

Or is it a want of confidence in the Indian Mission Board itself, of which he had the honor to be a member, which was the cause of the want of support? He wished to ask that publicly of all his brethren present. They would be accused of having lost faith in their Church, if they did not attempt in India to carry out a proper scheme of missionary enterprise—to add Presbytery to Presbytery, till they had their Synods, and he hoped their General Assembly too. (Applause.) To continue as they were doing would only be causing a waste of money, and would be nothing else than a sham. Unless they had a large scheme in their mind, and a great object in view, they would never obtain money to the extent that would be necessary, nor enlist the sympathies of the friends of the Church in the proper way. All that was now needed was that vile money. (Laughter.) It was extraordinary that he should find the Church of one of the Dissenting bodies in Glasgow contributing as much for this purpose as the whole Church of Scotland put together. (Hear, hear.) While that congregation, of course, also paid the expense of its own place of worship, the stipend of its minister, and had collections for all the objects of the Church, it had the sum of £400 as a collection to the Indian Mission. (Applause.) Dr. Macleod finally accounted for the want of interest and support in the mission by the absence of real, living faith in the Church, and said that until that faith was attained he saw no hope for the missions. (Dr. Macleod resumed his seat amid warm applause.)

The Chairman apologised for the absence of the Rev. Mr. Wallace, of Trinity College Church, who was announced to take part in the proceedings; and the benediction having been pronounced by Dr. Maitland, the meeting separated.

FREE ASSEMBLY.

WEDNESDAY, May 30.

The Free Assembly met again this morning at ten o'clock—the Rev. Dr. Candlish, Moderator.

Dr. Buchanan, Glasgow, submitted the financial statement of the Sustentation Fund Committee. The total amount collected for the year 1860-61 was £112,093 5s; that for the former was £109,269 17s. 11d; showing an increase for the year just concluded of £2,833 7s. 1d. The Associations during the past year had produced £108,153 10s. 4d.; for the preceding year, £2,873 16s. 1d. The donations for the past year were £3,939 14s 8d; for 1860, £3,980 5s. 8d, being a decrease in 1861 of £40 11s. The number of ministers on the roll of Presbyteries at May, 1860, including those invalided, besides professors and others not drawing stipend, was 839. There had been added in the course of the year 20 ministers, 6 having been admitted to charges, 5 as colleagues, and 9 to church extension charges, making in all 859 ministers

on the roll. From that number, however, there fell to be deducted 11 ministers who died in the course of the past year, and 5 who had ceased to be connected with the fund, having been translated abroad or demitted, thus leaving on the roll at the present date 844 ministers. The number of shares into which the equal dividend was to be apportioned was 730; and the sum at the disposal of the committee gave a dividend of £138.

POPULAR ERRORS.

A popular preacher is one that pleases the people; I suppose then that a popular error also is one that pleases people. Should we not please ourselves then? Yes, sometimes; but not with error; that would be like drinking a pleasant poison, and of all poisons such are the most dangerous, just because popular errors please the flesh, people wince when they are laid bare. Were the flesh crucified to them, it would not be so. The surgeon's knife is not felt when it is cutting off a mortified excrescence. And now I bethink myself of some errors of revenge.

(1.) When the minister or Kirk-Session has given some offence to a member of the congregation, he often thinks that it is his plain duty to stay away from the house of God or to leave the Church. Is it? Perhaps too, you should stay out of heaven if they go in; perhaps you should desert from your regiment or your ship if the officers do not always act as you wish; perhaps you should do like the Japanese, kill *yourself* because another man has offended you. Let us hear your grievance. You fancied that the minister was *personal* in his preaching, and you would prefer sermons that hit your neighbors, or at any rate—that would not disturb you. Or you will not submit to the discipline of the Church, because there are others as bad to whom nothing is said. Or perhaps the minister is a teetotaler, and you do not like that; his business, you say, is not to cure drunkenness but to preach the gospel. Or it may be that he is not a teetotaler, and you like that still less; how can he expect to convert sinners, you remark, when he takes a little wine for his stomach's sake. Or it may be that the eldership does not please you; they are not pious enough, not attentive to the sick, not fluent in prayer. O friends, take heed what spirit you are of, you will not have to answer for *their* sins. Do not desert the ship, but prove yourself worthy of her. Do not set yourself up as judge and jury, as captain and crew all in one. Humility is a Christian virtue and not the lowest in rank and honor. The unstable never excel. Faultfinders are not seldom the most faulty. Without doubt, the easiest thing to do that I know of is to find fault.

(2.) A error too mean to be very "popular" I hope, is that when a minister does not