Dedication.

This Year Book is dedicated to all who have been baptised under the roof of Wellpark, and to those whose hearts God has touched there.

Prayer

(On entering Church).

O Lord Our God, we have come from our houses to Thy House—even to Thy House of Prayer. Here is bread enough and to spare—let none of us perish of soul-hunger. May we be aware of Christ now. Amen.

Prayer

(On leaving Church).

Father, here we have been with Thee. Leave us not as we go hence. Give to us who are Thy Pilgrims many such resting places. Make us as we depart from this House lowly and contrite in heart, and may the beauty of the Lord our God be upon us. Amen.
WELLPARK UNITED FREE CHURCH.
Opened 9th April, 1854.

CALENDAR.

SABBATH—Church Services—Forenoon, at 11 o’clock.
                                Afternoon, at ½ past 2.
Sabbath School—At ¼ past 5.
Minister’s Bible Class—At 7 o’clock.

TUESDAY—Women’s Guild—At ½ past 7.
WEDNESDAY—Prayer Meeting—at 8 o’clock.
THURSDAY—Y.M.C.A. Meeting—At 8 o’clock.
FRIDAY—Choir Practice—Junior, ¼ past 7 o’clock.
                                Senior, ¼ past 8 o’clock.

SACRAMENT of Lord’s Supper—
March 26th, 1905.—Rev. J. B. Macpherson, Kilmaurs.
October 1st, „     —Rev.

SPECIAL SERVICES — September 17th, 1905.—Rev.
                                R. C. Strang, M.A., Paisley.

SABBATH SCHOOL JUBILEE—May 21st, 1905.—Rev.
                                C. J. T. Merrylees, M.A., North
                                Woodside U.F. Church, Glasgow.

SEAT LETTING—April 3rd, 1905.—From 7 to 9 p.m.
                                „ 11th, „     —     
                                „ 17th, „     —     
                                Oct. 9th, „     —     
                                „ 16th, „     —     
                                „ 23rd, „     —     

SESSION meets on intimation from pulpit.

DEACONS’ COURT—1st or 2nd Tuesday of each month, at
                                8 o’clock, as intimated.
### Ministers

**Rev. Matthew Reid, B.D., Scotstounhill**—
Ordained 15th May, 1873.

**Rev. Thomas Cassells, M.A., Manse**—
Inducted 3rd September, 1903.

### Elders

<table>
<thead>
<tr>
<th>Name</th>
<th>Street</th>
<th>Ordained</th>
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</thead>
<tbody>
<tr>
<td>William M'Neil</td>
<td>Redlands, Robertson Street</td>
<td>19th December, 1869.</td>
</tr>
<tr>
<td>George Hutchison</td>
<td>11 Bank Street</td>
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<tr>
<td>James Brown</td>
<td>32 Ardgowan Street</td>
<td>14th February, 1875.</td>
</tr>
<tr>
<td>Robert Chalmers</td>
<td>72 Wellington Street</td>
<td></td>
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<tr>
<td>Charles McCall</td>
<td>41 Robertson Street</td>
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<tr>
<td>Robert Agnew</td>
<td>14 St. Lawrence Street</td>
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<tr>
<td>William Tennant</td>
<td>87 Belville Street</td>
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<tr>
<td>John Brown</td>
<td>4 Carvall Street</td>
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<tr>
<td>George Smith</td>
<td>15 Antigua Street</td>
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<tr>
<td>James Robertson</td>
<td>22 Octavia Cottages</td>
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<tr>
<td>David Mcintosh</td>
<td>15 Antigua Street</td>
<td>Admitted.</td>
</tr>
<tr>
<td>John Ritchie</td>
<td>24 Cathcart Street</td>
<td>1st July, 1888.</td>
</tr>
<tr>
<td>John B. Chalmers</td>
<td>30 Bruce Street</td>
<td>Ordained.</td>
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<tr>
<td>David C. Mackenzie</td>
<td>20 Dempster Street</td>
<td>1st July, 1888.</td>
</tr>
<tr>
<td>William M. Roberts</td>
<td>15 Ardgowan Street</td>
<td>22nd January, 1905.</td>
</tr>
<tr>
<td>Robert Smyth, Sen.</td>
<td>2 Old Hillend</td>
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### Deacons

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<tr>
<th>Name</th>
<th>Street</th>
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<tr>
<td>Edward B. Foster</td>
<td>3 Hope Street</td>
<td>11th January, 1874.</td>
</tr>
<tr>
<td>Charles M'Kinnon</td>
<td>32 Ann Street</td>
<td>4th June, 1882.</td>
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<tr>
<td>Lachlan M'Kinnon</td>
<td>18 South Street</td>
<td>1st July, 1888.</td>
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<tr>
<td>John Craig</td>
<td>17 Newton Street</td>
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<tr>
<td>James Thomson</td>
<td>15 Lyle Street</td>
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<tr>
<td>William Cooper, Jun.</td>
<td>58 Shore Street, Gourrock</td>
<td>9th April, 1893.</td>
</tr>
<tr>
<td>John Hughes</td>
<td>36 Nelson Street</td>
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<td>John Roy</td>
<td>77 Holmsoft Street</td>
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<tr>
<td>James Chalmers</td>
<td>8 Brisbane Street</td>
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<td>Hugh Dinnen</td>
<td>30 Bruce Street</td>
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<tr>
<td>James Reid</td>
<td>50 South Street</td>
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<tr>
<td>James Galbraith</td>
<td>45 Lynedoch Street</td>
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<tr>
<td>Walter Campbell</td>
<td>3 Hill Street</td>
<td></td>
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<tr>
<td>Robert Smyth, Jun.</td>
<td>2 Old Hillend</td>
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<tr>
<td>Matthew Park Macdougall, 2</td>
<td>Shaw Place</td>
<td>22nd January, 1905.</td>
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<tr>
<td>Adam Ingle, Burnbrae, Bowhill Road,</td>
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<tr>
<td>John Hutchison, Jun.</td>
<td>32 Mount Pleasant Street</td>
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<tr>
<td>William Menzies</td>
<td>40 Mearns Street</td>
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<tr>
<td>Henry Robb</td>
<td>96 Belville Street</td>
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<td>Archibald S. Reid</td>
<td>22 Bank Street</td>
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<tr>
<td>John Menzies</td>
<td>13 Newton Street</td>
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**Session Clerk—Charles McCall.**

**Clerk Deacons’ Court—James Reid.**

**Treasurer—William Cooper, Jun.**

**Harmoniumist—William H. Love.**

**Church Officer—John Campbell, 51 Lynedoch Street.**
NAMES AND ADDRESSES.

DISTRICT No. 1.

Elders, JAS. ROBERTSON & R. SMYTH, Sen.  
Deacons, JAS. THOMSON & HENRY ROBB,  

{ Main Street and all east  
of Lauriston Street, in-  
cluding Belville Street  
from No. 86 upwards.  

Collectors for Sustentation Fund—Miss TENNANT and Miss MACLEOD.

James Ingles, ........................................... Burnbrae, Balwhirley Rd.
Mrs Ingles, ..............................................  
Adam Ingles, L.D.S., ...................................  
James Thomson, ...........................................
Mrs Thomson, ...........................................
Mary Thomson, ...........................................
James Thomson, jun., ...................................
James Robertson, ......................................
Mrs M'Glashan, ........................................
Mrs James Cuthbert ....................................
Robert Smyth, sen., ...................................
Mrs Smyth, ..............................................
Robert Smyth, jun., ....................................
William Smyth, ........................................
Mathia Smyth, ..........................................  
James M. Smyth, .......................................  
Thomas Dunn, ...........................................
Mrs Dunn, ................................................
Mrs Hugh Holmes, .....................................
James M. Reid, .........................................
Mrs Reid, ................................................
Henry Robb, ............................................
Mrs Robb, ...............................................  
Mrs Mackenzie, .........................................
David Mackenzie, .......................................  
Alexander C. Dunn, ...................................
Helen C. Dunn, .........................................  
Maggie Watson, ........................................
William Tennant, ......................................
Mrs Tennant, ...........................................
Mary Tennant, .........................................
Mrs Campbell, .........................................
Jenny Macleod, ........................................
David Agnew, ..........................................  
Mrs Agnew, .............................................  
William Grierson, ....................................
Mrs Grierson, ..........................................  

22 Octavia Cottages.  
2 Old Hillend.  
Hillend House.  
Hillend Farm.  
91 Belville Street.  
90  
89  
87  
87  
87  
87  
9 Carwood Street.
Samuel Turner, 66 East Hamilton Street.
MRS Turner, "
David Ness, 38 "
MRS Ness, "
Jessie Ness, "
Annie Hunter, 34 Main Street.
James M'Neil, 3 East Crawford Street.
MRS M'Neil, "
John Brown, 18 Port-Glasgow Road.
MRS Brown, "

DISTRICT No. 2.

Elder, WILLIAM TENVANT, Lauriston, Garvald, Belville (I
Deacon, ADAM H. INGLES, to 85 1/2), and Lauriston Streets.

Collector for Sustentation Fund—Miss DUNN.

James Foote, 15 Lauriston Street.
MRS Foote, "
John Kater, 13 "
MRS Kater, "
Thomas Bradshaw, 7 "
MRS Bradshaw, "
John Brown, 4 Garvald Street.
MRS Brown, "
Jeanie Y. Brown, "
Andrew M'Gregor, 4 Barnhill Farm, Belville St.
Walter Mitchell, "
MRS Mitchell, "
Peter Petrie, 84 Belville Street.
Pete Petrie, "
PETER Thomson, 82 "
MRS Thomson, "
MRS Thomson, 43 "
William Carnochan, 43 "
MRS Carnochan, "
Boyd Hay, 41 "
MRS Hay, "
James D. Roy, 37 "
MRS Roy, "
Samuel Paton, 10 "
MRS M'Farlane, 50 St. Lawrence Street.
Agnes M'Farlane, "
Neil Barr, "
MRS Barr, "
Walter Mitchell, jun., 18 "
MRS Mitchell, "
Robert Agnew, 14 "
Robert Agnew, jun., "
DISTRICT No. 3.

Elder, JOHN BROWN, ... Crescent & Ingleston Streets and UpperIngleston.

Deacons, WALTER CAMPBELL & ROBT. SMYTH, Jr.,...

Collector for Sustentation Fund—Miss BROWN.

William Hughes, ... 9 Crescent Street.
Mrs Hughes, ...
Peter Carnochan, ... 11 "
Mrs Carnochan, ...
Mrs Paton, ...
Agnes Paton, ...
Mrs Paton, jun., ...
Mrs Andrew Whyte, ...
Mrs Lyle, ...
Mrs M‘Naught, ...
Mrs Simpson, ...
Archibald Leitch, ...
Mrs Leitch, ...
James M‘N. Leitch, ...
Donald M‘Douglas, ...
Mrs Crawford, ...
Catherine Crawford, ...
Helen Crawford, ...
Neil Galbraith, ...
Joseph Arthur, ...
Mrs Arthur, ...
Thomas Barbour, ...
Mrs Barbour, ...
Thomas Whyte, ...
Mrs Whyte, ...
Maggie B. Whyte, ...
Elizabeth Whyte, ...
Mrs M‘Neil, ...
James Lever, ...
Mrs Lever, ...
Joseph Adams, ...
Mrs Adams, ...

DISTRICT No. 4.

Elder, DAVID M‘INTOSH, ... Carnock, Dellingburn, Catheart, Brymner, Cross-shore, Duff.
Deacon, JAMES GALBRAITH, ... Dalrymple, Antigua, and Hill Streets, and Mansionhouse Lane.

Collector for Sustentation Fund—Miss SMYTH.

John Nicholson, ... 10 Carnock Street.
Mrs Nicholson, ..."
Joseph Arthur, 1 Dellingburn Street.
Mrs Arthur, 
John Arthur, 
David Donaldson, 
Mrs Donaldson, 
Margaret C. Donaldson, 
John Ritchie, 
Mrs Ritchie, 
Helen Hook, 
John Buchanan, 
Mrs Buchanan, 
John Addie, 
Mrs Addie, 
James D. Macnee, 
Mrs Macnee, 
Mrs David Service, 
Agnes Service, 
Peter Campbell, 
Mrs Campbell, 
Walter Peaston, 
Mrs Peaston, 
Hugh Smith, c/o Mrs McGill, 
George Smith, 
Mary Ann Smith, 
David M'Intosh, 
Mrs M'Intosh, 
Maggie C. M'Intosh, 
Walter Campbell, 
Mrs Campbell, 
Patrick M'Glinchey, 
Mrs M'Glinchey, 
Agnes M'Glinchey, 
Thomas W. Buchanan, 
Mrs Buchanan, 
John M'Arley, 
Mrs M'Arley, 
Annie M'Arley, 
James M'Glinchey, 
Mrs M'Glinchey, 
Mrs M'Farlane, c/o David Brown, 

DISTRIBUTION No. 5.

Elder, GEORGE HUTCHESON, Lynedoch Street.
Deacon, ARCHIBALD S. REID, 
Collector for Sustentation Fund—Miss MORRISON.
Rev. Thomas Cassels, M.A., Manse, Lynedoch Street.
Mrs Cassels,
Mrs Caldwell, ............... 7 Lynedoch Street.
David Calderhead, jr., .... 10 ........
Mrs Calderhead, ............
Andrew Whitehead, .......... 12 ........
Mrs Whitehead, ............
Donald Gunn, ............... 13 ........
Mrs Gunn, .................
Duncan G. M'Farlane, ..... 14 ........
Mrs M'Farlane, ............
Jeanie M. Service, ......... 16 ........
Colin M'Fie, ............... 21 ........
Mrs M'Fie, ................
Mrs Morrison, ............. 22 ........
William Inglis, ............ 25 ........
Mrs Inglis, ................
John G. Watters, .......... 26 ........
Mrs Watters, ..............
James M'Gill, ............. 30 ........
Miss M'Gill, ..............
Robert Muir, .............. 35 ........
Mrs Muir, ................
Duncan M'Callum, ......... 36 ........
Mrs M'Callum, ...........
Agnes Paisley, ............ 36 ........
Gertrude Paisley, ..........
Robert T. Halliday, ....... 37 ........
Mrs Halliday, .............
Mrs Runcie, ............... 43 ........
Alexander Crawford, ...... 43 ........
James Galbraith, .......... 45 ........
Mrs Galbraith, ...........
Thomas More, ............. 51 ........
Mrs More, ...............
John Campbell, ........... 51 ........

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DISTRICT No. 6.

Elder, Wm. M. Roberts, Regent and
Deacons, James Chalmers and M. P. Macdougall, Lyle Sts.

Collector for Sustentation Fund—Miss Chalmers.

Mrs Macfarlan, .......... 27 Regent Street.
Jean M. Macfarlan, .......
John Ferguson, .......... 29 ........
Mrs M'Neilage, .......... 29 ........
Agnes M'Neilage, .......
Catherine M'Neilage, ....
Helen Hutcheson, ....... 31 ........
Dr John B. Conner, L.R.C.P. & S.E., 43 Regent Street.
Mrs Conner, "
Agnes Alexander, 47 "
Colin Mc'Kenzie, 57 "
John Mc'Kenzie, "
Archibald Mc'Kenzie, "
Lawrence Hepburn, 3 Lyle Street.
Mrs Hepburn, "
Mrs Davers, 5 "
Mrs Harvey, 8 "
Robert Auld, "
Mrs Auld, "
William J. Auld, M.A., "
Neil Brown, 13 "
Mrs Brown, "
Peter Blair, 14 "
Mrs Blair, "
James Thomson, 15 "
Mrs Thomson, "
Mary White, 24 "
Sarah Wilson, 24 "
William Bain, 31 "
Mrs M'Ronald, 31 "
Margaret M'Ronald, "
Mrs Hilliard, 33 "

DISTRICT No. 7.

Elders, WM. Mc'NEILL & D. C. Mc'KENZIE, Hope and Dempster Streets and Drumfrochar Road.
Deacon, JOHN HUTCHESON, JUN.,

Collector of Sustentation Fund—Miss WESTPHAL.

Edward B. Foster, 3 Hope Street.
Jemima Foster, "
Archibald Galbraith, "
Mrs Galbraith, "
Archibald Cunningham, 5 "
Mrs Cunningham, "
Robert Thomson, 5 "
Mrs Thomson, "
Mary C. Thomson, "
Agnes Thomson, "
John Mc'Kirdy, 6 "
Mrs Mc'Kirdy, "
Lachlan Mc'Kinnon, 16 "
Mrs Mc'Kinnon, "
Robert Morrison, 18 Hope Street.
Jane Morrison, 
Mrs Alexander King, 9 Dempster Street.
Catherine King, 
Mary C. King, 
Archibald King, M.A., 
William King, 
Finlay Rankine, 
Mrs Rankine, 11 
Richard G. Reid, jun., 15 
Mrs Reid, 
Mrs Leith, 15 
Frank Richmond, 19 
Mrs Richmond, 
Robert M. Constable, 23 
Mrs Constable, 
David C. Mackenzie, 29 
Mrs Mackenzie, 
John Lang, 36 
Mrs Lang, 
William Hutcheson, 44 
Mrs Hutcheson, 
Samuel Leith, 71 
Mrs M’Neill, 97 
John M’Neill, 
Mrs M’Neill, 
Mrs Firth, 5 Drumfrochar Road. 
John Hutcheson, 5 
Mrs Hutcheson, 
William M’Allister, 5 
Mrs M’Allister, 
David Rose, 5 
Mrs Rose, 

DISTRIBUTION No. 8.

Elder, GEORGE SMITH, Shaw Place, Bank and Hay Deacon, LACHLAN M’MILLAN, Streets, and Armadale Place.

Collector for Sustentation Fund—Miss M’EWAN.

Dr John Macdougall, M.D., C.M., 2 Shaw Place.
Mrs Macdougall, 
Dugald Macdougall, 
Matthew Park Macdougall, 
May Macdougall, 
Ella Macdougall, 
Janet N. M. Macdougall, M.A., 
Martha Macdougall, 
Catherine Taylor, 2
Arthur A. Hawkins, 3 Shaw Place.
Mrs Hawkins, 11 Bank Street.
George Hutcheson, 
Mrs Hutcheson, 
Margaret C. Hutcheson, 
Hannah Hutcheson, 
Mrs M'Coll, 
Daniel M'Coll, 
Mrs Westphal, 14 
Maggie N. Westphal, 
Charles Robertson, 14 
Richard G. Reid, 22 
Mrs Reid, 
Archibald S. Reid, 22 
Mrs Reid, 
Mrs Smith, 22 
Mrs Ramsay, 22 
Mrs William Reid, 23 
Annie Reid, 
Margaret M'Kay, 23 
Archibald Blair, 25 
Mrs Blair, 
James Thomson, 29 
Mrs Thomson, 
William Love, 37 
Mrs Love, 
William H. Love, M.A., 
Mrs M'Leod, 39 
Jessie M'Farlane, 39 
Mrs Killen, 
Hugh M'Master, 4 Hay Street. 
Mrs M'Master, 
Malcolm Clark, 10 
Mrs Clark, 
Angus Clark, 
John Clark, 
Boyd Hay, jun., 10 Hay Street. 
Mrs Hay, 
James M'Ewen, 3 Armadale Place. 
Angus Miller, 
Mrs Miller, 

DISTRICT No. 9.

Elder, JOHN KITCHIE, Roxburgh, Mearns, and
Deacon, WILLIAM MENZIES, Wellington Streets.

Collector for Sustentation Fund—Miss MENZIES.

Mrs Watson, 33 Roxburgh Street.
Isabella Watson,
Annie Watson, . . . . . 33 Roxburgh Street.
David Harvey, . . . . . 37 ”
Mrs Harvey, . . . . . ”
Margaret Harvey, . . . . . ”
Mrs Rodondo, . . . . . ”
Robert Evans, . . . . . 10 Mearns Street.
Mrs Evans, . . . . . ”
William Menzies, . . . . . 40 ”
Mrs Menzies . . . . . ”
Christina Gibb, . . . . . 40 ”
Cecilia Page, . . . . . 49 ”
Mary Prentice, . . . . . 2 Wellington Street.
Isabella Macpherson, . . . . . 2 ”
John M'Ewan, . . . . . 2 ”
Mrs M'Ewan, . . . . . ”
Mrs Ballardie, . . . . . 14 ”
Donald Campbell, . . . . . 14 ”
Mrs Campbell, . . . . . ”
Alexander Service, . . . . . 14 ”
Mrs Service, . . . . . ”
Jeanie M'Onie, . . . . . 16 ”
Mrs Brown, . . . . . 16 ”
Mary Brown, . . . . . ”
Jeanie Brown, . . . . . ”
Robert Service, . . . . . 22 ”
Mrs Service, . . . . . ”
Mrs M‘Lean, . . . . . 66 ”
Maggie Kerr, . . . . . 70 ”
Sarah Kerr, . . . . . ”
Alexander M'Cue, . . . . . 71 ”
Mrs M'Cue, . . . . . ”
Robert Chalmers, . . . . . 72 ”
David Currie, . . . . . 81 ”
Mrs Currie, . . . . . ”

DISTRICT No. 10.

Elder, . John B. Chalmers, . . . . . } Ann, Trafalgar, and
Deacon, John Menzies, . . . . . } Prospecthill Streets.

Collector for Sustentation Fund—Miss Taylor.

Charles M‘Kinnon, . . . . . 32 Ann Street.
Mrs M‘Kinnon, . . . . . ”
Elizabeth M‘Kinnon, . . . . . ”
George Menzies, . . . . . 42 ”
Mrs Calcluth, . . . . . 46 ”
Helen Calcluth, .......................... 46 Ann Street.
John Calcluth, jr., ........................ 48 ,
Mrs Calcluth, .............................. ,
Alexander Murray, ........................ 59 ,
Mrs Murray, ............................... ,
Daniel Taylor, ............................. 66 ,
Mrs Taylor, ............................... ,
Annie Taylor, .............................. ,
Sarah Taylor, .............................. ,
Mary Taylor, ............................... ,
Duncan Ritchie, ........................... 73 ,
Mrs Ritchie, ............................... ,
Robert Smyth, ............................. 18A Trafalgar Street.
Mrs Smyth, ............................... ,
William Simpson, .......................... 18B ,
Mrs Simpson, .............................. ,
John Alexander Service, .................. 20 ,
Mrs Service, ............................... ,
Bryce Butterworth, ....................... 20 ,
Mrs Butterworth, .......................... ,
Archibald Gouk, ........................... 24 ,
Mrs Gouk, ................................. ,
John Brown, ............................... 26 ,
Mrs Brown, ............................... ,
James Johnston, ........................... 29 ,
Mrs Johnston, ............................. ,
Mrs Robertson, ............................ 47 ,
Jenny Robertson, ........................... ,
Agnes Robertson, ........................... ,
Maggie Robertson, ........................... ,
Nina Robertson, ............................ ,
Hugh Harper, .............................. 5 Prospecthill Street.
Mrs Harper, ............................... ,
James M'Culloch, ........................... 5 ,
Mrs Aitken, ............................... 9 ,

DISTRICT NO. II.

Elder, .......................... CHARLES M'CALL,
Deacon, .......................... JOHN ROY,

Bearhope, Bruce, Holmscroft, Murdieston, Mount Pleasant, and Brachelston Streets.

Collector for Sustentation Fund—Miss H. Hutcheson.

Alexander Livingstone, ........................ 16 Bearhope Street.
Mrs Livingstone, ............................ ,
Mrs M'Coll, ............................... 17 ,
Elizabeth M'Coll, ........................... ,
Hugh Dinnen, .......................... 30 Bruce Street.
Mrs Dinnen, .......................... "
John B. Chalmers, ...................... 30 "
Mrs Chalmers, ................................... "
Euphemia Chalmers, ...................
Mary Lang, .................................. 24 "
Robert Tweedie, ........................ 4 Holmscroft Street.
Robert Ritchie, .......................... 8 "
Mrs Ritchie, .................................. "
Mrs Boyle, .................................. 40 "
Mrs West, .................................. 51 "
Mary West, .................................. "
Mrs Roy, .................................. 53 "
John Roy, .................................. 77 "
Mrs Roy, .................................. "
James Barbour, .......................... 10 Murdieston Street.
Mrs Barbour, .................................. "
Isabella Wright, .......................... 10 "
Mrs Roberts, .................................. "
Elizabeth Roberts, ........................ "
John Hutcheson, Jr., ...................... 32 Mount Pleasant St.
Mrs Hutcheson, .......................... "
John McFarlane, .......................... 27 "
Rachel McKinnon, .......................... 17 "
William Watson, .......................... 19 Brachelston Street.
Mrs Watson, .......................... "

DISTRIBUTION. No. 12.

Elder, James Brown, .......................... { West Blackhall, Nelson, Deacons, John Hughes, James Reid, .......................... and Nicolson Streets, & and all west thereof.

Collector for Sustentation Fund—Miss Smith.

John Peddie, .......................... 8 West Blackhall Street.
Mrs Peddie, .......................... "
Margaret Peddie, .......................... "
James M'Lachlan, .......................... 27 Nicolson Street.
Mrs M'Lachlan, .......................... "
Mrs Stewart, .......................... "
Lily Mary Eleanor Stewart, .......................... 69 "
Bessie Brewster Stewart, .......................... "
John Hughes, .......................... 26 Nelson Street.
Mrs Hughes, .......................... "
John Leith, .......................... 20 Nelson Street.
Mrs Leith, .......................... "
Thomas Walmsley, .......................... 9 South Street.
Mrs Walmsley, .......................... "
<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
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<tbody>
<tr>
<td>Lachlan M'Millan</td>
<td>18 South Street</td>
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<tr>
<td>Mrs M'Millan</td>
<td></td>
</tr>
<tr>
<td>Mrs Bathgate</td>
<td>50 &quot;</td>
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<td>James Reid</td>
<td>50 &quot;</td>
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<td>Mrs Reid</td>
<td></td>
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<tr>
<td>Samuel Craig</td>
<td>35 Upper Kelly Street</td>
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<td>Mrs Craig</td>
<td></td>
</tr>
<tr>
<td>Charles M'Call</td>
<td>41 Robertson Street</td>
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<td>Mrs M'Call</td>
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<td>Jenny Paterson M'Call</td>
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<td>Duncan Foulds</td>
<td>33 &quot;</td>
</tr>
<tr>
<td>Mrs Foulds</td>
<td></td>
</tr>
<tr>
<td>Mrs Irvine</td>
<td>Redlands, Robertson St.</td>
</tr>
<tr>
<td>Ada Irvine</td>
<td></td>
</tr>
<tr>
<td>William M'Neill</td>
<td></td>
</tr>
<tr>
<td>Mrs M'Neill</td>
<td></td>
</tr>
<tr>
<td>John Menzies</td>
<td>13 Newton Street</td>
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<tr>
<td>Mrs Menzies</td>
<td></td>
</tr>
<tr>
<td>John Craig</td>
<td>17 &quot;</td>
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<tr>
<td>Mrs Craig</td>
<td></td>
</tr>
<tr>
<td>John Craig, jun.</td>
<td></td>
</tr>
<tr>
<td>Catherine Craig</td>
<td></td>
</tr>
<tr>
<td>Rebecca Craig</td>
<td></td>
</tr>
<tr>
<td>Robert M'Callum</td>
<td>25 &quot;</td>
</tr>
<tr>
<td>Mrs M'Callum</td>
<td></td>
</tr>
<tr>
<td>James Chalmers</td>
<td>8 Brisbane Street</td>
</tr>
<tr>
<td>Mrs Chalmers</td>
<td></td>
</tr>
<tr>
<td>Mrs Foulds</td>
<td>8 &quot;</td>
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<tr>
<td>Alexander Foulds</td>
<td></td>
</tr>
<tr>
<td>William M. Roberts</td>
<td>15 Ardgowan Street</td>
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<tr>
<td>Mrs Roberts</td>
<td></td>
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<tr>
<td>James Brown</td>
<td>32 &quot;</td>
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<tr>
<td>Mrs Brown</td>
<td></td>
</tr>
<tr>
<td>William Wilson</td>
<td>38 &quot;</td>
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<tr>
<td>Mrs Wilson</td>
<td></td>
</tr>
<tr>
<td>Alexander Service</td>
<td>6 Union Street</td>
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<tr>
<td>Mrs Service</td>
<td></td>
</tr>
<tr>
<td>Mary Johnston</td>
<td>27 &quot;</td>
</tr>
<tr>
<td>Janet Russell Smith</td>
<td>61 Eldon Street</td>
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<tr>
<td>Mary Smith</td>
<td></td>
</tr>
<tr>
<td>Duncan Gibson</td>
<td>Mariners' Asylum</td>
</tr>
<tr>
<td>Rev. Matthew Reid, B.D.</td>
<td>Wellpark, Scotstounhill</td>
</tr>
<tr>
<td>Wm. Cooper, jun.</td>
<td>58 Shore St., Gourock</td>
</tr>
<tr>
<td>John Orr</td>
<td>Lochawe</td>
</tr>
<tr>
<td>Mrs Orr</td>
<td></td>
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</tbody>
</table>
MEMBERSHIP.

Members on Roll 1st January, 1904, .......... 435
Admission—By Profession, ................. 16
" —By Certificate, .................. 33
Removals during 1904—By Death, ........... 7
" By Certificate, .................. 3
" Without Certificate, ................. 0

Total ........................................ 484

Roll at 31st December, 1904, ............... 474

There are 110 adherents over 18 years of age in connection with the congregation.

BAPTISM.

The Session desires to discourage private baptism, and urges upon parents to bring their children to church to be baptised and admitted to Christian fellowship in presence of the congregation. The minister will be glad to make arrangements for baptism to take place at the close of the afternoon service on any Sabbath of the month.

CERTIFICATES.

In the event of members leaving town, a certificate of membership should be obtained from the minister at the time of their departure.

CHANGE OF RESIDENCE.

Kindly put a note of your new address in the collecting plate.

When a visit of the Minister or Elder is desired, in case of sickness or for any other reason, Members are requested to send notice to the Elder of the District in which they live.

The Office-Bearers desire to take this opportunity of recording their appreciation of the valuable services rendered by all the workers in connection with the congregation.
### Sabbath School

**Superintendent**—Robert Chalmers.  
**Secretary and Treasurer**—Wm. Cooper, Jr.  
**Harmoniumist**—Matthew P. Macdougall.  

#### Teachers

<table>
<thead>
<tr>
<th>Ladies</th>
<th>Gentlemen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Misses Craig</td>
<td>Messrs Campbell</td>
</tr>
<tr>
<td>Macdougall</td>
<td>George Hutcheson</td>
</tr>
<tr>
<td>Ella Macdougall</td>
<td>John Hutcheson, Jr.</td>
</tr>
<tr>
<td>M‘Farlane</td>
<td>Ingles</td>
</tr>
<tr>
<td>M‘Onie</td>
<td>M‘Call</td>
</tr>
<tr>
<td>J. Macfarlan</td>
<td>Macdougall</td>
</tr>
<tr>
<td>Morrison</td>
<td>M‘Intosh</td>
</tr>
<tr>
<td>Paton</td>
<td>M‘Kenzie</td>
</tr>
<tr>
<td>Robertson</td>
<td>Roberts</td>
</tr>
<tr>
<td>Thomson</td>
<td>Roy</td>
</tr>
<tr>
<td>Agnes Thomson</td>
<td>Smyth</td>
</tr>
<tr>
<td>Whyte</td>
<td></td>
</tr>
</tbody>
</table>

**Roll.**

93 Boys and 166 Girls—Total, 199.  
12 Ladies and 13 Gentlemen—Total, 25.

We trust that the past year’s work has been one of progress, as well as of great blessing, to both Scholars and Teachers.

There have been several interesting events to record. We believe that the Children’s Sabbath Afternoon Services have assisted us in maintaining the high roll which our school has reached at the present time. "The Orange," "The Apple," and "The Walnuts," were the subjects chosen by our Minister, and the lessons taken from them will long be remembered by many who had the privilege of hearing them.

The Annual Pic-nic took place on Saturday, 18th June, to Bridge-of-Weir, and, as on former occasions, we were pleased to see that a large number of parents and friends accompanied the scholars.

The Annual Soiree, held on 27th January last, was a night to be remembered by both old and young. About 460 were present. One of the leading features of the gathering was that the boys and girls carried through a programme which does not need any more than mention. Haydn’s Toy Symphony was a great success,
SABBATH SCHOOL—CONTINUED.

The Sabbath School Union Examination took place on 3rd March, in St. Andrew's Square Public School, when 29 scholars entered. Last year Wellpark had the honour of heading the list, and carrying off 10 prizes and 21 certificates.

This year is our "Jubilee." Fifty years since the school was opened, and the Teachers have arranged special services in the church on Sabbath, 21st May. Rev. C. J. T. Merrylees, M.A., of North Woodside U.F. Church, Glasgow, will give an address to parents and teachers in the forenoon, and conduct a service for young people in the afternoon.

Collections, 1905.
January and February—Children's two Missionaries.
March and April—Miner's Mission.
May and June—North Sea Fishermen.
July and August—J. Hair McLean's Missionary for Conjeveram.
September and October—China Inland Mission.
November and December—Deaf and Dumb.

The Sabbath School meets in the Church, from quarter-past five to half-past six, throughout the year. We are pleased to enrol scholars, from 5 to 16 years of age, at any time.

BIBLE CLASS.
Teacher—Rev. Thos. Cassels, M.A.
Secretary—James Foote, Jun., 16 Lauriston Street.
Treasurer—John Macdougall, 2 Shaw Place.
Organist—Miss Ella Macdougall.
Committee—Samuel Smith, John Macintosh, Harry Hay, and Duncan Galbraith.

The subject for study for Session 1904-1905 has been "Portraits from God's Album"—Second course, The Portrait of the Son of God, "whom having not seen we love."

The Class has met in the Church every Sabbath evening at seven o'clock, and though, from various uncontrollable causes, the attendance has fallen a little, it is still very good.

The subject next Session is likely to be either "The Acts of the Apostles" or "The Story of the Books of the New Testament."
MUSICAL ASSOCIATION.

Hon. President—Rev. Matthew Reid, B.D.
President—Rev. Thomas Cassels, M.A.
Vice-President—John Hughes.
Conductor—William H. Love.
Committee—
Misses Mary Thomson. Messrs Alexander Foulds.
Ella Macdougall. M. P. Macdougall.
Whyte. Macfarlan.

Librarian—Harry Hay.
Secretary and Treasurer—Jas. Reid, 50 South Street.

Ladies and gentlemen desirous of joining the Association are requested to communicate with the Secretary, or a Member of Committee.

GREENOCK, 18th March, 1905.

It gives me pleasure to submit the following report:—

Congregational Singing—During the past Session several new hymns have been added to the congregational repertory.

Juvenile Music Class—The work of this class has been undertaken during this Session by the Misses Macdougall.

The excellence of their work was proved by the large attendance and the most creditable performance of the children at the Annual Sabbath School Soiree.

Sabbath School—Mr M. P. Macdougall kindly agreed to undertake the duties of Organist at the Sabbath School. The mention of his name is a sufficient guarantee that the singing in the school is most satisfactory.

Musical Association—The work of the Association was considerably delayed by the late appointment of the new Organist. Mendelssohn’s St. Paul and several anthems have been studied, and it is the intention of the Association to give a concert in November of this year.

The Committee and Members extend a cordial invitation to the many young men and women of the congregation who have not yet made the acquaintance of the musical section of the work of Wellpark U.F. Church.

It is to be hoped that when the meetings of the Association are resumed in September, the young people of the Church will come in large numbers to support the musical work of their own congregation.

The Conductor desires to thank the Members of the Choir for their regular attendance and support at the praise services, and also several ladies and gentlemen in the congregation for assistance and advice.

W. H. LOVE,
WELL PARK UNITED FREE CHURCH GUILD.

Office-Bearers.

Honorary President—Rev. Thomas Cassels, M.A.
President—Mrs Cassels.
Vice-President—Mrs D. G. M'Farlane.
Secretary—Miss Macfarlan, 27 Regent Street.
Treasurer—Miss Smith, 15 Antigua Street.

The attendance at the Guild during the past year has been very satisfactory, and a number of new members have joined. We have on the roll 43 members. The work done at these meetings was chiefly for the Women’s Foreign Mission, and boxes have been sent out to Madras, Nagpur, and Hooghly. These contained—

89 Garments
81 Dolls
26 Pillow Slips
14 Workbags

Also numerous oddments for use in Boarding Schools and for Prizes.

This includes work done by friends in the congregation, and we take this opportunity of thanking them. £1 in money was sent as a donation to Jhanna. In November we paid over £2 10s as a contribution to the working fund now being established for the furtherance of Women’s Foreign Mission work. We also contributed 5s as an annual subscription towards the support of a Guild Missionary. Rev. George Webster has been appointed, and he is at present doing good work in Manchuria.

WOMAN’S MISSIONARY ASSOCIATION.

President—Mrs Cassels.
Secretary and Treasurer—Miss M. M’V. Brown, 16 Wellington Street.
Representative in Presbyterial Committee—Mrs John Menzies.

Mrs Hawkins. Miss J. Smyth. 1, 2, and 4.
Miss Macfarlan. Miss Foote. 3.
Miss Smyth. Miss M. M’Farlane. 5.
Miss M’Ewan. Miss M’Ewan. 6, 7, and 9.
Miss Smith. Miss A. M’Intosh. 8, and 11.
Miss Craig. Miss P. Stewart. 12.
Miss M’Call. Miss M. Menzies. 13.

Contributions—Women’s Foreign Mission Fund, £6 10s 1d.
FINANCIAL STATEMENT OF WELLPARK UNITED FREE
CONGREGATIONAL

Dr.

**RECEIPTS.**

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<tr>
<th>Description</th>
<th>Amount</th>
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<td><strong>COLLECTIONS</strong></td>
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<td>Ordinary Church Door,</td>
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<tr>
<td>Half-yearly,</td>
<td>51 11 6</td>
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<tr>
<td>Communion,</td>
<td>6 9 3</td>
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<tr>
<td>Missionary Magazine,</td>
<td>4 10 1</td>
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<tr>
<td>Sabbath School,</td>
<td>2 19 2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£248 5 0½</td>
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<td><strong>SEAT RENTS,</strong></td>
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<tr>
<td></td>
<td>152 15 0</td>
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<tr>
<td><strong>MISCELLANEOUS</strong></td>
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<tr>
<td>Donation from Choir,</td>
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<tr>
<td>&quot; Miss Stark,</td>
<td>2 3 0</td>
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<tr>
<td>&quot; Mrs Lithgow,</td>
<td>2 0 0</td>
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<tr>
<td>&quot; John Orr, Lochawe,</td>
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<tr>
<td>Balance from Jubilee Soiree,</td>
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<td>Y.M.C.A.—For Coal and Gas,</td>
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<td><strong>Total</strong></td>
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CHURCH FOR YEAR ENDING 31ST DECEMBER, 1904.

ACCOUNT.

PAYMENTS.

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<td></td>
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<tr>
<td></td>
<td>108</td>
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<tr>
<td>Harmoniumists, £25 and £1,</td>
<td>£26</td>
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<td>Cleaner,</td>
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<td>56</td>
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<tr>
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<td>0</td>
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<td>Repairs—</td>
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<td>Gasfitter,</td>
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<td>Joiners,</td>
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<td>Masons,</td>
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<tr>
<td></td>
<td>18</td>
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<tr>
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<td>Coals, £6 17s; Cartage, etc., £1 3s,</td>
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<td>Firewood,</td>
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<td>Hymnaries,</td>
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<td>Insurance—Church, £4 17s 6d; Manse, 18s,</td>
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<td>Missionary Records,</td>
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<td>Piano for Hall, Hire of,</td>
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<td>Preachers’ Fees,</td>
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<td>Presbytery, Synod and Assembly Expenses,</td>
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<td>Printing,</td>
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<td>Rates and Taxes,</td>
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<td>Sabbath School Expenses,</td>
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<td>Sundries—To Cleaner, Postages, 2s 6d; Stationery, 1s 9d,</td>
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<td>7</td>
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<td>1½</td>
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| Total Payments for Congregational Purposes, | £387 5 3½ |
| Amount voted to Sustentation Fund,          | 36 0 0    |
| Cash in Treasurer’s hands,                   | 3 6 10½   |

| Total                                    | £426 12 2 |
## POOR

Collections, Donations, etc., \[\text{\textbf{\£11 16 5}}\]

## SUSTENTATION

<table>
<thead>
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<th>Description</th>
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<td>Amount collected per Association</td>
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<tr>
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<tr>
<td>Donation from Miss Stark</td>
<td>\text{11 0}</td>
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<tr>
<td>&quot; Bible Class</td>
<td>\text{0 15 0}</td>
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<td><strong>Total</strong></td>
<td>\text{\£167 3 1}</td>
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<td>Received Equal Dividend</td>
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<td>Surplus Fund</td>
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## FOREIGN

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<tr>
<td>Women's Foreign Missionary Association—</td>
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<tr>
<td>Collected by Association</td>
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<td>Donation from Guild Funds</td>
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<td>Donation for Clothing for India</td>
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<tr>
<td>Value of Work sent to India</td>
<td>\text{6 10 0}</td>
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<tr>
<td>Collected in Boxes for Livingstonia</td>
<td>\text{6 8 3}</td>
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<td>\text{22 18 3}</td>
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<tr>
<td><strong>Total</strong></td>
<td>\text{\£34 0 3}</td>
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FUND.

Amount paid to Treasurer of Fund, £116 16 5

FUND.

Amount remitted to Edinburgh, £167 3 1

£167 3 1

Rev. Matthew Reid, £60 0 0
Rev. Thomas Cassels, 107 0 0
£167 0 0

MISSIONS.

Amount remitted to General Treasurer, £34 0 3

£34 0 3
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<td>Collection for Continent,</td>
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<tr>
<td>Home Missions,</td>
<td>1 13 4</td>
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<tr>
<td>Colonies,</td>
<td>1 11 1</td>
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<tr>
<td>Highlands and Islands,</td>
<td>1 0 9</td>
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<tr>
<td>Aged and Infirm Ministers' Fund,</td>
<td>1 2 5</td>
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<tr>
<td>Jews,</td>
<td>6 12 6</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>£13 5 11</strong></td>
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**SPECIAL**

<table>
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<th>Scheme</th>
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<tr>
<td>Greenock Infirmary,</td>
<td>£5 0 0</td>
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<tr>
<td>Sabbath School, collected for Missions, etc.,</td>
<td>20 19 5</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>£25 19 5</strong></td>
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</tbody>
</table>
THE CHURCH.

Amount remitted to General Treasurer,  £13 5 11

---

£13 5 11

COLLECTIONS.

Amount remitted to respective Treasurers,  £25 19 5

---

£25 19 5

GREENOCK, 20th February, 1905. —Examined and found correct.

JOHN HUGHES,  
JAMES REID,  
AUDITORS.
ABSTRACT.

<table>
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<tr>
<th></th>
<th>1902</th>
<th>1903</th>
<th>1904</th>
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<td>£268 12 9½</td>
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<td>152 15 0</td>
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<td>25 10 0</td>
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<td>18 0 6</td>
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<td>Sustentation Fund,</td>
<td>114 10 3</td>
<td>112 7 11</td>
<td>131 3 1</td>
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<tr>
<td>Poor Fund,</td>
<td>14 6 0</td>
<td>11 18 9</td>
<td>11 16 5</td>
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<td>Foreign Missions,</td>
<td>30 10 9</td>
<td>29 18 9</td>
<td>34 0 3</td>
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<td>Schemes of the Church,</td>
<td>9 8 8</td>
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<td>13 5 11</td>
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<tr>
<td>Special Collections,</td>
<td>21 16 8</td>
<td>21 10 7</td>
<td>25 19 5</td>
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</tbody>
</table>

Total Income from all sources, £562 18 4½ £616 4 6½ £635 5 7½

This year shows an increase of £19 18 1d.
FINANCIAL ARRANGEMENTS OF THE
CONGREGATION FOR 1905.

The Collections on entering the Church on the Forenoon and Afternoon of each Sabbath, and the Seat Rents go towards the support of the Ordinances.

SPECIAL COLLECTIONS to be made on:—

Jan. 22—Continent, on retiring.
Mar. 25—Communion and Poor of Congregation, on entering.
April 9—Missionary Record, on retiring.
,, 23—Home Missions, on retiring.
May 7—Infirmary, on retiring.
,, 21—Sabbath School (Jubilee Services), on retiring.
June 4—Missionary Record, on retiring.
,, 18—Colonies, on retiring.
Aug. 13—Highlands and Islands, on retiring.
Sept. 3—Missionary Record, on retiring.
,, 17—Half-yearly Services—Congregational Funds, on entering.
Oct. 1—Communion and Poor of Congregation, on entering.
Nov. 5—Aged and Infirm Ministers’ Fund, on retiring.
,, 19—Missionary Record, on retiring.
Dec. 3—Jews, on retiring.
,, 31—Poor of Congregation, on retiring.

The amount collected in Box at the Wednesday Evening Prayer Meeting goes to the Fund for the Relief of the Poor of the Congregation.

SUSTENTATION FUND. —Subscriptions are Collected Monthly.

FOREIGN MISSIONS. 

WOMEN’S FOREIGN MISSIONS. 

Members and Adherents who may at any time be omitted to be called upon are kindly requested to advise the Deacon of the District, who will give the matter his attention.

SEAT-LETTING.—Seats in the Church are let in the months of April and October. Applications for sittings can be made at any time by applying to Robert Chalmers, 41 Roxburgh Street.
COMMITTEES.


The Records of Wellpark—1745-1795.

In last year's report there was included a brief "Outline of the History of Wellpark Congregation." That "Outline" received a kindly welcome from many quarters, and it has been thought that some further notes upon the same subject would not come amiss.

The title of this article explains itself. A Congregation which has had so long an existence as Wellpark must have among its records documents which age has made valuable—old accounts and suchlike, the remnants of the financial scaffolding of the Church—or minute books telling strange tales of men and women dead, and casting many a sidelong upon the life of a Scotland which has passed away. And when we examine the Records of Wellpark we are not disappointed. It is true that many documents are missing of the period we propose to deal with now—the first fifty years of the Church's history—but enough remains to reward research.

These Records of Wellpark are interesting, not only to students of the Church Life of the past, but they are helpful also to those who are helping to make the Church Life of the present; for one of the first lessons which may be gleaned from these musty faded pages is a lesson of Hope. We live in an age when the difficulties that beset the Church loom often appallingly. It seems to us that ours is an age when hearts are cold and iniquity is strong. Like the saints below the altar we cry, "How long, O Lord?" But when we turn,
to the old Records of Wellpark we find that, a hundred-and-
twenty years ago, the same feelings and the same fears hurt
our fathers in this Church. To them the outlook was
dismal. They saw their beloved Church rent by schism,
vexed with scandal, and they lived in a community in which
morality was at a low standard. They were hampered by
poverty and the incessant threat of famine. It is plain from
their Records that they were often like to lose heart, and
their discomfort comforts us. For, had they known it, they
had no cause for dismay. They were within sight of some
of the most famous of the victories of the Cross. The flood-
tide of the Evangelical Revival was rising fast, and a few
years would see the birth of Protestant Missions. They did
not know these things, and so they despaired. But we, who
can look back upon the splendid story of the following years,
see how little cause they had for fear, and read a lesson for
ourselves. If they stood upon the edge of victory and did
not know it, so too may we.

Besides teaching us Hope, these Records teach us Con-
tentment. They show us that we ought not to say that we
have fallen on evil times. We are apt to look upon the age
of our fathers as the Golden Age. We think of their
crowded churches, of their severe worship and Scriptural
preaching, and we think vexedly of our own diminishing.
But the Records of Wellpark reveal a state of matters which
gives the lie direct to the idea that the former days were
better than these. The Records of the closing years of the
Eighteenth Century are full of complaints regarding the
moral and spiritual condition of Greenock, and of facts
which speak still more plainly. It is true that a larger pro-
portion of the population than now went to Church, but that
was because it was the fashion of their day, not because it
was the impulse of their heart. People thought then that
absence from Church was the unpardonable offence, and they took care not to commit it, though they took equal care to commit all the other offences possible to them. So, although the Elders of Cartstyke—or Crawfordsdyke as it was then called—were often at their wits' end in dealing with all sorts of sinners, they had seldom, during the first fifty years of the Church's existence, to deal with members of their communion who were neglecting ordinances. An incident which occurred in 1782 throws a vivid light upon the regard in which Church attendance was held. The Session had appointed a Fast to be observed on Thursday, 7th February of that year, and, when the day came, it was of course kept by the Cartstyke people as a Sabbath. But one or two people were absent from Church that day. What their reason was does not appear, but it is possible that they felt that the Session was overdoing it in the matter of Fasts. It had appointed one for the 24th January and another for the 7th February—making four Sabbaths in a fortnight—and more were to follow, and it is possible those absenteees thought that this was going too far, binding burdens upon their shoulders too grievous to be borne. Whatever their reason, they were not at Church on Thursday, 7th February, 1782. Now, in our day, a man might be absent from Church for months on end and little be said about it, but they had a different way with them in 1782. The Session met and discussed the matter. The Minister was all for punishing the defaulters, but the Elders thought that, while those who had absented themselves had done wrong, still, on the whole, it might be wise to let the matter drop. Perhaps the Elders themselves thought that four Sabbaths in a fortnight were too many. So the matter was dropped, and no more was to be said about it; but the significant fact is to follow. Seven months after—in September—the defaulters came of
their own accord to the Session and apologised for their absence from the Church at the February Fast, and assured the Session that they did not mean anything by it. Whether they had qualms of conscience, or whether they had been boycotted by their brethren, or whatever was their reason we cannot say, but the whole incident shows us how serious a matter absence from Church was a hundred-and-twenty-three years ago.

But attendance at Church was the outside of the platter, within, in too many cases, there was ravening and wickedness. It is a sad picture that those old Records show us of the life of Greenock in the latter part of the Eighteenth Century. In Michael Scott’s fine novel Tom Cringle’s Log, published in 1829, he makes one of his pirate ruffians hail from this coast. After dipping into the Records of Wellpark, one does not wonder at that. Again and again the Session laments the loose living of many in the community, the murders and robberies and every species of fraud, the drunkenness, the disregard for the common decencies of life. There were no Sunday cars in Greenock in 1780, but the Elders wrung their hands over the way the Sabbath was kept. It stands recorded in our books that for all the Churchgoing “The Sabbath was openly profaned and little regarded by the far greater part.”

Another matter;—towards the end of the year 1785 Burns was composing his Cottar’s Saturday Night, with its most tender discription of the evening worship in the lowly home. The lines are in the memory of all Scotsmen. The picture stands clear before the eye of the fancy. We see the father as he bends over “the big ha’ Bible ance his father’s pride.” We hear the solemn Psalm—

Dundee’s wild warbling measures rise
Or plaintive Martyrs worthy of the name.
It is unforgettable. At the very time Burns was writing this, in December, 1785, the Elders of Cartsdyke, men of knowledge and heart, were recording their distress at “the great neglect of family religion; the very form thereof being by the great part laid aside.” The difference between the picture that Burns has drawn, and the repeated opinions of his contemporaries as recorded in our books, is the difference between poetry and prose, dream and fact.

These things teach us contentment. After all, we do not live in the worst age in the world’s history; and the Greenock we know is, with all its shortcomings, at least a little better than the Greenock over which our fathers wept.

But if the Cartsdyke people were aware of the faults of their age and town, they were not slow to lend a hand to mend them. One of the greater English historians of the Nineteenth Century, S. R. Gardiner, says that it was the Presbyterian Session that disciplined Scotland, and made possible the prosperity and peace of to-day. “The power of the Presbyterian Church organised Scotland. The fierce ruffians who had reddened the country with the feuds of noble houses, the rude peasants who wallowed in iniquity were made to feel the compulsion of a never-resting, ever-abiding power, which pried into their lives and called them to account as no lay government could ever venture to do.” In the Records of Wellpark we see this power at work. With what grim relentlessness the Elders fought iniquity in its thousand forms! How stern, for example, they were with the drunkard, and how tender! Drunkenness seems to have been the curse of Greenock then, as it is to-day: and some of the most difficult cases were those of women, as they are to-day. The Records show the unchangeableness of the drunkard’s nature, his brazenness in denial, his cunning in excuse. One man charged with drunkenness explained to
the Session that "he was not Drunk but a little merry with Liquor about the Fair in Greenock." The Elders accepted this subtle distinction—those were not teetotal times—but exhorted him to behave "sircumspektly." One woman who was before them about the same time on the same charge did not escape so easily. She found herself obliged to confess her fault. "She acknowledged," so runs the Record "that about March last a man and woman from the Countrey came to her house, and She and They drank two bottles of ale and a Dram, and it took her head and was known on her." Ah! that "man and that woman from the Countery," it was all their fault. "The serpent beguiled me and I did eat." The Elders gave her a considerable talking to, and she appeared no more before them on that charge. Thus our fathers in Cartsdyke kept their doorstep clean.

Mention has been made above of the prevalence of Sabbath breaking in the Greenock of that day, and it was mentioned in the "Outline" published last year, that Sabbath breaking was one of the iniquities which John Wesley found common in Greenock when he visited the town in 1772. The Leaders of Cartsdyke were keenly alive to the duty of removing this reproach from their midst. They allowed no excuse. If a man wished to belong to their communion he had to understand and respect the sacredness of the Sabbath. A case which occurred a little after Wesley's visit may be cited. John Armour, one of the members was summoned before the Session on the charge of Sabbath breaking. He duly appeared, and, in the words of the minute, "being Interrogate if he did not on Sabbath, Twenty-eight Day of March last, assist in taking a Ship from Port-Glasgow to Greenock Road? He acknowledged he did. Being again Interrogate If the Persons concerned in the Ship did send for him to his house that Sabbath morning, desiring his help or
not? He answered he took a walk down the Quay that morning, and they saw him there and desired his assistance. Being further Interrogate If he wrought any since that time on the Sabbath day about any ships in the harbour or about the Quays of Port-Glasgow? He answered that in a short time after the former he was working about a Ship thro’ the week, and She being brought into the Dry Dock on the Sabbath he assisted in bringing her in. He refuses that ever he wrought oftener about Ships on the Sabbath day than those two times above Mentioned. The Session, after dealing with him at considerable length concerning the sinfulness of his conduct in working unnecessarily on the Lord’s day, and the offence he had thereby given, unanimously agreed that he be rebuked before them, and he being called was rebuked accordingly.” We have gone a long way since then in creed and conduct, and in our way of looking at things, but we still feel that the Session had the right of it. Whether we regard the Lord’s day as a religious or as a social necessity, it is of such vital importance to us, that we cannot but view with the utmost sympathy the resolution of the Cartsdyke Session to maintain it in its purity, and to curb the indifference or maliciousnes of the Sabbath breakers of the time.

It is to be noticed, too, that the Session was careful of the repute of the people, not only in the matters mentioned but in all things. The following extract shows how vigilant a watch was kept over things secular as well as sacred, over every phase of the lives of those under its charge. It is from the minute of 16th July, 1781. “Katherine M’Fee, whom the officer was appointed by last meeting of Session to call before them against this Day, compared and being Interrogate if the yarn She Spun Some time ago to the Duck Factory in Port-Glasgow did not want Some of the Count? She answered
that it did, her Reel having got a fall by which the Cheik Nail was so loosed that her yarn wanted some of the Count, but she did not know that the Reel was hurt by the fall it had got untill the Cheik Nail fell out. Being interrogate if Mr Keir did not keep six or seven Shillings off her money? She answered He kept some off her but could not tell now how much it was, but She Said she was sure it was below two Shillings: She added that although her yarn wanted of the Count yet it had the whole weight.” This story belongs to a mode of life which has passed away. The muckle spinning wheel, such as Katherine would use, has a place in our museums, or is only to be seen at work in uncouth parishes, and it takes us all our time to know what the cheik nail was. With regard to Katherine, it is satisfactory to add that the charge against her proved groundless, her employer, Mr Keir, vouching for the truth of her story. And it is an example of the exaggerations of scandal, if indeed we need such, that while the tale went that Mr Keir had kept six or seven shillings off Katherine because her yarn wanted of the count, an examination of his books showed that it was only fourpence halfpenny. Which things, though trivial, show us how the world has changed, and yet how it has not changed.

These instances have been given and extracts quoted to illustrate the work which the Elders of Cartsdyke were doing in the last quarter of the Eighteenth Century. They had to deal with a people in many instances rude and unlettered, and with often very elementary ideas regarding morality, for there is no hiding the fact that the Scotland they knew was hardly the Scotland we know and love. The improvement since their day in manners, comfort, education, religious instincts, indeed in the whole life of the people, has been vast: and while many forces have contributed to this, one of them, and that not the least effective, was the influence and
disciplining power of such companies of Godly men as the Elders of Cartsdyke. They knew good from evil, right from wrong, and though they did not always succeed in teaching their people the difference, at least they did not always fail, and they never ceased to try.

What kind of men were they, those spiritual forefathers of ours? We have only the Records of Wellpark to go by, for scarce a tradition of them survives—

Their mem’ry and their name is gone
Alike unknowing and unknown,
but their character is written large on every page of our Records. Their little jealousies and prejudices, their bigotry, their large-heartedness, their kindly impulses, their essential Christianity, all stand out in clearness upon the written page. Their view of life was sombre. They regarded the world as a battlefield in which evil was reaping many triumphs, and they looked not to the years that time was bringing, but to eternity itself for God’s adjustment. Again and again, as has been already noted, they called the people to Fast and Humiliation. John Wesley, on the occasion of a visit to Greenock, later than the one mentioned above, happened to come on a Fast Day (Friday, 10th May, 1776), and he remarked that it was ridiculous to call the day a Fast, when the people took their three meals as at other times. While that was true enough, the Fast, although misnamed, was a real effort at religious expression. The day was as a Sabbath, the shops were shut, no work was done. Our age has found these Fasts intolerable, but that does not prove the religious superiority of our age. We have ceased to regard Fasts as essential in Church Life—we have no Holy Days. In the Eighteenth Century they were essential, but not many Churches in the land observed Fasts as frequently as did Cartsdyke. The people looked with
sad eyes on the activities that surged about them and saw so much to lament over. They felt the need of humbling themselves before the Lord, and often, when the folk of easier Churches had no thought of Fasting, they tore themselves from ship and shop and street to spend a whole working day gathered in their loved House of Prayer in Humiliation before God. There were giants in the earth in those days. We, now-a-days, are generally of opinion that while there is much to lament over in the world to-day, there is more to cause us rejoicing. They were not of that opinion in Cartsdyke in 1785. In that year there was a Committee appointed of three of the leading men to draw out reasons for Fasting, whether of Thanksgiving or Humiliation. The Committee duly reported, and their report bore that as for Humiliation there were many grounds—six being set forth at length—yet, when they came to consider grounds for Thanksgiving, they found only three. Those men were more accustomed to count their sorrows than to count their blessings. Sorrow appeared to them a duty. In one of the documents they have left to us they exhort one another “to join in trembling with mirth,” quoting the psalm with evident appreciation. Still, for all their carefulness and rigid self-examination they did not succeed in removing the root of jealousy and prejudice from their own natures. They were not free, any more than we are, from congregational and denominational bitterness. Their attitude to their brethren of other Churches was unsympathetic. Here is an extract from the Records of 1779 which betrays them—“The Session, hearing that the granting of the Meeting House to those who call themselves the Reformed Presbytery, proves offensive to some of the Members of our Congregation, and a Stumbling Block to others, agreed that the Meeting House should not be granted to them any
more.” That phrase “those who call themselves the Reformed Presbytery,” and the word “Stumbling Block” used in that connection, are fit to rank with the flouts and sneers of the present controversy; and to expect from our Cartsdyke fathers a large sympathy with other Churches, is to expect from the Eighteenth Century what not even the Twentieth Century has attained.

Of this company of men who ruled Cartsdyke then, the senior elder was, as now, “The Bailie.” Bailie John Buchanan was a figure in his day, and his influence in the Congregation was second to none. Shrewd and determined, he did not allow himself to be often defeated. Once when he was “absent in Providence in England,” and the Session did something which he did not approve, he made no little disturbance about it on his return. A dour, hard-headed Scotsman was Bailie John Buchanan. But, grim and unbending as he was, the old man had his griefs, as witness this extract from the baptismal register:—“Crawfordsdyke, 14th May, 1784. The late deceast and Revd. Mr George Henderson, late minister of the Gospel in the Associate Congregation of Glasgow, and Margaret Buchanan, his Spouse, had a daughter baptised, named Margaret, born the 12 currant, and presented by Bailie John Buchanan, the Child’s Grandfather.” One touch of nature makes the whole world kin, and our hearts warm to the little baby, baptised when two days old, who came too late for her dead father to greet her. Among the other Elders were men of signal capacity, not least of whom was John Hallan, the Session Clerk. He was a man of education, and the possessor of considerable literary gifts. Some of the documents he drew out are models of expression, and he was what was somewhat uncommon in that day, an efficient speller. He sometimes strays, of course, but not beyond our comprehension. This
phrase of his, "The Moderator stoped a llittle," looks droll, but is quite intelligible.

It was a great honour then to be an office-bearer in this congregation, as indeed we hope it is yet. A man only came to office in Cartsdyke after he had been well weighed in the balance. Even after the congregation had elected him, he had to undergo a rigorous examination at the hands of the Session before he was admitted to ordination. For instance, the Elders met on 2nd October, 1787, to examine those whom the Congregation had chosen for office, and we read that the Session spent a considerable time in examining these persons in their knowledge of—

1. The leading Doctrines of the Christian Religion.
2. Experimental Religion.
3. Church Government.

Now-a-days a man has often to be besought to accept office. We make wide the door and easy the path for him. A hundred and eighteen years ago it was the other way about. The door was shut, only to be opened to him when he had satisfied the warders as to his knowledge of Presbyterian Polity and of the Longer Catechism. Cartsdyke people were anxious for efficiency in those to whom they entrusted rule. They were anxious that the Office-bearers should be faithful to their duties, temporal as well as spiritual. To this end they had a paid Session Clerk; he got £2 a year—not a sum to be despised in those days. To this end also they sometimes instituted a system of fines for neglect of duty. For example, the Deacons in 1794, when appointing the Seat-letting Committee, enacted that "any of the above comatee that shall be deficient in attendance shall forfeit five shillings." [Present Conveners might take note of this.] Those old Cartsdyke Deacons were also strong unbelievers in the credit system. When electing another
Seat-letting Committee, they enacted that "the seats were to be paid immediately, as credit has been hurtful to the Congregation." And once when they were sending one of their number on their business to the Synod, they voted £2 to him for travelling charges, and, fearing lest perhaps the Treasurer—as is the way of Treasurers—might keep the purse strings tight, they expressly directed that the sum be paid to the Deacon in question "before he go away." In that way he knew how much he had to come and go on, and could behave accordingly. Such was the quality of the Office-bearers of Cartsdyke.

It is time to take in sail and bring our adventure among the Records of Wellpark to an end. As I cease from my task many thoughts crowd into my mind, and I feel very tenderly to those men of whom I have been writing—Bailie John Buchanan and his companions, members and office-bearers of the little thatched church beside the burn. The mists uplift a moment and I see them—those austere and faithful folk. They wave a salute from the Land of the Silences, and bid Godspeed to us who, spiritually, are the children of their children's children. And as I let my thought wander over all the splendid and difficult years that have passed since the events of which I have written, I praise God for the way by which He has led us, and I turn with renewed excitement to the task lying at our feet. Men pass, but God abides. Churches change, but He endures. For the mountains shall depart and the hills be removed, but my kindness shall not depart from Thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy upon thee.

T. C.
JUBILEE.

After Wellpark Church was built, and the Congregation had removed to it, there naturally followed some new departures. The old Church at Carsdyke had been so crowded that all work was hampered, and new developments had been postponed until the Congregation should be in possession of their new and beautiful house at Wellpark. Accordingly, after the flitting, when the first feeling of newness had passed, and the people had grown accustomed to worshipping under the tall spire, new work was begun.

A MUSICAL ASSOCIATION

was formed "to promote the cultivation of Sacred Music in the Congregation by the practice of Psalmody and also by the occasional exercise of Classical Music." This was in 1855, and thus early did the ambition of Wellpark to be excellent in praise as in situation, take form. In the same year another important step was taken in the formation of

A CONGREGATIONAL SABBATH SCHOOL.

The minute of Session concerning this is brief. It is dated 7th February, 1855, and runs as follows:—"The Session agreed to have a Congregational Sabbath School in the Church, on Sabbath evenings, and they appointed the Moderator (Rev. Jas. Stark) Messrs Service, Milne, Wright, and M’Kelvie to secure teachers and make all the other necessary arrangements—the Moderator, Convener." The Committee duly carried out its task, and a little later in the year the Sabbath School met for the first time. Some of the scholars who were there that opening day are with us yet—
men and women—changed somewhat, doubtless, under the handling of the fifty years. May they be with us long. Our Superintendent—Mr Robert Chalmers—is one of them, a scholar in God's school still. It is pleasing to know that in its Jubilee year the School is under the charge of one of the boys who thronged the door that first Sabbath evening fifty years past. There is little to chronicle in the history of the School. The deep waters are still. At present the School is admirably staffed. Arrangements have been made to celebrate the Jubilee at the end of May.

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JOTTINGS.

The past year has been one of prosperity. The membership and finance have increased. We are grateful to God for all His goodness.

The outstanding event of 1904 was the decision of the House of Lords! The end is not yet, but, in the meantime, we go on with our work and do not abate one iota of our confidence that God will see us through.

The subscriptions to the Emergency Fund have amounted to £88 8s 0d. The office-bearers are greatly pleased at this response. They have seen, in going through their districts, instances of devotion to the Church and willingness to endure sacrifices for her sake which match the tales that are told us of Disruption times.

The Jubilee of the opening of Wellpark Church was celebrated last May. On another page of the Year Book is a note regarding the coming Jubilee of the Sabbath School.
While the attendance at Church meetings is good, it might, in some instances, be better. The attendance at the Week-night Service is scarcely worthy of Wellpark. As a rule only one out of every ten members attend. "Were there not ten cleansed? Where are the nine?"

The little Prayer Meeting held on Wednesday evening at nine o'clock is a great joy to all who attend it. "More things are wrought by prayer than this world dreams of."

The lack of good hall accommodation prohibits developments of work which would be very congenial to many—the Minister included. Still, when God desires a congregation to do some special work He gives the tools to do it with. So we wait on Him.

The news of the resignation of Mr M. P. Macdougall was received by all with consternation. Wellpark is well aware of what it owes to him and his. The post was filled by the appointment of Mr W. H. Love. He is the inheritor of a great tradition, and he has our hearty encouragements.

Three new Elders and seven new Deacons have been elected. Though their ordination belongs to the events of the current year, there is no need to wait till next year's Year Book to say how glad we are to have them, every one.

Another event which belongs to the current year, but which will be old news by the time the next Year Book comes out, is the resignation of Mr David M·Kenzie as Clerk to the Deacons' Court. He has done a long day's work, 17 years, and a good day's work in a humble spirit. Mr James Reid, one of a well-known Wellpark family, has been chosen to succeed him.
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<td>James Robertson, Robert Smyth, sen.,</td>
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<td>James Thomson, and Henry Robb,</td>
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<td>William Tennant and Adam H. Ingles,</td>
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<td>John Brown, Walter Campbell, &amp; R. Smyth, jr.,</td>
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<td>David Mc'Intosh and James Galbraith,</td>
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<td>George Hutcheson and Archibald S. Reid,</td>
<td>April 2</td>
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<td>W. M. Roberts, J. Chalmers, &amp; M. P. Macdougall,</td>
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<td>W. Mc'Neill, D. C. Mc'Kenzie, &amp; J. Hutchison, jr.,</td>
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<td>George Smith and Lachlan Mc'Millan,</td>
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<td>John Ritchie and William Menzies,</td>
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<td>John B. Chalmers and John Menzies,</td>
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<td>Charles Mc'Call and John Roy,</td>
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<td>12</td>
<td>James Brown, John Hughes, and James Reid,</td>
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Should any collecting occur between the dates above mentioned, it will be the duty of those who collected last to attend.