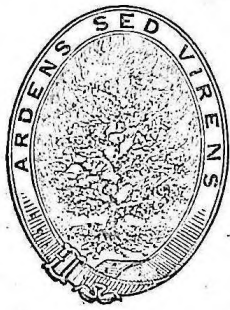


NEW SERIES.]

[VOL. IV.

THE
MISSIONARY HERALD



OF
THE PRESBYTERIAN CHURCH

IN IRELAND!

PUBLISHED AT THE
OFFICE OF THE ASSEMBLY'S MISSIONS
20, ARTHUR STREET, BELFAST.



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RESOLUTIONS OF THE GENERAL ASSEMBLY RESPECTING THE MISSIONARY SCHEMES OF THE CHURCH.

At Belfast, the Fifteenth day of June, One Thousand Eight Hundred and Sixty-Six years, which day the General Assembly of the Presbyterian Church being met and constituted,

The brethren returned by their respective Presbyteries, with the Secretaries of the different Missions of the Church, and the Treasurer, were appointed the Missionary Directors for the ensuing year. They were instructed to meet

- In DERRY .. upon the second Wednesday in August ;
- In DUBLIN .. upon the second Wednesday in October ;
- In BELFAST .. upon the second Wednesday in December ;
- Do. .. upon the second Wednesday in Feb., 1867 ;
- In ARMAH .. upon the second Wednesday in April, 1867 ;
- In BELFAST .. upon the last Wednesday in May, 1867.

Ordered—That the Collections for the different Missions of this Church be made, and they hereby are enjoined to be made, in the following order, viz. :—

- For the CHURCH EXTENSION SCHEME, on the Third Sabbath in August.
- For the MISSION TO IRISH ROMAN CATHOLICS, on the Third Sabbath in October.
- For the SUSTENTATION FUND, on the Third Sabbath in December.
- For the FOREIGN MISSION, on the Third Sabbath in February, 1867.
- For the JEWISH MISSION, on the Third Sabbath in April, 1867.
- For the COLONIAL AND CONTINENTAL MISSION, on the Third Sabbath in June, 1867.

By resolution of Assembly, the *Financial Year of the Missions will, in future, terminate on the first of May in each year.*

Extracted from The Minutes of Assembly, by

ROBERT PARK, *Junior Clerk.*

NOTICE.

COLLECTIONS and Contributions in Scotland for the *Mission to Irish Roman Catholics*, should be sent to Mr. Matthew Patteson, 3, Lutton Place, Edinburgh, or to the Royal Bank of Scotland.

PRICE OF THE "HERALD."

WHEN taken in parcels, Sixpence per copy yearly. Single copies, transmitted by post, One Shilling and Sixpence per annum. If parcels are forwarded by post, parties to pay the postage. In any case, the *Herald* to be paid in advance.

THE MISSIONARY HERALD
OF
THE PRESBYTERIAN CHURCH IN IRELAND.

ANNUAL REPORTS OF THE MISSIONS OF THE GENERAL ASSEMBLY, FOR THE YEAR 1866.

THE present enlarged number of the *Herald* is devoted to the Reports of the Missions of the Assembly, and of the Church and Manse Committee, with their Receipts and Expenditure for the past year.

FIRST ANNUAL REPORT OF THE ASSEMBLY'S CHURCH EXTENSION SCHEME,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

At the last meeting of the General Assembly, it was resolved that, while the Roman Catholic department of our Home Mission should continue to hold the same name, and to occupy the same sphere as before, its other department, in aid of Weak Congregations, should be called the Church Extension Scheme. The resolution of the Assembly defines as its object, "to organise and to foster new congregations till they shall be endowed; to supply such Mission-stations as meet the approval of the Board; and to support such itinerant Missionaries as this Church may, from time to time, appoint." It is thus distinguished from the Sustentation Scheme, the object of which is to secure the more adequate support of assistant ministers, and ministers of endowed congregations requiring aid. The Extension Scheme, as its name indicates, specifically contemplates the advancement of the Church beyond its present boundaries. It is important that this distinction be clearly understood and strictly observed in the collection and distribution of our funds. It has not been found practicable, during this first year of this new arrangement, to maintain this distinction undisturbed; but it is hoped that in future each fund shall be appropriated to its own specific object.

The following is a list of congregations, endowed and unendowed, which have received aid during the past year:—

SOUTH.—ENDOWED CONGREGATIONS.

Athlone	Mountmellick
Bandon	Moyvore
Belview	Mullingar
Clonakilty	Queenstown
Duncannon	Tralee
Kilrush	Tullamore
Lismore	Wexford
Mallow	Wicklow

UNENDOWED.

Belview Creggs

In these congregations, the people, for the most part, contribute liberally, according to their means, to the support of their ministers, and to Mission-

ary objects. Our brethren in charge of these congregations are called to struggle with many difficulties, arising from their isolated position in the midst of an uncongenial population; still they labour on in patience and in hope, and continue, not only to feed their own people with the bread of life, but to scatter the good seed of the Word over wide and ever-widening fields of Missionary enterprise. One of them writes as follows:—"When I was settled here, some six or seven years ago, we had no church, nor manse, nor what could be called a congregation. Our principles, and position, and character as a church in Ireland were not understood. Now, by the blessing of God, we have a handsome church and manse, well situated and free of debt; we have a congregation of from 50 to 60 persons on Sabbath-days; we have an ordained elder; the people around are favourably disposed towards us, and I know many who are anxious that our Church may spread over the South."

The church and manse to which the foregoing extract alludes, were built at an expense of about £900. The minister, the Rev. Robert Baird, of Mallow, has, by his personal influence and unwearied effort, cleared off this large sum, and is now free to give himself exclusively to the building of the spiritual temple.

The two congregations of 1st and 2nd Waterford have been lately united into one, under the pastoral care of the Rev. James Carson, formerly of Lissloe. The minister, the Rev. William McCance, the minister of the first congregation, had some time ago obtained leave to have an assistant and successor; and the Rev. James Mackeown, the minister of the second, being led to think that the members of the two congregations could be more easily and harmoniously united under the care of a stranger, voluntarily relinquished his charge, and is now settled in Lismore. It surely reflects the highest honour on Mr. Mackeown that he thus retired from a place to which he was warmly attached and in which he was highly esteemed, from his

earnest desire and hope of promoting the interests of the kingdom of God. It is this spirit of self-denying love to Christ that constitutes the chief strength of the Church. "If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honour."

From Clonakilty, where we have a flourishing school and a growing congregation, the minister has been recently called to a charge in the North. The removal of one whose labours have been so successful, and who was apparently so well fitted to occupy this arduous post, is likely to prove perilous to the interests of this infant settlement, unless the Board encourage and induce a man of similar qualifications to be the successor of Mr. Crowskey.

During the past year the Rev. Dr. McKee, who, for many years fulfilled with eminent fidelity and zeal the duties assigned to him, as Minister of Killycan, and Evangelist in a wide Mission sphere, has been removed to the more prominent position of Professor of Greek and Latin in the Megee College, Derry. His place is now supplied by the Rev. John Rainey, who was ordained a few weeks ago, in Killycan, and who officiates regularly in all the stations occupied by his predecessor.

In Fethard, one of our oldest settlements in the South of Ireland, a new church is rapidly approaching completion. This movement, which was urgently needed, and to which our friend Dr. Edgar has given his liberal and vigorous aid, has greatly encouraged the spirit both of Minister and people, and is tending to raise the character and influence of the Church in the important County of Tipperary.

A new and important station has been opened in the flourishing town of Enniscorthy, in the County of Wexford. A number of Presbyterian families scattered over the district around, formerly connected with the Congregation of Wexford, but too distant to be able to attend the ministry of Mr. Burns with regularity, have assembled for upwards of a year in Enniscorthy, where Sabbath services have been supplied to them by the Board of Directors. Within this last year an admirable site has been obtained for a Church, at a nominal rent, from the Lord of the Soil, the Earl of Portsmouth, by the influence of his agent, Hercules Ellis, Esq., who has expressed himself as highly favourable to the undertaking. Here again Dr. Edgar has contributed the sum of £200 towards the building, in addition to his efforts made with characteristic energy to bring about the highly favourable result we have obtained. The church will be roofed in before the close of the present month; and the people hope to be formed into a regular congregation with the sanction of the Assembly. The Rev. William Burns, of Wexford, cordially and generously accedes to this proposal, although he is thereby deprived of a considerable number of the former adherents and supporters of the Wexford Congregation.

Another church is in progress of erection at Naas, in the county of Kildare, where a congregation has been consolidated by the persevering efforts of the Rev. James Shannon. The very

best situation in the town has been obtained for the church, and on favourable terms from the landlord, Mr. De Burgh. The foundation-stone was laid a few weeks ago by John La Touche, Esq., of Harristown, who contributed £50 towards the building.

A new and interesting station has been opened in Dublin, in the North Wall district, in the vicinity of several large public works in which a considerable number of Presbyterians are employed who have been hitherto unconnected with any of our places of worship. A wooden structure has been erected for the temporary accommodation of the worshippers and of a Sabbath-school, which is numerously attended. The Missionary who has so successfully commenced his labours in this district officiates also on Sabbath-days in Lucan, a village distant about ten miles from Dublin, where fifteen Presbyterian families, together with some strangers of other denominations, assembled for public worship. There is reason to hope that a congregation will be established, ere long, at each of these places.

The number of stations occupied by our ministers in the South number between forty and fifty. Never since our Home Mission was established, has there been such favourable access as now to Protestant people of every denomination residing in the South and West. Many of the Episcopalian gentry liberally offer to our Ministers accommodation for the preaching of the Gospel, and are themselves found amongst the hearers. The humbler classes listen without prejudice, and often with gratitude and gladness. The erroneous impression is now almost completely dispelled by which Presbyterian and Unitarian were once regarded as convertible terms. Our doctrine and discipline are understood and recognised in many districts in which, but a few years ago, we were utterly unknown. It surely becomes our Church to meet this growing demand for her ministrations in the spirit of gratitude to God, of genial sympathy with our Missionaries, and of earnest desire to contribute liberally to their support, while engaged in the arduous work to which the Providence and Grace of God have called them.

NORTH.—ENDOWED CONGREGATIONS.

Ballyhobridge	Greenbank
Ballyshannon	Jonesborough
Belturbet	Loughgall
Carrigallen	Moville
Carrigart	Moy
Cavanaleck	1st Newtownstewart
1st Donegal	Rathmullan
1st Drum	Rockcorry
Drumkeeran	Tartaraglan

UNENDOWED.

Ballylntagh	3rd Garvagh
Benvariden	Hydepark
Cairnballana	Moyntingha

It is worth inquiring whether, in some of these congregations, the income of the minister might not be considerably increased without any inconvenience to the people. The sympathy and aid of the people would further encourage and enable our ministers to find out new openings for the preaching of the Word, and for the diffusion of

Christian influence in their respective neighbourhoods. Some of our brethren are seeking, amid many difficulties and discouragements, to attain this object. One of them reports that he preaches in several stations, and that his services are numerously attended, not only by Presbyterians, but by members of other denominations; and that some of those who have heard the Gospel at one or other of these services, have carried abroad to other lands the grateful recollection of the lessons which they learned on these incidental occasions, and are striving to help forward the cause of evangelical truth in and around their new homes.

An important opening for the erection of a church is presented at Bundoran, in the County of Donegal. The Rev. Andrew Lowry, of Ballyshannon, has officiated for many months at Bundoran, during the summer. The number of visitors to this favourite watering-place and to the neighbouring station of Rosnowlough is increasing from year to year. It is hoped that the Board will lose no time in carrying out the measure already initiated, of providing a place of permanent accommodation for the preaching of the Word in this locality. The urgent entreaties of Mr. Lowry on this subject are worthy of prompt and respectful attention.

In this section of our report, we give special notice to the labours of the Rev. David Brown, although he might be more properly ranked amongst our itinerant Missionaries. The field of his evangelistic operations is called the Donegal Highlands, a district stretching from Dunfanaghy to the town of Donegal, along the coast of the Atlantic. Till within the last five years, there was no Presbyterian Minister or Missionary to be found within this large tract of country. The northern section of it is now occupied by Mr. Brown, who ministers in three stations—Crossroads, Gweedore, and Dunglow, thus itinerating over a space of 30 miles. He writes—"At all my stations there has been a marked improvement in many respects in religious matters among our people since I commenced my labours, and in nothing more than their anxiety to hear the Gospel, as it is not unusual to see persons present at our Sabbath-meetings who reside at a distance of eight or nine miles, and who walk the whole way to and fro. While seeking the spiritual good of our own people in the first instance, I have also had many opportunities of usefulness among the members of other denominations—of which I have been always careful to avail myself. I meet with many Roman Catholics in my journeyings and visits, and endeavour to bring the truths of the Gospel before them, in as inoffensive a manner as possible: and I think they show a greater willingness than formerly to listen to the Word of eternal life."

This statement of Mr. Brown suggests to the Board the importance of sending, as soon as possible, another labourer to this district, in order to undertake the southern section of the Donegal Highlands.

ITINERANT MISSIONARIES.

The County of Tipperary is the field occupied by one of our itinerant Missionaries. The Rev.

Matthew Kerr has the sole charge of three stations, Templemore, Nenagh, and Cloughjordan, and a fourth at Littleton, in conjunction with the Rev. William Johnston, of Felthard. In this last village, a neat little place of worship has been fitted up at the sole cost of the lord of the soil, S. M. Going, Esq., who generally attends, with his family, on the week-day services of our ministers. The central station of this Missionary field is Templemore, which derives its importance from the presence of the military, who are usually found there in considerable force, and to whom Mr. Kerr has abundant access. He has two Sabbath services in Templemore, one for the soldiers, and another for the civilians. He has also a Sabbath-school, a prayer-meeting, and Bible-class, and a lending library, lately established. In Cloughjordan, he dispenses the Lord's Supper quarterly, and has twenty names on the Communion roll. In Nenagh there is also an encouraging attendance. Mr. Kerr writes in conclusion—"The unsettled state of the country has not interfered in any way with my work. The field is very wide; the door is to a very hopeful degree open; many not belonging to our communion are receiving spiritual benefit; much individual good is accomplished; and every year the importance of, and the necessity for, this itinerating agency, in such a country as this, impresses me more strongly."

Our other itinerant Missionary labours in the County of Cork. The Rev. Hugh Hunter occupies three stations—Middleton, Castlemartyr, and Youghal, and officiates in each of them every Sabbath. This involves the necessity of travelling thirty-two miles in going and returning. He has also week-day services in Middleton and Castlemartyr, and would be disposed to do more if he had some less expensive mode of travelling. He has great facility in approaching strangers; and in the opportunities thus afforded him of converse with individuals his usefulness largely consists. He writes, "In the present state of things there is plenty of work for a Missionary, in the way of preaching, &c., but I see no ground to anticipate such changes as would warrant an attempt to erect congregations. The people who attend, and who profit by, our services have no intention of seceding from their own Church. We must be content in the meantime to proceed as we are doing."

We think that our ministers and people on reviewing this simple and unexaggerated report of Church Extension during the past year, will feel that new occasion is furnished for thankfulness and hopefulness. It may be added, that we have the prospect of new openings for the preaching of the Gospel in the Counties of Tipperary, Kilkenny, and Wexford. A gentleman, not a member of our Communion, residing in the County of Wexford, has written to the Convener, suggesting the importance of trying to induce Presbyterians from the North of Ireland, or from Scotland to settle in that part of the country, where farms may be often obtained on much more reasonable terms than in Ulster, and where, if the settlers be men of the right spirit, they may have the op-

portunity of doing service, not only to themselves but to the cause of evangelical truth. One of our ministers, indeed, in another county in the South, has actually succeeded in settling several Presbyterian families in vacant farms in his neighbourhood, and has thus considerably increased his congregation.

Measures are in progress for securing a place for religious service in Killarney during the summer months; and our well-known friend, Mr. Barbour, of Bolesworth Castle, Chester, has kindly promised to aid in defraying the expense connected with the ministerial supply of that most important and interesting station.

These are notes of progress. More might be said, but we forbear. If only we have grace given us to know and rightly to improve our day of opportunity, we have the promise of a bright future before us. Our ministers are in many districts of the Missionary field full of courage and of hope. They desire to see the extension of the Church to which they are so fondly attached; but they still more earnestly desire to see sinners brought to Christ. They are deeply anxious to secure the spiritual conquests they have made; and for this purpose there are not a few of them who are earnestly pleading for the erection of school-houses, and for the establishment of schools under their own control, whereby they may secure the training of the young of their people in the know-

ledge of divine things; deepen and perpetuate their attachment to the principles of their fathers; and thus elevate the character, and extend the influence of the Presbyterian Church over the land.

This is our Report; and we humbly think, without attempt to disparage any other Missionary work in which we are engaged, that the cause of Church Extension in Ireland is pre-eminently entitled to the support of our ministers and people.

It is a Mission to our own countrymen who have assuredly the first claim on our attention.

It does not involve the delay or expense of a long journey, or the trouble of learning a new language.

We have special advantages as a Church;—from the number and dispersion of our people over the country; from the soundness of our doctrine; and from our independence of State control;—for the prosecution of this Missionary work.

We should feel that the position of the Protestant Established, as well as of the Roman Catholic Church in this country, presents a loud and urgent call to Presbyterians, to stand up for Christ, and to go forth and contend earnestly for the faith once delivered to the saints.

And, therefore, should we at once and with all our might, encourage and exhort and enjoin our most earnest and able men to devote themselves to the great work of seeking the evangelisation of Ireland.

TWENTY-SIXTH ANNUAL REPORT OF THE ASSEMBLY'S ROMAN CATHOLIC MISSION,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

The sphere of this Mission is Ireland, where, according to the census of 1861, there are four millions five hundred thousand Romanists, and one million two hundred and eighty-eight thousand Protestants, of whom five hundred and twenty-three thousand are Presbyterians. This fact alone gives the subject absorbing interest to every mind alive to the influence which Romanism exercises on education, morals, and all the best interests of man.

In a late speech of Lord Dufferin—of which the most widely circulated daily journal says, that few speeches within the last hundred years give greater indication of ability, sounder knowledge, or more careful thinking—he says, that the actual wealth of Ireland is forty-two millions greater than in 1841, and he might have added that there are two millions fewer to claim these enormous riches. All this, however, added to the splendid facilities of education, the increase of exports, and of bank deposits, and the enormous increase of machinery does not prove that Ireland, in the highest sense of the term, is prosperous; nor would it have induced the great Sir Robert Peel, had he foreseen it all, to blot out the clause in his will forbidding any investment of his money in Irish land.

Whatever disavowals may be proclaimed from the altar, and whatever constrained submission

the Suspension of Habeas Corpus may create, hundreds of thousands of our neighbours were trained from early infancy to detest Saxon religion and rule, and to nurse the horrid hope that by violence and blood the land and its wealth shall yet be their own.

In such circumstances, what course is the Presbyterian Church in Ireland to pursue? Not assuredly that ascendancy which, according to Lord Clancarty, so far from commending Protestantism to Romanists by justice, liberality, and practical benevolence, pursued a policy of oppression and injustice that alienated their feelings, and degraded them from participation in the rights of a free people. Whatever reformation in Ireland the Presbyterian Church has accomplished, is in the spirit and according to the principles taught by her own immortal Chalmers, when he said, "What other instruments do we read of in the New Testament for defending Protestantism but the Word of God and the Spirit of God? I consider the exercise of those spiritual weapons the only ones which are of force to assail the strongholds either of Popery or Paganism. Reason, Scripture, prayer, ought to comprise the whole armoury of religion, and by these alone the battles of our faith are to be successfully fought."

The easiest mode of estimating the extent of

reformation effected by our Mission is, to consider individual cases; the congregations for example in the province of Connaught. Ballina is the Belfast of the Nor-west, and Ballina Presbyterian Church of 180 sittings and £42 stipend has a commodious manse, a large school-house and orphan asylum, and a number of tributary stations with daily and Sunday-schools; but how many in Ballina knew of even the existence of the Irish Presbyterian Church before the year of famine?

Michael Brannigan, a convert from Romanism through the agency of good and gentle Robert Allen, travelled wide and far preaching to the native Irish in their mother tongue, and having a whole quarter of Ireland for his parish; but it is no old story yet how he made a home in a cabin on the bleak mountain side swept by the winds that roar through the caves of Downpatrick Head, Mayo; and after converting old desolate ruins into school-houses, and using long Irish cabins for preaching, before cow, pig, and family turned in for the night, at length succeeded in obtaining a school-house, church, and manse, which spread good influences wide and far, and are a credit to our Church and our cause.

Near him is Killala, where the French invaders landed, little dreaming that instead of brother slaves of Rome they would find there a staunch Presbyterian Colony that, like the great apostle of the Scotch reformation, "never feared the face of man." The courage of the colony held out, but their linen trade failed, and they were reduced to a small and needy handful when the potato disease came on them, like the besom of destruction, and but for the noble exertions of Mrs. Rogers, their minister's wife, supported by the Belfast Ladies' Association, would have swept them all away.

They were preserved, and a multitude of neighbours around them, as monuments of Presbyterian benevolence, and not only does their old white church stand high and conspicuous to land and sea, but a new auxiliary church in the town of Killala is just finished, neat, and chaste, and lively, beside the palace of the extinct bishoprick, which has long since been converted into a workhouse for the poor. A manse is in course of erection.

Ballymore had a name to live, yet was dead before famine times; it constituted part of Sligo charge, and had a mournful history, which it is well to forget; for when Walter Moffat, of Saintfield, one of the brightest gems that ever adorned the crown of Presbyterianism, was appointing a session, he chose as one of his elders an humble, laborious young man who, when approaching middle life, commenced preparation for the ministry, and after approving himself by many successful labours, became the minister of poor, dishonoured, dilapidated Ballymore; and not only has he built a manse, and rebuilt the church, and secured a lease in fee, but some time since, a friend, finding in an unsuitable school-house an exceedingly large school of Romanists and Protestants, gave him £50 for a

new school-house, so that he has now one of the most effective and credible Missionary establishments in all the West.

Our Missionary Congregation at Creevelea is not large, but that is no fault of ours; we did our duty to the large number of Scotchmen who came there to work the iron mines; and if their furnace was built in the wrong place, and they failed to compete with other establishments in better circumstances, we built them a church supplied them with a faithful pastor, and their pastor with a manse; and we still continue to provide Christian ordinances and supply Christian education there, near one of the great thoroughfares connecting Protestant Ulster with Roman Catholic Connaught.

Sligo, Westport, Galway—none of them are fruits of modern Missionary zeal, and each of them has passed through deep waters and had heavy trials both in pulpit and pew, but days of darkness are gone, their churches are good and so will their manses too; the congregations are thriving under zealous pastors, and the Missions of the Church received from them £53 last year.

Old Turlough Congregation dates as far back as the days of George Robert Fitzgerald, and its minister was attending on him at his execution, and the congregation, at the request of his pious mother, praying for him during the astonishing scene of what is believed to have been his conversion while the sheriff's man sought for a second rope; but Turlough sunk into poverty, its house of worship, sitting on the Queen's highway, was a melancholy index of decay, while close at hand was the assize town, Castlebar, having no Presbyterian place of worship, though having in it one-half the Congregation of Turlough. An acre and a-half of ground, with a suitable manse and school-house, having, therefore, been purchased in Castlebar, a new church has been built, and the ground rent of the whole being covered by the rent of a dwelling-house on the premises, our Turlough Missionary lives in Castlebar and ministers to both portions of his charge each Lord's day.

The time was when the conversion of Pagans to Christianity was deemed an impossibility which fanatics alone would attempt; that time passed, but the impossibility is still believed by many to cleave to the Mahomedan and Jew; and there are those, even among the liberal supporters of our own Home Missions, who make no secret of their unbelief in the conversion of Romanists. Have these men no recollection of the success of the venerable Dr. Carlisle and his family, and his honest convert elder at Birr; did they never hear of the Rev. Patrick Bradley, of the old Secession; and do they dishonour the zeal and generosity of our good female friends in Glasgow and elsewhere, who did so much for the training of our converts from Popery, one of whom was long our only Irish-preaching Missionary, and another, in a new church and Missionary congregation at Newport, reports to the Mission Board that he has twenty-two young Romanists under his charge, and abundant

opportunity in a dark district of preaching the Gospel. We invite all vexed with any doubt on so grave a subject, to examine for themselves among the scholars and teachers of our schools, our colporteurs, and members of our Mission Congregations, let them begin at Bendrig, where one of our Southern Ministers used to be teacher, pass through Dromore West, where another Southern Minister used to be a scholar, and travelling South and West till they come to the hospitable home of our chief Missionary Patroness at Clogher, Ballaghaderin, let them inquire what is the character, compared with their neighbours, of those trained in our schools, what are the numbers of secret inquirers and of avowed converts, how many children of mixed marriages have been saved to Protestantism, how many possess and prize the Bible, how many are now filling important situations sent forth as converts from our schools, how much of the million pounds sterling, which Lord Dufferin says are sent home yearly from emigrants in America, are sent home to friends by those who learned Protestant independence and industry in our schools; how many poor dying Romanists refused the priest and triumphed in Christ to the last. Let them obtain honest information on such subjects as these, and we stand by the issue, even should they confine themselves to the Clogher station alone, where Joseph Holmes, Esq., has granted two acres in perpetuity free, on which his sister has erected for us Mission premises so extensive, suitable, and useful that our Connaught Mission needs not fear to meet its foes in the gate, had it done no more than has been done there.

The church at Hollymount, like those at Ballinasloe, Creggs, and Roscommon, is a fruit of the maternal care of the Presbyterian Church for her children wherever their lot may be cast; the Scotch colony which settled there showing commendable zeal and generosity in aiding Missionary enterprise, as the friends of religion in the neighbourhood saw happily illustrated at the opening of the new church, the services having been conducted by the loved pastor to whom most of the settlers belonged in Scotland, and the Secretary of the Presbyterian Home Mission, commissioned to say to each of them, in the language of Boaz to Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." But Dromore West, and Clogher, and Boyle are the fruit of pure Missionary effort—the bog reclaimed—the wilderness a fruitful field, the precious shining metal from the deep, dark mine. A few years back, and they were reached only by intrepid pioneers, at the end of long, weary, and dangerous journeys; now, by the march of progress, they are thrown forward into the bounds of cultivation, society, and civilization; and their people live, and eat, and sleep, and travel, like the rest of the world.

All of them are deeply indebted, from the beginning to woman's work and woman's worth. The Belfast Ladies' Connaught Association,

though not Presbyterian, rendered most important service to the Presbyterian and other Churches by the lives which it saved in the famine, the connections it formed, the confidence and gratitude in poor Roman Catholic hearts which it engendered, and more than all, by the new era which it created in the West, in industry and Scriptural Education. One of its most distinguished voluntary agents of benevolence, after having received much help from them for her poor neighbours, at length wrote to their president, saying, "You have sent me much of the bread that perisheth, can you send a supply of that which endureth to eternal life. . . Send me a young Missionary, and I shall give him free board and lodging."

That was the true "Cry from Connaught," and in answer to it was sent a student, named Thomas Young Killen. Mr. Killen returned to his studies zealous for Mission work, and, having infused the same spirit into fellow-students, three of them, at the close of the session, came to their professor and said, "We have resolved to devote ourselves to Missionary work in Connaught." "What support do you expect," he said. They named a very moderate sum. "You shall have it," he replied, "I hold myself accountable." They went away to their work, and from that moment there rose on the Mission-field of Connaught the sun of a new day.

There are mountainous wilds in Ulster, as well as in Connaught, and districts where the Protestant population are fearfully outnumbered by Romanists; and there are round Ireland hundreds of islands, with only here and there a migratory Protestant const-guard, and thousands of Romanists to whom, now and again in calm weather, a solitary priest pays a casual visit. It is a melancholy fact that the Presbyterian Church in Ireland has sadly neglected these; but it is hoped that a good commencement has been made in the Donegal Highlands, and that our Mission work at Crossroads, and Gweedore, and in the island Arranmore, is a hopeful augury of a brighter, better future.

Our Mission, however, confines itself to no home in the wilderness; like her Divine Master her delights are with the sons of men; where they are there is she; in a sense very different she is, like Nimrod, a mighty hunter before the Lord, and her prey are men; this is the portion which, like the old patriarch, she wins with her sword and with her bow, and spoils like these are better far in her esteem than mountains of prey. Tens of thousands of our countrymen, under the bondage of Antichrist, crowd our capital, and in the centre of them we have built this last year a Mission Church, intended to be a radiating point of Protestant light and heat over all the land.

The man is living—long may he live—who, not very long since, gathered amidst countless difficulties a handful to form the first Presbyterian Congregation in Cork. That Congregation has become numerous, rich, and powerful; and in the old church which they left, our young Missionary has a steady attendance,

averaging 100, with the usual accompaniments of school, prayer-meetings, colportage—and where else could a Protestant Missionary find a fitter sphere than in the great Southern Capital, with its Queen's College and only thirteen thousand Protestants lost in a population of seventy-seven thousand Romanists?

Speaking after the manner of men we may well say, What is our half million of people to the four and a-half millions of which the Irish priesthood boast? But our prayer is the prayer of King Asa—"Lord, it is nothing with thee to help, whether with many or with them that have no power. Help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude." We go against them in no spirit of wrath or revenge, with no carnal weapons of human war, but in the spirit of Christian love, and with the sword of the Spirit of Truth. Nothing can be more unpretending or simple than the instrumentality we employ: a church and school-house of neat and unambitious architecture, a leading library, an earnest, laborious Missionary, preaching every Sabbath at the centre of his district, holding religious services at different stations all around, and superintending daily and Sunday-schools, prayer-meetings, and the labours of one or more colporteurs who visit from house to house selling Bibles, and other religious books, supplying periodicals to subscribers, distributing tracts, and, as opportunity offers, doing temporal and spiritual good to the people, specially to Roman Catholic people. All this is, no doubt, commonplace and vulgar, but not more so than preaching the Gospel to the poor, not more so than the sunlight stealing through the solitary glass pane of the mud cabin and lighting up the eye of sickness and sorrow within.

There is no necessity for travelling over the whole Mission field—the story of one Mission centre is in some degree the story of all, a steady attendance at public worship and school, notwithstanding the enormous emigration, a goodly proportion of children of Romanists at our schools after all the denunciations of the priesthood, stipend and Mission collections steadily increasing, the temporal condition of the people rapidly improving; and a constant emigration to Scotland, England, America of many whom Scripture truth has made discontented with Popery, filled with a spirit of enterprise, and, pushed out from the thraldom of superstition and piotcraft, to enjoy life and liberty among the independent and free.

One Colporteur reports having paid, during the year, 1,614 religious visits to Romanists and 472 to Protestants; but if we average the visits to Roman Catholics at 1,000 by each colporteur, and calculate the numbers present on each occasion, and the stores of salutary influence left behind a single colporteur, for example, who sells in an intensely Popish district £27 worth of the choicest religious works, while in the same district thirty-five Roman Catholic children of seventy-eight at one of our schools are themselves in training for future life and exer-

cising most happy influences on parents, brothers, neighbours, we shall be able to form some suitable estimate and hope of that "kingdom which cometh not with observation," because, though at the first the waters may have been only trickling down unobserved and slow, as they trickle underground through the limestone strata of the West, yet they come down from the House of the Lord; already they are to the ankles, soon they will be to the knees. God grant us life and hope to see the waters risen, waters to swim in, a river that could not be passed over?

APPENDIX.

DUBLIN MISSION REPORT.

We have already reported to the members of the Church in the pages of the *Herald* the opening of our new mission Church and schools in the month of August last, by the Rev. Dr. Kirkpatrick of Dublin, and the Rev. Dugald MacColl of the Bridgegate Mission Church, Glasgow. The building has been found most commodious and comfortable, and it is, according to the testimony of all who have visited it, pre-eminently adapted for the special work in connexion with which it has been erected. Our Mission now for the first time occupies a really public position in the country; and it is not too much to believe that this Mission building, in the erection of which so many of the members of the Church, young and old, have manifested a deep and prayerful interest, is destined to be, now and in the coming years, the centre of blessed life-giving influences to multitudes of our fellow-countrymen. That it may be made such, we most earnestly ask the constant and very special prayers of the Lord's people among us who are concerned for the evangelization of their country.

We have had some special discouragements during the year to set over against the very great encouragements connected with our removal to our new building. Those to whom it is assigned in the providence of God to take the oversight of ordinary congregations, can scarcely understand the severity of the trial to which their faith is frequently put, who are called to the more arduous sphere of Mission work, and Mission work encompassed with so many peculiar difficulties as that which specially contemplates the spiritual welfare of Romanists. It is not less, however, the work of God that it is carried on in the face of discouragement and in the midst of difficulty. It will be well if your Missionaries and the Christian members of our Church generally learn where the true secret of strength lies—not in any plans, contrivances, agencies of ours, but in that gracious promise which stretches over all eras of the Church's history, over all congregations, over all Mission fields—if we had only faith to claim its fulfillment—"Ye shall be baptized with the Holy Ghost not many days hence."

The committee appointed to collect funds for the Mission building reported to last Assembly that the sum of £1,260 had been received. Only about £160 have been received since. The entire

amount of the building, notwithstanding all the efforts of the local committee to avoid any unnecessary outlay, has run up to the sum of more than £2,100. We are, therefore, still (including the £400 borrowed from the Assembly) upwards of £700 in debt.

Since our Mission congregation removed to Jervis Street, some 130 sittings have been taken (besides *free* sittings). This may, doubtless, appear to those who are only acquainted with the Presbyterian districts of the country to be a very small number. It is not a large number; but it is to be borne in mind that, with two or three exceptions, none of these persons were previously connected with any of the congregations of our Church in Dublin. A good proportion of the seatholders, as also of the communicants, were formerly connected with the Church of Rome.

There has been an average daily attendance at the Free and Pay Schools connected with the Mission since our removal to Jervis Street of about 180 children daily. A large number of the children, in the Free School especially, are of Roman Catholic parentage.

Plain Words has been again resumed under very auspicious circumstances. Your Missionary has been relieved of the chief source of embarrassment he previously experienced in carrying on the paper, by the generous offer of the committee of the Belfast Branch of the Bible and Colportage Society to accept the responsibility of publishing, on the understanding that at least 2,000 subscribers were obtained. It is encouraging to know that the paper at once reached a higher circulation than this. There is everywhere a much more than ordinary interest in the discussion of the great principles of Romanism. The subtlety as well as the plausibility of these principles, and their power to commend themselves to the profoundest homage even of the most earnest, able, and accomplished minds, have long been practically denied by the great majority of our people. Recent events have demonstrated how utter the misapprehension of Popery has been amongst Protestants. Indeed it is not too much to say, that one of the very greatest sources of weakness at the present time to the general interests of Protestantism, is to be found in the ignorance that prevails as to the real nature and strength of the great underlying principles of the Romish system. If our Mission is good for any thing at all, it should be good for this—for treating in a broad, candid, uncompromising way, without bitterness or ridicule or offensive personalities of any kind, of the great points of difference between us and the Church of Rome. Unless we attempt

this we do not deserve the name of a Missionary Church in this Popish land. We are glad to say that our paper reaches not a few Romanists of the more intelligent class; and it might reach more, were the means entrusted to us of giving it a larger gratuitous circulation. But independently of its use among Romanists altogether, we believe that the circumstances of the times imperatively call for such a paper for the sake of the members of our Protestant Churches. We, therefore, earnestly commend *Plain Words* to the favourable notice, and to the kind interest of all friends of Protestant truth in our country.

A DEPOT for the sale of tracts and books, &c., has just been opened in the Mission Building. Books and tracts on the subject of Romanism, Douay Testaments *without notes*, &c., &c., will be supplied on application. It is believed that ultimately the Depot will greatly further the objects of the Mission.

Since we went to Jervis Street, a MONTHLY CONTROVERSIAL LECTURE has been established. The following subjects, among others, have been discussed at these lectures, by your Missionary, and other ministers of the Dublin Presbytery:—

“Were our Fathers justified in leaving the Church of Rome at the Reformation?”

“The Apostasy of the Latter Day.”

“Did God intend the Bible to be read by the people?”

“Apostolic Succession.”

“Facts from Irish History.”

“Wherein the Protestant Churches differ from the Church of Rome respecting the Bible.”

“Facts and Lessons from the Life of Pastor Gossner,” &c., &c., &c.”

It need only be said in conclusion that we are gradually, as our way is opened up in the Providence of God, seeking to make our Dublin Mission what was all along contemplated, not only a *local Mission*, with a local and circumscribed sphere of labour, but a *Mission Institute*, with a sphere wide as our country, and as the British empire itself. The question of Popery is every day coming nearer to us, and it is every day becoming more and more momentous in its practical issues. If ever a Church occupied a position of honourable responsibility in reference to that question, ours does. And if ever a Mission was placed in a noble vantage-ground to do good service to the cause of evangelical Protestantism, such distinction has been conferred upon our Mission in Dublin. May God give us, in that position, to know what He requires of us; and may He give us grace to be faithful to Him, and to the commission which He has assigned us.

TWENTY-SIXTH ANNUAL REPORT OF THE ASSEMBLY'S FOREIGN MISSION,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

THIS Mission was commenced in the year 1840, under very interesting circumstances. The Synod of Ulster and the Secession Synod, hitherto separate ecclesiastical bodies, though agreed in the adoption of the Westminster standards, resolved to unite, and, in future, to co-operate as

the General Assembly of the Presbyterian Church in Ireland. When they met together and were solemnly acknowledged and incorporated as one body, their first public act was the establishment of a Mission to India. This Mission has now laboured in the field then chosen for a quarter of a century, and the time seems, therefore, to be appropriate for a review of its history.

Previously to its formation, the Synods were satisfied to aid in the work of Missions to the heathen by the agency of other Churches or voluntary societies. The practice was to receive deputies on the alternate years from the London and Scottish Missionary Societies. The way was prepared for them, and they preached and delivered addresses throughout the country and made pecuniary collections for the societies represented by them. But this method of procedure did not continue to satisfy. The idea that every Church ought to be itself a Missionary Society took possession of the Assembly, and it was acted upon. It was unanimously agreed to make the publication of the Gospel to the heathen a part of our ecclesiastical duty, that every minister of the Church should address his congregation on the subject, make an annual collection on its behalf, and zealously seek to sustain and advance the cause. A report was to be made to the Assembly every year of the progress of the work.

The great principle of the duty of the Church being thus adopted, it became necessary to select a field of labour, and find Missionaries to cultivate it. A preparation had been made for these two objects before the meeting of the Synods for their formation into one assembly. At the many preliminary meetings necessary to prepare for that event, the subject of Missions occupied a place, and measures were taken to be in readiness to announce the field of labour and set the Missionaries apart for its occupation as soon as the union was consummated. For the selection of a field letters of inquiry were addressed to the principal Missionary Societies in England and Scotland, and to their agents in the foreign field. Among the many answers received there was one from Dr. Wilson, of Bombay, which determined our decision. He stated that, before our letter reached him, he had resolved to address a memorial to us, begging that we would plant a Mission in the province of Katiawar. It was felt that God spoke to us by that letter. We heard the cry of that portion of the heathen field, saying—“Come over and help us,” and “assuredly gathered that the Lord had called us to preach the Gospel unto them.” Nor was the way made less plain in the appointment of Missionaries. The principle adopted was, that the Church should call such as were accounted suitable. After much earnest prayer that the Spirit of God would direct us as He did the early Church at Antioch, when He said—“Separate me Barnabas and Saul for the work whereunto I have called them,” we selected two brethren from our ordained ministers, who were faithful in their

congregations at home, and believed to be suitable for the work abroad, Messrs. James Glasgow and Alexander Kerr. They were obedient to the call. When the Synods met, therefore, to be united, and were joined in one public assembly, these two brethren were presented to them to be “sent away” by them to the heathen of Gujerat, and they were commended to the Lord, and publicly set apart to their holy enterprise. And soon the seal of the Spirit was given to this whole procedure. For, on the day of the appointment of the Missionaries, the Assembly had no funds provided for outfit, or passage, or support, and only then asked for the necessary contributions. It had been ascertained that £1,500 were required. A list of subscriptions was instantly begun in the Assembly, and letters were addressed to all its congregations. After a few weeks, the brethren appointed to be the directors of the Mission met to consider and learn the result of the applications made to the churches, and it was found that the returns were precisely what had been stated to be necessary, £1,500. This was hailed as “the work of the Lord, and wondrous in our eyes,” so that we “thanked God and took courage.”

In a few weeks after the Assembly, the Missionaries and their wives sailed for Bombay; and, after a tedious and trying passage of six months, landed in safety. They were met by Dr. Wilson, and taken to his hospitable home and heart. Without loss of time, he proceeded with them to the field which he had chosen. Three stations in Katiawar had been selected, to be occupied as soon as sufficient labourers were found. This was the only Mission that had ever been attempted in the province. Rajkote, Gogo, and Poorbunder were the towns chosen, because they were centres from which the land might be traversed, and the first was an important military station. The two brethren were most kindly received by the military authorities, who gladly gave them one of their own houses for their present residence. As soon as they were located in them, they began their work, learning the native language, and holding meetings for worship in the camp, which were attended by such as understood the English tongue. The beginning was auspicious, and hope animated their labours. But it pleased God to visit them and us with a bitter trial. Fever seized Mr. Kerr and Dr. Wilson. The former died and the latter was spared and returned to Bombay. Mr. Glasgow was left alone. Tidings of these sorrows soon reached us, and were received with distress and dismay. What shall be done? Shall the Mission be abandoned? or shall we accept the chastisement of the Lord for our long neglect of the heathen, and prove our faith by strengthening the Mission? God put it into our hearts to resolve upon the latter. In Mr. Kerr's last letter to us he had said—“You must have six Missionaries in this province before the work can be said to be begun.” We took his words for our motto. We sent them to the churches, and we asked them would they give us the men and the means to send and

sustain them. The response was an answer to prayer and faith. We set apart a day for a special collection, and funds were furnished to equip and send forth four new Missionaries. One church contributed nearly £500. We called four brethren, two of them ordained ministers and two licentiates, and, in the end of the summer, Messrs. Montgomery, M'Kee, A. Glasgow, and Spears went to the help of their lonely brother, and "to the help of the Lord against the mighty." The first two of these continue to this day, but Mr. M'Kee was obliged by failing health to leave the field last year. Mr. A. Glasgow died a few years ago. Mr. Spears left the Mission early. Dr. James Glasgow has returned in good health, and is the honoured Professor of Oriental Literature in the Colleges of the Assembly. From time to time, other Missionaries have been sent, and at present there are in the field Messrs. Wallace, Moore, Taylor, Wells, Dixon, and Beatty, with native assistants. Mr. Montgomery has arrived home, and purposes, if the Lord will, shortly to return to his chosen work. Others are preparing to go forth, and there is reason to believe God will not leave Himself without a witness in the land which our Church has adopted. Some reasons may be given for this confidence besides the many promises of His Word. We shall confine our attention to those that are peculiar to this field of labour, and our connexion with it.

At an early period, God put it into our hearts to provide suitable and healthy residences for our Missionaries. After the death of Mr. Kerr, it was felt no means must be left untried to preserve their health. Funds were, therefore, raised at home, and comfortable Mission premises have been provided at all the stations. God has blessed this foresight, and the health of the Missionaries has been good.

Another token of the Divine care and approval has appeared in the unexpected support provided for the Mission. The annual appeal to all our congregations is now universal, and there is a ready, though far from sufficient, support given for the prosecution of the work. It is, however, growing, and will increase more and more. At present, the funds from this source amount to an average of £2,000 a-year. But besides this, bequests have been made, yielding £2,000 more. The Mission is getting a place in the heart and generosity of the Church, and we doubt not that as the work itself grows so will the disposition to maintain it.

Blessed be God, the work has ever been growing. The three stations originally selected were small places. We began to feel it would be well to occupy a larger centre than any of them. At this crisis, the London Missionary Society proposed to us to purchase their extensive buildings in Surat, a large city, not far distant from our original field. That Society desired to hand it over to us, as it was more convenient to us, and far distant from nearly all their other stations in India. They dealt liberally with us, and we entered into their labours in Surat. The

transfer proved to be very successful, and so our brethren of the same Society proposed to us another of their stations, for similar reasons, not very distant from Surat. Their property in it was transferred to us gratuitously, and, with the property, their Missionary, too, united himself with us, and this arrangement has proved to be not less satisfactory than the former. Nor in these places only was the hand of the Lord made manifest. There was another city, Amedabad, to which we were earnestly invited to go, and a large support, in pecuniary aid, was offered. We were very desirous to occupy it, but years passed, and we were not in circumstances to do so. We had neither the men nor the means necessary for this additional undertaking. But that of which we despaired God did in His own time and way. Our Missionary at Borsud, the station last given by the London Society, was obliged to look for a residence for a number of families who had embraced Christianity, and could not obtain land in their own place. He sought and obtained a tract of land by the cultivation of which they might be supported. This proved to be within four miles of Amedabad. To it they removed, and we must send a Missionary to them. He was sent, and found it best to live in Amedabad and go thence to Shahawadi, the new place that had been purchased, on the Lord's-day, and at other times, while he could also carry on Missionary operations at Amedabad. Thus God has put us into it, and a good work is begun and progressing in both the stations. It is impossible to review the history of the Mission and not see that God has chosen our habitations for us. May they prove to many to be "sure dwellings and quiet resting places!" As time advances, everything conspires to prove the Lord has led us into those districts. Since we went to them railways have been opened from Bombay to Surat, and thence to Borsud and Amedabad. The journey that before was tedious, and painful, and perilous in the bullock cart, is now easy and pleasant, and can be accomplished in a few hours. The land may now be possessed, if we had only the strength and faith to attempt it. The prophecy may be literally fulfilled sooner than we expect—"Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Better, however, than the choice of site, the purposes of its occupation have been more or less accomplished. A steady and progressive work has been all along carried forward. The Missionaries have not only preached the Word and administered the ordinances both in their own stations and by extensive itinerancies through the entire province, but have also largely used the press. They prepared early a translation of the Shorter Catechism into Gujarati. They versified the Psalms of David, to be sung in the same language by the native con-

gregations; they established a monthly periodical in it; and, best of all, they prepared, in conjunction with other Missionaries in Bombay, a new translation of the Bible for the Bible Society. These are permanent works, to be an enduring blessing throughout all time. In this department of labour they have had great facility by being in possession of an extensive and valuable press. It was begun by an early and seasonable gift from a friend at home. Afterwards, it was greatly enlarged by the purchase of Mr. Robert Young's types and presses in Edinburgh, at the time of his having been chosen by us to proceed to Surat, and have the press put into efficient order, where he spent five years with our Missionary brethren, aiding them in their literary and other labours. It will be understood how successful the use of the press has been when it is stated that, last year, it has placed to the credit of the Mission the sum of over £700.

This is material success, but it represents something higher and better. There must be a deep fountain whence such streams have flowed. Let the following facts serve for the illustration and proof. At every one of the stations there are permanent congregations, greater or less, with all the machinery of Christian Churches—attendants, baptised members, communicants, prayer-meetings, and daily and Sabbath schools. So it is at Rajkote, Gogo, Surat, Borsud, Amedabad, and Shahawadi. The number connected with these stations by baptism or the Lord's Supper is over 300. Last year's report gave 75 baptisms. This number increases yearly, as might be expected. The children under instruction are more than 1,000. Thus the machinery of a Christian Church has been set up in the heathen land. So far we may say—"Great is the Lord, and greatly to be praised in this city of our God, in the mountain of His holiness."

But what of the conversion of souls? For this is the one great end of Mission labour: On this, also, we can speak thankfully. It pleased God, at the very outset, to give this seal to the Mission. Poorbunder was not occupied long, for the authorities would not give a residence. But the Lord had a great work for His servants there. In it was the first fruit of the Mission. There lived in it Abdur Rahman, a Mohamedan Moonshce, a man of extensive learning and high character. He heard the Gospel from our Missionaries, and believed it. The change in him impressed the whole community. Had the Missionaries been given their choice of a convert it would have been this man. He was baptised. His whole house eventually followed

him. His wife and children, sons and daughters, and his aged father of eighty years followed his example. He lives yet to adorn the doctrine of God his Saviour. His daughter is the wife of a Free Church Missionary. He has laboured in the Mission from the first day till now. Dr. Duff visited the family and pronounced it to be one of the most Christian he had ever seen in India. He writes, the Missionaries say, the best tracts produced by the Mission. He teaches, and preaches, and visits, and is a great helper in Christ. Others are like unto him, but few, if any, equal to him. Cases of conversion are constantly reported by the Missionaries. We will not put a number on them, for this belongs to the Lord only. It is enough to say there are not a few of whom our brethren can say—"Ye are our joy and crown—the seal of our apostleship are ye in the Lord."

But we cannot conclude without saying we can regard all that has been done as only the commencement of what ought to be done. We have been honoured to make a small beginning. Much land remains to be possessed. O! how much! Nearly all the land. It is only a stone here and there that has been picked out of the great wall of idolatry by which it is surrounded and shut in from knowledge, and truth, and holiness, and happiness, and all that constitutes "the one thing needful." Let us be up and doing. Our Missionaries ought at least, and at once, to be doubled. Our choicest young men ought to be sent to the work. The Spirit chose Barnabas and Saul, the foremost of the ministers. This is what we ought to do and desire. The Missionary is the highest type of humanity, for it is the likeliest and nearest to Christ. And the Church ought at least, and at once, to double its contributions. We have in our Assembly 130,000 communicants. One penny a week from each would be £26,000 a year. To these God says—"On the first day of the week, let every one of you lay by him in store as God hath prospered him." When and how shall all these be made to know and do their duty? How easy the work would be if the Christian Church would only do as the Jewish did, when it built the tabernacle in the wilderness—"The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." May the God of Abraham and Isaac and Jacob pour a like spirit on the Christian Church, until "all nations shall be blessed in Jesus, and all nations shall call Him blessed." Here the prayers of every true David are ended.

TWENTY-FOURTH ANNUAL REPORT OF THE ASSEMBLY'S JEWISH MISSION,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

THE Board of Mission Directors beg leave to present the following report on the state of the Jewish Mission to this rev. and venerable As-

sembly. Following the course of last year, as in their opinion alike simple and satisfactory, they allow the Missionaries to tell their own

story. The report will then add such reflections and observations as may be suggested by the state of the Mission, the claims of the Missionaries, and the obligations of the Church.

HAMBURG.

Dr. Craig says—In the Jewish Mission work it still continues to be the seedtime—the time of teaching, of distributing the book and the tract—the time of prayer, waiting and hoping for the fulfilment of the gracious promises of a covenant-keeping God. During the past year there has been no visible change in the position of deadly enmity to the Gospel, and to those who bring it, which has long characterised the Jew: A considerable number, however, have an opportunity of hearing the Gospel, and prejudices may be expected to break down before the power of truth. There is a goodly number of Jewish proselytes to whom the Word of God has become precious, and over whom we rejoice greatly.

The Mission Church has much to struggle with as a witness in the midst of a dark world. The attendance has continued steady during the whole year, and we have good reason to hope that many have found the Lord, and that many have made progress in faith, and love, and knowledge. We are often obliged to exercise Church discipline, and during the past year, even more frequently than usual. The income of the church consisted of £70, subscribed by ninety-six individuals or heads of families. Collections after the sermon, £47 10s; sundries, £14, making in all for the support of the church and Sunday-schools, £131 10s. This was all expended on gas, firing, &c., interest of borrowed money, and paying off the floating debt on the church. There was besides contributed for the Bible Society, £33; for Missions, £24, and for the poor of the church, besides private gifts, there passed through the hands of the deacons, £10.

Since the closing of the accounts an effort has been made, and the debt has been reduced to about £800. We are still hoping for assistance from some quarter to help to clear this completely off, and in due time assistance will come, for we greatly need it.

The Sunday-schools continue to give employment to the younger members of the church, and are to the teachers a more visible blessing than to the children. The attendance is variable, but we may reckon on 300 to 350 as the greatest number brought together at one time in the town schools. A large number of schools in the country for many miles round have been successfully conducted by those who had been for a time connected with our church, and had seen the adaptation of the school to the wants of the children.

Bible colportage has been carried on among a rural Protestant population equal to that of the Province of Ulster, and about 17,000 copies of the Holy Scriptures have been sold. The great battle about the Apocrypha will thus in a few years be practically settled, by the people

having no other Bibles in their hands than those which we supply. The local Bible societies which exist for the sake of supplying the schools with the Bible and Apocrypha are not very active. The last report I saw of a large local Bible society, which, with its branches, has the names of nearly forty clergy on its committee, and a large array of influential laymen, stated that 168 copies had been sold during the year. In eight country parishes, containing a population of from forty to fifty thousand Protestants, with an organised branch society and annual meeting, there had been sold or given gratuitously in a whole year thirty-one Bibles. One of our colporteurs will often sell as many in a single day.

Our tract and book circulation extends over a wide district. By means of colportage we reach a population double that of all Ireland, and that is only about the half of what is done in this branch of the work, the rest being done by voluntary agency. In the past year 660,000 books and tracts have been sold or gratuitously distributed. Many evidences of an accompanying blessing have reached us, and we trust there may be some of which we have not heard.

The evangelists have had a wide and effectual door opened, and have laboured with assiduity, wisdom, and success. One of them, for example, on entering a house is ordered to leave the house at once, or he will be expelled by force. The evangelist replies that he cannot believe the man to be in earnest, so in the meantime he will help himself to a seat. The master of the house says he will have no one coming to him with the Bible, as his principle is, "Do right, and fear nobody." The evangelist cannot believe that to be true, else why should he expel a harmless neighbour who comes peaceably into his house. A torrent of abuse is poured on the Bible, and the evangelist remarks that it is easy to beat up cold broth, but it would be a different thing if he could bring any solid argument. The attempt is made, "What kind of book is that which represents a murderer like Moses being employed to bring Israel out of Egypt?" The evangelist replies, If God wanted to deliver Israel perhaps He could find no one better than Moses, and if He came now and chose you, who can tell whether He had made a better choice? The conversation becomes animated, but ends in the master of the house promising to come to the lecture in the evening, and to bring his family with him, at the same time requesting the evangelist to return soon. Night after night—the place of meeting is crowded, and many that were careless begin to read the Bible and to associate with those that love the Lord. Above eighty villages and hamlets can be shown on the map where the brethren are regularly conducting religious exercises with large assemblies. I go out as often as I can, but would like to be able to visit these outposts more frequently if any proper provision could be made for the church in Hamburg.

We have much need of prayer for the out-

pouring of the Holy Spirit to give strength, and wisdom, and faith, and perseverance.

NONN.

From this station Rev. Dr. Graham reports—Up to the 1st of October the work of our colporteur continued uninterrupted, and with the like varieties of acceptance as formerly. He visited through the villages and towns Jewish families, at the rate of 130 a month, conversing, arguing, and distributing tracts. As usual, he found some sighing for deliverance, but refusing to break their bonds; many thoroughly Deistical or Rational in their sentiments, and all submerged in the torrents of worldliness. He found constant opportunity for visiting Christians, Catholics as well as Protestants, and scattering among them useful tracts.

The prevailing sentiment among the Jews is, "Let us alone," every man should abide in the religion in which he was born. God will judge us by our works, not by our opinions. All religions are partially true, all religions are partially false, and all religions are useful and necessary. Not a few, indeed, admit the Christian to be better than the Jewish religion, and are sorry they do not belong to it, but Providence or fortune has made them Jews, and Jews they are destined to remain. There is a very large body among the Jews who look at things as they are, and thence come to the conclusion that Christianity is the dominant civilising religion, the great centre of science and the arts, the main fountain of European glory and power. Many of these Jews in the chief towns have embraced Christianity, but never from the Missionaries. Their baptism is a mere formality, and they find Rationalistic pastors quite willing to admit them without hesitation. They always become members of the Established Church, and are thereby entitled to all its privileges. None are more opposed to Missionaries than these baptised Jews.

In the beginning of September I attended a Conference for the Jewish Missions in Elberfeld, which was summoned by Mr. Acsenfels, the head of the German Jewish Mission of the Rhine. This Mission has been in existence for many years, and is always conducted by one minister and one colporteur. Its success has not been greater than our own, nor indeed so great, as their proselytes are only four, and inquirers are not mentioned in their report. Mr. Acsenfels gave a series of lectures on the Jewish question in the city of Cologne; but the attendance of Jews was small, and hitherto there has been no evidence of any favourable results. Like others, he has to content himself with sowing the seed, breaking down prejudices, and bearing it patiently when the Jews reproach him for fanaticism and the Christians for want of success. Indeed the comparatively small success of the Jewish Missions is a common subject of complaint among the Missionaries themselves. I have heard it in all parts of Germany; and I heard the same lamentation in Jerusalem, Nazareth, Beyrout, Damascus, Alexandria, and

Constantinople. In the Elberfeld Conference this very subject was fully and formally discussed, and the result was, "that, all things being considered, the Jewish Missions were as successful as any other of modern times." This was based on such principles as the following:—Missions prosper most among ignorant barbarians, but the Jews are a highly cultivated nation—mental darkness accumulates and thickens in proportion to the amount of truth that is rejected (Matt. vi. 23). There are none so obstinate and blinded as those whose eyes are put out (Is. xlii. 19); besides, national feelings, the direct curse of Almighty God, frightful persecutions for many ages, the scorn and hatred of Christians, have all contributed to render the Jews more obstinate and prejudiced than any other nation on the earth. The Missions, too, among them, are very recent, and yet we expect that with the touch of our hand we are to move these mountains of prejudice, and win back to the cross the crucifiers of the Lord of glory! From these principles it was argued that the grace, and love, and faithfulness of our God have been as conspicuous in the Jewish as in the other Missions of modern times.

I had promised to preach at the meeting of the Belgian Synod, but was prevented by sickness in the family.

It may be interesting for you to know that I have one Jew who regularly attends some of my weekly services. He is a plutological student, and was attracted by my lectures after returning from Jerusalem. He is far from being a believer. He argues and objects, objects and argues. Still he comes. The Trinity and the Atonement are the rocks over which he stumbles, and his objections are precisely those of your Socinians and Unitarians.

I have published a solemn appeal to the people of Israel, which I am distributing among them in various ways. I sought to blend argument and earnestness together in this appeal to the scattered people. As there are many Jews who read English, and others who wish to learn it, I have printed 1,000 copies in both languages interperaged, and 2,000 in the German language alone.

Dr. Graham, as intimated by himself in the above extract, published early in the year "An Appeal to the People of Israel in Twenty-five Questions," in which he deals with the salient points of controversy as between Judaism and Christianity. This appeal is printed in both German and English, is logical and Scriptural, and having obtained an extensive circulation, especially in Prussia, it is hoped that through the blessing of God it may have brought conviction and peace to many of those afflicted ones who have hitherto been tossed with tempest and not comforted. Answering one of his own questions in the Appeal, Dr. Graham says:—

I wish I knew the way most effectually to reach your hearts, O ye children of Israel, in this great argument for the Gospel of Christ. Would it smooth the way for my testimony to tell you that I love your nation above all others

—that I have visited the Holy Land twice—that I have met the Jews in the four holy cities, and sighed with them as they wept at the Temple-wall—that I lifted up my voice against your persecutors and calumniators in the city of Damascus—that I belong to the freest and most numerous of the Reformed Churches—and that I now address you in the name of many millions of earnest and God-fearing men? Let, then, my words (which are indeed words of truth and soberness) find admission to your hearts! Let the free, simple, and honest testimony of a human brother find among you many open ears! Let the story of love in the life and death of Jesus conquer your prejudices and bring you to the cross! Amen. May God grant it.

Did you ever hear of a Jew in the present age of the world dying triumphantly? I have never heard of such. Death seems to the Jews to be simply a stern necessity to which we *must* submit, and the utmost we can do is to submit without murmuring. Not so the true Christian! For, to me, to live is Christ, and to die is gain. I know that my Redeemer liveth! I know in whom I have believed, and neither life nor death, nor angels, nor principalities, nor powers shall separate me from His love! Hear what a dying Jewish Christian says:—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me at that day, and not to me only, but also unto all those that love His appearing." "To be absent from the body is to be present with the Lord," and whether living or dying, we can sing the song of the redeemed—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Death to us is the gate of life, and Jesus in dying has taken away its sting. We have a father in God, a friend and Mediator in the Son of God, and, therefore, we can die in the full assurance of eternal life. Can you do that? No, it is impossible. You have no sacrifice for sin; you have no Mediator; you have no peace of conscience over pardoned sin; you have no assurance of faith; you have no certainty of eternal glory! Is it pleasant to die in such a state? Come to Jesus and He will give you rest, both in time and in eternity. Come, come quickly, and come all.

DAMASCUS.

Of the Mission at Damascus Mr. Robson thus speaks:—

The cholera last summer partially interrupted our work in the city for a time, but affected it very little in the villages. With that exception the various departments of the Mission have been carried on during the past year as usual.

We have now under our care communities of Protestants in six towns. Besides the communities in these six towns, there are a few individual converts in other villages far apart from each other in the wide field around us.

All these Protestants are converts and the fruit of the labours of but a few years.—Eighteen years ago there was not a single Protestant in this city or in all the region around it except the Missionaries. The first conversions were in Damascus itself less than eighteen years ago. The earliest conversions to the truth in Nebk took place less than twelve years ago. The origin of Protestantism in Deir Atiyeh is still more recent. The communities in Rasheiya, Ain-esh-Shaara, and Maarra have sprung up in the last three or four years. In 1860 the Protestant community in the city was the largest in our field, but the massacre of that year nearly destroyed it. Several of its members were murdered, several died from the effects of the changes and hardships endured, and others abandoned Damascus and settled in Beyrout or Egypt. But new converts have come in to supply the places thus made vacant, and our congregation in the city is now almost as large as it was in the spring of 1860.

These communities of converts resemble, in respect of their religious condition, most congregations of professing Protestants everywhere. Some of them are only Christians in name and by profession, and some of them are real believers in the Lord Jesus Christ; some of them are Protestants only intellectually, and some have heartily embraced the truth as it is in Jesus; some of them are still only children in understanding and some are well acquainted with the Scriptures; some of them are lukewarm and negligent and some are diligent and zealous in the use of the means of grace. But to the most ignorant and careless the Gospel has access, and all of them desire the Christian instruction of their children.

Besides these six communities and the isolated individuals found in other villages, we reckon among the fruit of our labours a number of our converts who have gone to live in other places, and a number already removed by death as to several of whom we have a firm conviction that "they died in faith."

A considerable and wide-spread effect has been produced by our preaching, our teaching, our circulation of the Scriptures, and our schools on persons who do not profess to be Protestants and cannot be reckoned converts. Eighteen years ago the idea entertained of Protestants almost universally in this city and the region around, was that they are Infidels without any religion, or Atheists without any fear of God or any morality. Eighteen years ago hardly any person in the city, and perhaps not one in the surrounding towns and villages, knew the way of salvation. Many had a knowledge more or less accurate of leading facts in the life of our Lord, but hardly one had any knowledge of the real object of His sufferings or the real nature of His work on earth. All were, or appeared to be, unquestioning believers in the grossest superstitions of the Papal and Greek Churches. But the labours of the Mission have produced a great change, especially in the city, among all except the most ignorant and bigotted of the

population. For indicating the nature of this change it may suffice to state that one often hears it said that all intelligent people have become Protestants in opinion though not in profession and practice—that they no longer believe in transubstantiation, Purgatory, priestly absolutions, the atoning efficacy of fasts and pilgrimages, the worship of pictures, prayers to saints, or other like additions to the truth of the Gospel, or that there is any saviour or mediator besides Christ, or any sanctifier besides the Holy Spirit—and that they admit that what Protestants profess and teach is indeed the pure Gospel of Christ.

Eighteen years ago few laymen in the city, and none in the towns and villages, possessed a Bible. The Mission has put into the hands of old and young of all classes many hundreds of Bibles and New Testaments, as well as other valuable books: Many of these were destroyed in the massacres, but we are replacing them, and at the same time constantly increasing the means and widening the sphere of the Bible circulation in districts to which the Scriptures would not otherwise penetrate.

A further and important change has been produced by the Mission in respect of education. Besides the direct results of our schools we have stimulated the people to desire and seek education, and to open schools of their own in many cases as rivals to ours, and we have introduced better books and better modes of teaching into the schools of others as well as into our own.

In places distant from the city we keep up communication with the converts and carry on our work chiefly in the following ways:—We maintain, as constantly as possible, a Scriptural-school with a pious convert as teacher. We visit the towns and villages to examine the schools, preach, conduct public worship and meetings for prayer, administer ordinances, visit families, catechise, and maintain discipline.—Most of the people come occasionally, and some of them frequently, to the city, when they visit the Missionaries and have opportunities of attending the means of grace. And we keep up a correspondence by letter with every place in which there is a community of converts.

To put the Bible into the hands of the people and promote the reading of it has been always a main object of the Mission. We have the Scriptures now in an excellent Arabic translation, and printed in various forms. We ourselves sell them or give them gratis as opportunity offers. We have a book depository in the city chiefly for the sale of the Scriptures. In every place in which we have a school we have also an arrangement for the sale of the Scriptures. Our Scripture-reader in the Hauran of course sells them, and we have an arrangement with a second person in the same district for selling them. We are also about to employ, at the expense of the British and Foreign Bible Society, a member of our Church to act constantly as a colporteur in the surrounding towns and villages.

We have always taken pains to train school

teachers and other assistants, but now the opening up of our field, and the increasing requirements of our work, compel us to consider how we can undertake this department of labour on a larger scale and in a more systematic manner.

Another necessity laid on us by the success of our work is that of providing larger and more suitable places of worship than we have hitherto had. The building of the first Protestant Church in Damascus is in progress, and we trust that the building of another in Rasheiya will soon follow.

Our Protestant brethren are at present permitted to live in tolerable quiet in the city and in all our out stations except Rasheiya. They are there subjected by their Romanist neighbours to great and wanton annoyances and injury. This state of matters causes us much trouble and sorrow.

About the middle of July Mr. Wright, with his wife, reached Damascus in safety. The cholera had met them at every step of their journey as they travelled Eastward, but the promise was their protection, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee: because thou hast made the Lord, which is My refuge, even the Most High thy habitation, there shall no evil befall thee; neither shall any plague come nigh thy dwelling." Mr. Wright thus writes:—

On the 23d of July we were present at the Arabic service, and there was a congregation of thirty present. (It has since varied from thirty to forty.) Their connection with Protestantism seems to have improved even their outer man, for they were cleaner and less effeminate looking than any Damascenes I have seen. The services were the simple Presbyterian prayer, reading the Scriptures in the Old and New Testaments, singing psalms, and preaching. The people were attentive, interested, and devout. They are a tried band and know each other. With them Christianity is not a synonyme for respectability, but a devoted life. Scorn and persecution are tests of truth; they have been tried by both, and borne the tests. Their ministers, Messrs. Robson and Crawford, have been beaten and spat upon in the streets, stripped and imprisoned in the desert. And when Mr. Graham fell confessing Christ they were there to continue the same testimony. The Protestant Christians of Damascus know what it is to wander, "destitute, afflicted, tormented." They barely escaped the sword and torch of the Mussulman, and their houses are still heaps of ashes; and yet they are Protestant Christians. In spite of the fondness that is felt for the religion of parents, and the splendid ceremonies of falsehood—in spite of the prejudices of education, and the hatred of relatives—unflinchingly, silent, and alone, with scarce a voice to cheer—they still continue to maintain the cause of unpopular truth. When the service was over it might again have been said—"See how these Christians love one

another," for the whole congregation pressed around their pastor, and some of them attempted to kiss his hand. Nor was this to be wondered at, when one considered their community of sorrow and joy. His text was "I am the good Shepherd." Nor was it to be wondered that they should inquire after Mr. Robson with intense anxiety, when one remembers how he stood by them in the plague and in the massacre. Many of the congregation remained to tell their little troubles as if communication were alleviation; and one man was there, from a village eight hours' (twenty-four miles) distant, whose son repeated three chapters from John's Gospel for a hymn book which Mr. Crawford had promised him. In the evening there was a large Bible-class, mostly of men. On that and the following days there were deputations from some of the neighbouring villages. They had heard of the arrival of a new Missionary, and they wanted schools and public worship established among them. I see success in the Mission, and elements of success. There has been much faithful sowing, and there shall be an abundant harvest, for God has not withdrawn His promises. We have here also the true seed of the Church, for it is a truth tried by time, and tested by experience, that the blood of the martyrs is the seed of the Church.

On a suggestion contained in last year's report the Assembly directed that the Jewish Mission should be extended into Italy, but the Convener having made full inquiry at those most competent to form an opinion on the question, and give counsel to the Church; and having learnt that there is no opening at present in Italy, the Board were reluctantly compelled to abandon the idea, and the present political state of that country seems to justify the course taken. The want of additional Missionaries, both on the Continent and in the East has been for some time felt, and much difficulty experienced in obtaining suitable parties. At Hamburg, one capable after a little local training under Dr. Craig of supplying his place is required, so as to allow the latter to prosecute with more freedom and efficiency the work of an evangelist in Germany. For the East one Missionary is needed. The Convener, by direction of the Board, has addressed a circular on this subject to the Moderators of Presbyteries, and it is hoped this may not be without the desired effect.

Such is the report of the Jewish Mission for

the year now closed, and the present condition and circumstances of the Mission suggest the following, among other, reflections:—

1. Gratitude to God for His goodness to this His cause. The Lord has done great things for us wherewith we are glad as well as grateful.

2. The duty of prayer—earnest, persevering, and believing—that our Missionaries may be sustained, their enemies everywhere confounded, and the Mission made triumphant. In those distant fields our brethren separated from us for the work to which Christ has called them are without ecclesiastical sympathy or the encouragement of most of the social and spiritual fellowships which we enjoy. The coldness, selfishness, worldliness and infidelity of the Jew, meet them at every turn. To the injustice, persecution, and plunder of the civil government they are not unfrequently exposed. They are in perils in the city as well as in the wilderness. In labours they are more abundant, and in deaths off. In such circumstances, their appeal for an interest in our prayers—personal, domestic, and public—will not be made in vain. In the words of Dr. Craig they need "strength, wisdom, faith, and perseverance."

3. The duty of faith. Dispersed, peeled and spoiled though they be, the oppressed of Governments, the scorn of the nations, and the sport of kings, the Jews are beloved for their fathers' sake. They shall return; they shall revive as the corn and grow as the vine, the scent thereof shall be as the wine of Lebanon. The kings of the earth may set themselves, and the rulers take counsel together against the Lord and His people, but the promise and His faithfulness stand for ever. Scattered though they be, the children of Jacob are still within the circle of the world, and is not this Jehovah's own assurance, "Ask of Me and I shall give Thee not only the heathen for Thy inheritance, but the uttermost parts of the earth for Thy possession." Is not our unbelief rebuked by this declaration—"He shall have dominion also from sea to sea, and from the river to the ends of the earth. His name shall endure for ever. His name shall be continued as long as the sun, and men shall be blessed in Him, and all nations shall call Him blessed. Blessed be the Lord God of Israel, who only doeth wonderful things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen and amen."

ing account of the extensive and necessitous field they are desirous to occupy. The following extract from their report will give some idea of the difficulties with which they have to contend:—

"There are forty-one vacancies and only twenty-eight probationers to supply them—fifty-five groups of Mission Stations and only three Missionaries.

"Our Theological students, to the number probably of thirty, will be available during the summer months, but that number will not do more than give half the supply required. The present demand for labourers is very clamant."

Notwithstanding the urgent necessities of the Church in Canada, no Missionaries have been sent to it by us during the last year, but a grant of £200 was made which was judiciously disposed of by their Home Mission Committee. A large portion of this was appropriated to the support of the Buxton settlement, and the remainder was allocated to St. Sylvester and to the Presbyteries of Montreal for Kennebec, Ontario for Lindsay, Toronto for Muskoka, and to Huron, Gray, Kingston, Ottawa, and Coburg.

St. Sylvester, Kennebec, and Lindsay are stations embracing many Irish Presbyterians. Muskoka is a new and very desolate district, recently settled.

All the Presbyteries mentioned have large and needy Mission fields.

The French Canadian Missionary Society has received, during the year, two grants from our Board of £50 and £25. Its claims were advocated in person at our meeting in December last by its general agent, the Rev. James T. Byrne. This is a society in which Christians of all evangelical denominations are united in efforts to evangelize French Canadian Roman Catholics.

NEW BRUNSWICK.

The Rev. James Bennet, Convener of the Home Mission Committee, writes—"We have had a large amount of Mission work done here this year. The Rev. Mr. Stirling has been itinerating and preaching every day through the province for the last five months. The Rev. Mr. Frazer has been supplying his place in Fredericton. The Rev. J. J. Dunlop has been part of the summer in Memphis, Golden Green, &c. Mr. Glendinning has been during the summer in Buctouche and Pockargue; Mr. Jas. Sinclair, in Bueller; Mr. Allen Simpson in Richmond and Woodstock; and Mr. James D. Murray in Florenceville and Glassville. The Rev. Mr. Steele, from Nova Scotia, was on a Mission journey through various districts, and Rev. Mr. McNab is at present employed in similar work. Altogether we have managed, I think, profitably to spend the amount remitted to us." He adds—"Many people may be puzzled to know why it is that Presbyterianism does not succeed as well in New Brunswick as in Canada and Australia. I think the explanation lies in this. 1st. That the resources of our province are not so rich and varied, that there is, therefore, in consequence of fluctuation in staple trade, a fluctuation in population, and that, for similar reasons, the immigration to our shores has been, generally speaking, of the poorer classes, while other provinces have received the men of wealth; 2d, That the Presbyterian population was neglected by the churches at home, while Baptists and Methodists, and Episcopalians were all on the alert; and 3d, That the Presbyterian Church is divided. There may be other reasons, but these are the main ones. I do not know any remedy but greater exertion and zeal than have yet been manifested."

A grant of £200 has been made to the Synod of New Brunswick, only one-half of which has yet been forwarded. In accordance with the conditions of the grant, a detailed account of the expenditure will be rendered. It is worthy of consideration whether our Church ought not to take up some special Mission fields in this province, and devote our funds and efforts almost exclusively to them.

VANCOUVER ISLAND—CITY OF VICTORIA.

It was reported to the Assembly last year that the Rev. John Hall had departed from this colony to his new field of labour in New Zealand, and that he had been succeeded in the charge of this important station by the Rev. Thomas Somerville. Since that time, several communications have been received from the Committee of the Church there, expressive of the high esteem in which their former pastor, Mr. Hall, was held, and of the debt of gratitude they owe to the Irish Presbyterian Church for having sent them so efficient a labourer. They have unanimously resolved—"That an annual collection on behalf of the funds of the Irish Presbyterian Colonial Mission, be established in this congregation, and that the secretary be instructed to transmit this resolution, with the proceeds of the collection, to the Board." Their first collection, amounting to upwards of £15, has been received. The success of our Mission in this distant colony is a cause of thankfulness to the great King and Head of the Church. We were the first to plant Presbyterianism in Vancouver Island, and now it has taken deep root, and promises to spread and prosper. Mr. Somerville writes that he found the first Presbyterian church a beautiful edifice, but the adherents less numerous than he had been led to expect. They have, however, been steadily increasing in numbers, and for the last month there has not been a single seat to let. He adds,

"After the usual preliminary steps, I ordained four elders on the 11th June. This was the first ordination of any kind in the island. The church was densely crowded, and we were all solemnly impressed by such services away so far from our native land. As there is no other Presbyterian minister within a hundred miles of me, I acted alone in the ordination. The elders' names are, David Cameron, Esq., Judge of the Supreme Court, Vancouver Island; David Marshall Lang, Esq., Manager of the Bank of British Columbia; John Wright, Esq., architect, Victoria; J. H. Turner, Esq., merchant, Victoria.

"The city has a population of 6,000; out of these, 2,000 only are church-goers. Many of the others, feeling themselves free from the restraints of home, are exceedingly careless; so that much remains to be done. The restlessness of spirit,

ANNUAL REPORT OF THE ASSEMBLY'S COLONIAL AND CONTINENTAL MISSION,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

COLONIAL.

BRITISH NORTH AMERICA.

CANADA.—The Home Mission Committee of the Canada Presbyterian Church give an interest-

fostered by the gold excitements of the North Pacific coast, is sadly adverse to the interests of sound religion; but in this respect society is rapidly improving.

"Our town is the world on a small scale. There is every variety of character and nationality in our population. We have the Jews' quarter and the Chinese quarter; and upon our streets there assemble the American, Englishman, Swede, Dane, German, and Italian. Opposite our church there is the synagogue. Within a stone-cast there are twenty tents of newly-arrived 'Celestials,' and not farther than 300 yards there is the Indian Reserve, where the aboriginal lords of the soil squat in their 'rancherias.' At our service on Sabbath evenings, I have frequently observed, standing together near the entrance, the Chinaman from the farthest East and the red-faced warrior of the West. So few are the clergymen here that we are not able to do anything for either of these classes."

NEW ZEALAND.

The Rev. John Hall, having resigned the charge at Victoria, Vancouver Island, now occupied by Mr. Somerville, proceeded to New Zealand, with as little delay as the lengthened voyages and uncertain modes of transit would permit. Having spent some time in the Fejee Islands and in Sydney, he proceeded to Auckland, where he was heartily welcomed by the brethren. The district of Waikato, to which he was appointed by the Board, is in the province of Auckland. It is the battle-field of that war of races, which, while most deplorable in itself, has issued in the settlement of that beautiful portion of Maoridom as a British colony. The people are poor and greatly scattered; so that our Missionary there must look to us for his entire support for a year or two. To look to the settlers in their present condition for stipend would be equally absurd and hopeless. Several letters have been received from Mr. Hall, giving graphic descriptions of the scenes he has visited, and the interesting but difficult field in which he now labours.

The Rev. William Hogg continues to labour in the province of Canterbury, with indefatigable perseverance and considerable success.

The Rev. John M'Michael, whose appointment and departure were reported to the last Assembly, arrived in safety at the place of his destination, viz., Hawke's Bay. He has been greatly encouraged and supported in his work by members of our Church who are now residents in that province, and especially by Mrs. Wilson, widow of the late Rev. Josias Wilson, of Belfast. This lady, having engaged in erecting schools, the Directors, with a view of encouraging her benevolent efforts, made a grant of £50 to this object. Mr. M'Michael has acknowledged, with gratitude, the receipt of £100 from John Getty, Esq., Beechpark, Belfast, to aid in the building of a church—a gift which was peculiarly acceptable, as the work was about to be suspended, in consequence of commercial depression. Mr. M'Michael is reported as "eminently suited for the colonial sphere to which he has been allotted

—a man who, not finding work, will make it." Several additional labourers are required in this part of New Zealand, and a minister is urgently wanted for the church at Napier, which the Rev. Peter Barclay has been compelled to resign, in consequence of severe domestic bereavement. The Directors have made a grant of £50 to the Presbytery of Auckland for Missionary purposes. Mr. Thomas Blain, a licentiate of the Dromore Presbytery, has been appointed to New Zealand, to which it is expected he will shortly proceed. There is scarcely any of our colonies more deserving of attention than this. If the Presbyterian Churches avail themselves of their present opportunities, they will be able, to a great extent, to occupy the "Britain of the South," as New Zealand has been aptly designated. The islands are nearly the antipodes of this country, and it is a remarkable coincidence that they have an area within a few thousand acres of being equal to that of Great Britain and Ireland. It was hoped that, before this time, a union would have taken place of all Presbyterians in the colony; but this hope has been disappointed, as the Presbytery of Otago are still for the present holding apart.

AUSTRALIA.

VICTORIA.—The General Assembly of the Presbyterian Church of Victoria met in Melbourne on the 13th of December last. The following extract from a statement made by the Moderator, the Rev. Thomas Hastie, of Buninyong, will give some idea of the rapid growth of this young and vigorous Church:—

"It is upwards of twenty-three years since I left Scotland, and it is nearly nineteen years since I came to Victoria. I am still in the same place that I occupied in 1847. How remarkable the progress of the colony during the period I have mentioned! Where I was accustomed to hear the bleating of sheep and the lowing of cattle, there is now the hum of busy industry and the voices of living men. Cities and villages have arisen where the thick forest formerly stood; gardens and cottages have taken the place of the gum, the wattle, or the light-wood. The mansion now occupies the place of the hut, and in many of these mansions you will find all the elegance, refinement, and taste which adorn the mansions of our native land. Our advancement as a Church has, I am glad to think, kept pace in some measure with our material progress. When I came here in 1847, there were only four Presbyterian ministers in Port Philip, as Victoria was then denominated—one in Melbourne, one in Geelong, one in Campbellfield, and one in Portland. Now there are eight Presbyteries, about one hundred and fifty congregations, and upwards of one hundred ministers in Victoria. The Lord hath done great things for us, whereof we are glad. There is not a British colony where the Presbyterian Church is so strong, and I trust I may say so efficient, as in Victoria."

The very prosperity of the Church in this province is a source of difficulty. The Home Mission Committee held no fewer than twenty-three meetings during the last twelve months, and they

had many applications from new fields for labourers. For several years past they had during each year received about ten additional ministers from the home Churches, most of whom had been speedily settled; yet notwithstanding these additions, they were frequently unable to comply with the most urgent requests. Although much has been done in organising congregations and settling ministers, much more would have been effected had they obtained the men and the means to meet the growing necessities of the country. The appointment and departure of two Missionaries to Victoria were reported to the last Assembly. These brethren—the Rev. A. R. Boyd M'Cay and the Rev. Robert M'Cully—sailed from London on the 8th of June, 1865, and arrived in Melbourne on the 27th of August following. Mr. M'Cay spent some time at Echuca, on the river Murray. He was called, on the 13th of February, to Castlemaine, and inducted on the 6th of March. Castlemaine is a large town, and amongst the most important in the colony. It is a mining, and, in some degree, an agricultural district. The congregation is one of the oldest in the colony, and the population is not so shifting as in other places. Mr. M'Cully is settled in the bush, in the united congregations of Benalla and Mansfield, which are fifty miles apart. The resources of this colony are such, and the liberality of Presbyterians so great, that there is no need for any pecuniary contributions from the Churches at home. It is a supply of properly qualified labourers that is required, and if these be provided the colony will, to a great extent, defray the cost of their outfit and passage. From the educational arrangements being made, it is probable that men will not be needed from home after the next six or seven years. In the meantime many additional labourers are required. But it is not every minister who would succeed there. The conditions of success are quite as difficult as at home, and in some respects more so. At the same time there is not the least doubt but there is abundant room and necessity for men of *ability and energy*; and while the ground is occupied at home so as to render it sometimes difficult for ministers to exercise their talents to the best advantage, in Victoria a wide sphere will open before them with very little effort. Two additional ministers have been appointed for this colony, but they have not yet announced their acceptance of the calls addressed to them.

NEW SOUTH WALES.

The different Presbyterian bodies in this colony were united on the 8th of September last. The account of this interesting event appeared in the February Herald. One of the first steps taken by their General Assembly was to appeal to the congregations under their care to raise a special fund of one thousand pounds to provide for passage and outfit from Europe of ten additional ministers. The appeal having been cordially responded to, and the specified sum provided, small committees were appointed in the several home Churches to assist in selecting and sending out suitable labourers. The Church in

New South Wales guarantees to each minister sent out, from the time of his arrival, an annual stipend of not less than £200 per annum, this guarantee to extend to not less than two, and not more than three years. In case of settlement, a higher stipend—in some cases much higher—may be expected. It is to be regretted that the committee have not as yet been able to make arrangements for any minister or licentiate to proceed to New South Wales. It will be perceived that the Presbyterian Church in this colony, like Victoria, does not seek or require pecuniary assistance, but is only anxious to obtain suitable and efficient labourers.

QUEENSLAND.

The annual meeting of the Synod of the Presbyterian Church of Queensland was held on the 7th of November last, when a very considerable amount of business was transacted. The whole of the proceedings were of a practical and highly satisfactory nature. The field is large, but the labourers are few. The Church Extension Committee, of which the Rev. John Wilson is the efficient Convener, has for its object to provide, as far as practicable, the means of grace for Presbyterians in as many localities as can be reached. The directors, anxious to aid the Church in this colony, which is young and weak, made a grant of £100 to the Church Extension Committee. It is exceedingly desirable that, in accordance with the recommendations of our brethren in Queensland, we should send out and support a Missionary to itinerate and labour in the distant and neglected districts of this province.

SOUTH AFRICA.

NATAL.—The Rev. William Campbell, who was for a time minister of Whiteabbey, in connection with the Assembly, and who has been latterly settled at Peitermaritzburg, has occupied some stations in the neighbourhood of that city, and supplied the people with ordinances. He was the better able to effect this object in consequence of the appointment of a colleague and successor. As Mr. Campbell is well known as a faithful and devoted minister, and as some of the people are from the North of Ireland, a grant of £50 was made to assist him in carrying on his Missionary work.

It is gratifying to know that the Church is becoming more convinced than ever of the vast and growing importance of the Colonial Mission. Whatever may be their motives it is certain that multitudes are leaving our shores for distant lands, and the fact cannot be overlooked that the great majority of them are of the young, the enterprising and energetic classes of society. Many may think emigration to be injurious to our country, and would be glad to see it stayed. They may fear, and not without reason, the removal of those fitted, in the time of peace, to labour our land, and in the time of war to defend our shores from foreign invasion. We have nothing to do with that question. We deal with the obvious fact. Thousands of our countrymen and fellow-worshippers have already made the colonies their homes, and the stream

of emigration is flowing on with increased rapidity to the less peopled portions of the earth. Let us suppose the dangers of the voyage past and follow these our brethren to some distant shore. And what is their condition? They have a hard struggle before them. The weak and timid will sink down into menial occupations in the cities on the coast. The daring will press on to the back settlements of society. The wood will ring with the axe, and the earth be subdued by the efforts of the strong man and his rising family. But they have a hard fight—a great struggle. Here poverty is to be met, not as it is met here, with hearts ready to sympathise and hands ready to aid in sickness and in sorrow, but in deep dark woods, where there is not a Christian near—where there is no hand ready to be stretched out, but the unseen hand of the Great Supreme. There, unforeseen accident, or it may be fever, breaks the strong arm on which the family depends, and lays low the mother upon whose presence everything within that rude hut depends for health as well as for comfort. Such are the struggles that await the advancing pioneers of civilisation. These men cannot be expected to support ministers and plant churches in these remote deserts. Even if they were anxious to do so, they have not the power. They have neither the time, nor the education, nor the means. Their utmost efforts are required to force from the reluctant earth the necessities of life. Suppose a multitude cast down in some distant portion of the world without the means of sustenance, and there left to starve and die. How would our sympathies be roused and our efforts be put forth, if possible, to relieve their distresses and preserve their lives! And what shall we say of a Christian church and Christian people, who can "hear without concern of multitudes cast on distant shores, far from the means of grace and opportunities of improvement, who in the striking language of the prophet (Amos viii. 11, 12), are in a land of famine, "not a famine of bread nor a thirst for water, but of hearing the Word of the Lord. And they shall wander from sea to sea, and from the North even to the East; they shall run to and fro to seek the Word of the Lord and shall not find it." Can it be that that which would behoove a dereliction of duty as to things earthly shall be no dereliction of duty as to things heavenly and divine? No, surely the conclusion is obvious. We are bound to send to these emigrants the means of religious instruction. This is the object and aim of the Colonial Mission. It does not attempt to maintain in settled communities the preaching of the Word of God. It would be as absurd to ask the Presbyterians of Ireland to provide for the churches of Montreal, Quebec, or of Melbourne, as to ask the people there to provide for our churches at home. There is no such thing contemplated, but it is with those on the margin of civilisation, with those scattered over vast and thinly peopled territories—it is with them that we have to do. It is to supply their wants that this Mission ad-

resses itself. The duty of seeking the spiritual welfare of those who were once our fellow-worshippers, and who still are members of the same Church—this duty is so plain and urgent that it may well be questioned whether we are justified in going to the heathen until we have made some provision for supplying our own people with the truth. "Let the children first be fed." "He who provides not for his own, and specially for those of his own house, hath denied the faith, and is worse than an infidel." The Apostles and early preachers of the truth were commanded to make their fellow-countrymen and the emigrants from Judea the first and principal objects of their care. And are not we bound to follow their example, to do good unto all men, but especially unto those who are of the household of faith. Next to our countrymen at home, our friends and fellow-worshippers abroad have the first and paramount title to our attention and regard. Let it never be forgotten that Presbyterians in Ireland were originally colonists from Scotland, and that we owe our present position and prosperity to the efforts of ministers and missionaries sent from that land of light and liberty. Their best and most devoted men were commissioned to plant and nourish the vine that may ere long cover the land. Let us go and do likewise, and thus make the British colonies a praise and a glory in the earth.

CONTINENTAL.

THE following grants have been made during the year to Continental objects:—To the Missionary Church of Belgium, £150; to the Rev. J. R. McDougall, of Florence, for colportage and printing, £100; to the Waldensian Church, £100; for Evangelical Schools at Naples, £60; to the Evangelical Society of Geneva, £50; for evangelization in Picardy, £50; to the Evangelical Society of France, £50; total £560.

Without confining ourselves to the operations of the societies and Churches to which the above grants have been made, we shall take a rapid view of the religious condition of the several countries which specially demand our sympathy and aid; and first of

FRANCE.

That country which, more than any of them, is entitled to be regarded as the Queen of the European Continent—her royalty consisting not merely in superiority of material power, but in the influence she yields by her political importance, the resources of her commerce and industry, her language and literature.

One fact, both serious and sad, in connection with the present aspect of France, has of late presented itself—namely, the expression, more or less pronounced, of anti-religious opinions in the most unmitigated and offensive form. At no period, it is believed—not even in the time of Voltaire and Diderot—has infidelity been more confident in its antagonism to revealed truth. Putting on its most revolting forms, and arraying itself in the garb of Pantheism, Mate-

rialism, and even Atheism, it has not been ashamed to appear before the face of public opinion, proclaiming its determination to eradicate from the national conscience the last remnant of the Christian faith. Concentrating public attention on purely religious questions, the ablest literary journals, largely under the guidance of freethinkers, seek to imbue their readers with the ideas of an oft-confuted Rationalism, while less daring writers employ all their resources to perpetuate among the half-instructed people of France opinions hostile to the evangelical faith. One of the most popular modern literateurs,—Victor Hugo, now advanced in age—at once a poet, novelist, and dramatist, has lately produced a volume which has been scattered broadcast over the country, in which he has proscribed his genius to the most debasing materialism and sensuality. Nothing, it is the universal testimony, can be more corrupt and corrupting than the condition in which French literature is now plunged, until, as a natural result, the luxury, extravagance, and open profligacy that have infected all ranks were never been prominent than now.

Against these corruptions, and in view of these saturnalia of scepticism, Romanism persists in having recourse to pilgrimages, relics, coronations of the Virgin, the worn-out practices of ancient times. A preacher of unusual power and eloquence, like Father Hyacinthe, may occasionally combat with nobler weapons the widespread infidelity, but the dominant faith is wholly incompetent to grapple with it.

While in the Protestant National Church the spirit of revival has widely spread, and while in the communities unconnected with the State there is a healthy and fervid piety which is prompting to energetic and successful effort, there is unhappily a spirit of division in French Protestantism which not a little mars its efficiency. Three distinct parties at present exist in the Reformed Church; of these the *Orthodox* and *Evangelical*, with certain shades of difference, are generally in accord with the fundamental doctrines of revelation, and act in concert in all the more important matters bearing upon the ecclesiastical administration. The *Liberals*, as they are designated, constitute a second class. Professing a belief in the supernatural, they yet reject the grand essentials of the Christian system, and in their policy are for the most part at one with the third party, the *Radicals*, who are advancing farther and farther every year in their rejection of all that is peculiar to the Gospel as a revelation from heaven. In the midst of these divisions, an interesting and hopeful movement has, for the last few months, been going forward in the metropolis of France, under Imperial sanction, being nothing less than the appointment of a committee of scholars—Jews, Roman Catholics, and Protestants—for the purpose of producing a new translation of the Bible. Its members profess to engage in the work with no bias towards any sect, but with the sole and exclusive desire to produce an exact translation of the original.

In the month of April last the religious societies of France held their annual meetings in the capital. These were attended by nearly three hundred brethren, who enjoyed together much fraternal fellowship. The *pastoral conferences* gave an overwhelming majority to the Orthodox, and concluded in the long-expected division, the rationalists meeting apart. This is believed to be the first step to a complete and final separation. The anniversaries of the Bible, Tract, Sabbath-school, and Missionary Societies were of the deepest interest, and gave cheering indications of success and progress.

Notwithstanding the infidelity and irreligion of the masses, abundant evidence is being supplied in the reports of evangelistic effort, that wherever the word of Christ is preached in its purity, the people evince an eager desire to hear, and that they are being prepared by their very irreligion to receive the Gospel of salvation. When the Reformation was first promulgated in France, it was embraced by thousands and tens of thousands, and a war of extermination was needed to arrest it. If at length France will lend an ear to His loved voice, the reformation will save her. And after it has accomplished this blessed result, her history will become to all nations a magnificent attestation to that Gospel of grace for which so many of her own martyrs suffered, and a glad light to dissipate the darkness which still broods over so many of the Continental nations.

BELGIUM.

Popery is the same in Belgium as in every other country where it reigns without control. It counts its priests and members of religious orders by thousands; its worship has long been celebrated for its pompous and theatrical effect, the homage rendered to the Virgin being its all-absorbing characteristic; its discipline, lenity to all who conform to its services however abandoned in their character, and severity to the extent of anathema on such as refuse to yield conformity. It is computed that there are in a kingdom containing only four millions and a half of inhabitants no less than eighteen thousand persons of the so-called religious orders, who are banded together under the most solemn sanctions to advance the interests of their faith.

Notwithstanding the all but universal prevalence of the Romish system, the constitution obtained in 1830 guaranteed the fullest toleration. The death of King Leopold in December last was regarded with no little apprehension by the friends of religious liberty, as his successor was believed to be decidedly under Ultramontane influence. On ascending the throne, however, he professed his determination to follow in his father's footsteps, and thus far he has scrupulously kept his pledge, securing the benefits of religious freedom to all classes of his subjects.

For upwards of fifteen years the Gospel has made encouraging progress in Belgium. This development has been apparent even in the section of the Protestant Church that is supported by the State, in whose connection there are at present

fifteen congregations. The Evangelical Society, or Missionary Church, is the chief instrument of evangelisation. The great majority of its adherents, and several of the pastors, were brought up in the bosom of the Romish communion. Their worldly circumstances are for the most part limited, and for the maintenance of the ministry they must, to a large extent, be dependent on the Christian liberality of their brethren in other lands. During the past year they have been reduced to unusual extremities, owing to the failure of those material supplies which they were in the habit of receiving from the United States; and under the pressure of their responsibilities, the committee of administration were under the necessity of making a more than ordinarily urgent appeal for aid.

Yet notwithstanding their deep poverty as a Church, they have been the favoured instruments of doing a good work in Belgium. Through the means of Tract and Bible circulation, colportage, Sabbath-school instruction, and the dissemination of a healthy religious literature, as well as by the faithful ministrations of the Word, they have brought the knowledge of the truth to many. The annual meetings of their Synod, which are held in Brussels, and the proceedings of which are conducted on the Presbyterian model, are not only valuable as occasions for the transaction of important ecclesiastical business, but as agreeable reunions at which are elicited those fraternal sympathies by which the hearts of brethren are encouraged and sustained in the prosecution of their arduous and self-denying labours.

GENEVA

Has for many years been the centre of an evangelistic enterprise, the benefits of which extend not only to Switzerland but to France and other continental nations. Having in former reports detailed the operations of the Evangelical Society, it may not be uninteresting at present to glance at the position, in a religious point of view, of the city of Calvin at the present day.

At the era of the Reformation, Zurich and Geneva took the lead, both acquiring an importance as communities by their unreserved attachment to the Gospel. The former was the first to give the impulse. Zuingli was not only the reformer of his Church, he was also the man of the people. Geneva appeared on the scene only in the second phase of the Reformation, assuming, in harmony with the character of its great reformer, an attitude more universal than national in all its tendencies. In opposition to the Zurich principle of a State Church, we see in Geneva an evangelical theocracy, founded on the independence of the religious community, and not requiring the interference of the civil power further than for the protection and maintenance of ecclesiastical discipline. The activity of Geneva was therefore directed more abroad. She made her voice to be heard afar off, and her decisions were eagerly received in France, and Scotland, and the Netherlands, and even in Italy, Bohemia, and Hungary.

Thanks to the vital doctrines which, notwithstanding many defections, it has retained, Geneva still plays a distinguished part in deciding the religious complexion of the Churches. Strongly menaced by Romanism, since she has become a mixed state, she still strives to reassert her old position as the bulwark of Protestantism. In the national Church, it must be acknowledged, the conflict of parties has not yet effected its deliverance from the latitudinarianism under which it has so long suffered; and although there is a great improvement in the ministers, the Church itself is still without a creed, having no acknowledged doctrine except a professed belief in the inspiration of the Scriptures. Yet ever since the formation of the Evangelical Society, thirty-five years ago, there has been a marked revival of the old theology, and a successful prosecution of evangelistic labour. The Churches of the Reformation in other lands have hailed its resurrection in its ancient seat, and the faithful teachings of the men who fill the chairs of theology in the institute presided over by Dr. Merle D'Aubigne have already scattered wide and far, not only in Switzerland but throughout France, the incorruptible seed of saving truth. This has the faith been revived at home while its hallowed influence has been extended abroad. Friends have been raised up in various quarters to encourage and sustain the work, and contributions are regularly received, not only from the other Cantons of Switzerland, but from Holland, Sweden, America, and England. The expenditure of the Evangelical Society is upwards annually of £6,000.

During the last winter a student of the society, and who had completed his education in the theological school of Geneva, attended the classes in the Assembly's College, Belfast, the expense being borne by the liberality of a few friends connected with our own Church. Mr. Vernier, the student in question, greatly commended himself while here to the affectionate regard of all, whether professors or students, with whom he was acquainted.

The cause of evangelical truth in Geneva has, during the last year, sustained a serious loss in the death of one whose eminent piety and abundant worldly means enabled him to take a distinguished part in the religious affairs of that community. The venerable Colonel Tronchin belonged to the Free Church. He was known by the extent of his benefactions to every philanthropic and Christian undertaking, as well as by the magnificent and almost royal archives in his chateau in the Canton De Vand, which contained many valuable manuscripts relative to the history of Protestantism in France and Switzerland. These had come down to him from Theodore Tronchin, who had married the adopted daughter of Theodore Beza, and who was deputy from the Church of Geneva to the Synod of Dordt in 1618. The departed veteran adds another name to the distinguished roll of worthies to whom the truth was dear, and who have not been ashamed in exalted stations to

testify their adherence to the gospel of the grace of God.

With regard to the religious condition of the general population of Geneva, it is melancholy to reflect that there has of late been an alarming increase, as in France, of infidelity and materialism—that there is a radical and revolutionary party who have no sympathy whatever with any religious movement—that there are weekly organs of the press recommending the most demoralising tenets—and that a systematic effort is being made to bring the entire community under the influence of Romanism. How needful, then, that we should use our best exertions to restore Geneva to its hereditary renown—that, full of light, it should thus become a centre of diffusive light to the continental kingdoms, and that the name of its illustrious reformer which marches at the head of the evangelistic movement in the West should dominate, as in days of old, over the city whose institutions he moulded by his immortal genius, and in whose soil his dust reposes till the resurrection of the just!

ITALY.

It is now barely seven years since, after having been for long centuries in the most fearful thralldom, temporal and spiritual, Italy, as the result of the war in Lombardy and the revolution in Sicily, emancipated herself from that intolerable yoke of bondage. The Waldenses, so long preserved amid the glens and mountains of the Alps, had been emancipated about twelve years previously, and even at that early period had sent forth preachers of the Gospel; but that dawn of liberty was soon overshadowed; the messengers of the truth were arrested and driven back to their own territory, and for a season despotism reigned supreme over all Italy, except in Piedmont. By the events alluded to, the land has been again opened to the Gospel, and the heralds of salvation have been sent forth everywhere with the exception of Rome and Venetia, which are still under the rule of strangers.

And now how can we repair the disorders that prevail, traceable as they all are to generations of misrule, ignorance, and despotism? Is not the great crying want of Italy the want of the Word of God, the Gospel of salvation? Doubtless we cannot but rejoice in whatever she may attain of national unity and independence; and we may well congratulate her that she has risen to such an illustrious place among the nations. Her government has distinguished itself by singular moderation and wisdom in peculiarly trying circumstances, adhering scrupulously to the principles of civil and religious freedom. Her king, whatever may be alleged against him, is a constitutional sovereign, loyal to all he has sworn to observe, in contrast to the race from which he sprang. What noble words are those which he pronounced in his opening address to Parliament!

"My Government ought to break the negotiations with the Holy See, since the rights of my crown and of the nation run the risk of being

injured. The fulness of the time, and the irresistible force of events, will resolve the differences between the kingdom of Italy and the Popedom. The Italian people ought to free itself from the relics of the past, which hinder it from fully developing its new life. You will have, therefore, to deliberate on the means of separating the Church from the State, and on the abolition of religious corporations. A profound and inevitable transformation is taking place in the heart of European nations. The future is in the hands of God. As for me, I will not fail in the most noble of the enterprises which we ought to put completed into the hands of future generations."

It is, under such an administration as that, whose principles are thus boldly announced, that the Waldenses are called to labour for Christ's cause and kingdom. And surely their ancient Church, having now by a gracious providence obtained full scope for the fulfilment of its evangelistic mission, and requiring only funds to enable it to extend its hallowed influence over the land, has in this all-important enterprise, and at such a crisis, the strongest claims upon our countenance and support. Let us in a few words rehearse those claims.

1. The Waldenses are the most ancient Church in Protestant Christendom. Theirs is not, indeed, one of the Churches of the Reformation. Its origin dates many centuries before that great moral revolution. From immemorial time it has been its proud boast that it has never sucked the milk of the wolf of Rome. When the Reformation took place three centuries ago, the ancient witnesses of the valleys were seen descending from their mountain homes, tendering their congratulations, while they were no less readily acknowledged by the Reformers as a true branch of the Church of Christ.

2. They have ever been a faithful Church. No religious community since the days of the Apostles has been so severely tried. In other countries persecution has been the exception; but in their case peace for ages was the exception and persecution the rule. Yet through all their fiery trials they kept the faith. They had from an early date their written creed, a symbol which took rank with the purest confessions of Christendom. Their ecclesiastical organisation, moreover, is effective in its simplicity, the Christian ministry being regarded among them as a divine institution, and their best efforts being directed to the training of the future pastors of the Church.

3. They have proved themselves thoroughly competent for the great emergency. The planting of their college in Florence, the establishment of so many churches and stations in Italy during so short a period of liberty, has proved that they are wise to discern the times to know what Israel ought to do. They are ready to supply the men, if for a season they are only aided with the means. Let us engage to do this, and the fifty stations of to-day will in a few years increase to a hundred, and then it will be evident that

the time to favour Italy, even the set time, has come.

In the course of the last winter, a deputation from the Church of the Waldenses visited Scotland, and held a meeting in Belfast, their object being to engage to a greater extent than heretofore the systematic co-operation and support of the Presbyterian Churches. The chief share of the work in Scotland was undertaken by Dr. Guthrie, whose voice had been silent for nearly two years before, but who at considerable personal risk threw himself with characteristic ardour and enthusiasm into the cause, and by his thrilling descriptions of the sufferings and faithfulness of the old Waldensian Church, and his picturesque and eloquent exposition of the efforts made since their emancipation to carry the Gospel to their ancient persecutors, aroused a deep and widespread interest, which cannot fail to bear lasting and substantial fruits. But the sum of £4,000 a-year is necessary to enable them to sustain the existing agencies, and it is for our own Church to say whether it will not bear its part more worthily than it has yet done in the noble undertaking. May we not learn the mind of the Church's Head in this matter as distinctly by the dealings of His providence as through the angel, having in his hand the everlasting Gospel, stood upon the Alps, and, pointing down to the plains of Piedmont and of Lombardy, and to the more distant Apennines, commanded us to arise and conquer all that region and the whole realm of Italy for Christ. And are we not even committed to this undertaking by our own oft-repeated supplications? Have we not, in common with the other Churches of the Reformation, been knocking outside the gate of Italy and earnestly seeking of Him who hath the key of David an entrance there, if by any means we may be instrumental in ridding that noble land of its debasing superstitions, and of striking an effective blow for truth and free-

dom? And now that we have seen that gate which had been so long bolted and barred against us flung wide open, partly by the red hand of war, and partly by the cunning hand of diplomacy, must it not be manifest that our prayers have been mere words and nothing more, if we do not haste to enter in and take possession in the name of Christ the Lord! Next to the greatest of all Christian enterprises—the conversion of the heathen—is there another in which we can feel a livelier interest than that which contemplates the evangelisation of Italy? "The keystone in the arch of the world's despotism," it has well been said, "is at Rome." Knock that keystone out, and what a crash will follow—what a scattering of tyrants—what a bursting open of prisons—what a dispersing of dark clouds—what a glorious burst of sunlight, and what a shout of joy would roll round the earth! Nation would pass the song on nation—tribe after tribe would lift up its voice and swell the triumphal peal, and, caught up by all the kindreds of the earth, it would rise into a loftier and yet loftier hosanna, till at last it would realise that very event which stands foretold in one of the noblest of prophetic anthems, in which nature is represented as becoming enraptured by the deep joy of the nations, and bursting out in sympathetic and responsive utterances. The sea roars, the floods clap their hands, the trees sing for joy, and the hills rejoice, while man shouts forth his praise in these magnificent strains—"O sing unto the Lord a new song, for He hath done marvellous things; His right hand and His holy arm hath gotten Him the victory. The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel, and all the ends of the earth have seen the salvation of our God."

ANNUAL REPORT OF THE ASSEMBLY'S SUSTENTATION FUND,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

The Church of Christ is the most important institution on earth. Its ministers occupy the highest and most responsible place among the children of men. Their office is most momentous, and demands their complete consecration. One great end of the Sustentation Fund is to supplement the means of ministers in weak congregations, whose incomes at present are small, to enable them to devote themselves wholly and without distraction to the great work which the Lord has given them to do.

PROGRESS OF THIS FUND.

It began in the establishment of the Assistant Ministers' Fund in 1858. Through the rise and fall of merchandise, through favourable and unfavourable harvests, through good report and bad report, the Lord has been pleased to make it to prosper. It is pleasant to mark its progress.

There was realised

In 1858.....the sum of.....	£127
" 1859	526
" 1860	700
" 1861	762
" 1862	800
" 1863	1000
" 1864	1111
" 1865	1117

The General Assembly, at its meeting last year, resolved to aid endowed ministers in weak congregations, and connected them with the assistants under one scheme, called the Sustentation Scheme. The collection for this scheme made in July last amounted to £1,664 13s 4d. The Assembly also gave instructions to make a thank-offering, for the same object, in the beginning of the year, which amounted to £14 6s 6d.

The collection and thank-offering, with donations, have brought up the proceeds of this fund this year to *two thousand two hundred pounds*. We raise our memorial of thanksgiving, and engrave upon it EBENEZER.

DISTRIBUTION.

In distributing the fund to the assistant ministers, your committee acted upon the principles which guided them under the old Assistant Ministers' Fund. This course was necessary, as the distribution was made in October, and the assistants had not time to prepare to meet the conditions of the new scheme. Your committee, however, intimated to them that, no doubt, the Assembly would apply the same principles of distribution to their congregations as to weak endowed congregations, except with regard to the number of families.

Before distributing the fund to endowed ministers in weak congregations, your committee issued a query sheet to all who appeared entitled to receive aid according to the conditions of the Assembly, viz., whose congregations were in poor localities, unable to pay £50 per annum of stipend, and did not contain more than 150 families. This schedule was signed officially by the Moderators and Clerks of Sessions, and by the Moderators and Clerks of Presbyteries. Your committee, having examined the returns, resolved to distribute a portion of the fund to endowed ministers in weak congregations according to the rules given by the Assembly last year, viz.—"1. That the congregation is in a poor locality, composed chiefly of the poor, and unable to contribute a stipend of £50. 2. That the congregation contribute to the utmost of their ability for the support of their minister, as well as to the Missions of the Church. 3. That no endowed congregation shall receive aid if it contain more than 150 families, and pay an average stipend of less than 7s 6d annually per family in rural districts; or less than 10s annually in towns." The committee felt it necessary to adopt also the following principles to guide them in the distribution of this fund to the endowed ministers:—

1. That as in the Assistant Ministers' department each Assistant was raised to the same sum, so the endowed ministers receiving aid shall have their incomes raised to the same sum.

2. That all kinds of ministerial income shall be considered, except the value of manse and globes.

3. That in calculating the average payment of families in congregations, paying families only shall be considered.

The committee, finding that there were funds in hand to give to the assistants and to endowed ministers in weak congregations what would supplement the incomes of all who complied with the above conditions to £105 each, made the following grants to their congregations thus:—

CONGREGATIONS WITH ASSISTANTS.

	Families.	Stipend, &c.	Grant.
Glennan	140	£94	£11
2d Glendermott ..	130	87	18
Dervock	300	80	25
1st N.townstewart..	120	60	45

	Families.	Stipend, &c.	Grant.
Middletown	£30	£62	£48
Rathmullan	34	68	37
Granshaw	120	50	55
Giltahirk	90	40	55
Ramoan	140	45	60
Orritor	114	51	64
Loughgall	100	53	52
Lislooney	124	50	55
2nd Ballieborough .	70	55	50
Crossroads	120	57	48
Noville	100	61	44
Caledon	34	35	70
Poyntzpass	55	44	61
Druminnis	60	20	75
Newtownbreda	100	35	70
Serriegan	150	42	63
Cavannaleck	60	40	65
2nd Ardstraw	77	58	47
2nd Ballyrashane .	135	65 (5 mos.)	21
1st Donegall	90	21	34
2nd Derry	137	111	24

ENDOWED MINISTERS IN WEAK CONGREGATIONS.

	Paying Families.	Stipend, &c.	Grant.
Corboy	22	£32	£3
Corlea	43	19	16
Shircock	40	20	15
Creggan	65	30	5
Cricve	60	25	10
Loughmorne	48	25	10
M'Kelvey's Grove ..	56	31	4
Ballinderry	48	19	16
Maheragall	50	20	15
2nd Cootchill	25	21	14
Aughtentain	40	20	15
Lisbellaw	27	22	13
Bally	30	20	15
Ballyshannon	40	26	9
Pettigo	37	20	15
2nd Donegal	30	30	5
Strangford	20	20	15
Ballymagrane	63	24	11
Ballyreagh	74	27	8
Castlecaulfield	55	30	5
Pomeroy	83	33	2
Dunfanaghy	40	30	5
Trenta	82	33	2
2nd Kilrea	52	26	9
Scotstown	37	20	15
Smithborough	40	14	21
Lowtherstown	50	23	12
1st Ballylennon	55	26	9
Alt	58	30	5
Leitrim	80	31	4
Glenelly	51	22	13
2nd Newtownstewart	46	23	12
2nd Stranorlar	44	31	4

The following congregations were transferred from the Weak Congregation to the Sustentation Fund, and received the sums attached to them, thus:—

Balturbet	£15
Carrigallen	15
Carrigart	15

Cavanaleck	£22*
1st Donegal	50
1st Drum	13
Drumkeeran	15
Loughgall	15
Moiville	50
Moy	15
1st Newtown Stewart	20
Rathmullan	25
Rockcorry	15
Tartaraghan	15

ADVANTAGES OF THIS FUND.

It has raised the incomes of Assistant Ministers from £20, £25, £30, and £40 per annum to £105. It has supplemented the incomes of 33 endowed Ministers in Weak Congregations from £84, £90, £95, &c., to £105 per annum. It has taken a burden of £250 annually off the Weak Congregation, now the Church Extension Scheme, and pays 14 Ministers from £12 to £50 each, thus allowing the resources of that scheme to be wholly appropriated to the extension and establishment of new congregations. It has put an end for ever to the unjust system which too long prevailed in our Church of compelling aged Ministers, when retiring from active duty, to give up a part of their *Regium Donum* to the support of their assistants. It has enabled young Assistant Ministers to decline calls from endowed and rich congregations, till the parties presenting them raised their stipend to a sum somewhat in proportion to their means. It has been kind to the widow and the fatherless, in enabling in some instances the relatives of poor Ministers to avail themselves of the Widows' Fund. It has taught practically, "One is your Master, even Christ, and all ye are brethren;" that the strong should bear the burdens of the weak; that if one member suffer, all the rest should feel and help. It holds out the prospect, that there shall not be hidden starvation, secret and unnecessary martyrdom; that there shall not be ill-clad and uneducated children; that there shall not be bookless shelves in the homes of our Ministers; that there shall not be, as there were, talented, holy, and devoted, but modest and shrinking Ministers of Christ Jesus by poverty and the indifference of the Church to their wants, driven to premature graves. It holds forth the hope that, if the intelligent and godly youth of our Church deny themselves the gains of the world and dedicate themselves to the service of the altar, they shall at least live by the altar.

* Supplies when vacant.

SUGGESTIONS.

It is very encouraging to reflect that, in no previous year, were there so few congregations who did not express their sympathy on behalf of our ministers with small incomes. Only 37 of the 547 congregations of our Church have not made the collection or thank-offering this year for this fund. It is to be hoped that next year there will not be one defaulter. It is also encouraging that 180 congregations, besides taking up the collection, made the thank-offering. Had, however, all the congregations made the thank-offering, and in the same proportion as the 180 who did, your committee would have had £1,352—a sum which would have enabled them to have brought up the weaker congregations to £50 each of ministerial income. There are now 70 ministers, who, with the effort of the past year, are put into the receipt of £105 each from all sources. It would require £2,200 annually to keep them at this sum. There are several congregations who have not complied with the conditions laid down for receiving aid, who, if they did, would require £200 more to bring their ministers to £105 each in the year. £2,400 would bring all to £105 each. To raise all these, however, to £120 each, it would require £3,900. There are several congregations whose ministerial income runs from £35 to £50 per annum, for whom we have not been able to do anything, and for whom the Assembly has resolved that something should be done. Your committee think that all congregations paying between £40 and £50 of stipend annually, could, by a proper effort among themselves, raise it to £50. They would suggest that in all congregations, whose ministerial income is now £35, whether of themselves or by the grant made, and all whose income is from £35 to £40, the Assembly should, on their raising among themselves £8 each, supplement their whole income to £50 per annum. According to this last calculation, about £3,100 per annum would accomplish what the Assembly has proposed, to wit, that every minister in our Church should have at the least £120 annually of income. It is scarcely to be expected that the annual collection for this fund could raise more than the one half of this sum. Your committee would hope that, by the thank-offering that has been so auspiciously begun, being properly worked, the necessary amount will be secured. Your committee trust that all our ministers and congregations who seek the welfare of our Zion shall not hold back their efforts and contributions and prayers till this cause is crowned with complete success.

pose. This committee gave reasons to the Assembly of 1860 for not having acted, which were sustained.

In 1861 they again assigned reasons, deemed satisfactory, for not acting, and submitted a plan for raising £25,000. A committee of the General Assembly, having examined and improved this plan, adding the building of school-houses as one of its great objects, and specifying £30,000 as the amount to be raised, the Assembly gave to the whole its solemn sanction, placed it on the minutes, and appointed a provisional committee to take such measures as they deemed best for raising a competent fund.

For originating effectively such a fund, a meeting of a few liberal friends was called in Belfast, who, after careful discussion of the rules of the proposed fund, put down their names at the head of the list.

Without binding the Assembly to either of its own proposals of £25,000 or £30,000, but merely asking, as a guarantee of general interest and effort, the subscription of £20,000—not much above half the former fund, which had only two of the benevolent objects of the present—the families of six of these friends subscribed one-seventh of the sum named, and thirteen of them one-fifth of the whole, being £1,450 more than they had subscribed to the former fund.

In all hitherto done in the case, there was complete unanimity; the condition of £20,000 being subscribed before requiring any payment was, like every other part of the plan, received with assuring unanimity, and was circulated through the Church, with the rules of the fund, as the deliberate, honest mind and purpose of the whole Presbyterian Church in Ireland.

In such circumstances—the whole Church, apparently of one mind regarding the evils of the old system of begging, the advantages derived from the former fund, and the absolute necessity of raising another—with all things thus of good omen and hope, the Provisional Committee commenced their subscription list with such an array of munificent donations as the Presbyterian Church in Ireland had never had before; and yet, from causes to which we decline referring, the Provisional Committee, after a year of laborious correspondence, deputations, and persevering effort, which we do not wish now to recal, were able to report to the Assembly such partial success that it was not judged wise to publish the report.

To work, therefore, the committee went again through another long year with publications, deputations, plying the Press and Post-office, addressing circulars, and private letters of earnest solicitation to moderators, clerks, and individual

members of Presbytery; and yet, after all, being only able to report that the splendid commencement of £10,000 might now be calculated £14,000.

The General Assembly, composed of those to whom all these communications were made, passed a resolution of regret on account of the smallness of the amount subscribed, and ordered the committee to proceed with their work.

This they have for another year done to the utmost of their ability, and by every means, public and private, within their reach; and yet, within a few days of the closing of their account, they were obliged to call a meeting of those who made conditionally the splendid commencement of subscriptions, and state to them that after all the most strenuous efforts of the committee, the condition for commencing distribution of the fund had not been fulfilled, not more than £18,000 of the £20,000 being likely to be subscribed—the representatives of not less than 150 of the richest congregations having either positively refused or, by persistent silence, declined to give any assistance to their weaker brethren.

The resolution to which the worthy, generous members of the Presbyterian Church came was:—"That to commence distribution without having at least £20,000 subscribed would be a breach of faith, a lowering the dignity of the Irish Presbyterian Church, which has pledged itself, by unanimous resolutions, on the subject, and calculated to injure conditional offers in future; but, as the Church is in many ways suffering from having so strongly reprobated private ministerial begging, while continuing so long without a substitute, and as it would be unjust and injurious to continue to inflict on the Provisional Committee another year of thankless, wearisome labour, it is respectfully suggested that, after the General Assembly, a committee to manage the fund be elected, according to the plan formerly adopted, and authorised to commence distribution so soon as £20,000 have been subscribed, which sum might be raised with ease before the meeting of the Assembly."

This resolution has been confirmed and adopted by the Provisional Committee, and published throughout the whole Church, accompanied by an earnest and last appeal; but as no hopeful response has been made to the resolution and appeal, and as no evidence has been furnished that any considerable number are inclined to make an effort to prevent the sum subscribed from being lost to the Church, and the whole project from being a hopeless failure, the Provisional Committee commit their trust to the General Assembly, leaving to the representatives of the whole Church to decide what in present circumstances should be done.

REPORT OF THE NEW CHURCH, MANSE, AND SCHOOL FUND,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

SEVEN years ago, the General Assembly of the Presbyterian Church in Ireland, acknowledging the many great benefits conferred by the fund which had helped so many churches, and built so many manses, and feeling the necessity of raising another similar fund, appointed a committee for the pur-

REPORT OF THE SUB-COMMITTEE OF THE CHURCH AND MANSE FUND,

Presented to the Assembly at its Meeting in Belfast, June, 1866.

The Sub-Committee of the Church and Manse Fund report that during the year they have paid the following grants:—For Manses—1st Port-glone, £100; Cladymore, £100; Conlig, £100;

Magherabamlet, £100; 1st Rathfriland, £50; Cavanaleck, £100; and Coagh, £100. For Debt on Church—Orritor, £50; in all, £700. The Sub-Committee regret that owing to the want of funds they have not been able to consider a number of applications presented during the year. They have resolved, however, that as

soon as they shall have funds at their disposal, £100 shall be granted to Drumurry for a manse, and also £100 to 2nd Anaghlonge for repairs and enlargement of church—a similar amount having been withdrawn from the latter congregation owing to their inability to proceed with the erection of a manse.

RESOLUTIONS OF GENERAL ASSEMBLY OF 1866 IN REFERENCE TO MISSIONS.

SUSTENTATION FUND.

1. That no endowed congregation receive aid in which there are more than 150 families, and that no congregation having an assistant minister shall receive aid when there shall be more than 300 families.

2. That in all congregations receiving aid from this fund the families shall in country congregations pay an average stipend of 7s 6d per family, and in town congregations an average of 10s per family.

3. That the term family shall mean all returned as belonging to the congregation.

4. That all kinds of ministerial income shall be taken into account when calculating the amount to be voted to applicants for aid from this fund, except the value of manses.

5. That the proposed thankoffering be given up, and that the time for taking up the collection for the Sustentation Fund shall, for this year, be fixed for the month of December.

COLONIAL AND CONTINENTAL.

That the union of the Colonial and Continental Missions be continued for the present year.

ARMY CHAPLAINS.

That the expenses of supplying Presbyterian soldiers shall be paid for the current year as arranged by last Assembly, and that on an early day during the sitting of next Assembly the mode of payment, thereafter, shall be considered and decided.

CONGREGATIONAL MISSIONARY COLLECTIONS FOR 1866.

CONGREGATIONS.	Sustentation Fund.	Roman Catholic Mission.	Foreign Mission.	Church Extension Scheme.	Jewish Mission.	Thank-offering.	TOTAL.
1. ANAGHILL.							
2d Anaghill,	2 0 0	2 10 0	3 0 0	3 0 0	3 0 0	—	13 0 0
3d Anaghill,	1 13 2	1 18 5	2 2 0	2 3 0	2 0 0	—	6 18 7
2d Ballymena,	0 12 0	1 0 0	1 0 0	1 0 0	1 0 0	—	4 12 0
Boveedy,	1 0 0	1 18 0	3 8 0	1 0 0	2 2 0	1 0 0	13 8 0
Churchtown,	0 17 9	0 15 0	0 15 0	0 12 0	0 11 0	—	3 9 2
Grange,	0 15 0	0 15 0	1 0 0	0 15 9	—	—	3 7 9
1st Killymarris,	2 18 0	2 18 10	3 0 0	2 14 8	4 10 8	—	16 1 10
2d Portloneone,	0 16 0	0 15 0	0 15 0	—	0 17 8	—	3 2 8
3d Portloneone,	0 10 0	2 0 0	2 0 0	2 0 0	2 0 0	3 15 0	12 5 0
Rasharkin,	1 0 0	1 8 8	1 15 0	0 10 8	1 3 0	2 3 0	8 0 8
Total...	12 1 11	15 18 8	18 13 0	14 1 9	17 4 8	0 18 0	84 17 10
2. ARDS.							
1st Ballywalter,	1 10 0	—	1 10 0	1 1 0	1 5 0	1 11 5	6 17 5
2d Ballywalter,	2 0 0	1 9 0	1 15 0	—	—	—	5 4 0
Ballygilbert,	1 0 0	1 12 0	1 18 3	2 5 0	1 17 1	—	8 10 4
Ballyblack,	1 0 0	1 15 0	1 5 0	1 12 0	—	—	7 2 0
Ballyrathney,	2 1 10	2 2 7	2 11 4	2 5 0	2 2 8	—	11 3 5
Ballycopeland,	4 14 0	4 0 0	5 0 0	3 0 0	3 14 9	—	20 8 9
1st Bangor,	2 8 8	4 2 5	4 13 3	2 10 0	8 8 0	—	17 2 4
2d Bangor,	2 10 0	2 17 8	2 0 0	2 5 0	2 0 0	—	11 12 8
Carrowdore,	1 5 0	1 10 0	1 10 0	2 0 0	1 13 0	—	7 18 0
Clough,	—	—	—	—	—	1 5 2	1 5 2
Conlig,	0 17 8	1 0 0	1 0 0	1 0 0	1 0 0	—	4 17 8
1st Donaghadee,	—	3 4 3	4 0 10	2 14 8	3 12 11	—	13 12 8
Glastary,	0 15 0	0 18 8	0 14 9	0 18 1	0 15 10	—	4 2 2
Greysabbey,	—	—	—	—	—	—	—
Greenport,	2 10 0	2 0 0	1 10 0	1 8 0	1 14 0	—	8 2 0
Kirkcubbin,	1 0 0	1 0 0	1 5 0	1 0 0	1 0 0	—	5 5 0
Millisle,	—	1 0 0	1 2 1	0 15 0	1 0 10	—	3 17 11
1st Newtownards,	4 5 0	4 0 0	5 8 0	4 10 0	4 0 0	—	23 3 0
2d Newtownards,	3 15 0	3 9 1	4 10 7	3 13 0	4 0 0	—	19 7 8
4th Newtownards,	1 5 0	1 5 0	1 8 0	1 8 0	1 10 7	—	5 7 7
Portaferry,	2 0 0	7 10 0	10 10 0	8 0 0	5 12 0	—	33 12 0
Total...	38 12 0	44 15 4	53 8 1	42 3 3	41 16 8	2 10 7	218 11 11
3. ARMAUGH.							
Ahorey,	1 1 0	2 17 2	2 3 7	0 17 0	3 18 2	—	10 11 11
1st Armagh,	31 0 0	21 0 0	28 0 0	21 0 0	22 0 0	—	121 0 0
2d Armagh,	2 10 0	2 9 9	2 15 0	2 0 0	3 0 0	2 5 0	14 19 9
3d Armagh,	8 0 0	5 0 0	0 5 0	5 0 0	7 0 0	10 0 0	41 6 0
Benburb,	1 9 0	1 18 0	2 15 3	1 11 4	1 16 0	—	9 8 0
Caledon,	1 15 0	0 18 0	1 10 0	1 5 0	1 0 0	—	6 5 0
Clare,	1 10 0	2 12 0	3 12 0	2 0 0	2 0 0	2 8 3	14 13 7
Cladymore,	1 12 9	2 0 0	2 0 8	1 18 8	1 18 11	1 18 8	11 8 8
Drumminis,	1 4 5	0 18 3	1 0 0	1 0 0	1 0 0	1 0 0	6 5 5
1st Keady,	2 10 7	2 2 5	2 7 11	2 4 0	2 13 0	—	11 17 11
2d Keady,	4 0 0	17 3 2	17 16 1	1 0 0	10 7 0	1 0 0	51 0 3
Knappagh,	1 10 0	1 2 0	1 2 0	1 10 0	0 8 0	2 0 0	7 9 6
Loughgall,	1 4 7	1 5 0	1 4 0	1 2 6	1 9 0	0 15 0	7 0 1
Loughgall,	1 10 0	3 4 0	3 0 11	2 0 0	—	—	10 1 5
1st Markethill,	2 0 0	0 15 0	0 15 0	0 17 9	0 17 9	2 11 0	7 16 8
Moy,	5 0 0	3 15 0	5 0 0	—	3 10 0	3 2 9	20 7 9
Portadown,	1 13 4	1 18 0	2 1 8	2 0 0	1 18 0	1 10 0	10 19 6
Rathfriland,	1 10 0	1 0 0	1 5 0	1 0 0	1 0 0	4 0 0	9 15 0
Richhill,	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	3 10 0	8 10 0
Tartaraghan,	1 10 6	1 10 3	2 3 0	1 17 3	1 11 4	—	8 12 4
Tassagh,	0 17 0	0 17 0	0 17 0	0 17 0	0 17 0	—	4 0 0
Vinecash,	—	—	—	—	—	—	—
Total...	74 10 2	76 4 6	87 1 3	52 3 10	69 2 2	37 19 6	300 1 5
4. ATHLONE.							
Athlone,	0 10 0	—	1 5 0	—	1 0 0	0 7 8	3 2 8
Ballinasloe,	2 0 0	1 0 0	1 10 0	3 0 0	1 0 0	0 10 0	9 0 0
Corboy,	1 8 3	0 18 2	0 17 1	—	0 17 7	0 18 4	4 17 7
Creggs,	—	—	—	—	—	—	—
Ennis,	1 0 0	0 11 0	0 11 0	0 12 0	0 18 0	—	3 12 6
Ennis,	1 7 0	3 11 9	5 10 9	5 12 0	4 0 0	—	20 11 0
Galway,	—	—	—	—	—	—	—
Longford,	2 2 10	1 13 0	1 15 5	1 13 5	1 19 8	—	9 3 4
Mullingar,	0 17 0	0 10 4	0 17 8	0 10 8	0 16 8	—	3 12 6
Moyvoro,	1 0 0	—	0 15 0	1 0 0	1 1 0	0 10 3	4 12 3
Tully,	—	—	—	—	—	—	—
Total...	10 4 1	8 3 5	18 11 3	12 7 11	11 12 9	2 12 3	68 11 8

Table with 8 columns: CONGREGATIONS, Sustentation Fund, Roman Catholic Mission, Foreign Mission, Church Extension Scheme, Jewish Mission, Thank-offering, TOTAL. Rows include 5. BALLYBOROUGH, 6. BALLYBAY, 7. BALLYMENA, 8. BALLYBRIDGE, 9. BALLYVAZ.

Table with 8 columns: CONGREGATIONS, Sustentation Fund, Roman Catholic Mission, Foreign Mission, Church Extension Scheme, Jewish Mission, Thank-offering, TOTAL. Rows include Berry Street, 10. CABRICKFERGUS, 11. CAVAN, 12. CLOUGHRA.

CONGREGATIONS.	Sustentation Fund.			Roman Catholic Mission.			Foreign Mission.			Church Extension Scheme.			Jewish Mission.			Thank-offering.			TOTAL.					
	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d
Tempo.....																								
Total...	15	4	7	11	16	10	13	6	1	9	15	8	10	18	10	3	10	0	6	12	1			
13. COLLEMANE.																								
Aghadeoy.....	8	0	0	6	12	6	5	12	0	6	0	0	6	0	0	6	0	0	—	—	—	29	4	6
Ballywillan.....	2	16	0	2	18	0	3	0	0	2	15	6	3	1	9	—	—	—	1	15	0	16	8	3
1st Ballyrashane.....	3	8	8	3	10	4	3	2	8	3	0	0	3	10	3	—	—	—	—	—	—	16	12	0
2d Ballyrashane.....	1	14	0	1	8	9	2	0	4	1	14	0	0	9	0	—	—	—	5	11	0	15	8	10
Ballylntagh.....	0	16	0	0	9	0	1	2	0	0	7	0	0	12	0	—	—	—	—	—	—	5	8	0
1st Coleraine.....	9	0	0	13	10	0	18	0	0	11	7	2	13	12	9	—	—	—	—	—	—	40	14	11
2d Coleraine.....	9	0	0	8	19	0	16	0	0	7	1	0	9	8	0	—	—	—	—	—	—	43	3	8
3d Coleraine.....	7	0	0	8	19	0	11	1	0	7	1	0	9	8	0	—	—	—	—	—	—	11	0	10
Crossgar.....	1	15	7	1	17	2	2	8	5	2	10	5	2	9	3	—	—	—	—	—	—	17	19	1
1st Dunboe.....	4	18	6	3	14	7	2	15	3	3	10	9	3	2	0	—	—	—	—	—	—	4	7	4
2d Dunboe.....	0	16	0	0	16	0	0	15	0	0	15	0	1	5	4	—	—	—	—	—	—	4	7	4
Dunluce.....	3	0	0	2	10	0	2	6	0	2	10	0	2	15	0	—	—	—	7	13	0	21	0	0
1st Garragh.....	1	15	3	2	6	0	2	10	0	2	2	3	2	12	3	—	—	—	—	—	—	11	5	9
2d Garragh.....	1	14	6	2	4	4	2	13	8	2	0	8	2	6	3	—	—	—	1	6	7	12	0	0
3d Garragh.....	0	13	9	0	16	0	0	16	0	0	10	0	1	3	0	—	—	—	—	—	—	4	5	3
Macosquin.....	1	4	9	1	7	10	1	11	2	1	10	0	—	—	—	—	—	—	—	—	—	5	13	8
Moneyd.....	2	13	3	8	1	2	4	5	4	2	4	7	2	18	2	—	—	—	—	—	—	1	13	0
Portstewart.....	4	0	6	1	16	4	1	13	6	—	—	—	2	3	0	—	—	—	—	—	—	1	17	0
Portrush.....	12	7	2	9	1	0	4	4	0	4	4	11	4	1	11	—	—	—	—	—	—	33	18	1
Ringsend.....	1	0	0	0	15	0	1	0	0	1	0	0	1	0	0	—	—	—	—	—	—	0	10	0
Total...	75	18	3	76	16	6	88	16	4	66	19	4	79	11	8	20	5	7	405	7	8			
14. COMBER.																								
Ballygowan.....	1	0	0	1	0	0	2	0	2	1	0	0	2	12	5	—	—	—	—	—	—	7	12	7
3d Ballynahinch.....	5	5	10	3	6	0	3	6	0	3	1	1	3	1	0	—	—	—	—	—	—	17	19	11
1st Comber.....	4	10	1	6	9	2	11	5	9	4	5	2	4	18	10	—	—	—	—	—	—	31	4	0
2d Comber.....	3	0	0	3	18	0	4	6	6	4	5	0	—	—	—	—	—	—	—	—	—	15	8	6
Gilnahirk.....	2	0	3	1	11	0	2	0	0	1	18	0	2	0	8	—	—	—	—	—	—	9	9	11
Grascha.....	4	10	0	2	15	0	—	—	—	2	10	0	2	10	0	—	—	—	—	—	—	14	11	0
1st Killileagh.....	7	0	0	7	0	0	7	0	0	6	0	0	7	0	0	—	—	—	—	—	—	35	0	0
2d Killileagh.....	3	15	0	3	9	0	3	10	6	3	17	2	3	11	9	—	—	—	—	—	—	19	3	6
Kilinchy.....	3	13	8	5	9	2	5	4	3	6	0	5	4	2	4	—	—	—	—	—	—	23	9	10
Total...	34	14	10	34	17	4	38	13	2	30	10	10	29	12	0	2	6	0	171	0	2			
15. CONNAUGHT.																								
Ballina.....	1	15	8	2	12	3	2	1	2	1	15	0	1	10	0	—	—	—	—	—	—	9	14	2
Ballinglen.....	1	0	0	1	0	0	1	0	0	1	0	0	1	0	0	—	—	—	—	—	—	5	0	0
Ballymoate.....	1	0	0	1	0	0	1	2	6	1	0	0	1	8	6	—	—	—	1	13	6	7	4	6
Boyle.....	1	13	0	1	10	1	1	8	1	1	4	7	1	0	0	—	—	—	—	—	—	0	15	9
Clogher.....	—	—	—	1	12	3	2	6	0	1	5	0	1	15	0	—	—	—	—	—	—	6	18	3
Creevelan.....	1	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	11	0
Dromore West.....	0	11	0	0	14	6	0	9	0	0	8	0	0	7	8	—	—	—	—	—	—	2	10	0
Hollymount.....	1	10	0	1	12	0	1	10	9	1	10	0	1	10	10	—	—	—	—	—	—	8	8	7
Killala.....	0	12	0	0	15	6	0	15	6	0	15	6	0	18	2	—	—	—	—	—	—	0	10	0
Newport.....	0	14	0	0	14	0	0	15	0	0	15	0	0	15	0	—	—	—	—	—	—	3	14	0
Sligo.....	2	10	0	4	0	0	4	10	0	4	10	0	4	10	0	—	—	—	—	—	—	20	0	0
Turlough.....	1	5	0	1	7	2	1	1	3	1	2	2	1	3	4	—	—	—	—	—	—	6	19	4
Westport.....	0	14	4	1	3	4	1	3	4	1	3	4	1	3	4	—	—	—	—	—	—	5	15	8
Total...	14	5	1	18	1	1	18	3	0	16	9	7	17	1	8	4	13	6	88	13	11			
16. DERRY.																								
Bandon.....	2	13	8	1	12	10	2	0	10	2	5	0	1	2	0	—	—	—	—	—	—	9	14	5
Clonkilly.....	1	19	0	1	8	7	2	2	11	1	18	8	1	3	8	—	—	—	—	—	—	8	10	10
Clonmel.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Fermoy.....	1	8	0	1	2	0	1	10	6	1	5	10	1	11	9	—	—	—	—	—	—	6	18	1
Lismore.....	0	18	0	—	—	—	0	16	5	—	—	—	—	—	—	—	—	—	—	—	—	2	18	5
Mallow.....	0	5	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	0	14	0
Queenstown.....	0	10	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	8	5	0
Queen Street, Cork.....	10	4	2	6	16	6	7	16	3	5	3	9	10	0	8	—	—	—	—	—	—	4	7	0
Trillick.....	—	—	—	2	0	0	—	—	—	2	7	0	—	—	—	—	—	—	—	—	—	4	7	0
Trinity Church, Cork.....	7	17	9	—	—	—	22	6	0	9	8	8	14	17	0	—	—	—	—	—	—	5	4	5
Total...	26	15	8	12	10	11	38	12	11	25	5	11	31	0	1	1	2	0	135	10	8			
17. DUBLIN.																								
Ballyarnett.....	1	10	8	2	0	0	1	13	0	1	15	0	1	18	0	—	—	—	—	—	—	8	10	8
Bancroan.....	4	8	9	3	8	2	4	16	0	3	3	6	4	15	0	—	—	—	—	—	—	20	12	5
Burt.....	3	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	0	0
Carndonagh.....	1	4	0	1	1	0	1	0	3	0	11	0	0	15	0	—	—	—	—	—	—	5	16	3
Clooney Terrace.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Crossroads.....	1	13	0	3	5	0	3	2	1	2	17	0	3	0										

CONGREGATIONS.	Sustenta- tion Fund.	Roman Catholic Mission.	Foreign Mission.	Church Extension Scheme.	Jewish Mission.	Thank- offering.	TOTAL.
Carland,	£ 5 8 d	£ 1 5 0 d	£ 1 6 0 d	£ 1 7 6 d	£ 1 5 6 d	—	£ 6 9 6 d
Castledunfield,	1 5 8 0	2 1 4 2	4 0 0 0	3 0 0 0	3 3 4 0	—	17 6 8 0
1st Dungannon,	11 0 0 0	7 8 0 0	3 2 0 0	9 10 0 0	11 2 0 0	—	47 2 0 0
2d Dungannon,	2 0 0 0	1 0 0 0	1 0 0 0	1 0 0 0	1 4 0 0	—	6 4 0 0
English,	0 16 0 0	0 18 4 0	1 2 0 0	1 5 6 0	0 15 0 0	1 1 0 0	£ 17 10 0
Lower Clonmance,	—	1 0 0 0	1 4 0 0	1 0 0 0	1 0 0 0	0 10 0 0	4 14 0 0
Minterburn,	3 4 0 0	—	3 0 0 0	2 7 8 0	2 10 10 0	2 0 0 0	13 3 4 0
Pomeroy,	1 3 0 0	0 19 0 0	1 1 0 0	1 6 5 0	1 0 1 0	1 1 1 0	£ 10 7 0
Upper Clonmances,	2 9 11 0	2 1 4 0	1 9 4 0	1 16 1 0	1 12 0 0	—	£ 9 9 2 0
Total...	29 1 3	17 15 8	23 17 1	24 2 0	24 10 10	5 18 7	126 14 5
23. GLENDELMOT.	2 8 6	2 17 6	2 16 10	2 7 6	2 17 6	—	13 7 10
Banagher,	4 2 0 0	4 12 0 0	5 10 0 0	6 0 0 0	9 10 0 0	—	29 14 0 0
1st Donaghedy,	1 5 0 0	1 16 0 0	1 7 0 0	1 5 0 0	1 2 0 0	—	£ 6 15 0 0
2d Donaghedy,	7 2 5 0	7 5 10 0	6 19 7 0	5 17 11 0	6 13 8 0	3 0 0 0	£ 36 10 5 0
Donemana,	1 1 8 0	1 5 0 0	1 5 0 0	1 0 9 0	1 7 6 0	—	£ 5 10 11 0
Faughanvale,	4 0 0 0	5 2 0 0	4 3 0 0	3 10 0 0	4 17 9 0	—	£ 21 9 9 0
1st Glendermot,	2 5 0 0	3 0 0 0	3 0 0 0	2 0 0 0	2 12 0 0	—	£ 12 7 0 0
2d Glendermot,	3 8 0 0	4 0 0 0	4 13 0 0	3 17 6 0	6 0 0 0	—	£ 21 18 6 0
Gortnessy,	2 12 0 0	3 10 0 0	3 3 0 0	2 14 6 0	2 17 0 0	—	£ 14 16 6 0
Leckpatrick,	1 8 0 0	1 9 4 0	1 18 0 0	1 6 0 0	1 5 0 0	—	£ 7 4 4 0
Upper Cumber,	1 0 0 0	1 5 6 0	1 5 0 0	1 6 6 0	1 4 0 0	1 2 6 0	£ 7 4 0 0
Total...	30 13 1	36 3 2	35 18 5	31 5 8	40 6 11	4 2 6	178 9 0
24. LETTERKENNY.	0 14 0 0	0 0 0 0	0 10 0 0	0 6 3 0	0 8 0 0	0 10 0 0	2 14 2 0
Carriart,	0 18 0 0	0 13 8 0	0 12 0 0	0 17 9 0	0 12 0 0	0 10 0 0	£ 4 3 5 0
Dunfanagby,	3 3 0 0	1 0 0 0	1 0 0 0	1 0 0 0	1 8 0 0	0 10 0 0	£ 6 7 3 0
Fanneil,	1 4 6 0	1 7 6 0	1 5 0 0	1 3 0 0	1 8 0 0	—	£ 6 8 0 0
1st Letterkenney,	2 0 0 0	3 0 0 0	4 0 0 0	3 0 0 0	3 0 0 0	—	£ 15 0 0 0
2d Letterkenney,	5 1 0 0	3 9 4 0	4 0 0 0	3 5 6 0	3 10 0 0	—	£ 17 5 10 0
Milford,	1 10 0 0	1 5 0 0	1 5 0 0	1 0 0 0	1 0 0 0	2 12 0 0	£ 8 12 0 0
1st Ramolton,	3 11 6 0	5 0 0 0	3 18 0 0	0 19 8 0	1 15 3 0	4 1 4 0	£ 20 8 5 0
2d Ramolton,	2 5 3 0	1 15 5 0	1 18 9 0	0 19 8 0	1 15 3 0	—	£ 8 14 8 0
3d Ramolton,	0 10 0 0	1 16 0 0	2 7 0 0	2 10 0 0	2 4 9 0	—	£ 8 16 9 0
Ramullan,	2 14 6 0	1 13 6 0	0 15 0 0	0 14 6 0	0 12 6 0	0 15 6 0	£ 7 5 6 0
1st Ray,	2 0 0 0	3 12 0 0	2 14 6 0	2 3 0 0	3 0 0 0	—	£ 13 9 8 0
2d Ray,	2 6 8 0	2 19 9 0	3 0 0 0	2 10 0 0	2 10 5 0	—	£ 12 6 8 0
Trenta,	0 19 0 0	0 19 0 0	1 4 4 0	0 18 0 0	1 3 8 0	—	£ 5 4 0 0
Total...	21 17 6	28 16 2	29 16 7	20 7 9	26 10 5	8 18 10	138 6 3
25. MAGHERAFELT.	1 0 6 0	1 5 0 0	1 5 0 0	1 4 0 0	1 10 0 0	—	£ 6 4 0 0
Ballygally,	1 1 4 0	1 7 6 0	1 12 0 0	2 3 6 0	1 10 6 0	—	£ 7 17 6 0
Castledunson,	0 10 0 0	0 10 0 0	0 10 0 0	0 10 0 0	0 9 0 0	1 10 0 0	£ 3 19 0 0
Carran,	1 3 8 0	1 1 5 0	1 9 6 0	1 2 8 0	1 6 0 0	1 8 0 0	£ 7 7 11 0
Draperstown,	4 1 0 0	4 14 0 0	5 5 0 0	4 2 0 0	4 8 0 0	—	£ 22 10 0 0
Vinroy,	3 3 0 0	3 5 0 0	4 10 0 0	3 15 0 0	4 5 0 0	5 4 0 0	£ 24 2 0 0
1st Killea,	0 17 10 0	0 14 5 0	0 13 0 0	0 14 2 0	0 13 6 0	1 16 0 0	£ 6 9 8 0
2d Killea,	4 10 0 0	4 3 0 0	4 38 0 0	4 3 2 0	3 18 6 0	1 18 0 0	£ 23 11 0 0
Maghera,	5 0 0 0	4 5 0 0	5 5 0 0	5 5 0 0	5 5 0 0	3 7 6 0	£ 28 7 6 0
Magherafelt,	3 10 0 0	5 0 0 0	6 8 0 0	6 11 8 0	6 5 0 0	4 0 0 0	£ 30 3 8 0
1st Moneymore,	0 19 0 0	1 5 8 0	1 2 4 0	0 11 8 0	1 0 0 0	—	£ 5 1 3 0
Salterstown,	0 17 6 0	0 17 6 0	0 15 0 0	0 18 6 0	0 12 6 0	0 17 0 0	£ 4 17 6 0
Swaterra,	0 17 6 0	0 17 6 0	0 15 0 0	0 18 6 0	0 12 6 0	0 17 0 0	£ 4 17 6 0
Tobermore,	0 19 0 0	1 10 0 0	1 10 4 0	1 10 0 0	1 15 0 0	—	£ 8 0 1 0
Total...	23 2 1	29 18 1	34 12 11	32 2 0	32 17 0	19 19 3	177 11 4
26. MONAGHAN.	1 10 0 0	5 1 4 0	6 0 0 0	5 0 0 0	5 0 0 0	—	£ 22 11 4 0
Cabans,	2 5 0 0	1 17 6 0	1 17 0 0	1 17 0 0	1 15 0 0	—	£ 9 13 0 0
2d Clontibret,	2 3 0 0	3 0 0 0	4 0 0 0	2 10 0 0	5 0 0 0	—	£ 16 1 0 0
Drumhillery,	3 9 0 0	3 0 0 0	3 5 0 0	3 4 8 0	3 2 6 0	—	£ 16 1 0 0
Glennan,	1 10 0 0	1 13 0 0	3 7 8 0	2 1 8 0	—	1 0 0 0	£ 10 12 8 0
Liluncy,	0 16 0 0	0 11 9 0	0 14 0 0	0 11 4 0	0 10 0 0	0 13 6 0	£ 8 10 7 0
1st Monaghan,	6 14 0 0	5 9 0 0	7 0 0 0	4 10 0 0	5 10 0 0	4 10 0 0	£ 32 13 0 0
2d Monaghan,	2 16 0 0	3 13 6 0	4 0 0 0	3 4 0 0	8 0 0 0	—	£ 17 3 0 0
Scotstown,	1 17 0 0	0 10 0 0	0 12 0 0	0 10 6 0	0 10 0 0	2 0 0 0	£ 4 18 6 0
Smithborough,	1 0 0 0	0 17 6 0	1 0 0 0	0 16 6 0	1 0 0 0	1 15 0 0	£ 6 7 6 0
Stonebridge,	1 1 4 0	0 18 2 0	1 1 1 0	1 0 0 0	0 19 8 0	0 16 11 0	£ 5 18 2 0
Total...	23 1 8	26 12 9	32 16 6	26 4 0	26 16 2	10 16 5	145 6 9
27. MUNSTER.	0 10 0 0	0 10 0 0	0 10 0 0	1 0 0 0	0 10 0 0	—	£ 2 0 0 0
Fethard,	0 13 5 0	0 7 8 0	—	—	—	—	£ 2 0 0 0
Kilrush,	12 2 0 0	10 10 0 0	11 15 0 0	10 10 0 0	10 0 0 0	2 4 9 0	£ 63 18 8 0
Limerick,	—	1 10 0 0	2 5 0 0	—	—	—	£ 3 16 0 0
Lower Abbey St., Dublin,	0 12 0 0	2 0 0 0	0 15 0 0	2 8 4 0	0 12 8 0	3 2 6 0	£ 9 6 6 0
Portlaw,	1 10 0 0	—	1 0 0 0	1 0 0 0	0 14 0 0	—	£ 4 3 0 0
Summerhill,	1 6 7 0	1 5 8 0	2 12 3 0	1 10 8 0	1 5 3 0	1 10 7 0	£ 9 14 0 0
Tipperary,	—	—	—	—	—	—	£ 0 0 0 0
Waterford,	—	—	—	—	—	—	£ 0 0 0 0
Total...	16 14 0	10 3 2	10 6 3	16 4 0	13 14 2	16 10 4	99 0 11

CONGREGATIONS.	Sustenta- tion Fund.	Roman Catholic Mission.	Foreign Mission.	Church Extension Scheme.	Jewish Mission.	Thank- offering.	TOTAL.
28. NEWRY.	£ 0 10 0 0	£ 0 3 0 0	£ 0 16 0 0	£ 1 3 4 0	£ 1 3 4 0	£ 2 10 0 0	£ 5 8 0 0
Annalong,	1 3 4 0	1 3 4 0	1 5 0 0	1 0 4 0	1 9 6 0	—	£ 5 16 8 0
Bessbrook,	1 15 6 0	1 0 0 0	1 10 6 0	1 3 6 0	1 7 0 0	—	£ 6 18 4 0
Castlebellingham,	0 15 6 0	1 3 0 0	4 15 0 0	2 5 0 0	—	—	£ 10 6 0 0
Clarke's-bridge,	—	4 3 0 0	4 4 0 0	4 1 6 0	3 16 6 0	4 4 0 0	£ 20 9 0 0
Clonmore,	3 6 0 0	3 15 0 0	4 0 0 0	3 6 0 0	4 2 6 0	—	£ 18 9 6 0
Donoughmore,	2 0 0 0	1 10 0 0	2 10 0 0	2 0 0 0	2 0 0 0	—	£ 10 0 0 0
1st Drumnanagher,	11 0 3 0	10 1 0 0	10 0 11 0	9 13 5 0	10 2 3 0	—	£ 50 17 10 0
Dundalk,	0 10 0 0	—	—	0 10 0 0	—	0 5 0 0	£ 1 5 0 0
Jonesborough,	1 3 3 0	0 17 2 0	0 15 11 0	—	0 18 1 0	1 3 2 0	£ 4 17 7 0
Kilkeel,	1 0 0 0	3 0 0 0	6 0 0 0	3 0 0 0	5 0 0 0	2 7 0 0	£ 20 7 0 0
Kingsmills,	1 0 0 0	4 10 0 0	3 0 0 0	5 0 0 0	2 10 0 0	4 13 0 0	£ 20 13 0 0
2d Markethill,	4 0 0 0	4 0 0 0	5 0 0 0	6 0 0 0	4 0 0 0	—	£ 23 0 0 0
Mountnorris,	3 16 9 0	3 3 0 0	4 4 0 0	3 15 0 0	3 13 6 0	—	£ 18 12 3 0
Mourne,	5 18 2 6	6 1 3 8	8 0 0 0	6 12 0 0	6 3 6 0	—	£ 34 11 5 0
1st Newry,	5 0 0 0	5 0 0 0	7 0 0 0	7 0 0 0	8 0 0 0	—	£ 36 0 0 0
2d Newry,	3 5 0 0	1 10 0 0	4 0 0 0	2 2 0 0	3 16 0 0	4 12 0 0	£ 15 10 0 0
Riverside,	0 12 10 0	0 12 10 0	1 13 3 0	1 0 0 0	1 3 4 0	—	£ 5 0 9 0
2d N. Hamilton,	1 10 8 0	1 0 0 0	1 0 0 0	0 10 1 0	1 0 0 0	—	£ 16 2 0 0
Poyntzpass,	6 4 0 0	2 0 0 0	2 13 0 0	2 10 0 0	2 10 0 0	—	£ 17 3 6 0
Rostrevor,	1 14 0 0	1 11 9 0	0 10 0 0	1 14 8 0	2 3 0 0	—	£ 7 13 6 0
Ryans,	1 0 0 0	15 0 0 0	16 0 0 0	10 0 0 0	5 0 0 0	—	£ 47 0 0 0
Tullyallen,	2 19 9 0	6 0 0 0	8 0 0 0	4 0 0 0	—	—	£ 20 19 9 0
Warrenpoint,	—	—	—	—	—	—	£ 0 0 0 0
Total...	64 8 0	80 7 4	97 17 5	78 10 10	70 15 6	16 10 2	407 9 3
29. N. LITAVADY.	£ 5 12 6 0	£ 8 16 4 0	£ 11 18 3 0	£ 8 10 8 0	£ 11 16 4 0	£ 2 11 0 0	£ 40 13 1 0
Ballykelly,	—	—	—	—	—	—	£ 4 16 0 0
Baltagh,	—	2 14 11 0	2 6 3 0	1 1 0 0	3 0 0 0	2 11 0 0	£ 10 12 2 0
Bovra,	0 17 0 0	1 0 0 0	0 18 0 0	1 1 0 0	1 0 0 0	—	£ 4 16 0 0
Dorramore,	2 2 6 0	2 11 7 0	2 10 5 0	2 0 7 0	3 3 0 0	—	£ 12 9 1 0
Drumchoosa,	1 16 0 0	2 0 0 0	3 0 0 0	2 0 0 0	3 0 0 0	—	£ 7 14 0 0
Dungiven,	1 2 0 0	1 10 0 0	1 16 6 0				

CONGREGATIONS.	Sustentation Fund.			Roman Catholic Missions.			Foreign Mission.			Church Extension Scheme.			Jewish Mission.			Thank-offering.			TOTAL.			
	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d		£	s	d
Leitrim.....	1	8	7	1	14	1	12	2	1	0	0	0	10	0	0	1	11	0	7	15	0	
Newcastle.....	1	10	0	1	12	4	0	13	3	0	0	0	0	0	0	0	0	0	0	3	16	1
1st Rathfriland.....	5	10	0	4	17	6	6	10	0	0	0	0	5	3	6	0	0	0	0	28	0	0
2d Rathfriland.....	2	12	2	2	9	3	0	0	0	0	0	0	2	9	6	0	0	0	0	7	11	2
3d Rathfriland.....	1	14	3	2	2	10	3	11	3	3	0	0	3	2	0	0	0	0	0	13	11	1
Total..	32	10	10	37	17	7	37	19	2	35	10	1	35	6	4	2	6	0	181	10	0	
33. ROUTE.																						
Armoyle.....	1	10	0	1	10	0	1	10	0	1	10	0	1	15	0	0	0	0	0	7	15	0
Ballycastle.....	2	12	6	3	19	6	3	9	4	3	0	4	5	4	0	0	0	0	0	10	7	10
1st Ballymoney.....	8	8	0	12	15	6	12	10	0	11	7	9	12	10	10	0	0	0	7	5	10	0
2d Ballymoney.....	1	16	4	3	5	0	2	2	0	3	0	9	3	12	6	0	0	0	0	14	16	10
3d Ballymoney.....	1	0	0	8	0	0	3	4	0	2	10	0	5	13	0	0	0	0	0	13	13	0
Ballyvaughan.....	3	0	0	2	8	9	2	17	6	1	10	0	1	11	4	0	0	0	0	11	7	7
Bonvardan.....	2	11	0	0	16	0	1	4	0	1	4	0	1	4	0	0	0	0	0	5	15	0
Billy.....	3	7	0	3	8	2	3	9	6	4	0	0	4	6	8	0	0	0	0	18	10	4
Croughmore.....	2	0	0	2	12	6	3	0	0	2	11	0	3	17	0	0	0	0	0	14	0	0
Dervock.....	3	18	4	4	7	0	4	3	0	4	4	0	4	5	6	0	0	0	0	21	8	4
Drumreegh.....	1	10	2	1	9	3	1	7	0	1	2	0	1	2	0	0	0	0	0	5	8	5
Dunloy.....	1	6	3	0	10	0	1	4	3	0	0	0	2	0	0	0	0	0	0	4	10	0
Garryduff.....	0	10	0	0	10	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0
1st Kilraughts.....	7	0	0	8	15	0	8	9	10	6	17	0	9	0	0	0	0	0	0	40	1	0
2d Kilraughts.....	2	13	4	2	3	6	1	16	8	1	13	6	2	6	6	0	0	0	0	10	7	6
Mosside.....	1	7	3	2	11	1	2	5	7	2	10	0	2	4	2	0	0	0	0	10	8	11
Ramonn.....	2	17	0	3	3	0	6	3	9	3	16	0	4	8	8	0	0	0	1	21	9	11
Roseyards.....	1	12	0	2	10	0	2	10	0	2	0	0	0	0	0	0	0	0	0	11	2	0
Toberkeigh.....	1	6	0	1	5	0	1	5	0	1	0	0	0	18	8	0	0	0	0	5	14	8
Total..	60	5	8	60	0	3	62	14	1	62	4	1	64	15	2	9	5	10	299	5	1	
34. STRABANE.																						
1st Ardstraw.....	3	5	0	4	0	7	3	18	2	3	6	0	3	15	0	0	0	0	0	18	5	6
2d Ardstraw.....	1	0	0	1	11	3	1	10	0	1	1	6	0	17	7	0	0	0	1	7	10	8
2d Ballynannon.....	1	10	4	2	12	0	1	10	0	1	10	0	1	10	0	0	0	0	1	16	4	0
Cldy.....	0	18	0	0	18	0	0	18	0	0	17	0	0	0	0	0	0	0	0	2	18	4
Corrick.....	0	6	6	0	7	0	0	13	0	0	8	0	0	10	0	0	0	0	0	2	3	6
Douglas.....	1	16	0	1	13	6	2	11	6	1	13	0	2	18	0	0	0	0	0	10	7	6
Glenny.....	0	10	0	0	10	0	1	2	5	1	2	2	0	19	0	0	0	0	0	4	7	7
1st Newtownstewart.....	1	14	0	0	0	0	1	11	0	0	0	0	2	7	0	0	0	0	2	0	0	0
2d Newtownstewart.....	2	7	0	2	16	0	3	1	6	0	5	0	3	10	0	0	0	0	3	3	9	0
1st Strabane.....	10	10	8	10	9	4	15	11	8	10	14	11	12	6	2	0	0	0	0	59	18	9
2d Strabane.....	2	6	8	3	15	0	5	7	0	3	5	11	4	4	2	0	0	0	0	18	5	9
Urney.....	2	0	8	1	11	2	1	17	6	1	14	0	1	18	0	0	0	0	0	9	1	4
Total..	28	17	7	29	14	10	40	10	9	25	18	0	31	15	11	7	0	1	160	17	2	
35. TEMPLEPATRICK.																						
1st Antrim.....	3	0	0	2	10	0	3	0	0	3	0	0	0	0	0	0	0	0	0	11	10	0
Crumlin.....	1	6	8	1	5	0	1	4	8	1	8	6	1	6	0	0	0	0	0	6	11	2
1st Donegore.....	2	16	10	5	3	5	4	10	8	4	0	3	0	0	0	0	0	0	2	2	3	0
2d Donegore.....	0	17	10	0	10	7	1	2	6	0	0	0	1	0	6	0	0	0	0	1	0	7
Dundrod.....	4	0	0	3	0	0	5	0	0	3	0	0	4	0	0	0	0	0	0	12	0	0
Dunane.....	2	5	0	2	9	6	2	10	0	2	8	0	2	11	8	0	0	0	0	22	0	0
Killead.....	2	5	0	6	0	0	1	5	0	1	8	0	1	2	10	0	0	0	0	17	7	0
Lylehill.....	2	2	0	2	3	7	3	10	0	2	7	0	3	0	0	0	0	0	1	1	4	4
Muckamore.....	1	16	6	3	2	3	3	0	0	0	0	0	2	0	0	0	0	0	1	1	3	0
1st Randalstown.....	5	1	2	5	11	10	6	2	5	6	0	0	5	11	0	0	0	0	2	0	0	0
2d Randalstown.....	1	8	0	2	1	3	2	15	4	1	13	1	2	0	2	0	0	0	0	8	18	10
Templepatrick.....	2	2	0	1	19	0	2	1	7	2	4	0	1	14	0	0	0	0	0	10	1	7
Total..	28	1	10	31	1	11	28	8	9	28	8	10	23	17	5	11	4	1	150	2	9	
36. TYRONE.																						
Albany.....	0	14	0	1	4	7	1	4	4	1	1	4	1	9	7	0	0	0	0	6	6	10
Ballygony.....	1	11	0	2	0	6	1	18	8	1	17	2	2	0	6	0	0	0	1	10	12	4
Brygh.....	0	0	0	4	0	0	7	0	0	0	0	0	5	0	0	0	0	0	0	22	0	0
Clagran.....	1	11	3	2	0	6	2	1	7	1	9	4	1	4	0	0	0	0	0	8	7	5
1st Cookstown.....	2	0	0	2	0	0	2	2	11	2	0	0	2	18	7	0	0	0	0	11	2	0
2d Cookstown.....	7	0	0	7	0	0	8	0	0	8	0	0	8	0	0	0	0	0	0	38	0	0
3d Cookstown.....	0	0	0	6	0	0	8	0	0	0	0	0	4	0	0	0	0	0	0	30	0	0
Lecumpher.....	4	7	9	4	8	9	4	6	0	4	14	7	4	2	9	0	0	0	0	22	0	10
2d Monymore.....	1	10	0	1	7	4	1	2	0	1	7	8	1	10	0	0	0	0	0	6	7	0
Newmills.....	1	0	0	0	15	0	1	5	0	1	10	0	1	12	6	0	0	0	1	8	3	0
Orritor.....	1	2	0	0	15	0	1	8	9	0	16	4	0	16	0	0	0	0	0	4	14	1
Sandholes.....	1	11	6	1	16	4	0	18	7	0	13	6	0	14	8	0	0	0	4	10	9	
1st Stewartstown.....	2	5	8	8	0	0	8	0	0	2	4	0	1	16	2	0	0	0	1	10	3	11
2d Stewartstown.....	2	7	7	2	0	0	2	0	0	3	0	0	3	0	0	0	0	0	0	13	8	8
Total..	34	1	3	38	16	8	45	19	0	42	7	11	40	6	0	11	3	4	218	18	8	

* Douglas, Presbytery of Strabane, £1 8s 6d for Assistant Ministers' Fund, forwarded some time ago, but omitted owing to loss of letter.

SUBSCRIPTIONS, DONATIONS, & BEQUESTS

FOR THE

Home, Foreign, Jewish, Colonial & Continental Missions, &c., &c.

SUSTENTATION FUND.

Subscriptions, Donations, and Bequests.

Mr. A. Gailey, sen., Castle-derg	£0	5	0
A Member of 2nd Donaghedy	0	15	0
John Carson, Esq., per Rev. J. Smith, Newtownparry	2	0	0
Rev. Dr. Huston, Macosquin	0	10	0
John Adams, Esq., Ballydevit	1	0	0
D. W. McNeill, Esq., per Rev. J. Wilson, Rathfriland	0	10	0
Mr. George M'Crea, Clontibret, Monaghan	1	0	0
Bequest of late Mrs. M'Kis-sack, per Rev. W. C. Robin-son, Ballykelly	0	10	0
Castlemaryr Mission Station	10	0	0
Thank-offering from a Friend, per Rev. George Bellis	1	0	0
Total	£27	1	

Interest on Bequest of late R. Getty, Esq. ...	£21 0 0
Mrs. Dr. Craig, Hamburg, per Mrs. James Carry, Belfast ...	0 10 0
A Member of Foughanvale, per Rev. F. Pottlerow ...	2 0 0
1st Monaghan Sabbath-School, per Rev. R. Montgomery's Schools ...	4 11 8
Bequest of late Mr. David Craig, Binely ...	2 0 0
Queenstown Sabbath-School, Rathgar Sabbath-School, per Mr. T. M. Grant ...	2 0 0
Sandymount Sabbath-School, Bequest of late Mr. James Henry, Sandholes ...	48 15 0
R. E. Ward, Esq., Tho Castle, per Rev. Wm. Patteson, Bencor ...	1 0 0
Presbyterian Church Association, Coleraine, per Mr. Thomas Nevins ...	1 5 0
Rev. S. E. Wilson, Dromore West ...	0 5 0
2nd Ballynahinch Missionary Box ...	2 10 0
Great James's Street (Derry) Sabbath-School ...	5 0 0
Bequest of late Miss Fairtlough ...	1 11 8
Mr. J. Williamson, per Rev. H. B. Wilson, Cookstown ...	1 0 0
Rev. James Wilson, Lecumpher ...	0 10 0
Jervis Street Sabbath-School A Friend, per C. Finlay, Esq. ...	0 5 0
Trust Account, No. 1 ...	17 12 5
Do., No. 2 ...	7 5 0
£283 8 2	

Late Collection per List now published. Gloucester Street, Dublin ... 7 0 0

CHURCH EXTENSION SCHEME.

<i>Subscriptions, Donations, and Bequests.</i>	
Bequest of late M. Saffern, Esq. ...	£50 0 0
Bequest of late Mrs. Wilson, Donegal Street ...	20 0 0
Bequest of late Mr. James Belshaw, Divis Street, Belfast, per Mr. James M'Cre, and Mr. John Booth, Executors ...	50 0 0
Mr. George M'Cre, Clontibret, Monaghan ...	1 2 0
Kilbaha Mission Station, per Mr. James Crowe, per Rev. S. Stewart, Alt. ...	1 13 0
Malin Sabbath-school ...	0 15 8
Bequest of a Young Member of 3d Portlennone ...	1 0 0
Maryborough Mission Station A Friend, D.V. ...	1 5 0
Enniscorthy Mission Station, Interest on Bequest of late R. Getty, Esq. ...	21 0 0
Mrs. Dr. Craig, Hamburg, per Mrs. Jas. Corry, Belfast ...	0 5 0
Bequest of late Mr. David Craig, Binely ...	2 0 0
Queenstown Sabbath-school, Rathgar Sabbath-school, per Mr. T. M. Grant ...	3 0 0
Bequest of late Mr. James Henry, Sandholes ...	48 15 0
Friend, per Alex. Dickey, Esq., Belfast ...	10 0 0
Rev. S. E. Wilson, Dromore West ...	0 5 0

Great James's Street (Derry) Sabbath-school ... £8 14 0	
Bequest of late Miss Fairtlough ... 1 11 10	
Mullamore and Cullynooppo Sabbath-schools ... 4 8 0	
A Friend, per C. Finlay, Esq. Trust Account, No. 2... ... 3 12 8	
£257 11 11	
<i>Supply of Mission-Station, &c.</i>	
Ardret and Parkmore ...	£0 15 6
Bagnalstown and Castledermot ...	7 10 0
Ballyhale ...	18 15 0
Bundoran ...	19 8 6
Carlingford and Omearth ...	10 3 6
Carhu ...	3 6 0
Clabridge, Newbridge, and Donadea ...	14 14 8
Clonkilly ...	22 1 0
Cooleure ...	2 13 0
Danestown ...	20 0 0
Dunglow, Croway, and Avamora ...	9 8 0
Dungarvan ...	6 15 0
Drum and Lisnill ...	20 0 0
Doneraile and Kanturk ...	6 6 0
Ederney, Kash, Ballindullagh, and Hockincoe ...	2 5 0
Enniscorthy ...	100 17 6
Garretstown and Kinsale ...	6 0 0
Greenbank ...	26 0 0
Inver and Dankanelly ...	2 14 6
Killican ...	83 8 3
Kilmount ...	1 5 0
Lillican ...	7 13 0
Loughaugh and Lurkagha Laurencetown and Shamonsbridge ...	9 2 0
Maryborough and Portarlington ...	7 12 0
Moate and Baylin ...	3 8 0
Newross ...	24 0 0
Rothmoyle and Castlepollard ...	7 6 6
Thomastown and Viewmount Stations in Co. Wicklow ...	4 16 0

£410 10 0

Grants to Weak Congregations.

Athlone ...	£19 0 0
Ballylough ...	25 0 0
Bandon ...	25 0 0
Bellevue ...	51 18 0
Belvedere ...	50 0 0
Benvarden ...	35 0 0
2nd Droughshano ...	69 4 8
Cairnabana ...	23 1 0
Clonakilly ...	51 18 0
Creggs ...	57 14 0
Donegal Highlands ...	100 0 0
Ennis ...	16 0 0
3d Garvagh ...	43 16 8
Hydepark ...	37 10 0
Jonesborough ...	12 10 0
Kilkenny ...	26 0 0
Killican ...	26 0 0
Kilrush ...	18 15 0
Lismore ...	80 9 8
Mallow ...	11 5 0
Mountmellick ...	18 5 0
Moyro ...	51 18 8
Moyntags ...	18 16 0
Mullingar ...	20 0 0
Queenstown ...	9 15 0
Tracee ...	30 0 0
Tullamore ...	33 10 0
Wexford ...	15 0 0
Wicklow ...	36 15 4

£1039 12 4

JEWISH MISSION.

Subscriptions, Donations, and Bequests.

Bequest of late Mrs. Wilson, Donegal Street ...	£20 0 0
Mr. A. Galley, sen., Castleberg ...	0 10 0
Mr. George M'Cre, Clontibret, Monaghan ...	1 2 0
Anonymous, per Rev. T. Crosskey ...	0 10 0
A Friend in Scotland, per Rev. A. M'Caloin, Richhill ...	1 0 0
Mr. James Crowe, per Rev. S. Stewart, Alt. ...	1 0 0
Bethesda Sabbath-School, per J. Shaw, Esq., Ballyoran ...	1 10 0
Malin Sabbath-School ...	0 15 10
Bequest of a Young Member of 3rd Portlennone ...	1 0 0
A Friend, D.V. ...	1 5 0
Interest on Bequest of late R. Getty, Esq. ...	21 0 0
Fishervick Place Sabbath-School ...	3 0 0
Mrs. Dr. Craig, Hamburg, per Mrs. James Corry, Belfast ...	0 10 0
A Friend, per Rev. Thos. Toye ...	0 10 0
Collected by Mrs. Walker, Clonilla Terrace, Jones Road, Dublin ...	2 0 0
Bequest of late Mr. David Craig, Binely ...	2 0 0
Queenstown Sabbath-School, Rathgar Sabbath-School, per Mr. T. M. Grant ...	2 0 0
Sandymount Sabbath-School A Friend ...	1 0 0
Bequest of late Mr. James Henry, Sandholes ...	48 15 0
Mrs. and Miss Graham for Schools at Damascus ...	6 0 0
Weekly Offering from a Working Man ...	2 0 0
A Friend in Holywood ...	2 0 0
Thank-offering from a member of 1st Dromore ...	1 0 0
Rev. S. E. Wilson, Dromore West ...	0 5 0
1st Sirabane Sabbath-School ...	0 11 6
2nd Ballynahinch Missionary Box ...	2 10 0
Great James's Street (Derry) Sabbath-School ...	2 10 0
Bequest of late Miss Fairtlough ...	1 11 11
Thank-offering from a Lady Rev. James Wilson, Lecumpher ...	0 10 0
A Friend per C. Finlay, Esq. ...	0 5 0
Trust Account, No. 1 ...	35 4 10
Do., No. 2 ...	7 5 6
£173 1 7	

Late Collections per List now published.

Clady ... 0 15 0
1st Newtownstewart ... 1 11 0

COLONIAL AND CONTINENTAL.

Subscriptions, Donations, and Bequests.

Bequest of late Mrs. Wilson, Donegal Street ...	£20 0 0
Bethesda Sabbath-school, per J. Shaw, Esq., Ballyoran ...	1 10 0
Interest on Bequest of late R. Getty, Esq. ...	21 0 0
Rev. A. Crawford for Colportage in Italy ...	10 0 0
Bequest of late Mr. David Craig, Binely ...	2 0 0

A Friend, per Rev. T. Toye ...	£0 10 1
Queenstown Sabbath-school ...	0 10 0
Rathgar Sabbath school, per Mr. T. M. Grant ...	2 0 0
Victoria, Vancouver Island ...	15 3 0
Bequest of late Mr. James Henry, Sandholes ...	48 15 0
Collected by Miss Hamilton, Mount Vernon, for Building a School-house for the Education of Females at the Mercie Flat, near Napier, New Zealand, in compliance with the request of the Rev. John M'Michael, £18 10s, viz.:	
The Misses Hamilton ...	2 10 0
Mrs. Corbett ...	1 0 0
Mrs. Ewart ...	1 0 0
Mrs. Wm. Ewart ...	1 0 0
Mrs. Mullan ...	1 0 0
Mrs. H. Matier ...	1 0 0
John Lytle, Esq., Ex-Mayor ...	1 0 0
Mrs. Thos. Lindsay ...	0 5 0
Mrs. Porter ...	0 5 0
Mrs. Robt. Lindsay ...	0 2 6
Mrs. Joseph John Murphy ...	0 2 6
Samuel Cunningham, Esq. ...	1 0 0
Mrs. Lowry ...	0 10 0
Mrs. Murray ...	5 0 0
Rev. Dr. Knox ...	0 10 0
Mrs. Wm. Saffern ...	0 2 0
Mrs. Isabella Douglas ...	0 2 0
Collected by Miss Hamilton, Mount Vernon, for the Erection of a School-house at the Sea Port, near Napier, New Zealand, in compliance with the request of Mrs. Josias Wilson, £18 10s 6d, viz.:	
The Misses Hamilton ...	2 10 0
Mrs. Ferguson, Great Victoria Street ...	1 0 0
John Getty, Esq. ...	1 0 0
Mrs. Heron, Donegal Pass ...	1 0 0
A. B. C. Miss C. ...	1 0 0
Mrs. Herdman, Donegal Square ...	1 0 0
Alexander Herdman, Esq. ...	2 0 0

REV. THOMAS ARMSTRONG IN ACCOUNT WITH CONNAUGHT MISSION SCHOOLS, FOR YEAR ENDING MAY, 1866.

To Balance from last year ...	£62 2 8
Received from Ladies' Associations ...	186 2 1
Received from Congregations ...	89 10 3
Sabbath-Schools and Juvenile Missionary Associations ...	110 1 8
Individual Subscribers ...	154 4 0
Collected in England ...	89 13 2
Sabbath-School Auxiliary ...	692 2 5
Board of Missions ...	42 13 6
£1064 15 11	
Examined and compared with vouchers for disbursements, and found correct. Amount on hand, £48 6s 2d.	
J. SPEERS, AUDITOR.	
To Balance ...	£148 6 2

Mrs. R. Workman ...	£1 0 0
Mrs. M'Cauley, Cherryvale ...	1 0 0
Miss Maholland ...	0 10 0
Mrs. Wm. Saffern ...	0 10 0
Mrs. James Corry ...	0 10 0
Mrs. John Corry ...	0 10 0
Mrs. Wylie, per Mrs. John Killen ...	0 10 0
Miss Milford ...	0 10 0
Miss Bristow ...	0 10 0
Miss M'Cluro ...	0 5 0
Mrs. Black ...	0 5 0
Thomas Hughes, Esq. ...	0 5 0
A Friend, per Mrs. R. Lepper ...	0 4 0
Mrs. Tripp ...	0 2 6
Samuel Cunningham, Esq. ...	0 2 6
Mrs. Joseph John Murphy ...	0 2 6
Mrs. ... Kilderry, Londonderry ...	0 2 6
Mrs. Dr. Killen ...	0 5 0
Mrs. Douglas, New Lodge Road ...	0 2 6
A Friend, per Alex. Dickey, Esq., Belfast ...	10 0 0
Great James's Street, Derry, Sabbath-school ...	3 10 0
Trust Account, No. 2 ...	3 12 8
£171 17 3	

Late Collections, per List now published.

2d Cork ...	2 0 0
Malin ...	1 4 10
Malin Sabbath-school ...	0 4 6
Rathgar ...	16 0 0
Tobemoro ...	1 15 0
Clady ...	0 15 0
Stonebridge ...	0 17 0
Pomeroy ...	1 5 0
A Member of 2d Donnegheady 1st Newtownstewart ...	1 0 0
2d Killoe ...	0 11 1
Mosside ...	2 7 7
Nowtownparry ...	1 0 0
Benardens ...	1 2 0
2d Ballywalter ...	2 0 0
2d Keady (additional) ...	16 0 11
Gloucester Street, Dublin ...	6 0 0

Dunluce ...	£3 6 0
£57 8 3	
<i>Collections paid in Advance for 1866.</i>	
1st Armagh ...	21 2 0
Ballynasloe ...	1 0 0
Derryvalety ...	1 16 8
1st Aboghill ...	2 2 0
2nd Anghlone ...	1 5 0
Ballydown ...	1 0 0
Fourtowns ...	0 15 0
Westport ...	1 3 4
Ormond Quay ...	12 10 0
Upper Clannanees ...	0 14 6
Carraig ...	0 8 0
Drumhillery ...	2 10 0
Beebrook ...	1 3 4
Kingsmills ...	2 11 0
2nd Marketbill ...	4 0 0
Mountnorris ...	5 16 8
Tullyallen ...	5 0 0
1st Anghlone ...	2 0 0

£66 17 5

THANK-OFFERING.

<i>Subscriptions, Donations, and Bequests.</i>	
Mr. A. Galley, sen., Castleberg ...	£0 5 0
Mr. S. E. M'Cormick, Belfast The Misses Hamilton, Mount Vernon ...	5 0 0
Thomas Dobbin, Esq., J.P. ...	1 0 0
Mrs. Hamilton ...	0 2 0
Rev. S. J. Smith, Newcastle ...	3 0 0
Rev. James Lynas, Belfast ...	1 0 0
Mr. James Clarke, Seafora ...	0 10 0
Rev. Wm. Jamieson, Derry-moro ...	1 0 0
Rev. H. M'Cauley, Clady ...	1 0 0
Mrs. Jamieson, do. ...	1 0 0
£15 17 0	

By Salaries of Teachers ...	£754 5 0
Rents of School-houses ...	56 0 7
Repairs and grants for Building ...	28 9 10
Religious Books and Tracts ...	6 6 11
School Books ...	7 0 0
Sewing Materials for Schools ...	2 10 5
Travelling Expenses of Teachers ...	3 5 0
Clothing, &c., for Children ...	4 6 11
Printing and Stationery ...	3 19 9
Postages, Stamps, &c. ...	4 2 8
Emigration Expenses ...	18 5 11
Supply of Pulpit and Deputations ...	21 6 0
910 14 0	

ORPHANAGE.	
Food and House Expenses ...	£76 10 1
Clothing, &c. ...	24 11 10
Medicine and attendance ...	3 4 4
Insurance, &c. ...	1 0 6
105 15 9	
Balance ...	48 6 2
£1064 15 11	

Dr. ROMAN CATHOLIC MISSION IN ACCOUNT WITH TREASURER Cr.

	£	s	d		£	s	d
To Bona Mission—				By Balance from last Audit	737	3	8
Rev John Chambers, £30 10s; Supply of Stations, £13 13s; Scripture-Reader's Salary, £52 10s	106	10	0	" Late Collections, per August List	8	10	3
CONGREGATION MISSION—				" Congregational Collections per List now published	11	8	11
Rev John Wilson, 12 months' salary, £30; Rev A. Brown, 12 months' salary, £30; Rev George S. Keegan, 12 months' salary, £30; Rev W. F. White, 12 months' salary, £30; Rev S. E. Wilson, 12 months' salary, £100; Rev John Cairns, 12 months' salary, £30; Rev Thomas Armstrong, 12 months' salary, £30; Rev M. Brannigan, 12 months' salary, £150; Rev D. Macken, 9 months' salary, £24 10s; Rev Robert Kennedy, 9 months' salary, £22 10s; Rev Samuel Johnson, 9 months' salary, £75; Rev John Dewar, 12 months' salary, £15; Travelling and other expenses for Connaught Schools, from Mr. Allen's death to the appointment of Mr. Armstrong, £25; Rev Thomas Armstrong, 9 months' salary, as Superintendent of Connaught Schools, £56 5s; do., as Clerk of Presbytery, £10; Rev John Ashmore, 12 months' grant, £10; salary of Teacher at Dromore West, £18 4s 2d; Colporteurs, £327 4s 6d; Books and travelling-cases for do., £7 18s 8d; Scripture-Readers, £189; Irish Readers, £18; Supply of Dromore West, £2; do., Ballina, £8 1s; do., Lemane and Bundaragh, £34 9s 2d; do., Collooney, Dromhair, and Manohamilton, £33 15s 4d; do., Roscommon, on account, £10; Rents of Mission-stations, £17; Insurance of Mission-premises at Castlebar, Clogher, & Dromore W., £319s 6d; Supply of Boyle, £12 2s 6d; do., Carraghmore, £1 17s 4d; do., Cornabrook, Lowpark, Castlegrove, &c., £1 14s; do., Galway, during Mr. Adair's illness, £34 13s 4d; Carriage, Roundstone, £1; Travelling Expenses, per Rev Messrs Brannigan, John Wilson, S. E. Wilson, Saml. Johnston, and D. Macken, £88; do., Deputation Visiting Schools, £7 6s; do., per Colporteurs, £9 15s 6d.	1627	5	4	" Subscriptions, Donations, and Requests, per do.	183	6	4
COOK—				" Collections in Scotland, per Mr. M. Patteson including £16 10s from Dundee Ladies' Association, £13 17s from Carnoustee do., £6 11s 6d from Montrose do., and Bequest from late Mrs. Donaldson, £25.	1834	19	0
Rev R. M'Cheyne Edgar, 12 months' grant, £150; Colporteur, 11 months' salary, £45 16s 8d; do., expenses, 17s 4d	198	14	0	" Legacy duty on Mrs. Hanna's Bequest returned	1	0	0
DUBLIN MISSION—				" 11 months' Interest on American Fund ..	189	3	4
Rev. H. Morce, 12 months' salary, £200; salaries of Agents and Scripture-readers, £134 3s 4d; rent and current expenses of Mission-premises, £85 16s 8d.	420	0	0	" Interest on Current Account	7	0	0
TOLLY—				" Proportion of interest on Mrs. Magee's Bequest	75	15	7
Rev John Edmonds, £30; Colporteur, £10	40	0	0	" Proportion of Whinary Request	13	1	10
SCRIPTURE-READERS AND COLPORTEURS—							
Colporteurs in Dublin, £10 11s 8d; do. in Wicklow, £15; do. at the Loughshore, £10	104	11	8				
Mr. M. Patteson, salary for 1861-65	250	0	0				
Rev. Thomas Armstrong, moneys received on account of Connaught Schools, in 1864-65 and 1865-66	26	13	0				
Proportion of Moderator's travelling expenses, attending Mission Board	3	17	3				
Printing, Postages, Advertising, &c.	27	12	0				
Incidental Expenses, including rent, taxes, porter's wages, stationery, &c.	30	14	5				
Proportion of Secretary's salary, £41 13s 4d; do., agent's salary, £33 6s 8d.	75	0	0				
Proportion of supply of Sheariness and Shoeburyness	33	3	4				
Balance	167	19	2				
	£3010	9	2				

By Balance on hand £3010 9 2

Examined and compared with Ledger Account, and with vouchers for disbursements, and found correct. £167 19s 2d on hand.

Belfast, June 1, 1866.

HENRY REID, }
H. H. BOYD, } AUDITORS.

Dr. CHURCH EXTENSION SCHEME IN ACCOUNT WITH TREASURER Cr.

	£	s	d		£	s	d
To Grants to New and Mission				By Balance from last Audit	21020	15	8
Congregations	12099	12	4	" Late Collections, per August List	4	8	5
" Supply of Mission Stations	416	10	6	" Congregational Collections, per List now published	1685	13	7
	12456	2	10	" Subscriptions, Donations, and Requests, per do.	257	11	11
" Convener's Expenses	12	0	0				
" Travelling Expenses, per Rev. Messrs. Murphy, Brown, Lowry, Bleckley, &c. ..	53	18	6	" Proportion of Whinary Request	13	1	10
" Rents and repairs of Mission Stations ..	59	9	7	" Interest on Current Account	12	6	4
" Proportion of Moderator's expenses, attending Board of Missions	3	17	3	" Proportion of interest on £3,000, as per detailed statement in Magee Mission Fund Account	15	0	0
" Printing and advertising, £12 6s 2d; Postages, £10 4s 6d; Proportion of Secretary's salary, £41 13s 4d; do. Agent's do., £33 6s 8d	97	4	8	" Proportion of interest on Magee Bequest	75	15	7
" Incidental Expenses, including proportion of rent, taxes, porter's wages, stationery, &c.	39	14	5				
" Proportion of supply of Shoeburyness and Sheariness	33	3	4				
" Advance on "Missionary Herald"	6	9	11				
" Balance	1343	0	10				
	£2103	16	4				

By Balance on hand 1343 0 10

Examined and compared with Ledger Account, and with vouchers for disbursements, and found correct. £1343 0s 10d on hand.

HENRY REID, }
H. H. BOYD, } AUDITORS.

Belfast, 1st June, 1866.

Dr. FOREIGN MISSION IN ACCOUNT WITH TREASURER Cr.

	£	s	d		£	s	d
To Salaries—Rev Robert Montgomery, 6 mos. at Foreign and 6 months at Home rate, till 1st January, 1867, £291 13s 4d; Rev. James Wallace, 12 months' salary, till 1st January, 1867, £350; Rev J. V. S. Taylor, 12 months' salary, till 1st January, 1867, £350; Rev. T. L. Wells, 12 months' salary, till 1st Jan., 1867, £350; Rev. Wm. Dixon, 12 months' salary, till 1st Jan., 1867, £350; Rev. Dunlop Moore, 12 months' salary, till 1st January, 1867, £350; Rev. Wm. Beatty, balance of salary, till 1st January, 1867, £503 17s; Rev. Dr. Glasgow, 12 months' retiring allowance, till 1st January, 1867, £150; Rev. James M'Kee, 13 months' retiring allowance, till 1st January, 1867, £150	22345	10	4	By Balance from last Audit	21372	0	10
" Rev William Beatty, Mrs. Beatty, and Miss Brown, passage out, £268 10s; Outfit for Mr and Mrs Beatty, £100; Freight of luggage for do., £7 6s 10d; and travelling expenses of Mr and Mrs Beatty and Miss Brown to Southampton £15	380	19	10	" Late Collections, per August List	18	6	0
" Rev Dr. Glasgow, for instructions to Rev. William Beatty	10	0	0	" Legacy duty returned on Mrs. Hanna's Bequest	1	0	0
" Cost of arranging for remittances and loss by exchange	29	18	0	" Congregational Collections, per List now published	2587	13	7
" Books for Mission £1 13s; Rev George Wray, salary on account, £20	21	12	0	" Subscriptions, Donations, and Requests, per do.	263	3	2
" Proportion of Moderator's expenses, attending Mission Board	3	17	3				
" Proportion of supply of Shoeburyness and Sheariness	33	3	4	" Late Collections, per List now published ..	7	0	0
" Printing and Advertising	12	16	2	" Sale of Bungalow at Jambusi, per Rev J. V. S. Taylor	80	0	0
" Incidental Expenses, including proportion of rent, taxes, porter's wages, stationery, &c.	47	6	5	" Proportion of Whinary Request	13	1	10
" Proportion of Secretary's salary, £41 13s 4d; do. of Agent's do., £33 6s 8d	75	0	0	" Interest on Current Account	28	8	0
" Advance on "Missionary Herald"	6	9	11	" Proportion of interest on £3,000, as per detailed statement in Magee Mission Fund Account	46	0	0
" Balance	911	5	9				
	£4115	14	0				

By Balance 941 5

Examined and compared with Ledger Account, and with vouchers for disbursements, and found correct. £2411 5s 9d on hand.

HENRY REID, }
H. H. BOYD, } AUDITORS.

Belfast, 1st June, 1866.

Dr. JEWISH MISSION IN ACCOUNT WITH TREASURER. Cr.

DAMASCUS.		By Balance from last Audit £2733 10 5	
To Rev S. Robson, 18 months' salary till 1st January, 1867, £150; Rev Wm. Wright, 4 months' salary, from 1st March, 1865, till 1st July, 1865, (less £70 paid in advance), £30, and 18 months' salary, from 1st July, 1865, till the 1st of January, 1867, £450; Current Expenses of Mission and Schools, £13 16s 6d; Grant for the building of preaching-station at Heshely, £30; Rev S. Robson, balance of travelling expenses to Damascus, £1 17s 6d, and commission on order, 2s 6d	1010 16 8	" Late Collections, per August list	9 16 8
Rev Dr Graham, 12 months' salary, till 1st Jan., 1867, £250; do. for Tracts, £12; do., salary of Colporteur, £10	303 10 0	" Legacy duty returned on Mrs. Hanna's Bequest	1 0 0
Rev Dr Craig, 12 months' salary, till 1st January, 1867, £250; Grant for Evangelistic Work, £100; 12 months' salary of evangelist, £50	400 0 0	" Last instalment of indemnity for loss of Mission property at Damascus	12 17 9
Conveners' expenses	10 0 0	" Balance of Syrian Relief Fund transferred to this Account	57 1 3
Proportion of supply of Sheerness and Shoeburyness	33 8 4	" Congregational Collections, per list now published	£1826 14 10
Proportion of Moderator's expenses, attending Board of Missions	3 17 3	" Subscriptions, Donations, and Bequests, per do.	173 1 7
Printing and advertising, £12 4s 2d; Postages, stationery, &c., £7 13s 11d	10 13 1	" Late Collections, per list now published	2 6 0
Incidental Expenses, including proportion of rent, taxes, porter's wages, &c.	38 14 5	" Proportion of Whinnery Bequest	13 1 10
Proportion of Secretary's salary, £41 13s 4d; do., Agent's do., £33 6s 8d	75 0 0	" Interest on Current Account	56 8 8
Advance on "Missionary Herald"	5 9 11	" Proportion of Interest on £3,000, as per detailed statement in Mageo Mission Fund Account	60 0 0
Balance	3007 0 6		
	£4837 19 0		£4837 10 0
		By Balance on hand	3037 9 0

Examined and compared with Ledger Account, and with vouchers for disbursements, and found correct. £3007 9s 6d on hand.

Belfast, 1st June, 1866. HENRY REID, } AUDITORS.
H. H. BOYD, }

Dr. ITINERANT MISSION IN ACCOUNT WITH TREASURER. Cr.

		By Cash from Trustees of Itinerant Mission Fund on account of Salaries	
Balance from last Audit	£ 160 2 7	" Cash from Treasurer of Sabbath-School Auxiliary to Home Mission for Travelling Expenses and Balance of Salaries	£ 231 16 1
Salaries of Missionaries—		" Balance	210 7 6
Rev M. Kerr	£150 0 0		
Rev Hugh Hunter	150 0 0		
Do., on account	12 10 0		
	312 10 0		
Travelling Expenses—			
Rev M. Kerr	47 7 9		
Rev Hugh Hunter	53 11 0		
	100 18 9		
Postage, Books, Tracts, and Rent of Mission Stations	18 19 5		
Proportion of Salary of Colporteur	20 0 0		
Supply of Templemore	0 15 6		
	£831 6 3		£831 6 3
To Balance	210 7 6		

Examined and compared with Ledger Account, and with vouchers for disbursements, and found correct. Balance due, £210 7s 6d.

Belfast, 1st June, 1866. HENRY REID, } AUDITORS.
H. H. BOYD, }

Dr. COLONIAL AND CONTINENTAL MISSION IN ACCOUNT WITH TREASURER. Cr.

COLONIAL.		By Balance from last Audit	
To GRANTS—	£ s d	£ s d	832 7 9
Rev Wm. Reed, for mission work in Canada, £200; Rev Wm. Hogg, do., New Zealand, £50; Rev John Wilson, do., Queensland, £100; Rev John Macky, do., New Zealand, £50; Rev John Hall, Travelling Expenses to New Zealand, £32; Rev James Bennett, half grant for mission work in New Brunswick, £100; Rev Wm. Campbell, do., New Natal, £50; Rev John M. Michael, do., New Zealand, £50; do., Collected by Miss Hamilton, Mount Vernon, for School-house in New Zealand, £50; do., Collected by Miss Hamilton, Mount Vernon, for School-house, Napier, New Zealand, £16 16s 6d; Grant to French Canadian Mission, £50	785 0 0	" Late Collections, per August List	207 7 6
Grant to Belgian Missionary Church, £100; do., from Rev A. Crawford, £3; Grant to the Waldensian Church, £100; do., from Rev A. Crawford, £3; do., from do., for Vaudois Evangelisation, £10; Grant for Schools in Naples, £50; do. for Evangelistic work in Italy, £100	370 0 0	" Legacy duty returned on Mrs. Hanna's Bequest	1 0 0
Proportion of Moderator's Expenses attending the Board of Missions	3 17 4	" Late Collections, per List now published	67 8 3
Proportion of Supply of Sheerness and Shoeburyness	33 3 4	" Collections paid in advance for the year 1866-67, per List now published	£66 17 5
Postages, Stationery, and Travelling Expenses of Conveners	9 10 0	" Subscriptions, Donations, and Bequests, per do.	171 17 3
Printing, Postages, and Stationery	14 1 2	" Proportion of Whinnery Bequest	13 2 0
Incidental Expenses, including proportion of Rent, Taxes, Porter's Wages, &c.	39 14 5	" Interest on Current Account	11 18 9
Proportion of Secretary's Salary, £41 13s 4d; do. Agent's do., £33 6s 8d	75 0 0	" Proportion of Interest on £3,000, as per detailed statement in "Mageo Mission Fund Account"	10 0 0
Agent's do., £33 6s 8d	5 9 11		
Advance on "Missionary Herald"	56 16 2		
Balance	£1371 18 10		

Examined and compared with Ledger Account, and with vouchers for disbursements, and found correct. £56 16s 2d on hand.

Belfast, 1st June, 1866. HENRY REID, } AUDITORS.
H. H. BOYD, }

Dr. DUBLIN MISSION CHURCH IN ACCOUNT WITH TREASURER. Cr.

To Loan	£400 0 0	By Balance from last Audit	£0 0 0
		" Cash from Miss Frances E. Hannah	0 10 0
		" do. Lylehill	1 5 0
		" do. Rev. John Meneely	1 5 0
		" do. Mrs. Harrison	25 0 0
		" do. A Member of Faughavale, per Rev. F. Pettlerew	1 0 0
		" Balance	305 0 0
	£400 0 0		£400 0 0
To Balance	£365 0 0		

Examined and compared with Ledger Account, and found correct. Balance due, £365.

Belfast, June 1, 1866! HENRY REID, } AUDITORS.
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Dr. INDIA EDUCATION FUND (INCOME ACCOUNT) IN ACCOUNT WITH TREASURER. Cr.

To Loan on Mortgage .. £2000 0 0	By Balance from last Audit .. £1084 0 1
Rev Messrs. Montgomery and Wallace, for Mission Schools, 12 months till 1st Jan. 1867 .. 400 0 0	Loan repaid .. 2000 0 0
Rev J. V. S. Taylor, Mission Schools, 12 months till 1st January, 1867 .. 100 0 0	One year's Interest on Indian Fund .. 1011 8 8
Rev D. Moore, 12 months, Mission Schools, till 1st January, 1867 .. 200 0 0	One year's Interest on Mrs. Magee's Bequest .. 583 18 3
Abdur Rhamon, 12 months' salary .. 50 0 0	11 months' Interest on Loan of £2,500, at 4 1/2 per cent .. 103 2 6
Catechists at Borsal, do. .. 30 0 0	11 months' Interest on Loan of £2,000, at 4 1/2 per cent. .. 91 13 4
Loss by Exchange on Remittances .. 10 0 0	Proportion of Interest on £8,000, as per detailed Statement in Magee Mission Fund Account .. 15 0 0
Rev Dr. Glasgow, 12 months' salary, as Professor of Living Oriental Languages, till July, 1866 .. 100 0 0	Interest on Account Current .. 58 8 6
Travelling Expenses to and from Derry .. 5 12 0	
Balance .. £251 14 4	
	By Balance .. £5847 6 4
	2581 14 4

Examined and compared with Ledger Account, and with vouchers for disbursements, and found correct £2581 14s 4d on hand.

Belfast, 1st June, 1866.

HENRY REID, } AUDITORS.
H. H. BOYD, }

Dr. THE "MAGEE MISSION FUND" IN ACCOUNT WITH TREASURER. Cr.

To Investment in India Stock in the name of the Treasurer .. £25150 0 0	By Dequest of late Mrs. Magee for India Mission, 251,000 rupees, invested in India Stock (say 2s the rupee) .. £25150 0 0
Investment by Thomas McClure, Esq. .. 3000 0 0	Dequest to Home and Foreign Mission, with addition of Interest as per account for 1860 .. £10874 3 1
Loan on Landed Security for ten years, at 4 1/2 per cent per annum .. 20000 0 0	Accretions of Interest and Dividend during the continuance of proceedings in Chancery, with Interest since, as per Account for 1860 .. 5080 9 4
India Education Fund (Income Account) Dividend on India Stock, as per contra .. £1011 8 8	Proportion of Interest to complete Capital Sum, as per Loan, other side .. 159 7 7
India Education Fund (Income Account)—Interest at 4 1/2 per cent, less Income Tax, on £14,395 5s 6d. .. £583 18 3	Amount advanced by Treasurer, as per Loan, other side .. 20000 0 0
Home Mission—12 months' Interest as above on £5,004 14s 6d .. 227 0 9	Dividend on India Stock, as above .. 1011 8 8
Sustentation Fund—Proportion of Interest on £3,000, as per contra .. 15 0 0	Interest on Loan of £3,000 at 5 per cent. .. 150 0 0
Home Mission, do. do. .. 15 0 0	Interest on Loan of £20,000, at 4 1/2 per cent, as above .. £825 0 0
India Education Fund (Income Account) do. do. .. 15 0 0	Less Income Tax, at 4d .. 13 15 0
Foreign Mission, do. do. .. 45 0 0	
Jewish Mission, do. do. .. 50 0 0	
Colonial and Continental, do. do. .. 10 0 0	
	811 5 0
	1072 13 8
	£50422 13 8
	£160 0 0
	1072 13 8
	£50422 13 8

GENERAL ASSEMBLY'S CHURCH AND MANSE FUND.

Grants Paid from June 20th, 1865, till June 20th, 1866.

Congregations.	Presbyteries.	New Churches	Debt on Churches.	Manse.
			£ s. d.	£ s. d.
1st Portglenone	Ballymena .....	...	...	100 0 0
Cladymore	Armagh .....	...	...	100 0 0
Conlig	Ards .....	...	...	100 0 0
Magherahamlet	Down .....	...	...	100 0 0
1st Rathfriland	Rathfriland .....	...	...	50 0 0
Cavannleck	Clogher .....	...	...	100 0 0
Cough	Tyrone .....	...	...	100 0 0
Orritor	Tyrone .....	...	50 0 0	...
			50 0 0	650 0 0

Grants Voted, but not yet Paid.

Congregations.	Presbyteries.	New Churches	Debt on Churches.	Manse.
		£ s. d.	£ s. d.	£ s. d.
4th Newtownards	Ards	50 0 0	...	...
Moynore	Athlone .....	...	11 16 8	...
Malin	Derry .....	...	33 6 8	...
Clones	Cavan .....	...	50 0 0	...
Moynore	Athlone .....	...	...	100 0 0
Ballygoney	Tyrone .....	...	...	100 0 0
Hillsborough	Dromore .....	...	...	100 0 0
1st Newtownhamilton	Ballibay .....	...	...	100 0 0
Dungiven	Newtownlimavady .....	...	...	100 0 0
Clones	Cavan .....	...	...	100 0 0
2nd Cork	Cork .....	...	...	100 0 0
Magherafelt	Magherafelt .....	...	...	50 0 0
Tullylish	Banbridge .....	...	...	50 0 0
		50 0 0	95 3 4	800 0 0

J. T. BRISTOW, ESQ., TREASURER, IN ACCOUNT WITH THE GENERAL ASSEMBLY'S CHURCH AND MANSE FUND. Cr.

To Balance, as per last Audit	£228 9 0	By Grants Paid—	
Payment on account of Loan	528 16 8	Manse	£650 0 0
Interests	37 18 4	Debt on Churches	50 0 0
			£700 0 0
	£705 4 0	Postages, &c.	1 2 6
To Balance	£94 1 6	Balance	94 1 6
Balance Loan	429 15 8		
	£523 17 2		

NAMES AND ADDRESSES OF MISSIONARIES AND OTHER OFFICE-BEARERS IN CONNECTION WITH THE ASSEMBLY'S MISSIONS AND CHURCH AND MANSE FUND.

Missionaries to India.

Rev. ROBERT MONTGOMERY, (At Home)	Donaghadee.
Rev. JAMES WALLACE	Gogo, Bombay.
Rev. DUNLOP MOORE	Ahmedabad, do.
Rev. J. V. S. TAYLOR	Borsud, Surat.
Rev. T. LUTTON WELLS	Rajkote, Bombay.
Rev. WILLIAM DIXON	Surat, do.

Retired Missionaries.

Rev. Dr. GLASGOW	Mount Pottinger, Belfast.
Rev. JAMES M'KEE	Belfast.

Missionaries to the Jews.

Rev. Dr. GRAHAM	Bonn, Germany.
Rev. Dr. CRAIG	Hamburg, do.
Rev. SMYLEY ROBSON	Damascus, Syria.
Rev. WILLIAM WRIGHT	Do. do.

Church Extension Scheme.

Rev. Dr. KIRKPATRICK, Dublin	Convener.
Rev. GEORGE BELLIS	Secretary.

Mission to Roman Catholics.

Rev. Dr. EDGAR, Belfast	Convener.
Rev. GEORGE BELLIS, do	Secretary.
Mr. M. PATESON	General Agent.

Foreign Mission.

Rev. Dr. MORGAN and Rev. Dr. EDGAR, Belfast	Conveners.
Rev. GEORGE BELLIS, do	Secretary.

Jewish Mission.

Rev. JOHN ROGERS, Comber	Convener.
Rev. GEORGE BELLIS, Belfast	Secretary.

Colonial and Continental Mission.

Rev. WILLIAM M'CLURE, Londonderry	} Conveners.
Rev. Dr. GIBSON, Belfast	
Rev. GEORGE BELLIS, do .. ..		Secretary.

Sustentation Fund.

Rev. J. R. M'ALISTER, Armagh	Convener.
Rev. GEORGE BELLIS, Belfast	Secretary.

Agent for Missions and Church and Manse Fund.

Rev. JAMES SPEERS	Arthur Street, Belfast
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Treasurer to the Missions and Church and Manse Fund.

JAMES T. BRISTOW, Esq.	20, Arthur Street, Belfast
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