is large, and the subjects it presents to notice are numerous.

(1.) We begin with the places of worship connected with the Church of Scotland of Glasgow, and of these, the first that attract our notice, are those which occupy the position of City Churches. These are the property

of the corporation, and are under their management and control. They are ten in number, and are situated in all parts of the city, but, for the greater part, in those which are now the poorest districts, and remote from those which are now inhabited by the better class of the population. A few years ago, seven of these were at one time vacant, and that caused by an event which cannot cease to be deplored by all right thinking men. The scene was melancholy, the prospects dark, and in the view of some, it was even a hopeless one. But charge after charge was filled, and where pastors and people were then alike wanting, both pastors and people are now to be found. The position occupied by these churches is not inferior to what they have ever held; and in many respects they stand now in a higher position than at any former period of their history. The number of sittings let is little short of what it was in what some would term their better days, while some of them have filled and crowded pews, which till recently never were filled before. And let it be borne in mind, that in others, the number of sittings let do not by any means represent the numbers who form the regular congregations. There is only wanting, to bring some, at all events, of these churches into a better state, a system of better management, with the letting of seats in the hands of those who have no interest in the work of the several churches, and with the high rates that are levied upon them at the present time, these are excluded from the many for whom they should be available, and who, by what we have stated, are cut off completely from the privilege of availing themselves of them.

St. John's for example, the church of Dr. Chalmers and the saintly Dr. Brown, was almost swept empty at the secession of 1843. There were only 70 communicants at the first sacrament thereafter. The number of communicants now is upwards of 1,000—and hearers nearly 1,400. The Sabbath schools were also entirely broken up at the same time. Now the congregation has 100 teachers and about 900 scholars in its Sabbath schools.

But while so much can be said for the general prosperity of these churches, an erroneous estimate would be formed of the Church of Scotland in Glasgow, if it were to be judged by these alone. And it is of the more importance that we should allude to this; for these City Churches, so called because they are corporation property, have (shall we call it?) the privilege of year by year being brought into public notice in connection with annual statements of the City accounts, and are thus subjected to public scrutiny. Many, we know, judge of the state and condition of the Church in the City of Glasgow, by the statement which there appears, and many, we are aware, at a distance from the neighbourhood, are actually of opinion that this is all that can be said for the Church of our fathers in that vast community; but let the following statement declare whether it be so or not.

(2.) The Church of Scotland in Glasgow can number its twelve parish Churches in addition to those which have been already named, in connection with all of which there is the complete parochial machinery, and which are all centres of Christian usefulness in the community around. Ten of these have been added to the number by endowments they having before stood in the rank of chapels, and have added to the machinery of Christian usefulness in the City and immediate neighbourhood, as Parish Churches, and this within the short period of the last eight years.

Six of these chapels in Glasgow have been endowed solely by voluntary contributions, each requiring a capital sum sufficient to clear off all debt, feu duty, &c., and to yield an annual revenue of £130 per annum. The others have been endowed out of the Crown Lands. It is interesting to see the efforts made by congregations to put their churches on a permanent footing. St. Stephen's, for example, which was out of the hands of the Church till 1849, is now about to be added to the above number of new parishes, the congregation contributing upwards of £2,000 for the object. Many illustrations might be furnished of the "Christian machinery" which these new parishes soon create for the spread of the Gospel and the christianisation of the districts in which they are placed. St. Mother's, for example, has connected with it, 1—two *Seasonal Schools* and one *Female Industrial School*, with a total average attendance of nearly 300 scholars. 2. *Sabbath Schools* with 38 teachers and 500 scholars. 3. *Clothing Society*, aiding by work and charity about 220 persons. 4. *Parish Missionary*, with visitation, prayer meetings, classes, &c. 5. *A Home for Orphan Institute Children*, in which there are at present 25 wholly supported and educated at an expense of about £200 per annum. Another illustration of the Christian influence exerted in a poor locality by a permanent congregation is afforded by St. Peter's, also secured to the Church since 1813 and endowed in 1853. In addition to other instrumentalities, members of the congregation, with the minister at their head, formed themselves into a visiting society, dividing the parish into suitable districts and visiting these once a month, leaving or reading a tract in each house, and using their personal influence for the comfort of the sick, the instruction of the ignorant, bringing careless adults to church or meetings, for Christian instruction, and the young in school—offering free education to every child in the parish who cannot pay for it. In one year upwards of 14,000 well selected tracts were distributed. Much real good has been the result. We could bring similar illustrations from all the chapels that we know of.

(3.) Now, even supposing that these twelve additional parishes are to have the questionable benefit of being annually reported, which they have not, would a proper estimate be formed of the position and strength of the Church of Scotland in Glasgow, there fall to be mentioned many other Church agencies that have been noticed yet; there fall to be added still seventeen charges, which are not in any way brought into public notice, and which have not the benefit of Presbyterian connection, standing as they do in the rank of *chapels*. These, with their ministers, their elders, and staff of deacons and managers, and their other agencies are again centres of usefulness in the districts within which they have been placed. There are some facts connected with these places of worship, and also with some of those which have of late been added to the number of Parish Churches, which it is instructive, and at the same time, encouraging to remark. No fewer than six of these which have been recently added to the number of Parish Churches and no fewer, we think, than ten of the *chapels last named were retained by those who seceded in 1843*, and the greater number were actually in their possession till the year 1849, when the decision in the case of the Glasgow Church Building Society's churches, ruled that these all belonged to the Established Church. On their being vacated, they were all for a season closed, the immediate supply