

THE
Missionary Herald

OF THE
 PRESBYTERIAN CHURCH IN IRELAND.

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

Registered for Transmission Abroad.

ANNUAL MEETING OF THE GENERAL ASSEMBLY.

THE GENERAL ASSEMBLY of the PRESBYTERIAN CHURCH in IRELAND will meet in MAY STREET Church, Belfast, on MONDAY, the 6th June, next, at SEVEN o'clock, evening.

The Assembly's Financial Year for 1869-70 Closes this day.

In accordance with the arrangements sanctioned by the Assembly, SUPPLEMENTAL LISTS will be published along with the Annual Reports and Accounts of the several Missions for 1870. These Lists will contain such collections, Donations, or Bequests as shall be received at the Mission Office up till TUESDAY, the 17th inst. The special attention of Ministers and all others concerned is requested to this notice, inasmuch as no Contribution received after that date can appear in the Supplemental Lists.

ORDER OF ASSEMBLY TO CONVENERS OF COMMITTEES.

"That the Conveners of Committees in connection with this Church be, and they hereby are, directed to present their reports to the Assembly's Publication Committee, on or before the 15th day of May in each year; and that the Publication Committee be instructed to have these Reports printed, and in the hands of the Members of Assembly at the opening session on the first Monday in June.

"The Assembly re-appointed the Publication Committee, with the addition of Rev. Dr. Knox, who is to act as Convener, with instructions to have the foregoing order carried into effect."

CIRCULATION OF THE MISSIONARY HERALD.

THE special attention of all Ministers and Sessions is earnestly called to the following Resolutions of the Assembly on this subject:—

"1. That with the view of securing this important and desirable object, the Assembly direct each Presbytery to appoint a Minister, who shall use his best efforts to promote the circulation of the *Herald* in congregations where it is not read, and to increase it in others where it is read.

"2. That with the same view the Assembly direct Sessions to appoint one of their number, or other person, whose name and address shall be forwarded to the Secretary of the Missions, to act as Agent in each congregation for the *Herald*, taking charge of its distribution, obtaining and remitting subscriptions, and otherwise promoting its success.

"3. That the Secretary of the Missions be empowered by the Assembly to report to Presbyteries the Congregation who *have* fallen, or who *may* hereafter fall into arrears of subscriptions for the *Herald*, in order that the Presbyteries may deal with such cases as may appear to them expedient."

Of the "Missionary Record of the United Presbyterian Church of Scotland," 50,000 copies are issued monthly. The issue of the *Missionary Herald* of the Assembly does not amount to 18,000. The disproportion in the circulation is very great, and is indicative of a very low state of the Missionary spirit in the Presbyterian Church of Ireland. The number of her ministers and congregations who do not subscribe for a single copy of the *Herald* may still be reckoned by the score. Will any one favor us with a solution of the problem—how ministers can preach, and congregations give, on behalf of Missions, of the operations of which they are ignorant?

HERALD ACCOUNTS.

A CONSIDERABLE number of these Accounts for 1869, and some for 1868, are still unpaid. Parties responsible would confer a great favour, and save much time and expense, by remitting on an early day the amounts due to the MISSION OFFICE, 20, Arthur Street, Belfast.

BOARD OF MISSIONS—REGULATION FOR THE TRANSACTION OF ITS BUSINESS

AS APPROVED AND CONFIRMED BY THE GENERAL ASSEMBLY, AUGUST, 1867.

All matters to be submitted to the Board shall be in the hands of the Secretary a fortnight before the stated day of meeting, in order that a statement of the business be printed, set forth in a notice paper, and sent to the members, with their notice to attend; and further, that no business but what is contained in the notice paper be transacted on that occasion.

THE MISSIONARY HERALD

THE PRESBYTERIAN CHURCH IN IRELAND.

PRESBYTERIAN ORPHAN SOCIETY.

THE Fourth Annual Meeting of the Presbyterian Orphan Society was held in Linen Hall Street Church, Belfast, on Tuesday, the 22nd February—Sir Edward Coey, the president, in the chair. The annual report was submitted by the Rev. William Johnston, the honorary secretary. We regret we cannot give that document in full; but we have great pleasure in giving the following extracts, which indicate the wondrous progress made by this Society and the deep blessing which has been granted by the orphan's God to the efforts of the office-bearers.

The receipts for 1869 amount to £3,685 19s. 1d., which is £558 8s. in advance of 1868. Of this sum, £3,003 13s. 8d. are subscriptions, £256 7s. 6d. donations, £79 15s. 5d. are legacies, and £246 2s. 6d. interest on investment; which sums, with £7 3s. 3d. repayments of monies voted to orphans; and £2,435 19s. 5d. the balance from 1868, give a total of £6,129 1s. 9d. available for the charity.

Amongst the subscribers to the Society the Directors have the honour of reporting his Excellency, Earl Spencer, the Lord Lieutenant of Ireland.

At the commencement of last year there were 540 orphans receiving support and education. To these were added during the year 100 by election, and one by the presentation of Mr. Findlater—giving a total of 641 on the roll of the Society for 1869. Of these 118 have lost both parents, and 523 are fatherless. During the year 22, have been withdrawn, and 7 have died, so that the Directors enter on 1870 with 612 on their roll.

Every Presbytery of the Assembly is represented in the orphans elected, and the total

number enrolled and aided by the Society up to the 31st Dec., 1869, is 668. During 1869, £2,016 16s. 8d. were paid for the support and education of orphans; £1,500 were allocated for investment, thereby bringing up the funded capital of the Society to £7,000; and £300 17s. 5d. were paid for deputations and working expenses.

Thirty-two new auxiliaries were formed during the year; sixty-five congregational auxiliaries qualified by contributions of £10 10s and upwards for voting in the election of orphans, and fourteen local auxiliaries in towns like Derry, and Newry, and Coleraine, where all the congregations work together, have similarly qualified. Some of these auxiliaries have laudably attained to four, five, six, and seven votes; and Townsend Street, Belfast, has attained even ten votes, occupying thus the first position.

A list of the orphans residing within the bounds of each Presbytery was forwarded to the agent, with the request that, in conjunction with the local superintendent, he would visit the children at their homes, and report upon their health, comfort, education, and conduct. Nearly 300 returns have been received, and after a careful analysis, the Directors are glad to report "that the health of the children is most satisfactory; that the clothing is sufficient and good in all except eighteen, to whom attention has been directed; that a careful regard is being had for the secular and religious training of the orphans, many of whom are clever, interesting, and well-instructed, especially in Bible knowledge; that the conduct of the children, with three exceptions, is reported as good—in many cases mentioned with the

highest praise; and that the caretakers, with a few exceptions specified have done their duty remarkably well." The local superintendent, who is generally the minister of the congregation to which the orphans belong, reports quarterly, the Presbyterial agent yearly; and the Directors regard this twofold supervision as a specially valuable part of their machinery. The thanks of the Society are due to the gentlemen who have so cordially and efficiently discharged these duties.

The Directors continue to receive the most satisfactory evidence that the placing of the orphans in families is the system best suited for their godly upbringing and the development of their social virtues. The following is an extract from a letter written to a friend by a lady residing in the neighbourhood to which some orphans had been sent:—"The little orphans of whom Mr. Johnston was speaking to you are three fine little girls; they are in my class in the Sabbath-school, and never come unprepared with their lessons. The old man and woman they are with are very fond of the children, and they of them. The little ones call them uncle and aunt, and the old couple say—they do not know what they would do were they taken from them, as they have brought new life into the house. I think the children are very kindly treated, and they are really fine little creatures."

In order to induce working men to subscribe to the Society, and thereby create a claim for aid in case their children should be left helpless orphans, the annual meeting resolved, in accordance with the recommendation of the Directors, that Rule No. 3 should be as follows:—"In selecting the objects of the

charity, a preference, except in peculiar cases, shall be given to the children who have lost both parents, and to the children of such parents as have been subscribers to the Society."

The equity of this claim was acknowledged at last election, when two children of a policeman in Mayo, who had been a regular subscriber to the funds, were put on the roll; and the Directors earnestly urge upon all ministers to bring this amended rule under the notice of their regular congregations, and shew the claims of the Society not only on the grounds of suffering humanity, but that men may thus make some provision for their children when they are called away.

Since the Annual Meeting was held the Directors have been prosecuting their noble and benevolent work with energy and success. *Two Hundred and Sixty-six Orphans and Fatherless Children have been added to the roll of the Society.* So that the total numbers enrolled and added to the Society now amount to 934; and as a reward for this faith in God and the Christian generosity of the Church and the community, the Directors have received unasked a second donation of £500 from Lady Johnston, Belfast; a legacy of £300 from the late Miss Laird, of Dublin; and £100 from the late Miss Seeds, Downpatrick. These donations and legacies will be invested and added to the funded capital of the Society. Devoutly grateful for the past, the Directors thank God and take courage; and committing the claims of the Orphan to the sacred sympathies of the Church, they look hopefully to the future as not far distant when they shall have funds sufficient to give prompt relief to such of the bereaved as may require their care.

JEWISH MISSION.

Mr. MOORE, who by personal intercourse with the Jews, is seeking their good, notices some of the difficulties which beset inquirers after the Truth among that people who visit Vienna.

VIENNA, 5th April, 1870.

It is very remarkable that almost all the Jews with whom I have come in contact, who have manifested any religious earnestness or inclination towards Christianity, have been strangers, whose proper home is in Galicia or Poland, or Russia. I have seen some from these countries who appeared to be not far from the kingdom of heaven. But I cannot call to mind a single Viennese Jew who gave me the impression that he was a seeker-after truth or really felt his need of redemption. The case of these interesting strangers who come here, has caused me no little perplexity. In Vienna they cannot find employment, and I must send

them to Mission Stations, where arrangements have been made for providing such persons with suitable work, and where they can be kept for some time under instruction. At present I have a most hopeful inquirer from Galicia, who seems to have the Old Testament in Hebrew committed to memory, and who is convinced that Jesus is the Messiah promised to the fathers. He has tried to procure a situation of some kind here. I, too, have exerted myself to obtain a place for him; but our efforts have been unsuccessful. He understands the Hebrew and Polish language much better than German, and is not found suitable for filling the post of clerk or assistant in a warehouse in Vienna, where a higher outward polish is required. But the number of thoroughly qualified persons out of employment here is very great. I know a Jew, who, besides being an excellent classical scholar, can speak fluently four modern languages, possessed too of a good

address, and provided with satisfactory testimonials, who, a few months ago, found his way to me in great distress. Of course I could not refuse him help in his circumstances. He visited me frequently at my invitation. I found him modest and retiring, and really unwilling to be burdensome to any one. After awhile he ceased to come to me. I sought him out, and had the satisfaction of literally rescuing him from starvation. Such a case you could not meet with in England. This man is neither indolent nor dissolute, and he is very highly educated. He came to Vienna with some money which he had saved while acting as a teacher in a neighbouring State. For months he remained here, in the expectation of finding a situation, till all his means were exhausted and he found me out. This man is intellectually convinced of the truth of Christianity, and does not conceal his preference for it to Judaism.

It is very difficult to deal with such cases as I have mentioned. Jews are very much given to wandering, even after they embrace Christianity. There is to be a conference of Jewish Missionaries of all societies in Berlin at the close of this month. I hope to be able to attend it. This question will probably be then considered. Another illustration has just occurred of the restrictions imposed upon evangelistic work in Austria. A young man employed as an evangelist in Vienna by an English Society, visited one of the hospitals and distributed some tracts. For this he was arrested. His house was searched, and all the tracts and books found in it were seized and confiscated. The court before which he was tried dealt with him as leniently as possible. The president admitted that his intention was good. But he had violated the law, and was condemned to a fine of three guilders.

It will give you some idea of the state of Sabbath desecration which prevails here, when I mention that, during the last Carnival season, an advertisement appeared in the newspapers announcing that a masked ball would take place on a certain Sunday, in connection with the Evangelical Ladies' Association. The tickets of admission were to be had of the sexton of one of the Protestant Churches. One would think that an association that would countenance a masked ball on the Lord's Day ought, as a matter of decency, to make no pretension to be called evangelical. When the last meeting of the Gustav Adolf's Verein was held in Vienna it was stated in the programme of proceedings, that, after the Sunday forenoon service, an excursion would be made by rail to a picturesque place in the neighbourhood, by the friends of the Verein. To tempt excursionists, amusements, such as sailing on the lake, were promised. This is a proper way of spending the Lord's day in the view of the promoters of the Gustav Adolf Verein in Vienna!

The more I see of Society here the more con-

vinced I am of the connexion between prevailing irreligion and the neglect of the observance of the Sabbath. A Jewish proselyte, in a good position, but who has become quite indifferent to all religion, told me when I called upon him lately that during a long residence in Vienna, he had met only one earnest Christian and he was an Englishman. A day or two ago a Roman Catholic lady declared to me that she was dissatisfied with her own religion, but that she could never think of becoming a Protestant in Vienna. She meant to go to England, where she hoped to see Protestantism to better advantage.

Romanism has lost its hold on the great body of the people in this city. The clergy are not in good repute, and the most scandalous things are related and believed regarding them. A great deal of the influence of the priests in England and Ireland is owing to the fair moral character which they bear. Here they have not the same position in public opinion. I sometimes find my way into the churches to hear the doctrine that is taught. On the festival of the Immaculate Conception of the Virgin, I heard a wonderful sermon in her honour. Passages of Scripture clearly referring to our Lord Jesus Christ, were abundantly applied to her. It was no novel matter to find her invested with many prerogatives of the Saviour; but I was not prepared to hear her pre-existence before she came into the world inculcated as an article of faith. And yet the preacher distinctly and repeatedly affirmed this point, and twice quoted at large the latter part of the 8th chapter of the book of Proverbs in order to establish the doctrine of Mary's pre-existence. An intelligent Jewish proselyte, who attended another church on the same day came to me to express his amazement at the number of passages of the Old Testament which were referred to the Virgin. He was intensely disgusted at the shameful ignorance or something worse, which the speaker displayed.

Last year, during the period of Lent, political tirades from the pulpit were the order of the day, and the daily newspapers produced the most piquant passages of the sermons for the purpose of ridiculing them. This year a quite different course is pursued. "The Church does not meddle with politics," is the last word that has issued from Rome.

The state of Austria at the present moment is fitted to excite grave apprehensions. The most violent discord and strife rage between the different nationalities and political parties. Much uneasiness and a general feeling of insecurity prevail, and many are foreboding storms. Shall we have a new constitution, and will absolutism be restored? And will the Jesuits recover their lost ascendancy? These are questions which are forcing themselves on people's attention.

DUNLOP MOORE.

CONTINENTAL MISSION.

SPAIN.

THE following has been received from the Rev. William Moore, Madrid:—

"When I arrived in this city, and learned something of the importance of the work that was going on, I took upon myself the responsibility of remaining until I should become thoroughly acquainted with the state of things in the capital, and acquire a sufficient knowledge of the language to enable me, with some degree of comfort, to prosecute the remainder of my journey. I am glad that my conduct in this respect has met with the approval of the Board, and I believe I have acquired an amount of experience which will be very useful to me hereafter. Besides attending assiduously the daily services held in various quarters of the city, and thus personally observing the nature and extent of the work, I have made the acquaintance of the leaders, and received the benefit of their longer experience. I have met with a kind and cordial reception from all, and have been heartily welcomed as a labourer in this vast field, 'white already to harvest.'

"Without wishing to detract from the merits of others who are at work in this city, I shall confine my present remarks to that department which has been organised, and is being carried on with amazing success, by Professor Knapp. I think I have already told you something of this gentleman's antecedents. He has filled several chairs, both in ancient and modern languages, in one of the American Universities. He had an income of upwards of £600, which was considerably increased by his numerous publications. All this he gave up, in order to devote himself to the work of evangelization in Spain. Not only did he sacrifice his position and prospects in the literary world, but (in common with us all) the endearing relationships and hallowed intercourse of home society, and came to live and labour among a people who, although eager to listen to the Gospel, are, with few exceptions, incapable of appreciating any sacrifice made on their behalf.

"Professor Knapp, so far as his work is concerned, is not in connexion with any Church or any society. Himself a Baptist, he is supported alike by Episcopalians, Presbyterians, and Baptists, both in England and America. From these sources he has received upwards of £1,000 during the last six months, in the expenditure of which the most rigid economy is observed. His account-books, which are open to the inspection of the contributors and friends of the work, will show every sixpence received, with the name of the donor, and every penny expended, and for what purpose; and I must here record my testimony to the conscientiousness and fidelity with which this sacred trust has been discharged. He has not

yet begun to administer the sacraments in connexion with any of his services. Apart from his own peculiar views with regard to baptism, he does not think that even the converted who attend are already sufficiently enlightened as to the nature and design of these ordinances. In this opinion I heartily concur. From what I have seen of the amazing ignorance of the people, I believe it will be necessary to train them for a considerable time in the rudiments of Gospel truth. The services, which consist in the preaching of the Word, Bible-classes, and Sabbath-schools, are admirably adapted to the capacities of all, and are evidently being accompanied by the Divine blessing.

"In consequence of the ever-increasing magnitude of the work, Mr. Knapp feels very much the want of assistance in its management, and would gladly co-operate with Presbyterian Missionaries from Britain, Ireland, or America. I am strongly of opinion that either our own or one of the Scotch Churches should send out a first-rate man at once to this city. Although the work is very extensive, there is no ecclesiastical organization, and it is very manifest that things cannot go on much longer in their present shape. Mr. Knapp is altogether in favour of organising a Church, but he is unwilling to undertake such a responsible work alone. He would be prepared, however, to work harmoniously with men of kindred spirit, and in whom he could place confidence.

"A Presbyterian Missionary would have a noble sphere of usefulness in Madrid. Associated with the Rev. Mr. Jameson, the worthy agent of the National Bible Society of Scotland; Senor Carrasco, the foremost preacher in Madrid; Professor Knapp, and other brethren, he might do a great work in helping to lay the foundation and rear the superstructure of the Reformed Church in the capital of Spain, 'according to the pattern showed' in the New Testament. Madrid is the head-quarters of all the Bible Societies, and of the London Religious Tract Society. As it is geographically the centre of Spain, so it ought to be the centre of all evangelical operations. Here the Churches should concentrate their forces, and by influencing the capital they would influence the whole of Spain. There ought also to be established forthwith a Theological Hall in Madrid. All the evangelists, and even some of the pastors labouring here, are lamentably deficient in Biblical and systematic theology."

In another letter Mr. Moore describes the different steps by which he has been led to the conclusion—which has been unanimously approved by the Board of Missions—that it is his duty to remain in Madrid. At first it was proposed to unite with Professor Knapp in a Church in which the question of baptism would be an open one. Then it was judged better to form two different Churches—a Baptist and a Presbyterian—between which, how-

ever, the most cordial relations would be maintained, and the warmest co-operation, occasional interchange of pulpits, superintendence of each other's work in case of sickness or absence, maintaining an hospital for the sick, &c. But God has led our brethren to a still happier decision. It must be given in Mr. Moore's own words:—

"Since I wrote you my first letter regarding these negotiations with Mr. Knapp, I have passed through a season of mental struggle which I cannot find words to describe. I felt as if I were about to embark upon an unknown sea. I was afraid you would think at home that I was going to compromise our Church by establishing a new sect, or, at least, by attempting a union which has never been practicable elsewhere. With the most intense anxiety I have waited for a line from you, and so great was my suspense that I was going to send a telegram to you yesterday, when, by the good hand of our God upon us, the whole difficulty was cleared up in the following way:—For a few nights past, Mr. Knapp, Mr. Jameson (who has returned to Madrid), and myself, sat up taking counsel together what was best to do in the presence of our enemies. We discussed our possible union from every standpoint, and afterwards the points in debate between us. We saw it was impossible there could be union, as neither could yield what the other demanded. At the same time, each of us felt assured that we could not afford to separate and set up different interests in the present state of things in Madrid. We parted, however, for that night. It was a trying scene. Mr. Knapp was deeply affected. I passed a very restless night. Yesterday morning Mr. Knapp came to see us. He said he had slept none the night before—he had debated the question with himself, had poured out his whole heart to God—that although he could not give up his peculiar views as a matter of belief, yet, for the sake of Christ's cause in this city, he had laid them all aside, and was ready to go in with us heartily to form a Presbyterian Church pure and simple. I have seldom witnessed such greatness of mind, and such nobility of soul. We are going to form ourselves into a Committee, with the addition of Rev. Messrs. Black and Kilpatrick, of Seville and Cadiz. We are gathering out of our congregations materials for forming a Church, and making arrangements for giving them stated instruction in the nature and design of the Lord's Supper. We hope to be able to hold our first communion on the first Sabbath in April."

Regarding Professor Knapp, Mr. Moore writes further:—

"Personally he is one of the most accomplished scholars, most refined gentlemen, and certainly one of the most devoted Christians I have ever met. I regard it as the highest honour to be associated with such a man in this glorious work. His experience and counsel and Christian fellowship are invaluable to me. He

had a delightful Sabbath-school in the chapel of Lavapiés yesterday afternoon, and at 8-30 p.m. a congregation of upwards of 500, as orderly and devout as any you could see anywhere. This was the more remarkable as yesterday was the opening of the Carnival, and we were threatened with being stoned; for the priests are beginning to give trouble in the way of inciting mobs against us, and if they only dared, would make ugly work. The Alcalde sent two policemen to keep guard at our door. We gave each of them a New Testament, for which they loaded us with thanks. The Alcalde himself came at the close of the service, and told us that our enemies were doing all they could to get us out of Lavapiés, but not by any means to leave, and he would protect us.

"I have translated the Shorter Catechism. Will the Board give me funds to print it? I have been much encouraged by the receipt of £6 from Dr. Craig's 'Young men' in Edinburgh, which has enabled me to print 10,000 copies of an excellent Tract entitled *The Substitute*.

"There is no such opening in all Spain as that now presented to us in Madrid. We trust soon to be able to aid in the work at Valencia and Barcelona. A French gentleman came yesterday, and requested us to go and preach to a few of his fellow-countrymen, who meet from time to time in his house for the study of the Scriptures. We have set apart Saturday evenings for the purpose. My familiarity with the French language is thus useful even here.

"You see how full our hands are of work. If I were studying my own pleasure, I should certainly not stay here. There is not a single attraction about Madrid except *the work*; and to such a degree am I absorbed in it, that I have become totally indifferent to sight-seeing. It will now be my privilege to assist to more effect than would have been possible in any other Spanish city in erecting a grand national Presbyterian church. I was about to leave Madrid with a sad heart. I had prayed much for light, and just when I had given up hope, and was on the eve of departing, all at once the way is opened up without any intervention of mine, and the dear wish of my heart seems attained.

"In conclusion, I entreat the constant prayers of the church for Spain, and for myself in particular, that in all I attempt I may be guided by Infinite wisdom, sustained by Divine grace, and greatly blessed in this important work."

Since the above was received, Mr. Moore states in another letter:—"We are busy examining very strictly candidates for the communion, which we are to celebrate for the first time the first Sabbath in April. I have now six students in my theological class, and new ones continue to come in. I spend one hour with them every day. One of them conducts the services in the Mission Hall under my superintendence. He preaches better than any I have yet heard, and I believe he is sincere

and pious. Mr. Jameson and I are paying him out of our own pockets. This station promises to be a great success.

"We have great need of help. The demands on our time and strength are incessant, and often oblige us to work long past midnight. If you can accomplish it, by all means send us another labourer in Madrid."

Mr. Moore thankfully acknowledges the receipt of a large collection of Tracts from Peter Drummond, Esq., Stirling, and of £10 from David Drummond, Esq., Dublin, to assist in printing.

In Seville, under the auspices of the Spanish Evangelization Society, the work continues to prosper. A magnificent church—one of the Jesuit churches suppressed by Government—has been purchased for £1500, which have been raised by special donations in England and Scotland. It will easily accommodate 2000 persons, and has a suite of large rooms, suitable for Sabbath schools, &c.

The theological school, under Mr. Black (late of Edinburgh), continues to prosper. There are fourteen students, of whom their professor states that there is every reason to believe that they have been brought to a saving knowledge of the truth. In other parts of the land the Reformation continues to extend.

THE FORMATION OF A PRESBYTERIAN CHURCH IN MADRID.

The following has been sent for publication to the religious newspapers connected with the Presbyterian Church in the Three Kingdoms, and in America:—

The undersigned, called by divine Providence to reside in Madrid, have formed them-

selves into a committee, to sustain, direct, and forward the work of God, built up thus far by one of their number during the last seven months. That friends abroad may clearly understand the basis of our action, it behoves us to state that a Church agreeing in all the details of its organization, order, conduct, articles of faith, &c., as accepted by the Presbyterian Church in Scotland, Ireland and the United States, is now being formed in Madrid, in connection with the Chapel of Lavapiés, out of the various mission stations, schools, &c., planted and carried on through us.

We, therefore, accept and admit the Presbyterian form, while we remain together as a Committee, as being best adapted for Spain, and from which we propose in no respect to deviate.

Our joint work is now as follows:—

1. Church in the Calle de Lavapiés; seats 400 to 500.
2. Mission Station in the Plaza de la Cebada; seats 400.
3. Sabbath School—well attended.
4. Day School (boys) in the Calle de Cabeza.
5. Day School (girls) in Mission Station.
6. Theological Class at one of our residences, six students in daily attendance.

This work, with the printing of tracts, the translation and printing of Paterson's Shorter Catechism, and an Elementary Text Book in Theology, will tax our best energies for some months to come. It will also require a liberal supply of means. A monthly report will be sent to Great Britain, Ireland, and the United States.

WM. J. KNAPP.
WM. MOORE.
JOHN JAMISON.

March, 1870.

COLONIAL MISSION.

THE communications of the Rev. A. R. B. McCay are always full of interest. The following, addressed to the Convener, is dated CASTLEMAINE, VICTORIA, January 31st, 1870.

DEAR MR. McCLURE,—Again, after the lapse of a considerable time, I feel it to be my duty to send you a few notes of matters connected with our Colonial Church; and first I would express the feeling of admiration which is entertained by all its sections for the manly and Christian spirit which was manifested at the meeting of delegates held in Belfast at the close of last year. It was a peculiar pleasure to myself to see the name of my old college friend, Mr. Thomas Sinclair occupying so prominent and honourable a place in the report of its proceedings, and he is much changed if it will not be acceptable to him to know that in addition to the direct and substantial service which he is doing the Church at home, he is deepening in the minds of some far away those feelings of affectionate

esteem which his earlier years inspired. It may be startling to some, both among ministers and people in Ireland, to hear that in this wealthy Colony we are now compelled to undertake in earnest the consideration of the question—what we are to do with our weak congregations. A Committee was appointed at our last Assembly to mature a scheme, and while we watch your attitude and action with sympathy and interest for many reasons, we have also the special one that in some respects your circumstances resemble our own, in that the strong must now help the weak, and we may possibly obtain some aid in perfecting a scheme for Victoria from watching your procedure.

We are realizing more and more our position as a Mission Church, and the reports of our Missions to the New Hebrides, to the Aborigines, and to the Chinese, abound with most cheering statements—constituting a brief but interesting chapter in the story of the wonderful success of modern Missions, and of the undiminished vitality of the Word of God. At the

same time we are kept from forgetting that we are also a Mission-field, in which much remains to be done, before our countrymen in this portion of the world are all gathered into the Church of their fathers. A noticeable fact in the proceedings of the late Assembly was the appointment of a Standing Committee on the State of Religion, with instructions to attempt to awaken a greater interest in vital godliness by publications of a suitable character, and by special services conducted by ministers especially in districts inadequately supplied with the means of grace, of which there are still not a few.

The week of special prayer at the commencement of the year was generally observed by the Churches here, and I may describe those held in Castlemaine, as affording the example of their nature and influence with which I am best acquainted. Six evangelical denominations were represented at our meetings, which were held successively in the Congregational, the Presbyterian, the Wesleyan, and the Baptist Churches. The ministers and members of the respective Churches united with the greatest cordiality in the devotions of the week, and on the Friday evening, we all sat down at one Communion table, as those who being many were "one bread and one body, being all partakers of that one bread," which has come down from heaven. This thought was the theme of the address preceding the distribution of the elements, and something of the atmosphere of heaven seemed to pervade the congregation, as by our solemn act we anticipated the day when all such shall sit down together at a Communion feast to be for ever unbroken.

The Rev. Mr. Abernethy has been translated to Sandridge, a suburb of Melbourne, and Eaglehawk is to be filled up by the Rev. W. M. White, LL.B., whose lot is thus, contrary

to first expectations, to be cast in Victoria. While en route for New South Wales he spent some days with me, and preached in Castle-maine, affording me a very welcome rest, and, as it happened, was called upon to take part in communion services at Eaglehawk. Mr. White was, after his arrival in New South Wales, followed by a memorial from the Eaglehawk congregation, urging him to come to Victoria, and since this a call has been made out in his favour. He has had ample time to become acquainted with the comparative importance and claims of the two sister colonies, and I understand that he has, at his own request, been released by the Sydney brethren from his engagement with them, and that he may be expected in Victoria in a few days. We regard this accession of ministerial strength with peculiar pleasure, as during last year we received no minister from Ireland, and he who is now providentially led to us inspires the confidence that he will prove eminently useful.

Two of the students attending our Theological Hall are now ready for license, but we still feel our need of extraneous aid, and an effort is being made to set apart £300 per year to assist in bringing out ministers from the home Churches.

I am sure, my dear Sir, that Mrs. McCay and myself will have your warmest sympathy when I mention, in closing, that affliction, in one of its severest forms, has visited our family, in the most sudden death of a dear child, from her dress having accidentally taken fire. I think I sent you a newspaper by last mail, containing a brief account of the accident. We have been much helped by the kind sympathy of friends, and by the faith which we cherish in that of Him who is not ashamed to call us brethren.—Yours most sincerely,

A. R. B. McCay.

FOREIGN MISSION.

MR. REA's letter is occupied with a narrative of two preaching tours "in the villages in the vicinity of Borsud." In this way several weeks were spent by him and Mr. Mordie in scattering broadcast among the people the good seed of the Word. Their reception everywhere was a friendly one; and at Anund—among the Dherds—most encouraging.

BORSUD, 3rd Feb., 1870.

MY DEAR DR. MORGAN,—In the beginning of December last Mr. Mordie, from Ahmedabad, joined me in a preaching tour among the villages in the vicinity of Borsud. The cold of the Indian winter had just begun to be felt at night, and made tent and open country life sufficiently pleasant to be enjoyable. Our first march was to Dewan, whither we had sent on our kit by bullock carts, and where we put up for a few days in the old empty, delapidated

bungalow yet in possession of the Mission. We had with us three catechists and a number of booksellers, resolved to scatter the seed of the Word as widely and as efficiently as possible. As the cool of the mornings and evenings is the only time of the day when a European can with impunity expose himself to an Indian sky, we made full use of these hours in riding to the surrounding villages and preaching to as many as would give an ear to hear. After returning from these excursions we always had a short service with our native assistants and attachés. At night we sometimes exhibited a magic lantern, which generally collected large crowds of spectators, who, it is to be hoped, profited as much by what they heard as what they saw. On one of these occasions at Dewan, the house was literally crammed with people, among whom was the Takor (half prince half landlord) of the locality. When the exhibition was over, this gentleman waited behind, and with the best intentions in the world, no doubt,

proposed treating us to a bottle of wine which he had brought with him for the purpose! When we respectfully declined the favour, he seemed surprised, remarking that being English people we could hardly be seriously averse to a little stimulant "to make our heart happy," as he expressed it. This man was formerly decidedly opposed to Christianity. Afterwards, from the use of opium and brandy, he became regardless of it; but now, having just recovered from insanity and imbecility, the result of his indulgence, he is rather in its favour. We had several interviews with him at his residence, where we were received in open court, and in as much state as he could muster, and were treated to cinnamon tea, served up in glass cream jugs. On these occasions we freely discussed religious matters with him and his court, not only without opposition, but with his full and freely given consent. He himself was the most attentive hearer in the audience.

After spending as many days as enabled us to visit every village within reach of our head quarters, we moved to another centre, and pitched our tents right in the middle of the dusty road, close to a prosperous and friendly village, called Veersud. Here we remained nearly two weeks, and had much intercourse with the people in the adjacent village. We invariably found here a good and well-disposed audience, and frequently we might be found in the streets surrounded by large crowds of people and dense clouds of dust, when it was too dark to distinguish between the white face and the black. Formerly in this very village, our catechists were not permitted to ascend the steps of the public choro, or rest-house. Now there was no hindrance whatever, and they went up the steps and sat with the people as unrestrainedly as if they had belonged to the same family. All the surrounding villages were visited by us in order, and when this was done, we moved our camp to another centre of operation. In this way we spent a month, and in that time visited and preached in between thirty and forty villages. Many of these we visited several times, as the mental state of the people seemed to require. In no instance did we meet with strong opposition. Generally speaking, we were received most respectfully and cordially. When we would take our stand at the corner of a street or in some public thoroughfare, and begin to speak or read from a book, the people would gather round, and sit down in the dusty way to listen. When we would set forth some Hindu theory or test a Hindu argument, and give our opinion of and comments on it, they would say, "Its the truth you speak." And when we would announce some Christian doctrine and show its transcendent excellency over the Hindu, we would hear the same confession from many lips. But when we would urge the acceptance of our religion and the renunciation of their own, or as I used to express it in figure, ask them to throw away their pie (1d) and accept our rupee (2s) in stead,

the omnipotent and omnipresent laws of caste would be urged as an insurmountable barrier. This is the monster of the country, this horrid caste. It has a thousandfold more heads and hands than Briareus. It is more insatiable than Napoleon Bonaparte. Did Christianity allow or even make a compromise with caste, accessions from Hinduism would be abundant.

A second tour was made in another direction from Borsud by Mr. Wallace and myself, with the usual staff of native agents. We took up our abode in the new Mission building at Anund, which is sufficiently commodious in the cold season for a short sojourn. From this centre we radiated in all directions until we had gone over all the numerous villages that cluster around Anund. In almost every village there was a ready hearing obtained, and a promise given to obey the truths spoken. But a Hindu's promise is not a very valuable or reliable thing. Nevertheless the peace in which we are allowed to speak in the villages now, and the apparent acquiescence in what we make known, are indications of progress, and of a coming change not to be despised.

I must not omit to mention that we were greatly encouraged while at Anund by the conduct and bearing of a considerable body of the Dherd population of that and two other neighbouring villages. When we sounded our little school gong every evening for worship a number of these people came and worshipped with us. From ten to forty persons would thus of their own accord present themselves, and we commonly turned the usual family worship into a short service. Sometimes we made it an examination on the subjects and doctrines inculcated on previous occasions. During the day some women also came to us for instruction. This was perhaps the most hopeful sign of all, for a Hindu woman will not present herself before an Englishman for nothing. I have beside me a list of nineteen names (representing a greater number of individuals) which was handed in to us at Anund. These people who signed the paper are chiefly young grown up men, and many of them in tolerable circumstances. This request is simply, that they be taken under the care of the mission and a man be appointed to teach them regularly, with a view to their eventually embracing Christianity and being admitted into the Church. They asked no temporal favour, and do not desire, at least at present, to change their place of residence. We on our part did all we could. We encouraged them in their laudable intentions, gave them as much instruction as the time allowed, and appointed a very excellent and worthy old Christian man to remain at the place and instruct and otherwise assist the enquirers. We have now a Sabbath service regularly kept up in the new school-room at Anund. It was begun about three months ago, and until the appointment of the old man just referred to, was conducted by one of our Mission agents sent every week from Borsud, a distance of eleven miles. The usual attendance at this

service is about thirty full-grown persons. It will be something of a disappointment if no fruit be gathered from this locality, for the present moment towards embracing Christianity is hopeful. But it is the Spirit alone that gives life, and for His coming and operations we must wait and work and pray.—I am, my dear Dr. Morgan, faithfully and affectionately yours,

GEO. T. REA.

MR. BEATTY, like Mr. Rea, has recently been itinerating. His account of his visit to Ranpur and his subsequent observations respecting the present position of our mission in Kattyawar—the first and for years the only field of our labours—has for us a painful interest. His remonstrance, which we consider well founded, and his appeal, will both, we trust, be heard by the Church at home.

GOGO, 14th February, 1870.

MY DEAR DR. MORGAN,—Since I last wrote to you, besides visiting all the villages within six miles of Rajkote, and making a short tour with Mr. Gillespie, I spent three weeks on the return journey to Gogo. Going to and returning from Rajkote we diverged from the usual and direct road, to the South and North, so that our route going and returning made a circle of which the direct road is the diameter. Our first stage on the return journey was one of thirty miles, and our second one of twenty-four miles. After travelling all night in order to reach our second halting-place—a large village called Sadamerda—we arrived there early in the morning, expecting to find our tents ready for us, having sent them on the previous day. But on our arrival none in the village had seen or heard of our tents, baggage, or people. Having spent several hours searching through the town for an empty house in which to stay, and all to no effect, one of our servants sent on previously was discovered. He had come to get people to pitch the tent. We therefore gladly hastened to the place of encampment, and soon got it made habitable. Our baggage had come up during the night, and our people, being fatigued, had lain down to rest, with the intention of rising early, and had overslept themselves. Our experience in the town was not without results. It proved a good introduction to the people. On our going in the evening into the village to preach, hundreds crowded together to hear the Word of the Lord. Whilst we stayed we had large audiences, who, for the first time, as they informed us, listened to the Gospel of Christ. It was interesting to observe the effects of the Gospel message. First, there was wonder. We have had no visitors from among our rulers who ever before took a prominent stand in the bazaar, and denounced the evils and sin of idolatry, and pointed out what sin is, and how it is to be washed away. Then there was in-

quiry, and the questions were put—"Are not our gods great and powerful?" "Did not Ram conquer Ravun the giant, and Krishnan raise the mountain Gorardhurn on the tip of his little finger?" "Have our fathers been deluded? Are we to be wiser than they?" Then came prejudice, and a sort of defence was got up for idolatry. We sow, others shall reap. This brings me to notice the privilege we enjoyed of watering where others had sown.

Our next resting-place was at a large town, at about equal distances from Gogo, Borsud, Ahmedabad, and Rajkote. Here we found a small company of inquirers. This town, Ranpur, has been visited by your missionaries. The leader of the little band of searchers after the truth is a native cavalry officer. On our arrival he welcomed us with all the ardour of a Christian friend, and announced himself to the catechist as a "Christian brother." We had intended staying only two days at this place, but we gladly extended our visit to eight days, and we trust our intercourse with these interesting men may be blessed to the confirmation of their faith in the Gospel of Christ. On inquiry, we found that Mr. Moore, who for many years faithfully and zealously preached Christ in this province, was privileged to sow the seeds of Gospel truth, which the Lord has been pleased to quicken in these men's hearts. We were providentially, and we believe most seasonably, directed to this place at a time when further instruction was needed. None of these people had the Scriptures. A tract and the precious recollection of the Gospel preached by your missionary, were the only means of sustaining the acquired truth. We gave them New Testaments and several tracts, and trust that by a study of the Word which maketh wise unto salvation, they may be freed from the bondage of sin through faith in Christ.

I cannot help here making a few remarks on the peculiar position occupied by your Missionaries in Kattyawar. I believe that this province, almost as large as Ireland, was the field chosen as the sphere of operations for your Foreign Mission. For many years your entire strength was devoted to this interesting field of labour. Six Missionaries were sent out by you to break up the fallow ground. They did their work faithfully, and sowed the seed far and wide. They even reaped an earnest of their labours, and a neighbouring province is adorned by the holy lives of the first fruits of your Mission to Kattyawar.

How do you stand now in relation to this province? You have two of your youngest and most inexperienced Missionaries to follow up and overtake the labours of your six pioneers. Is it possible for those now in charge to follow up efficiently the work of their predecessors? Does the seed sown not need to be watered? Must life that has been generated die for want of sustenance? In a word, is your Mission to Kattyawar to die a lingering death, or is it to be sustained and invigorated by your gifts,

prayers, and the consecration* of your children to its service? For nearly three months your native evangelist and myself have been privileged to proclaim the Gospel daily, almost always in different towns or villages, and yet we were not, with one exception, on new ground, and our own district proper is yet to be visited. Your Missionaries had preceded us, and the character of the Gospel messenger is well known. The edge of opposition was blunted, and everywhere we were kindly received.

Does not this province open in its length and breadth to the Missionary of the Cross, and consecrated by the prayers of our Church, call to you for help? Do not the labours of the devoted founders of your Mission among the heathen cry aloud for help? And what can your solitary Missionaries—two among two millions of souls—do but entreat you to “come over and help us?” Will not gratitude to God for His pure Gospel, which causes you to bow at the foot of the Cross, instead of at the feet

of the Druid or before the sculptured form of the Virgin, move you to consecrate yourself on God's altar a Missionary of the Cross, or your money to support the messenger of reconciliation and peace among the heathen? Rejoicing in light of God's favour, and monuments of His grace, will you refuse the lamp of life to the bigoted Mahomedan, the deluded Hindu, and the ignorant Petish worshipper? There was somewhat against Ephesus, therefore our Lord admonished that Church, which had borne, and had patience, and for His name's sake had laboured and not fainted: “Thou hast left thy first love, remember, therefore, whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.”—Believe me, dear Dr. Morgan, yours affectionately,

WM. BEATTY.

P.S.—Three children, those of the recent converts, were baptized yesterday. To-morrow I go out into the districts again.

CHURCH EXTENSION.

SOUTH DONEGAL MISSION.

THE first observance of the Lord's Supper in connexion with the Mission was held in December last, and Mr. Burkitt states, he believes “the last Presbyterian communion before ours, held in this region, was about 150 years ago.” Such a fact gives rise to many painful reflections; but it is right, even at the lapse of so lengthened a period, that the ark of our testimony should be brought back and set up; and it is encouraging to know our Missionary is pursuing his work in the right spirit, and not without tokens of the Divine approval.

It should ever be a pleasing task for a minister to bring his work under the notice of a Christian community, as may be done through the *Herald*, for in such case he is most likely to secure interest, sympathy, and prayer, in respect both to himself and to the people under his care. For these helps I look in giving publicity to the following remarks upon my labours in this mission field. Since my former report in the *Herald* my experience of mission work has been of a very varied nature. I have had ample proof that “there is a tide in the affairs of men.” At times the condition of this field has given me much satisfaction and encouragement, while again it has been such as to depress and discourage me. But I have often been struck by the circumstance that it has never appeared that God has let the light of His countenance set upon the district taken as a whole. If in one place He has hidden His face and humbled, in another, He has shone out and lifted up. And herein, I think, may be

seen one of the advantages of being a missionary.

At present, and for some time past, an encouraging state of things has prevailed. The season which has just gone by—winter—I have always found more favourable to a good attendance upon the preaching of the Word. Occupation, whether on land or sea is then limited, and the long evening readily admits of a service and supplies hearers. So if in my winter journeyings I have trials in the way of wind, weather, and darkness, I am generally more than compensated for them, as has been more particularly the case of late. But independently of the season, the attendance at five of my stations has increased; in three of them to a considerable extent beyond what they ever before reached.

Other reasons for my taking the present favourable view of this field are:—The earnest and often tearful attention to the preaching of the Gospel: an increasing demand for the more purely religious literature of the day, and also an increase of contributions to the service of God. And here, by the way, I may mention the interesting case of a comparatively poor man at a distant station, and not professing to be a Presbyterian, who, unsolicited, has given me contributions to our Church Extension Scheme, and stated that he hoped to be able to continue the same.

In Killybegs, the Robertson School-house has been again opened to me by the rector, the Rev. Mr. Ball. The occasion of the granting of this favour was my asking permission for Mr. Macnaughtan to preach in the school-house, which was at once conceded. This done, Mr. Ball, in a very kind and Christian spirit, extended the privilege to myself. There were such expressions of gratification in regard to

Mr. Macnaughtan's service that I hope he will often give us a sermon again, and that other ministers may take tours through this in some respects interesting region, and give us the benefit of their services.

I have to mention a fact, which will, no doubt, interest many, viz.—We held our first communion service on the second Sabbath of last December at the house of a Scotch steward, about half way between Killybegs and Dunkineely. We were in all thirteen communicants, and all appeared to enjoy the service. Some openly expressed themselves much benefited. There were present one or two of other denominations, while there was one who had expressed a wish to communicate, but was unavoidably prevented. At our next communion I hope to have a larger number, as I expect some young persons whose admission I postponed; and a new Scotch family has been added to the district.

I believe the last Presbyterian communion, before ours, held in this region, was about 150 years ago, and in all probability it could not have been far from the place where ours was held.

In concluding this brief notice, I would direct the attention of readers to the benefits of such a mission as this.

The Gospel is brought to the doors of many who would not, and of many who could not, go any distance to hear the Word of God; scattered Presbyterians have the opportunity of now and then at least engaging in a service conducted according to their own view and system; children, whether of Presbyterians or others, who are far away from Sabbath-school, are taught as often as circumstances will permit; and, in short, the voice of the Gospel is heard in the backward places of the land.

April, 1870.

T. H. BURKITT, Miss.

ITINERANT MISSION.

IF our readers wish to understand the important post occupied by the Itinerant Missionary in ministering to Presbyterians in the South—a people scattered and fluctuating—the encouragements and the trials—the lights and shadows of his life and work—let them read the letter appended from our excellent brother, Mr. Smyth.

MIDDLETON, COUNTY CORE,
April 12, 1870.

Since my last letter appeared in the *Herald* (March, 1869), I have ceased to occupy YOUGHAL as one of my preaching stations. There were no Presbyterians there, and a field more within the scope of an Itinerant Missionary's duties having presented itself, I have discontinued my weekly attendance since July last. I ceased to go to Youghal with the less regret when I considered that, however much I might, and did, esteem and love the people I ministered to

there, some of whom are of the excellent of the earth, I never could disguise from myself the fact that they were, one and all, as was especially apparent when the Irish Church Bill was passing through Parliament last year, most devoted in their attachment to the still Established Church of this country, and had no sympathies in common with a Presbyterian, except in so far as he and they loved the same Saviour, and were, in the main, attached to the same evangelical truth.

At the beginning of July last, I re-opened the services for some years closed at AGHADA. There had then recently come to the district a number of Presbyterians—so many that, at our July communion in Castlemartyr, fourteen communicants were present from Aghada and its surroundings. The presence of so many Presbyterians in the district as such a number of communicants indicated made it clearly a duty to re-open the services which, through the discontinuance of Presbyterians in the neighbourhood, my predecessor, greatly against his wishes, had been forced to close. My services at Aghada have hitherto been encouragingly attended. But I do not know how long they may be so; for Presbyterians in that district are singularly unsettled. Only one has any security of tenure there; all the others are, in varying degrees, dependent upon the will of employers. Through the kindness of J. P. Wise, Esq., of Rostellan Castle, and of his brother, Dr. Wise, J.P., to whom I had to make my most grateful acknowledgments in connection with another subject in my last letter, a house has been as courteously placed at our disposal as it is free for our Aghada services.

At MIDDLETON the same services are conducted as formerly. But in or near to Middleton there are now exceedingly few Presbyterians. Nor is there latterly the same dearth of evangelical truth in the parish pulpit of the town as characterised it during the incumbency of the late rector. Episcopalians in Middleton are not now forced to choose between coming to us for evangelical ministrations and wanting them, as was felt by many to be the case when our Mission was planted here, and even for a few months after I came to the South. We have still an attendance at Middleton often as large as when I entered upon my work in January two years. But our attendances are fluctuating, and, at times, discouraging.

At CASTLEMARTYR we have had greater changes since my first letter appeared in the *Herald* (August 1863) than there had been at that Station for many years previously. In a single year we lost, through deaths and removals, partly arising from the breaking up of the late Earl of Shannon's establishment, twenty-two of those who had been most regular in their attendance on my Sabbath or on my Friday evening services. The loss of so great a number would make an appreciable gap in many a northern congregation. Need I add that it very considerably thinned the ranks of a southern Mission Station? Nor is this all.

Through the intervention of a middleman, bearing the name of Protestant, we have been driven from the house which the late Lord Shannon thought he had secured us in the possession of so long as we might require it for Divine service. For a time we were in anxiety, not knowing whether as a congregation we should be able to get another house in the village; and, had it not been that the Earl of Shannon, with a kindness which the assembled Presbyterians at our last quarterly communion felt themselves bound most gratefully to acknowledge, granted us a house which his lordship had designed for another purpose, the Presbyterians of Castlemartyr would now, it is more than probable, be without a house to assemble in for Divine service. They have had many shiftings, now to one house, now to another. But I am happy to say that by a little expenditure we have at present the most comfortable house we have ever had at the head quarters of this Mission. I must not omit to add that the Countess of Shannon has lately placed us under obligations for which we have been duly grateful, her ladyship's unsolicited kindness having supplied what her ladyship saw to be wanting to complete the internal beauty as well as comfort of our new house of worship. In the minds of some, now far from us, tender associations were twined around what, connecting these with the earlier days of Christianity, they lovingly called "the upper room." But we who remain, comparing our present with our late house of worship, need not regret the change. What there is too much reason to believe was meant for evil has been so overruled that it has eventuated in good.

At each of my three stations—Middleton, Castlemartyr, and Aghada—I preach every Sabbath, the joint attendance at the three since the beginning of July last having ordinarily been between sixty and seventy—sometimes above the latter number—seldom, very seldom, under the former. The total is certainly not large; but it represents, perhaps, the largest number of distinct individuals ministered to every Sabbath during the same period by any Protestant minister in this district, excepting only the parish ministers of Middleton and Youghal, and possibly one or two others; for it is to be borne in mind that Protestantism is exceedingly thinly represented in this part of the county, there being in the one hundred and fifty or two hundred square miles through different parts of which I travel, seeking after and ministering to Presbyterians wherever I can learn of any—a district including the comparatively large towns of Middleton and Youghal and many villages—probably not more, if as many, Protestants of all denominations as there are Presbyterians in connection with some of our Northern congregations—for example, with the single congregation of Connor. At Castlemartyr, I dispensed the Lord's Supper on Sabbath week to thirty-one communicants—some from England, some from Scotland, some

from the North of Ireland, and one from France. United Presbyterians, Free Churchmen, and members of the Established Church of Scotland, all join together here, and, with Irish Presbyterians and others who love the Lord Jesus, commemorate a Saviour's dying love—a foreshadow, let us hope, of a time not far distant when, every middle wall of partition broken down, Presbyterians living in the same country shall no longer, in this or in other lands, be disunited, but, ranged under a common standard, shall move forward, realising that in union there is strength, as with unbroken front they do battle against sin in whatever form it may present itself, and lift up a testimony for the truth.

As may have been gathered from what I have already written, Presbyterians in this district are far, very far, from being settled. Out of one hundred and fifty-one known to me, and to whom I have ministered since I came to the South—barely two years and three months ago—(I do not now speak of Episcopalians who have attended my services, and whom I have visited; I confine myself exclusively to Presbyterians, who look to us and to us only for sealing ordinances) more than the half are now gone—some to England, some to Scotland, some to different parts of Ireland—while death has not been unkindful of us, having taken from our midst our oldest communicant and our youngest, and more recently still, him to whom, perhaps, more than to any other it was owing that for some years past we have had a stated Presbyterian service at Middleton. No doubt, as some go others come, so that there are usually, as at present, between seventy and eighty Presbyterians within my bounds. Changes constantly occurring have sometimes dispirited me. But, on the other hand, I have often been gladdened by the manifest attachment of Presbyterians around me to the ministrations the Assembly has provided for them. Rarely, very rarely, have I known a Presbyterian to be absent from my services when to be present was practicable.

Two things have very much cheered us in this quarter during the past year. One was the visit of the Assembly's deputation to the South. At each of my three stations very pleasing recollections are retained of the addresses of the deputy who visited us—the Rev. John Elliott, of Donoughmore. Fresh and fragrant in the memories of many is his assurance that, with the help of the Church's King and Head, the Assembly is determined that, whatever may be done towards consolidating Presbyterian interests by joining together, if need be, contiguous congregations in the North, no Mission of the Church shall be given up, or isolated outpost or Mission station in the South and West abandoned. The other was the action of the Assembly, especially of the younger ministers, in reference to commutation. "No such action has been witnessed," said a Scotchman to me, with much emotion, "since the Disruption day of '43." He had just read the report of the

division on the subject at the late meeting of Assembly. He was filled with a twofold pride. He was proud of the Presbyterianism of his country; nor was he less proud of the Presbyterianism of the land he had come to.

On the subject of the Sustentation Fund I cannot say much. Owing to our dislodgment at the beginning of the year from our late house of worship at Castlemartyr I was unable, or rather I did not consider it expedient, to bring the subject of Sustentation before our assembled communicants prior to our late April communion. I am happy to say that, notwithstanding the thinning we have undergone at Castlemartyr (among those who have been removed from us were men who had contributed £11 out of the £20 annually sent to the Board of Missions from that station, and others have not come to take their places) we have already twenty-two subscribers, seventeen of them from Castlemartyr, promising annual subscriptions to the Sustentation Fund to the amount of £23 8d, including my own small offering. I hope we shall be able, should our present contributors remain with us, to send fully £30 annually to the Fund. Shall I be pardoned if, in connection with this subject I say a word to our friends in the North? I am now sufficiently long in the South to know the relative

circumstances of the Northern and Southern Presbyterian Irish not to speak disparagingly of the North, nor on the other hand unduly to magnify the South; but comparing North and South, I hesitate not to say that if, in proportion to their numbers and means, the more highly favoured Presbyterians of the North will only contribute as the thinly scattered, and, in many cases, not at all affluent Presbyterians of the South do, there need be no fear that this grand old Church of ours—to combine and borrow sentiments expressed by our Moderator and one of his most distinguished predecessors in the chair of the Assembly—shall be maintained, and shall be extended too. Here in the South we quail not, but look calmly and hopefully on as we contemplate the future of our beloved Presbyterianism in this still so benighted land. Notwithstanding our isolation we respond full of courage and hope to the Presbyterians of the North, and, in the language of faith's anticipated triumph, say, as has already been said on a Northern platform:—"The glory of this latter house shall be greater than the glory of the former."

I had intended to speak of other things in this letter; but it is already too long, so I must close.

DONATIONS AND BEQUESTS.

Jewish Mission—

A Friend, per James T. Bristow, Esq., ..	46 0 0
A Friend, per Rev. O. Leetch, Letterkenny ..	0 2 0
Miss Fearson, per Rev. O. Leetch, Letterkenny ..	0 2 0
Bequest of the late Miss Elizabeth Wilson, ..	51 0 0
Tops, Raphoe (less legacy duty) ..	51 0 0
Executors of the late Mr. John Cunningham, ..	
Maheramuson, per Rev. F. J. Porter, ..	20 0 0
Donagheady, ..	
Mr. James Crowe, per Rev. Samuel Stewart, ..	1 0 0
Alt, ..	1 0 0
Mr. J. Williamson, Cookstown, ..	1 0 0
W. N. Crawford, Esq., Woodford, Listowel, ..	1 0 0
Legacy of the late Thomas Davison, Lisnastrain, ..	
per Revs. C. L. Morell and Robert Park, Trustees, ..	7 11 6
A Friend, Glasgow, ..	5 0 0
Castlemartyr Sabbath School, ..	0 12 0
Mission Box in Miss M'Intyre's School, per Rev. ..	0 2 10
R. Park, Ballymonee, ..	

Roman Catholic Mission—

Students' Missionary Association, ..	68 9 8
Executors of the late Mr. John Cunningham, ..	
Maheramuson, per Rev. F. J. Porter, ..	20 0 0
Donagheady, ..	5 0 0
A Friend, Glasgow, ..	5 0 0
Bequest of Mr. Ebenezer Martin, Balooly, ..	1 0 0
per Mr. James Martin, ..	
Bequest of Thomas M'Quigg, Knockaduff, late member of Aghadoe Congregation, per Mr. ..	2 0 0
Robert Shirley, thence, ..	

Church Extension Scheme—

Bequest of the late Miss Elizabeth Wilson, ..	00 0 0
Tops, Raphoe, ..	

Executors of the late Mr. John Cunningham, ..	
Maheramuson, per Rev. F. J. Porter, ..	20 0 0
Donagheady, ..	5 0 0
A Friend, Glasgow, ..	5 0 0
Miss Fearson, per Rev. O. Leetch, Letterkenny ..	0 2 6

Colonial and Continental Mission—

Executors of the late Mr. John Cunningham, ..	
Maheramuson, per Rev. F. J. Porter, ..	20 0 0
Donagheady, ..	
Gift of the late Rev. Henry Kidd, A.M., ..	30 0 0
Drunminis, per his Widow (for the Waldensian Church), ..	5 0 0
A Friend, Glasgow, ..	0 5 0
*A Friend in Gleinan (for Spain), ..	0 3 0
Miss Foxson, per Rev. O. Leetch, Letterkenny ..	0 2 6
A Friend, per Rev. O. Leetch, Letterkenny ..	0 2 6

China Mission—

A Friend, per James T. Bristow, Esq., ..	46 0 0
Thankoffering from a Friend, per Rev. O. ..	0 2 6
Leetch, Letterkenny, ..	
A Member of 2nd Dumboc, per Rev. William ..	1 0 0
Sturiceon, ..	
Miss Fearson, per Rev. O. Leetch, Letter- ..	0 3 0
kenny, ..	
Dochis Sabbath School, Newtowncunning- ..	1 3 0
ham, ..	
1st Carrickfergus Evening Sabbath School, ..	0 8 4
Miss Martha Robinson, Buelna, ..	1 0 0

(For continuation see p. c. 80.)

ANNUAL COLLECTION

FOR

THE GENERAL ASSEMBLY'S FOREIGN MISSION.

Table with columns: CONGREGATIONS., AMOUNT., CONGREGATIONS., AMOUNT., CONGREGATIONS., AMOUNT. Includes sections for 1. ARMAGH, 2. BALMONEY, 3. BELMONT, 4. BALLYMENA, 5. DUNGANNON, 6. MONAGHAN, 7. ARDS, 8. BANBRIDGE, 9. BELFAST, 10. CARRICKFERGUS, 11. COLERAINE, 12. DROMORE, 13. DUNELMOY, 14. RATHFRILAND, 15. TEMPLEPATRICK, 16. ANGHILL, 17. BALLYMENA, 18. COLERAINE, 19. MAGHERAFELT, 20. ROUTE, 21. BALLYMENA AND COLERAINE, 22. DERRY, 23. DONEGAL, 24. GLENDERMOT, 25. LETTERKENNY.

Table with columns: CONGREGATIONS., AMOUNT., CONGREGATIONS., AMOUNT., CONGREGATIONS., AMOUNT. Includes sections for 17. BALLYMENA, 18. COLERAINE, 19. MAGHERAFELT, 20. ROUTE, 21. BALLYMENA AND COLERAINE, 22. DERRY, 23. DONEGAL, 24. GLENDERMOT, 25. LETTERKENNY.

CONGREGATION.	AMOUNT.	CONGREGATIONS.	AMOUNT.	CONGREGATIONS.	AMOUNT.
	£ s d		£ s d		£ s d
Bovena	2 1 6	SYNOD OF DUBLIN.		Bellevue	1 12 0
Derrinore	1 0 0	30. ATHLONE.		Birr	2 0 3
Drumachose	2 10 6	Athlone	1 0 0	Bray	3 7 0
Dungiven	1 10 3	Ballinasloe	1 10 0	Carlow	2 3 5
Larcy	1 11 0	Corboy	0 11 0	Drogheda	1 3 3
Magilligan	1 6 0	Creggs	0 15 0	Dunannon	0 15 0
Myree	3 2 2	Ennis	3 0 0	Dunascorhy	1 0 0
1st Newtownhamvady	8 5 0	Galway	0 3 3	Gloucester Street	5 0 0
2d Newtownhamvady	4 10 9	Longford	2 0 0	Jervis St. Mission Church	1 6 0
Seriggan	1 5 0	Mullingar	0 11 0	Kilkenny .. ..	.. ..
		Motragh	1 2 5	Killucan	1 7 6
		Roscommon	2 4 0	Kingstown	10 2 6
		Tully	0 17 0	Mountmellick	0 10 0
				Naas	2 10 0
27. OMAGH.				Ormond Quay	12 0 0
Badony	1 0 0	31. BAILLEBOROUGH.		Rathgar	48 16 0
1st Ballynahatty	1 10 2	1st Baillieborough	3 0 0	Rutland Square	31 16 9
2d Ballynahatty	1 3 3	Ballyjamesduff	3 10 0	Sandymount	4 15 0
Clogherney .. ..	.. ..	Bellasis	0 18 2	Tullamore	1 10 0
Crossroads	1 10 0	Carrickmaolim	1 17 3	Wexford	1 10 0
Dromore	2 5 8	Corlea	0 10 0	Wicklow	1 12 4
Drumquin	1 3 0	Ervey	0 8 0		
Edenderry	0 12 6	Kells	1 4 0	35. MUNSTER.	
Fintona	2 1 5	Seafin	1 5 0	Fethard .. ..	.. ..
Gillygooley	1 0 0	Shircock	0 10 0	Kilrush	0 3 0
Gortin	1 11 6			Limerick	21 15 0
Lowtherstown	1 16 0			Lower Abbey St., Dublin	2 0 0
Newtownparry	1 1 8	32. CONNAUGHT		Pertham	0 15 8
1st Omagh	4 5 6	Ballina	2 0 0	Summerhill .. ..	.. ..
2d Omagh	8 11 3	Ballinglen	0 10 0	Tipperary	1 5 0
Sixmilcross .. ..	.. ..	Ballymeato	1 6 6	Waterford	2 14 6
		Boyle	3 5 0		
		Clogher	0 14 0	36. NEWRY.	
28. RAHIOE.		Crevelca	0 10 0	Annalong	0 10 0
Alt	0 18 11	Dromore West	0 15 0	Bessbrook .. ..	.. ..
Ballindreat .. ..	.. ..	Hollymount	2 4 0	Castlebellingham	1 3 4
1st Ballylennon	2 0 0	Killala	1 7 6	Carlingford and Omagh	1 2 6
Carnone	1 16 6	Newport	0 14 4	Clarksbridge .. ..	.. ..
Convy	2 0 0	Sligo	4 0 0	Cremore	3 12 0
Donoughmore	2 13 5	Turlough	1 2 3	Donoughmore	3 10 0
Newtownamingham	3 5 0	Westport .. ..	.. ..	1st Drumbanagher	3 4 0
1st Raphoe	4 0 0			2d Drumbanagher	1 8 0
St. Johnston .. ..	.. ..			Dundalk	11 16 5
		33. CORR.		Jonesborough .. ..	.. ..
29. STRABANE.		Bandon	1 7 0	Kilkeel	0 12 10
1st Ardstraw	3 5 3	Clonakilty	1 5 2	Kinesmilla	5 2 0
2nd Ardstraw	1 5 6	Clonmel	2 0 0	2d Markethill	3 0 0
2nd Ballylennon	2 0 0	Fernoy	1 15 0	Mountmorris	7 30 0
Clady	0 10 0	Lismore	0 9 10	Mourne	3 0 0
Corrick	0 9 0	Mallow	0 10 3	1st Newry	6 0 0
Douglas	1 10 0	Queenstown	0 10 0	2d Newry .. ..	.. ..
Glenilly	2 1 4	Queen Street, Cork	1 10 0	2d Newtownhamilton	2 2 11
1st Newtownstewart	1 8 4	Tralee	3 15 0	Poyntzpass .. ..	.. ..
2nd Newtownstewart	3 6 3	Trinity Church, Cork	26 8 5	Riverside (Newry)	2 0 0
Sion Mills	1 12 3			Restrevor	5 0 0
1st Strabane	21 4 11	34. DUBLIN.		Ryans	2 0 0
2nd Strabane	3 18 5	Adelaide Road	21 10 0	Tullyallen	16 0 0
Urney	2 0 0	Athy	9 0 0	Warrenpoint	3 0 9
		Ballacolla	1 1 0		

DONATIONS AND BEQUESTS (CONTINUED).

<i>Foreign Mission—</i>		Cloughjordan Mission Station, per Rev. M. Kerr,	1 9 0
A Friend per James T. Bristow, Esq.,	46 0 0	Malin Sabbath School,	1 0 4
The late Miss Fairtlough, Drogheda, per John Arnold, Esq., Belfast,	7 12 9	Sandymount do.,	3 0 0
Executors of the late Mr. John Cunningham, Maheramason, per Rev. F. J. Porter, Donaghedy,	20 0 0	Drumaghilla do., (for Shahawadi Schools), College Square, do.,	0 14 0
Mr. James Crowe, per Rev. Samuel Stewart, Alt,	1 0 0	Tullylish, do., (for Schools at Surat),	2 0 0
Dr. J. F. Duncan, Dublin,	6 0 0	Clare Evening do.,	0 10 0
E. H. Townsend, Esq., J.P., Cullinaciarha, per Rev. Wm. Reid, Clonakilty,	1 0 0	Legacy of the late Thomas Davison, Lisnastrain, per Revs. C. L. Morell and Robert Park, Trustees,	7 11
Thankoffering from a Friend, per Rev. O. Letch, Letterkenny,	0 2	<i>Restitution Money—</i>	
Miss F. arson, per Rev. O. Letch, Letterkenny,	0 2 6	Anonymous, Strabane postmark, for Young Men's Auxillary to Debt Extinction Fund,	1 0 0
A Friend, Glasgow,	5 0		

LIFE ASSOCIATION OF SCOTLAND.

FOUNDED 1838.

ASSURANCES in force, £7,000,000
ANNUAL REVENUE, 246,000
FUNDS in hand and invested, 1,290,000

(See larger Prospectus for details of the Funds, &c.)

The Books and Accounts have been for many years subjected (not yearly only, or at any other interval, but) to a continuous Audit (apart from the Directors and other Officials), by a professional Accountant of high standing and experience. In the Valuations also which are made on approved Tables of Mortality, the net Assurance Premiums only are taken into account. Thus, by constant independent checks and rigid tests, the utmost precaution is adopted to secure the prudent conduct and permanent stability of the Institution. It has always maintained a high position among the Assurance Offices of the Kingdom, and has already paid Sums Assured and Bonuses to the amount of

ONE MILLION AND A HALF STERLING,

the amount for last year alone having been upwards of

ONE HUNDRED THOUSAND POUNDS.

The Funds remaining in hand and invested, are upwards of

ONE MILLION AND A QUARTER STERLING.

The POLICIES are unusually FREE from Restrictions

The BONUSES from PROFITS are applied for the Personal benefit of the Policy-Holder himself.

AS TO

IN EXPECTING LARGE

OCCUPATION AND RESIDENCE,

REDUCTION OF PRESENT OUTLAY,

AND ARE ALMOST

OR A

UNCONDITIONAL,

PROVISION FOR HIS OLD AGE,

The Holder being fully protected against Forfeiture from Accident or Oversight.

The Sum Assured being left untouched for Payment at Death.

Attention is directed to the unusual advantages of the

NON-FORFEITABLE PREMIUM SYSTEM

(lately adopted by the Association).

Remarkable as securing the Policy-Holder against loss, should he for any reason discontinue his payments, his Policy being exchangeable for a paid-up policy (for which no payments are required) of an amount proportionate to the number of premiums paid.

The Company transacts Annuities of all kinds. By the purchase of a Life Annuity, a much larger income is secured than the mere interest of money, and the trouble, risk, and expense of investments are avoided. Tables of Rates may be had on application.

ULSTER BRANCH: 19, HIGH ST., BELFAST.

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 DAVID TAYLOR, Esq., J.P. (SIR JOHN ARNOT & Co.), Belfast.
 BERNARD HUGHES, Esq., J.P., Belfast.
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 HENRY KIRK, Esq. (LOWRY, VALENTINE, & KIRK), Belfast.

Secretary—WILLIAM SHEPHERD.

SCOTTISH AMICABLE

MUTUAL

LIFE ASSURANCE SOCIETY.

ESTABLISHED 1826, AND INCORPORATED BY ACT OF PARLIAMENT.

HEAD OFFICE, - - 39, St. VINCENT PLACE, GLASGOW.

MANAGER—JOHN STOTT, Esq.

The Number of Policies in force exceeds Eleven Thousand.

The Amount of Sums Assured exceeds - £5,400,000
 The Annual Income exceeds - - - £210,000
 The Invested Funds are over - - - £1,330,000

THE attention of Intending Assurers is requested to the "Minimum Premium" scale acted on by this office only. Under this system Premiums are reduced to the "minimum," or least possible amount from the commencement, by applying to this purpose an estimated Bonus of 1½ per cent. Any ascertained variation from this rate, the lowest experienced by the Society, forms an addition to, or deduction from, the amount assured on its becoming a claim. The system of Minimum Premiums—believed to be the most economical in use in any office—was introduced by this Society to meet the convenience of that numerous class who desire to obtain, for such sums as they can devote from their income, the largest amount of immediate Assurance without subjecting themselves to a subsequent increase of their payments.

The Bonus additions at 1832 and 1839 were 1½ per cent., at 1846 2 per cent., at 1853 and 1860 1½ per cent., and at 1867 1½ per cent.

ANNUAL RATES FOR ASSURANCE OF £100.

AGE.	25	30	35	40	45	50
"MINIMUM" SCALE, (During Life.)	£ s. d.	£ s. d.	£ s. d.	£ d.	£ s. d.	£ s. d.
CORRESPONDING RATES, (Premiums to cease at 60.)	1 12 0	1 16 7	2 2 2	2 9 7	2 18 8	3 10 9
	1 14 8	2 0 7	2 8 8	3 0 11	3 19 5	5 13 6

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REV. JAMES MORGAN, D.D., CHAIRMAN.

THE RIGHT REV. WM. ALEXANDER, D.D., Lord Bishop of Derry and Raphoe.

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WILLIAM VALENTINE, Esq., J.P. (Northern Banking Co.)

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| Dr. SAMUEL BROWNE, R.N.

Resident Secretary, W. D. HENDERSON,

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY'S BUILDINGS,

VICTORIA STREET, BELFAST.