

R E P O R T

OF THE COMMITTEE OF THE

SOCIETY FOR IRISH CHURCH MISSIONS,

READ AT THE

SECOND ANNUAL MEETING,

MAY 2ND, 1851;

WITH AN APPENDIX OF DOCUMENTS, A LIST OF
SUBSCRIBERS, ETC. ETC.

TO WHICH IS PREFIXED

THE ANNUAL SERMON,

PREACHED BY THE

REV. ALEX. R. C. DALLAS, M.A.,

RECTOR OF WONSTON, HANTS.

LONDON:

PRINTED FOR THE SOCIETY, 14 AND 15, EXETER HALL:

AND SOLD BY MESSRS. HATCHARD, PICCADILLY; SEELEY, FLEET-STREET AND
HANOVER-STREET; AND NISBET AND CO., BERNERS-STREET.

1851.

President.

HIS GRACE THE DUKE OF MANCHESTER.

Vice-Presidents.

THE MOST HON. THE MARQUIS OF BLANDFORD, M.P.
THE RIGHT HON. THE EARL OF SHAFTESBURY.
THE RIGHT HON. THE EARL OF CLANCARTY.
THE RIGHT HON. THE EARL OF RODEN.
THE RIGHT HON. THE EARL OF CAVAN.
THE RIGHT HON. THE EARL OF BANDON.
THE RIGHT HON. THE EARL OF LANESBOROUGH.
THE RIGHT HON. LORD VISCOUNT COMBERMERE.
THE RIGHT HON. THE VISCOUNT LIFFORD.
THE RIGHT HON. VISCOUNT BERNARD, M.P.
LORD HENRY CHOLMONDELEY.
THE RIGHT REV. THE LORD BISHOP OF CASHEL.
THE RIGHT REV. THE LORD BISHOP OF TUAM.
THE RIGHT HON. LORD DUNSANY.
DR. MACBRIDE, PRINCIPAL OF MAGDALEN HALL,
OXFORD.

Committee.

THE HON. CAPTAIN MAUDE.
THE HON. ARTHUR KINNAIRD.
THE HON. SOMERSET MAXWELL.
SIR T. W. BLOMEFIELD, BART.
SIR DIGBY MACKWORTH, BART.
SIR JOHN WARRENDER, BART.
JOSEPH NAPIER, ESQ., M.P.
JOHN P. PLUMPTRE, ESQ., M.P.
C. A. MOODY, ESQ., M.P.
GEO. A. HAMILTON, ESQ., M.P.
CHARLES H. FREWEN, ESQ., M.P.
REAR-ADMIRAL HOPE.
J. C. COLQUHOUN, ESQ.
ANTHONY LEFROY, ESQ.
ADMIRAL VERNON HARCOURT.

REV. E. HOLLOND.
REV. DANIEL WILSON.
REV. T. R. BIRKS.
REV. W. CADMAN.
REV. M. M. PRESTON.
REV. T. NOLAN.
W. GARNIER, ESQ.
CAPTAIN TROTTER.
JOHN DEAN PAUL, ESQ.
J. E. GORDON, ESQ.
ALEXANDER GORDON, ESQ.
JOHN BRIDGES, ESQ.
ROBERT B. SEELEY, ESQ.
EVAN BAILLIE, ESQ.
LIEUT.-COL. ALEXANDER.

Treasurer.

JOHN DEAN PAUL, Esq., Messrs. Strahan, Paul, and Co., Strand.

Honorary Secretaries.

THE REV. ALEX. R. C. DALLAS, M.A., Wonston Rectory, Andover-road.
THE REV. ROBERT BICKERSTETH, M.A., St. John's Church, Clapham.

Clerical Secretary.—THE REV. WM. WILKINSON, B.A.

Assistant Secretary.—JOHN KNOTT, Esq.

Office of the Society.—14 & 15, EXETER HALL, LONDON.

Donations and Annual Subscriptions will be received by the Treasurer, John Dean Paul, Esq., at Messrs. Strahan, Paul, and Co.'s, Strand; at Messrs. Williams, Deacon, and Co.'s, Birch-in-lane; at Messrs. Herries, Farquhar, and Co.'s, St. James's-street; and by Messrs. Hatchard and Son, Piccadilly; Messrs. Seeley, Fleet-street and Hand-over-street; and Messrs. Nisbet and Co., Berners-street.—Communications are requested to be addressed to the Assistant-Secretary, John Knott, Esq., Nos. 14 and 15, Exeter Hall, London.

CONSTITUTION OF THE SOCIETY.

I. The Society shall be called "The Society for Irish Church Missions to the Roman Catholics," and shall be under the direction of a President and Vice-presidents, a Treasurer, a Committee, and Secretaries, all being members of the United Church of England and Ireland.

II. Annual Subscribers of One Guinea and upwards (if Clergymen, Half-a-Guinea), and Collectors of Fifty-two Shillings and upwards per annum, shall be Members of the Society during the continuance of such Subscriptions or Collections. Benefactors of Ten Guineas and upwards, Clergymen making congregational Collections to the amount of Twenty Guineas, and Executors paying to the amount of Fifty Pounds, shall be Members for life. The Committee shall have the power of appointing such persons as have rendered essential services to the Society, Honorary Members for life.

III. The Committee shall consist of a number not exceeding twenty-four lay members of the United Church, and of all Clergymen who may be members of the Society. The President, Vice-Presidents, Treasurer, and Secretaries shall be considered ex-officio members of the Committee.

IV. The Committee shall meet at such time and place as they may appoint; their meetings always to be opened with prayer. Five Members shall be a quorum.

V. The Committee shall have power to appoint such Officers and Assistants, and to make such regulations, as they shall deem necessary for the well-conducting of the affairs of the Society.

VI. An Annual Meeting of the Members of the Society shall be held in London, when the proceedings of the foregoing year shall be reported, the accounts be presented, and a Treasurer and Committee chosen.

VII. None of the Rules of the Institution shall be repealed or altered, nor any new ones established, but at the Annual Meeting, or at a Special Meeting called for that purpose.

VIII. Three Auditors shall be appointed by the Committee annually, for the purpose of auditing the accounts of the Society.

THE OBJECT AND RULES OF THE SOCIETY.

The great object of the Society shall be to promote Church Missions to the Roman Catholics of Ireland through the Established Church in Ireland; the chief attention being directed to the English-speaking population, except in the Missions in Galway, and except in such districts as may not be occupied by the Irish Society; and this object shall be carried on with cordial good will to the Irish Society, labouring in their important sphere among the Irish-speaking population.

In pursuing this object, the Committee will adopt the following Regulations:—

I. At the request of Incumbents, they will aid in supporting Assistant Ministers, in parishes containing a large Roman Catholic population. The nomination and appointment of these ministers to be subject to Rule VII., being similar to that of the Church Pastoral Aid Society, with the understanding, that ministration to the Roman Catholics shall be their distinct and peculiar object.

II. Assistant Ministers may also be appointed, under the direction of the Bishop, for the Roman Catholics of a whole diocese.

III. In parishes where the Incumbent would be favourable to such efforts, the temporary services of able and experienced Clergymen may be engaged, in visiting districts, giving lectures, and in preaching to the Roman Catholics.

IV. Courses of Lectures, by competent lecturers, on the great subjects in controversy

between the Churches of England and Rome, will be encouraged and upheld in principal towns in Ireland.

V. The Committee to be at liberty, according to its resources, to adopt any measure that may tend to the furtherance of the conversion of the Roman Catholic population of Ireland, by means consistent with the principles of the United Church of England and Ireland; and to maintain friendly communication with all Church of England Societies seeking the spiritual welfare of Ireland.

VI. The Committee will gladly be the medium of sending any aid which contributors may wish to appropriate to the religious societies they have already assisted; and friendly intercourse shall be maintained with other Protestants engaged in the same benevolent design of communicating the gospel of Jesus Christ to the Roman Catholics of Ireland.

VII. No grant from the Society's funds for the benefit of any parish or district is to be made, unless the Incumbent himself shall apply, or sanction the application for aid, and shall furnish to the Committee sufficient proof of the exigency of the case. The nomination of an Assistant shall always be left with the Clergyman to whom aid is given, the Committee claiming only full satisfaction as to the qualifications of his nominee; who, when approved, will be under engagement only to the Clergyman by whom he is employed, and be solely responsible to him. Grants from the Society towards the support of an Assistant are made to the Clergyman to whom aid is given, and are voted for one year.

AT THE SECOND ANNUAL MEETING

of the SOCIETY FOR IRISH CHURCH MISSIONS, held in EXETER HALL, on Friday, the 2nd of May, 1851,

THE RIGHT HON. THE EARL OF HARROWBY

in the Chair,

The Rev. Robert Bickersteth having opened the proceedings by prayer

It was *moved* by the Rev. W. WILKINSON, *seconded* by the Rev. J. C. MILLER, and

Resolved unanimously,

“That the Report now read be adopted, printed and circulated under the direction of the Committee, and that the following gentlemen (the names were read to the Meeting) be elected the Committee for the ensuing year.”

Moved by the Rev. HUGH STOWELL, *seconded* by Viscount BERNARD M.P., and

Resolved unanimously,

“That this Meeting gratefully acknowledges the blessing of Almighty God upon the efforts of the Society, in the success which He has vouchsafed to the labours of its agents in Ireland, and in the increased contributions of its friends.”

Moved by the Rev. JOHN GREGG, *seconded* by the Rev. ROBERT BICKERSTETH, and

Resolved unanimously,

“That the continued and enlarged liberal support of Christian friends is necessary to enable the Society to sustain those additional exertions which its success, as well as the importance of the work, so clearly requires, and this Meeting would therefore pledge itself to renewed exertion to increase the number of contributors.”

A SERMON,

PREACHED BY THE

REV. ALEXANDER R. C. DALLAS, M.A.,

Rector of Wonston, Hants,

IN THE CHURCH OF ST. DUNSTAN'S-IN-THE-WEST, FLEET-STREET,

On WEDNESDAY EVENING, MAY 14th, 1851,

IN BEHALF OF THE

SOCIETY FOR IRISH CHURCH MISSIONS.

“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ;

“If thou sayest, Behold, we knew it not ; doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and shall not he render to every man according to his works ?”—PROVERBS xiv., 11, 12.

THERE is a peculiar character belonging to the metaphors that are made use of in the Divine Scriptures, different from that which belongs to the poetical and metaphorical language used by men. We judge of the metaphor by our own judgment of the thing intended, and we say that it is well or ill chosen. But when the Divine Spirit has condescended to make use of metaphorical language, we discern by the metaphor the thing intended. This is of great importance, because it opens a very large amount of knowledge to us through the metaphorical language of Scripture ; and if we were to study the metaphors that we find throughout the Scriptures, tracing them out to see how they apply, the images that would rise up would fill our hearts, as well as our minds, with more of that love to him who condescends to teach us in this way. There is great depth in the metaphor which is brought before us in this text, and we will endeavour to open some of its appli-

cations. First, we will seek to understand what the metaphor really means; and then we will seek to apply it. We can do neither one nor the other unless by the teachings of the Holy Spirit, who is here present in the midst of us. And may the Spirit make powerful his own word, that his strength may be made perfect in the weakness of his instrument. May he open the understanding of every one present to receive the truth; and may he make that truth effective in every heart. May God, for Christ's sake, give to each of us the Holy Spirit now.

When we begin to unfold the thoughts that are brought before us in this Scripture, there is present to the mind a court of justice: a judge, prisoners convicted, condemned, sent to prison under sentence; the day of execution named, it may be, but not yet come; the interval between the sentence of the judge and the act of the executioner,—“drawn unto death,” “ready to be slain.” Then we go a little further,—“delivered.” This brings in the prerogative of the king. Here we have something of the graciousness of pardon,—“delivered.” Who can deliver a condemned criminal? “Drawn unto death,”—left in the condemned cell “ready to be slain.” And yet there is a “forbearing to deliver.” How can this be? In order to fill up the interval between the thoughts that in the metaphor step from one point to another there must have been a pardon issued by the king, delivered to the messenger, sent off to be taken to the sheriff, withheld in the way. “Forbear to deliver.” Forbear! A pause,—through idleness, it may be,—a thoughtlessness, scarcely intentional. “If thou forbear to deliver.” Something of this kind there must be to fill up the thoughts of this metaphor. Think, then, of those who are “drawn unto death;” judged, condemned, left in the condemned cell, ready for execution, the pardon issued, delivered to the messenger, and the messenger loitering on the way,—to take the very least and tenderest view of the thing,—“If thou forbear.”

But there must be supplied here, the thought of some accusation and charge made against this messenger; for an excuse is suggested as given by him. If thou sayest, “O, but we did not know it.” Here we must suppose that the messenger would plead that he was ignorant of the great power and the vast importance of the message entrusted to him. Or, rather, it would apply better, to suppose that he was ignorant of the crisis—the critical

point—"drawn unto death," condemned, "ready to be slain." "O, we did not know that the execution was commanded to take place. We did not know it was to be so certain or so soon. We knew it not."

In the Holy Scriptures, God often leads on the mind by suggesting thoughts of things to which we are accustomed; and then, when he has so prepared the mind as to enable it to gather some glimpses of the hidden object, he introduces some expression suitable to the thing intended. And here we find an instance. The language takes up the intended idea, "He that pondereth (weigheth) the heart." This reference to God makes us understand that the point in view is a matter of spiritual life and death. At once we think of God, who is searching every man's heart, weighing everything in it. Remember the meaning of the word "ponder," there. It is not simply, that as to every thought of thy heart, Thou, O God, comprehendest them altogether. That is knowledge. But pondering, includes also weighing, considering. This is what he does now with your and my heart. "He that pondereth the heart, doth he not consider it?" Here is a cluster of powerful thoughts,—"consider it." He considers he has given the message, the pardon; that by this the soul might be saved.

Then there comes a personal appeal to meet this excuse, that we did not know it. Has he not kept your soul? He keepeth thy soul; does he not know it? And this brings the application to ourselves.

My brethren, it would take a long while to unroll and open out all the deep things that might be drawn from a more minute inquiry into this metaphor. But, remember, it concludes with this question: Shall he not render to every man according to his works? God will deal with him as he deals with others.

Who are they who are thus drawn unto death—brought before the judgment-seat and condemned? To whom may this be applied? My brethren, are you acting upon the law principle or upon the gospel principle? That is a very important question for every one of us; one upon which our whole salvation depends. We are born under the law, and what is that law? There are oftentimes very great mistakes concerning the nature of the law. The Decalogue contains for the most part the expression of acts necessarily connected with the principle which is at the root, and to which the law appeals. But our Lord Jesus Christ stated it

in one word, that makes it reach to the very ground of the heart. The law is not, thou shalt do or not do this or that. These are but second steps in it. The law is, "THOU SHALT LOVE." God's command is, "thou shalt love," and he supplies you with an object which is worthy of love—an object which it would be most unreasonable that we should not love. He gives you HIMSELF. He has opened the whole of his vast excellencies, unspeakable and unsearchable, and presenting them to us he says, "thou shalt love." He claims the whole heart, and he goes on to explain that claim in terms that reach to the very extremity of man's feelings and powers. "Thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy mind, and with all thy strength."

Of all the scriptural words of intensity and extent, there are none more comprehensive than those which claim this love. Have you obeyed this law? We will not include the second great command. We will not speak of loving our neighbour as ourselves. "He that offendeth in one point is guilty of all." Now the point—the one point—is the love of that God, so merited, so claimed? Have you obeyed it? Have you ever obeyed it? Do not ask, have you disobeyed it? I ask, have you at any time obeyed it? Was there ever a time when your whole heart, your whole strength, your whole mind, your whole soul, was given to Him who deserves it all—even if all that we have to give were a thousand times multiplied?

Who, then, is this that is drawn unto death? He who has broken that law. "Cursed is he that continueth not in all things that are written in the book of the law to do them." It is you; it is I; it is each child of Adam, who is drawn unto death. And as we have broken that law, and as there is not one, no, not one that can stand and claim justification according to that law, each one—the poor heathen who has never heard of God or of Christ and the more wretched Romanist, who has heard of a false Christ and you and I who have heard of the true Christ—are all "drawn unto death," "ready to be slain." Who can say that the execution is not appointed for to-morrow? Nay, who can boast of to-day? "Ready to be slain." And when we think of the way in which the execution of that law is actually taking place upon thousands and tens of thousands;—how many died to-day without Christ under the law, condemned under that fearful sentence, "Cursed

is every one that continueth not in all things that are written in the book of the law to do them." How many have died within this hour? How many shall die to-night? shall you—shall I be one?

"Drawn unto death—ready to be slain." Deliver! Thank God, of whose infinite mercy there is deliverance: "there is forgiveness with thee that thou mayest be feared." The surpassing wisdom of God draws us to the capacity of obedience by the forgiveness, the wonderful forgiveness, which he pours out to us from his own love in Jesus Christ. This is the remedy. Let us try to gather up our minds for the contemplation of a very brief summary of that forgiveness and that remedy.

None can be saved except by this Divine remedy. God will by no means clear the guilty. But He admits the principle of substitution for the guilty, one for another. There is no substitute to be found of the children of Adam. The eternal Son of God took flesh and became a second Adam, untainted by sin; being made under the law, he wrought a perfect obedience, and was sinless. He voluntarily assumed the charge of sin—our sin, and for us: he stood "drawn unto death." He became the substitute, qualified as being a man, but the eternal Son of God made man; and, because the eternal Son of God, equal with the Father as touching his Godhead. Therefore, adequate for a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. In that wonderful condition of sinlessness, and freedom from condemnation, he was condemned because he stood for me. He took sin upon him. He became the substitute. He was exposed to the wrath of God for sin; and he bore away the wrath of God from sinners. He fulfilled the law with that perfectness which enabled him to make that great transfer, that substitution, not in one respect only, but in two. In one respect, in that he took our sin, and so was a substitute for us; in another, that he gave us his righteousness: and so we stand before God, justified through his obedience. This is the deliverance. How can it be applied?

My brethren, pause and inquire; has this deliverance been applied to you? I look at this wonderful one, covered with sin, with sinlessness under it. My sin covered him. I can see no other sin but mine. Do you look on Him and search for your sin. It will be quite enough to attract all your attention to see your own there.

But death could not hold him, for he had no sin of his own, though he had submitted to death, because he bare my sin; and so he rose from the grave, and went up into heaven in his body, where he is now; and there he received, as a man, the fullness of the Holy Ghost, which he sent down, visibly and audibly at first, imperceptibly since, constantly coming upon one and upon another, and he is even now in the midst of us here. The Lord Jesus having sat down at the right hand of the Father, sits there waiting for you and me, and from thence he is pouring forth his Holy Spirit now. God grant that he may come into all our hearts, and apply to us that righteousness, and fix upon us that wonderful atonement, by which the blood of Jesus Christ cleanseth us from all sin.

That is the remedy, that is the pardon, that is the price at which the pardon has been purchased. It has been given to you, as you have yourselves declared in our service. You claim this mercy as Christians and members of a pure Church. But what have you done to apply this great deliverance to others? Was it for you alone? Does Jesus sit at the right hand of the Father only to wait for you? Has he not waited, and will he not yet wait, for the deliverance of many poor sinners who have never heard of it, but who must hear of it, and receive it, or they will remain "drawn unto death," as you and I were—"ready to be slain," as you and I were. Remember that the general deliverance must be personally and individually applied. Having then this general free pardon in our hands, which must be personally applied, what have we done with it? Have we carried it to those for whom the Lord is yet waiting? We do not know who they are, but we do know that there are millions who are "drawn unto death," and "ready to be slain." You have heard of the famine in Ireland. What awful execution was made by that famine,—what multitudes of souls, "drawn unto death," were executed under the law, never having had the Gospel deliverance! You have heard of the pestilence that followed. What sweeping execution was made then. It makes one's heart tremble to think of the multitudes who, having been "drawn unto death," as you and I were, without the deliverance that you and I have, were slain then. But it did not slay them all. There were thousands executed then. There are thousands and millions that are not yet slain. "If thou forbear," there is the point—negatively *forbear*, not posi-

tively execute. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain."

The individual application of this blessed deliverance, the Holy Spirit writes in characters that we cannot read for another, though we may be able to decipher them for ourselves. We do not know how many thousands and millions there may be in Ireland whose names may be written in that free pardon, that we, having received, have received with it the charge to convey it to those who are "drawn unto death," and "ready to be slain." "Go ye into all the world and preach the gospel to every creature."

In another part of the text, an excuse is put forward,—“Behold, we knew it not.” How does this apply with respect to our view of the case of the Roman Catholics? We will limit our inquiry to the Roman Catholics of Ireland. They are closely connected with us. We have very considerable intercourse with them, and great responsibility rests upon us as a nation with regard to them. In what state are they? Are they in a state of salvation? They have assuredly been “drawn unto death,” as you and I have. Have they had the deliverance applied? They and we were in the same condemnation. We have the pardon and the deliverance. Have they the deliverance? Remember that the justification by which alone you or I can stand before God, is that perfect justification by faith in Christ Jesus, which results from the applied substitution of his sufferings and his merits.

If the law be applied to me—if any single act of mine is to be judged by that law, so broad, so comprehensive in its length and breadth, and height and depth—“Thou shalt love the Lord thy God with all thine heart, and with all thy mind, and with all thy soul, and with all thy strength,”—if by that law I stand and plead for one single act of my life, I must necessarily be “drawn unto death.” If, when the law is brought against me, I plead for all justification that I have not disobeyed the law, yea, that I have wrought a perfect obedience,—that is, I, in and by my substitute,—and if I shelter myself under his wings, and cover myself with his clothing, and hide myself in him, I am safe. Any claim upon any one single point, pleaded under the law, would take me out of that salvation. Now hear what the Romanists say. This is their authorised doctrine, stamped with the highest sanction of the Council of Trent and the Pope of Rome.

“If any one saith that by faith alone the impious is justified; in such wise

as to mean, that nothing else is required to co-operate in order to the obtaining the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will: let him be anathema." "If any one saith that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins to the exclusion of the grace, and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace whereby we are justified, is only the favour of God: let him be anathema." "If any one saith that justifying faith is nothing else but confidence in the Divine mercy, which remits sins for Christ's sake; or that this confidence alone is that whereby we are justified: let him be anathema."—*Council of Trent, Sess. VI., Cans. 9, 11, 12*

That is the rule of the Roman Catholics and the Council of Trent. In this statement you have the divine word given by the Spirit of God, through the apostle, in the Epistle to the Romans, to the Corinthians, to the Colossians, and to the Ephesians, distinctly opposed in a pointed contrast. The contrasted words are plainly declared; and if any man say thus, let him be anathema. Take that clear statement of St. Paul, in the Corinthians: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; . . . for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v., 19, 21.) Read by the side of that text this canon of the Council of Trent:—

"If any one saith that in every good work the just sins, venially at least, or which is more intolerable still, mortally, and consequently deserves eternal punishments, and that for this cause only he is not damned, that God does not impute those works unto damnation, let him be anathema."—*Sess. VI., Can. 25*

Upon this ground alone, if there were no other, it is impossible that the doctrines of Romanism can save a soul—it is impossible that the soul, "drawn unto death and ready to be slain," can be delivered, according to these canons of the Council of Trent. I would not say that it is impossible for one born in that darkness to gather some gleam of light from on high, without the ordinary instrumentality. We have met with such cases, and do meet with them from time to time. I do not say that such a one may not be drawn up heavenward, and bound to Jesus Christ by an imperceptible band with that gleam of light; but it is a merciful anomaly, —a light in the midst of co-existing darkness,—a darkness which draws to perdition. The doctrines of Romanism cannot communicate deliverance. Read the tenth chapter of the Epistle to the Hebrews, and see there how specially and distinctly it is stated

that there has been made one sacrifice once for all, and the word "once" is repeated again and again, with a reiteration which marks that the Spirit of God calls attention to that very point. See there how it is said that "we are sanctified through the offering of the body of Jesus once." "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, for ever sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool, for by one offering he hath perfected for ever them that are sanctified." (Heb. x., 10-14.)

With this read another passage from the Canons and Decrees of the Council of Trent, that you may see the entire opposition and contrast that there is between the so-called gospel of Rome and the true gospel, by which those who are "drawn unto death" may be delivered. In the decrees concerning the sacrifice of the mass, the following passages occur :—

"Forasmuch as in the divine sacrifice which is celebrated in the mass, that same Christ is contained, and immolated in an unbloody manner, who once offered Himself in a bloody manner on the altar of the cross; the Holy Synod teaches that this sacrifice is truly propitiatory, and that by means thereof this is effected, that we obtain mercy, and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same; the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different."

"We must needs confess, that no other work can be performed by the faithful so holy and divine as this tremendous mystery itself, wherein that life-giving victim, by which we were reconciled to the Father, is daily immolated on the altar by priests."

Can anything be more complete than the contrast between the one sacrifice once offered, and the imagined repetition of it by the holding up of a morsel of wafer over which certain words have been repeated, and then the breaking of that wafer into two pieces, the priest eating them. That is considered to be the actual propitiatory sacrifice,—a propitiatory sacrifice by which God is appeased, by which heinous sins are forgiven, which is daily immolated in an unbloody manner, even though containing the blood as well as the soul and divinity of the Lord Jesus Christ!

Can any be delivered by such a sacrifice? Yet that is a cardinal point in the faith of Roman Catholics.

One point more. He who is at the right hand of the Father in heaven, is there in his body; he there ever liveth to make "intercession for us." There is no prayer which can ever reach the Father, except it be through him. We are unholy, and unable to approach him, but we do approach him in Christ;—Christ has made a way of access for us. We have that blessed word, "There is one mediator between God and men, the man Christ Jesus." (1 Tim. ii., 5.) "*One*,"—observe the force of that term. Remember the great distance between God and man. Here, grovelling upon earth, and clogged with this clay, we are bound down to earth, not only by our natural condition, but much more by our natural corruptions. There, at the right hand of the Father, in the highest heaven, is a man, our brother, perfect, sinless, glorious: between that Father at whose right hand he sits, and us, poor sinners as we are, there is but one mediator, that great one, with one hand, as it were, on the throne on high, while with the other hand He reaches down to you and me. Alter the medium of communication between the two. Put anything else whatever in the interval—substitute any second link in the chain—add only another step;—and you falsify the word, which is, that there is one, only one mediator between God and men, the Man Christ Jesus.

The subtle arrangers of the Romish system, under the direction of the evil spirit, are willing to allow that the Lord Jesus is at the right hand of the Father, and that he is the great mediator; but they interpose various additional means, which are supposed to facilitate the mediation, and they carefully hide the fact, that by putting any but one between God and man, they destroy the possibility of approaching Him at all; since they refuse to avail themselves of the only means He has appointed. The Virgin Mary, St. Joseph, and ten thousand others, are placed between the sinner and his God. Here he is on earth in his condemned cell, "drawn unto death and ready to be slain," pouring out petitions; but not through the right channel, and therefore they reach no further than the vaulted roof—they come not before the throne of mercy and grace.

Are you really sensible of the utter impossibility for the doctrines of Romanism to save a soul? And, brethren, you ought to be well aware of this; for, are you not members of the Church of

England? Then *you* cannot say "we knew it not." I need not refer to more than two or three of the articles which you have in our Prayer-books. In the 19th, you will find it stated that "as the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." Again, in the 22nd, it is declared that "the Romish doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented and grounded upon no warrant of Scripture, but rather repugnant to the word of God." And again more strongly still, in the 31st Article, it is set forth that "the offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone: wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Again we have, as you well know, a body of divinity in our homilies, set forth by the Church's authority, which are declared in the 35th Article to contain a godly and wholesome doctrine: these indicate what the Church of England—our Church—holds to be the truth respecting the Church of Rome; so that none of the members of the Church of England can plead the excuse suggested in the text, "Behold, we knew it not." Take this testimony as one statement amongst a great many others.

"The true Church . . . hath always three notes or marks whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God and also to the doctrine of the ancient fathers, so that none may justly find fault therein. Now if you will compare this with the Church of Rome, not as it was in the beginning, but as it is at present, and hath been for the space of nine hundred years and odd, you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more. . . . To be short, look what our Saviour Christ pronounced of the Scribes and Pharisees in the gospel: the same may be boldly and with safe conscience pronounced of the bishops of Rome, namely, that they have forsaken, and daily do forsake, the commandments of God, to erect and set up their own constitutions. Which thing being true, as all they which have any light of God's word must needs confess, we may well conclude, according to the rule

of Augustine, that the bishops of Rome and their adherents are not the true Church of Christ, much less then to be taken as chief heads and rulers of the same. Whosoever, saith he, do dissent from the Scriptures concerning the head, although they be found in all places where the Church is appointed, yet are they not in the Church; a plain place, concluding directly against the Church of Rome."—*Second part of the Homily for Whit Sunday.*

Here we have the clear declaration of the Church of England that the Church of Rome so called is no Church at all. The Homilies contain many other passages equally powerful and plain upon the subject, but I will refer you to the Homilies themselves, and direct your attention to one more passage in our Prayer-book, which points out most distinctly how you ought to regard the unhappy Romanists. At the end of the Communion Service, you find this special explanation.

"Whereas it is ordained in this office for the administration of the Lord's supper, that the Communicants should receive the same kneeling; which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue; yet, lest the same kneeling should by any person, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood; for the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, for that were idolatry, to be abhorred of all faithful Christians, and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

Here, then, it is distinctly and authoritatively stated in our Prayer-book as the sense of the Church, that to adore the sacramental elements would be idolatry, "to be abhorred of all faithful Christians;" and what say the Canons of the Council of Trent upon the subject?

"If any one saith that in the Holy Sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship even external of latria, and is consequently neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of Holy Church, or is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolaters: let him be anathema—let him be accursed."—*Council of Trent Sess. XIII., Can. 6.*

Here we have the Church, so called, of Rome, distinctly requiring

that very thing to be held as an essential doctrine for salvation, under penalty of exclusion from the Church—anathema—cursing—which is in the Prayer-book declared to be idolatry, “to be abhorred of all faithful Christians.” Can those who use this Prayer-book hear of the fatal nature of Romanism and say, “Behold, we knew it not?”

“Doth not he that pondereth the heart consider it?” He knoweth it. He looks down upon those unhappy Romanists in Ireland. He sees the state of darkness, and of the shadow of death, in which they are lying. He pondereth it, and knoweth it well; and now the set time seems to have come for him to have mercy upon them, to pour out some light and dispel that darkness, and to put before them the real character, the true sacrifice, the atonement, the righteousness, the substitution of the true Christ, in order that the shadowy image of the false Christ, by which they have been spell-bound and deceived so long, may be chased away from them. He has mercifully considered it, and he has unfurled the standard of the gospel amongst the Romanists. He has put it into the hearts of some few of his people to unite, and obtain the means of sending forth missionaries to preach to them that gospel they had never known before. He has quickened the consciences of many who before said, “Behold, we knew it not.” He has made them to know the true condition of the Romanists. He has made them to feel it. He has made them to consider it, and help to supply the funds for these Gospel Missions. What has he done by you in that matter? Has he made you to consider it? Has he made you to feel it?

But in the text, there is a repetition of that tender reproof, given in answer to the excuse of the careless, loitering messenger, who could say, “Behold, we knew it not.” The question is asked, “He that keepeth thy soul, doth not he know it?” Has not the Lord kept your soul hitherto? Suppose you had been born 300 years ago, would you have been willing to be one of the martyrs at Smithfield? Would you, at the peril of your life, have maintained the truth of the one sacrifice, whilst the sacrifice of the mass was pressed upon you? Would you have gone to the stake, confessing that the blood of Jesus Christ cleanseth us from all sin, rather than acknowledge that purgatory hereafter, or penance now, removes “the remains of sin” that Christ leaves on the soul?

If you were in Ireland now,—if you had been brought up among the unhappy Romanists in Galway, would you not be like unto them, and do as they do? But the Lord has kept your soul. He has kept you a worshipper in a true Church. He has kept your soul at least from that false worship, that adoration of a morsel of wafer, against which you solemnly protest as “idolatry to be abhorred of all faithful Christians.” To every one of you has the true gospel been taught, and for us the light shineth, and the darkness is passed. Surely God, who knows the true state of the Romanists, has kept our souls.

Is the darkness quite passed? It would have seemed to have passed years ago; but there has been a gathering cloud, which first was but a thin vapour, but now is settling into thick darkness over this land. It seems as though the Lord had found and fixed upon the set time for raising the standard of the truth of the gospel in the midst of the Romanists of Ireland. But he has given a long time to the Christians in England, not only to profit by the gospel He had sent them, but also to execute his commission involved in it, that is, to send the deliverance elsewhere, and especially to our own fellow-subjects in Ireland. And now, having waited long, it seems as though, in opening the standard of the gospel in Ireland, God is carrying out the threat of the text—shall he not render unto England according to her works, in having left the poor Romanists to perish in their ignorance, allowing them to remain satisfied with the idolatrous sacrifice, conniving at their hope of being Christians, because they had the name of Christ falsely applied to them; leading them to suppose that they could be saved, though “drawn unto death,” and “ready to be slain,” and remaining without the deliverance of the true Christ. “Shall not he render to every man according to his works?” Therefore God allows Romanism to come amongst us. What wonder if England be allowed to be infatuated, and the thick mists of Romanism to settle in this land? What wonder if God, whilst now pouring out the light in his own way, by the weakest instrumentality, to enlighten Ireland, should permit Romish idolatry and superstition to darken the once clear day of England? “If thou forbear to deliver,” at the beginning of the text, is as the feather which directs the arrow that is sharply pointed at the end, with “Shall not he render to every man according to his works.”

It is by a mistaken charity that we satisfy ourselves that they who profess the name of Christ can, by that name, however falsely assumed to cover unchristian doctrine, be saved, delivered, redeemed from the death to which they are drawn as sinners. That same class of feeling which enables us to receive this, prepares the mind to receive even the worst doctrines of Romanism; and I can only trace the extraordinary infatuation which has recently come over some persons in England—the strong delusion, to believe a lie—to the constant operation of an endeavour to hope, contrary to the word of God and reasonableness of hope, concerning those unhappy ones for whose souls I am pleading; and hence, the withholding the message, the leaving them to a false gospel, the forbearing to deliver them that are drawn unto death. Nationally this is a great sin. Individually we may be relieved from this sin; for individually we may exert ourselves, with self-denying earnestness, for the delivery of those who are “drawn unto death, and even now ready to be slain.”

The “Society for Irish Church Missions,” for which I stand here to-night, is one instrumentality capable, through the help and blessing of God, of carrying the gospel to every part of Ireland. It needs but the means, and God will put it into the hearts of his people to give those means. At present it has but a small agency compared with what is needed—only 12 ordained missionaries, and 139 other agents. There are already about 28 congregations of converts. We will not count the numbers of these converts. The Lord will show us one day how many He shall please to bring to Himself through the instrumentality of this Society, without our knowing it now. In the day when the Lord shall come, how many thousand souls will be found to have been blessed! whilst, perhaps, many who have frequented our services as converts, will be missing in the gathering. But if we had tenfold the means by which we have sent forth these 150 missionary agents, we might then be able to say, with a clear conscience, we have not forborne to deliver them that were drawn unto death, and those who were ready to be slain. I earnestly entreat you to consider this, and not only to strive personally to do your utmost, but to speak to others, so as to promote the same feeling in them. This, by God’s blessing, will lead to more earnest efforts. The treasury of the Society should be filled; prayer should be made that He will raise up the proper agents, and then much prayer

that God may mercifully bless their work amongst the condemned ones. And He will bless them, until it shall be found that He who has raised up this instrumentality, will bless Ireland with gospel light, and make you partakers of the same blessing, while you may have the comfort of feeling, that you have not forborne to deliver them that were drawn unto death, and those that were ready to be slain.

Now to God, &c.

REPORT

OF THE

SOCIETY FOR IRISH CHURCH MISSIONS,

READ AT THE
SECOND ANNUAL MEETING, IN EXETER HALL,

On Friday, May 2nd, 1851.

IN looking back upon the course of the last year, the second of the Society's existence, your Committee are deeply impressed with a sense of the singular blessing with which it has pleased God to honour their instrumentality. Probably there has not occurred an instance of a similar amount of success, at so early a stage in the arrangement of machinery constituted for the purposes of missionary enterprise. They have to report to you evidences of an advancement in the path upon which the Society so recently entered, which is full of encouragement for the future, as well as of satisfactory results at present, so far as the nature of the work permits. They desire to give the glory to God; and they call upon the Members of the Society to join them in the expression of thankfulness to Him, who has both prompted the efforts, and produced the success, in the extension of that blessed gospel, by which His glory is promoted in the salvation of sinners.

The field of missionary labour among the Roman Catholics is occupied, in various departments, by other agencies as well as that of your Society; and your Committee rejoice to observe, that the general aspect of the whole missionary work, formed by the combined success of each instrumentality, affords the most cheering testimony, that we are engaged in the furtherance of God's own purpose of mercy to the Roman Catholics of Ireland; since, in a greater or less measure, His blessing appears to follow, wherever the effort is made. The Committee are strengthened in their labour of love by a sense of this encouragement; and heartily wishing God speed to every society, that has a kindred object for the reformation of Irish Romanists, they esteem it a high honour to have been called to so prominent and important a position, in the present attempt to counteract the influence of false religion and superstition.

The Committee are more sensibly impressed with this feeling, from the peculiar circumstances which have occurred since they made their last Report. The attempts of the Romish power to ensnare souls into the meshes of its fatal delusions, have been brought home to our own doors.

A practical demand has been made upon the allegiance of all the baptised inhabitants of Protestant England; since the Canons of Trent cunningly recognize heretical baptism as valid, and Pope Pius IX. has created territorial episcopacy amongst us, by which a claim of supreme power is made over every baptised person. While this bold step tends to indicate an advanced progress of Romish feeling in England, it is a matter of peculiar satisfaction, that the instrumentality which your Committee have been honoured in directing, has been the means of drawing forth so much testimony to the power of divine truth in converting Roman Catholics; testimony which cannot fail to have a counteracting influence, when the insidious misstatements of Romish emissaries are misleading the uninformed in our own country. In this point of view your Committee feel that the office in which they have been happy to be engaged, is to be considered as truly an English as an Irish work; and that the Society tends, in its measure, to manifest the binding into one of the two countries while it is employed in recruiting the ranks of the Lord's Army, under the standard of the United Church of England and Ireland.

FUNDS.

The amount of the funds which have been received by your Committee in the course of the year 1850, is £6284 5s. 4d. This exceeds the receipts of the previous year by £1609 8s. 8d. The balance in hand at the beginning of the year, was £1709 3s. 4d., making the whole funds amount to £7993 8s. 8d. The expenditure during the year 1850 amounted to £6703 0s. 8d., leaving a balance in hand of £1210 8s.,—on the 31st of December, 1850.

Very earnest efforts have been made to increase the funds, in order that the Committee might be able to meet the increasing and urgent demands, occasioned by the ready openings in many parts of Ireland. The success that has attended their plans, may, it is hoped, be measured rather by the broad foundation laid for still larger efforts, than by the results at present attained, which, however, has been encouraging. The current expenses of the Missions in their present state, without the enlargement which your Committee would hope to make, requires a sum of more than £500 every month.

The Committee cannot omit the expression of their gratification on the receipt of a donation of £200, from the Rev. G. G. Cuthbert, of Calcutta, as this sum is the result of the lively interest which has been awakened among Christian friends, in that part of India, and the sympathy they feel with the missionary cause among the Roman Catholics of Ireland. A collection after a Sermon preached by the Rev. R. G. Lamb, at Capetown is an indication of the same feeling in those distant regions, which tends to increase the encouragement your Committee feel in perceiving the prayerful interest which has been awakened far and near, by the work in which they are engaged.

ASSOCIATIONS, &c.

The Committee have given the most anxious attention to the important object of organizing a machinery, for the purpose of opening channels in England, for the free communication of Christian bounty to the funds of the Society. They have felt the responsibility arising from the loud call for increased agency in Ireland, and they have striven to discharge the duty laid upon them through the enlarged blessing on the missions, by using every means of making the Christian public aware of the interesting encouragement already vouchsafed, with a view to obtain the necessary supply of funds. Associations have been formed in various districts. Meetings have been held, and sermons preached, in many new places, and connexions have now been formed, for the regular communication of intelligence, and for the transmission of funds, in forty-six different localities. It is greatly to be desired that the number of such connexions should be largely increased.

With a view to the systematic extension of these connexions as widely as possible, your Committee have arranged a permanent, effective, and economical plan, by which the Associations of the Society may be established in the various counties in England. They have sought for the kind assistance of Christian persons of influence, and sufficient leisure, who may be disposed to give a portion of their time to establish, and maintain in operation, the interests of the Society within the district assigned them. Clergymen who have but small parishes, and laymen of Christian character, have been solicited to undertake the office of Local Honorary Secretary for a whole county, or for a smaller district. This plan has met with a considerable amount of success. Eighteen very suitable persons have come forward to afford their assistance gratuitously, in carrying out the arrangements of the Committee; and though there has been but a short time for testing the manner in which the plan will work, it has already been productive of more effect than could have been anticipated. Several of the Local Honorary Secretaries have manifested an earnest diligence, and have gathered a proportionate harvest for the Society's funds. Sixteen counties have been thus brought within the operation of the Society's plans, and the Committee will not cease their endeavours to obtain the services of local honorary secretaries in every county in England. The following are the counties already provided for: Cornwall, Derbyshire, Devon, Hants, Hereford, Kent, Lancashire, Leicestershire, Monmouth, Norfolk, Oxford, Shropshire, Somerset, Stafford, Suffolk, and Surrey.

The Committee are desirous of calling attention to the importance of establishing Ladies' Associations wherever practicable. These are found to be a very efficient instrumentality for extending the knowledge of the missionary work, and awaking an interest on its behalf. The Ladies' Association at Clapham has brought in to the Treasurer a sum which, with the collection at St. James' Church, amounted to £514 0 3.

the first two months of its operations. The Committee have printed some instructions for the formation of these Associations, stating the steps taken in bringing that at Clapham to its present efficiency; and the trust that the example will be acted upon in many places, where the contributions may bear an equal proportion to the resources of the locality, they do not reach the same aggregate amount.

As a regular mode of communicating information to the people of England is absolutely necessary, in order to awaken and continue their interest in the work, your Committee have adopted a periodical publication, in which they allow to be inserted the details of the progress of the missionary work. "The Banner of the 'Truth in Ireland'" appears monthly, and contains the matter which before was published in the occasional papers of the Society. They commend the circulation of this periodical to the members and friends of the Society. The contributions are acknowledged monthly by this means, and "The Banner of the Truth" is sent gratuitously to contributors; but it would be very desirable that its sale should be extended, as a means of reducing the expense to the Society.

Before leaving the subject of the instrumentality by which the work is carried on in England, your Committee desire to express the pleasure with which they are enabled to report, that the vacancy occasioned in their councils by the lamented death of their valued friend and helper, the Rev. Edward Bickersteth, has been occupied by one, upon whom it may be said, in more than one sense, that his mantle has descended, with the evidence of a good hope that the same Spirit will be given him. His nephew, the Rev. Robert Bickersteth, has undertaken to share the labour of the executive department of the work, under the direction of the Committee, and has become one of the Honorary Secretaries of the Society.

AGENCY.

The experience of the past year has made it necessary to condense the arrangements for the missionary work, and several circumstances have occurred to induce the Committee, in order to promote the object generally, to withdraw some of their agents from localities they had temporarily occupied. The Rev. Messrs. Halaham and Hornibrook, who were employed in the west of Cork, have ceased to be in connexion with your Society. The Rev. Mr. Darby has been located by the Bishop of the diocese in stated parochial work, and is therefore no longer one of your missionaries. The Rev. Mr. Brownrigg has resigned his connexion with the Society, and has subsequently become the incumbent of a small living in Wexford, where he is ready to assist effectively the mission which the Committee had previously established in that neighbourhood.

In the course of the year 1850, the Bishop of Tuam admitted two more of your Society's lay agents to deacon's orders, and also conferred priest's orders upon the Rev. William Kilbride. The Rev. William Brandon has

been added to the number of your missionaries. These alterations and additions leave thirteen ordained missionaries in connexion with the Society; seven of these missionaries have been ordained expressly for the work, and one is a reformed Romish priest. These eight are all employed in West Galway. These missionaries officiate to twenty-one several congregations. The average attendance in these congregations amounts, in the aggregate, to 3892. All the persons attending are either settled converts or inquiring Roman Catholics, who are so far brought out of Romanism as to dare the opposition of the priests. The Rev. John Lynch is the Society's corresponding superintendent for the west, stationed at Ballinasloe. The Rev. Joseph M'Donogh has charge of the south-eastern mission. The Rev. William Brandon conducts the Carlow mission. The Rev. Charles M'Carthy is the Society's missionary in Dublin; and the Rev. Edward Ellis, whose ordinary residence is also in Dublin, is the Society's corresponding missionary for the general work in Ireland.

The Society has one lay superintendent at Clifden; and three lay agents, of a superior order, generally placed at Dublin, but employed in carrying on the work elsewhere, as they may be directed.

There are 83 persons of the class of Scripture Readers employed; of these, 39 are the more experienced Readers; 18 are Assistant Readers; and 26 are probationary Readers.

The Society has 28 Schoolmasters and 13 Schoolmistresses, engaged in teaching the children in 30 schools; the number of masters and mistresses is 41. There are 2932 children in these schools, all of whom are children of Roman Catholics, or of converts.

The summary of the agency is as follows: thirteen ordained Missionaries, one Lay Superintendent, three Lay Agents, eighty-three Readers, forty-one Schoolmasters and Mistresses; making altogether 141 agents employed.

This does not include the agents in the employ of the several Local Committees for Missions, whose salaries are paid by the Society, while the responsibility of engaging them rests with the local Clergy.

The lower instrumentality of Irish Teachers, which is of very great importance in carrying on the work, includes 274 persons, who instruct 520 Romanists in reading the Irish Scriptures.

MISSIONARY OPERATIONS.

In their former report, your Committee have explained the classification of the missionary work, and they will proceed, according to the same order, to state the progress and present condition of the Missions.

Before entering on this, however, the Committee desire to report, that they have felt it to be necessary to appoint a Sub-committee of Supervision, under whose immediate direction the pressing business of the Society is carried on between the intervals of your Committee's meetings.

The enlarged and enlarging operations of the Society absolutely required such an intermediate machinery.

One of the Honorary Secretaries having been sent by the Committee personally to inspect the missions, made a report in detail, some extracts from which will be given in the Appendix.

Upon receiving the information gathered on this inspection, your Committee drew up a statement of the Principles and Arrangements by which they judged it right that all the agents of the Society should be guided. This document will accompany this report in an Appendix.

In submitting this paper to the Members of the Society, your Committee feel it important to call special attention to that part of the document, which relates to the prohibition of the Committee against the employment of any of their funds for the purposes of temporal relief. The untiring pertinacity with which the Roman Catholic priests continue to make the often-refuted assertion, that bribery is used for the purpose of inducing the destitute poor to leave the Romish communion, can only be met by the reiterated declaration, that it is altogether false. Recent circumstances have, besides, induced the Committee to record, in a minute, their authoritative approbation of the system by which the principle of exclusive dealing is not to be acted upon, but Roman Catholic workmen are to be employed, when occasionally necessary, in common with those who are converts.

The progress of the missionary work, as tested in the personal inspection referred to, was of a very interesting nature; and, as the return of the Hon. Secretary from Ireland happened about the time when the aggression of the Pope upon England rendered such intelligence of peculiar value (when seen in the light to which your Committee have already referred), it was judged right to call a public meeting for the purpose of communicating the information to the friends of the Society, and at the same time of pointing out the important results which the Society's efforts are calculated to have, with respect to the general question so much agitated in England. That meeting was held in November; it was largely attended, and produced a happy result upon the funds of the Society, and it may also be hoped in strengthening the Protestant feeling in this country.

In the report of last year, the direct missions of the Society were classed as, 1st, the Galway Mission; 2ndly, the Dublin Mission; 3rdly, Clerical Missions; and 4thly, Incidental Missions.

The circumstances already alluded to, render it desirable to alter the form of the two last classes. The Committee have so condensed their operations, that there are now no incidental missions; and most of the clerical missions that formed the 3rd class in the last report, have ceased to be in connexion with the Society, or are otherwise merged.

The first of the missions of this class mentioned last year, was that of Taughmaconnell, in the county of Roscommon. The Rev. Mr. Brown-

rigg was the Society's missionary there. Upon his resignation of that office, the circumstances of the mission were taken into serious consideration. It was found that some readers were employed by the Irish Society of London in the same locality, and that the inhabitants of the parish principally speak the Irish language. Under these circumstances, the Committee felt that it would be most advantageous for the general cause to leave that field of labour to be undertaken exclusively by that Society, and accordingly they did not replace Mr. Brownrigg, but withdrew from the mission.

With respect to the second of those classified as clerical missions last year, the same feeling of anxious desire to work in perfect harmony with the Irish Society of London, induced them, with the consent of the Bishop of the diocese, to withdraw their missionary from that district in the county of Tipperary, where he had been engaged in a work which had been attended with much success. A mixture of the agencies of the two Societies had occurred. Irish Teachers in connexion with the Irish Society had been engaged in that neighbourhood for some time, when the Bishop located first one and then another of your missionaries at Doon and Cappamore. The ground that had been prepared by the Irish teachers readily received the seed that was sown by the preaching of your missionaries; and, under God's blessing, a lively movement of reformation took place. After personal inquiry by one of the Hon. Secretaries, and serious consideration by the Committee, it was judged most likely to promote the great cause in which both Societies are engaged, to leave that district also to the exclusive care of the Irish Society, and to divert our efforts into some other of the many fields white to the harvest, which were pressing their claims on your Committee.

When the Bishop of Cashel was able to dispense with the services of the Rev. Mr. Ellis, your Committee stationed him in Dublin, to act from thence as the Corresponding Missionary, to discharge the many duties that are daily requiring prompt and personal attendance in many parts of Ireland.

The missions of your Society are as follows : 1st, the Galway mission ; 2nd, the Dublin mission ; 3rd, the South-eastern mission ; 4th, the Carlow mission. Besides these the Committee have just agreed to enter upon an important opening for missionary work amongst the Roman Catholics at Belfast, which they hope to make the centre of a 5th, or North-eastern mission. They have also commenced some missionary work under the clergy at Limerick, amongst the English-speaking population of that city, and they hope that this may extend over a large district, as 6th, the Limerick mission.

I. GALWAY MISSION.

It has pleased God to give a very peculiar blessing to the missionary work in the whole of this district, and your Committee have been enabled

to strengthen the stakes and lengthen the cords of the gospel tent, which the Society has pitched in that locality. The hope expressed in the last Report, that the whole of that part of the county of Galway, which extends from the town of Galway westward to the Atlantic, and is bounded northward by Lough Corrib and Killery Bay, might be brought within missionary operations, has been realized to a degree that could scarcely have been expected. The large districts of Errisanna and Jar Connaught, which were yet unreached by any of those efforts that had been so successful in the northern division of the district, are now the stations of active missionaries, who are planting the standard of the gospel with earnest zeal, and affectionate desire for the salvation of the souls of the Roman Catholics. The district is now divided into three missions : 1st, the Connemara mission ; 2nd, the Joyce country mission ; and 3rd, the Jar. Connaught mission. A remarkable evidence of the success with which God has been pleased to bless these missions, may be found in the fact, that the Bishop of the diocese has felt it necessary to make a public appeal for funds to enable him to build eight churches, and to enlarge the only two churches that are at present to be found in the whole distance from Galway to the Atlantic. The congregations which make the building of these churches necessary now, where they would have been useless three years ago, are formed for the most part of converts or of inquiring Romanists, all of whom are the fruits of this Society's missions. Your Committee, in expressing their thankfulness to God for the call there is for the building of these churches, earnestly commend the Bishop of Tuam's Appeal for the West Galway Church Building Fund to the liberality of the members of this Society. Among the items in the published list of subscriptions already received, one will be found of very touching interest. Perhaps no part of the district has been exposed to more suffering from destitution than that of Sellerna, where the ministry of the Rev. John Conerney has been carried on with striking evidence of God's blessing, amidst most painful privations. When the intention of the Bishop to build these eight churches became known at Sellerna, some of the poor converts so earnestly desired to contribute, that in spite of the miserable condition to which they are reduced, scarcely raised above the famine state so recently passed, numbers of them brought the smallest sums to Mr. Conerney, and entreated to be permitted to help even in so slight a degree. When the aggregate sum brought by these poor converts amounted to £5, Mr. Conerney, with judicious feeling, refused to receive any more ; and that sum now stands in the list, as sent "per Rev. J. Conerney from the converts of Sellerna church." Surely there can scarcely have been an occasion of so fitting an application of the apostle's statement of "the grace of God bestowed upon the churches of Macedonia, how that, in a great trial of affliction, the abundance of their joy and their deep poverty, abounded unto the riches of their liberality." (2 Cor. viii., 1, 2.)

A summary of the stations of these missions, together with the arrange-

ment of the agency, will be added to this report ; and the progress of the work, as it increased in interest and hopefulness, month by month, may be traced by the statements made from time to time in the "Banner of the Truth." Your Committee are deeply impressed with the absolute necessity which exists for reinforcing the ranks of the agents of every class by whom this work is carried on ; but especially they feel an anxious desire for the increase of the number of schools, which have been proved to be the most efficient instruments that can be employed. There is at this moment a demand for at least ten new schools, in so many several localities. Each demand would be responded to by the Committee, if they did not feel that the openings evidently occurring in other districts render it a paramount duty to employ the funds committed to their care, in lifting up the standard of the gospel amongst Roman Catholics who have never yet heard it. They wait for the liberality of Protestant Christians in England to enable them to give the increased efficiency to the missions in West Galway, which these schools would afford, without circumscribing the efforts which are to reach to other souls,—to do the one and not leave the other undone.

However reluctant your Committee have been, at the present stage of this great work, to employ the funds of the Society in the building of schoolhouses, they have been constrained, by the absolute necessity of the case, to assist, by certain grants, the efforts that have been made, separately and more privately, to collect money for that purpose. Your Committee pointed out, in the last Report, the great difficulty of obtaining proper buildings for the schools ; and the amount of the success which has actually attended these schools can never be duly appreciated, except by those who have seen the extreme inconvenience under which every attempt at education is made. Dark and confined rooms, in which the pupils are so crowded, that it is scarcely possible to form a class, except by turning out into the road all the children not actually engaged by the master at the time—children sitting on the floor, or on each others laps—these form some of the inconveniences, which have tested the earnest thirst for instruction, that has made these schools the nurseries of that great movement, in which thousands of benighted souls have been brought to the light of the gospel, and, it may be hoped also, that numbers of such as shall be saved, have been added to the Church in West Galway.

II. DUBLIN MISSION.

Much as your Committee have been encouraged by the success attending the missions in the west, there is still more ground for such encouragement from the circumstances of the important mission of the east, in the city of Dublin. The opening and early progress of this mission were stated in the last report ; the advance made in the past year has been in rapidly increased proportion. The controversial lectures have

been continued throughout the year, and it has been found that, by sustaining the public appeal to the good sense and judgment of the intelligent Romanists of Dublin, with a reference to every point of Romish doctrine, the interest has largely extended, and the matured fruit is beginning to appear. The lectures which, for a time, were delivered on a week-day in a single church, were then introduced with success upon the Sunday evenings in the same church, and have since been extended to three other churches, both on Sundays and in the week. Occasionally the attendance of Roman Catholics at the lectures in one of these churches on Sundays and in the week, may be estimated at about 1000 persons. The number attending at two other churches is, at least, 500 in each. The result of so much scriptural teaching on the errors of Rome, has been what might be expected. There are upwards of 150 converts who communicate, in one division of the city alone. The subjects at issue between the two Churches have become a matter that is pressed upon the attention of all classes of Roman Catholics, in their private intercourse, by the events continually happening amongst them. The Romish priests have been forced to adopt controversial teaching in their chapels, for which, however, they have very little aptitude. The newspapers contain whole columns of advertisements every week, of sermons, either in the churches or the chapels, upon subjects which, until lately, were never brought into discussion in Romish society.

The comparative silence of the Romish press respecting this movement, which, nevertheless, occupies the minds of so many individuals, is a sign of weakness on the part of the priesthood, that has a very powerful effect in assisting to enlighten those who are beginning to see the truth. The class held on one evening in each week by the Society's missionary, where inquiring Romanists may bring forward any doubts, has so largely increased in numbers, that it will become necessary to divide it. Between sixty and seventy persons used to be found at this class a few months ago. Since the beginning of this year, the numbers rose gradually to 200, to 300, and even up to 600, a large portion of whom may be considered as Roman Catholics who have begun to inquire respecting the dogmas of their church. The circulation of the "Vital questions" has been mainly instrumental in producing this effect, proving that the blessing of God is resting upon this weak instrumentality. The expense attending the support of all this machinery, though considerable in itself, is small compared with the evident benefit which results to the cause; and your Committee earnestly hope that the increase of the funds of the Society will enable them to make yet larger efforts in connexion with this mission.

III. THE SOUTH EASTERN MISSION.

The mission which was begun at Enniscorthy, by the Rev. J. M'Donogh, under the superintendence of the rector, has afforded a cheering testimony to the fact, that the minds of the Irish Roman Catholics, even in those

districts which have appeared the least likely to receive the gospel, are in a more prepared state than the anxious fears of some friends to the missions would allow them to expect. The diligent efforts of the readers were cheered, at first, by the attention of a large number of the people ; and then they were quickened into a still more earnest energy, by the violent opposition which was raised in the usual manner. This has produced its ordinary result, by withdrawing some who had been apparently attentive, and by settling the minds of others who had been doubting, and inducing them to stand out boldly for the truth. Some happy instances of this have been already witnessed ; and as the priests are for a time restraining their persecution, every effort is made to take advantage of the comparative lull, for the purpose of establishing in the knowledge of the truth those who are brought within the influence of the agents. A larger supply of funds would enable the Committee to increase the staff upon this mission, so as to make it more proportioned to the requirements of this South-eastern district, where great opportunities for communicating the gospel are afforded.

IV. CARLOW MISSION.

The Carlow mission has been recently arranged by the Committee, as a means of extending the benefit that has resulted from the early operations of the South-eastern mission.

The missionary, Mr. Brandon, is strongly impressed with the anxious desire to promote the systematic arrangement of the work in that quarter. He has the advantage of a very general co-operation on the part of the clergy ; every clergyman in the diocese of Leighlin has concurred in the formation of a Local Committee for Missions in connexion with the Society, with a view to assist the work ; and your Committee hope that, in the next Report, they will be able to communicate a large result of success in this mission now just set on foot.

V. NORTH-EASTERN MISSION, AND VI. LIMERICK MISSION.

The circumstances of these two missions are such, that it can only at present be said, that they are in their very infancy, but they have begun under circumstances of hope, such as convince your Committee that, if the means for carrying them on be placed at their disposal, there can be no doubt of a success similar to that experienced in other places.

LOCAL COMMITTEES FOR MISSIONS.

This branch of the Society's labours is calculated to extend the Reformation among the Roman Catholics in Ireland, generally, to a much greater extent than can be expected from the direct missions. But the operation of it must necessarily require more time to produce the effect, and there have been several causes concurring to render these Committees less efficient, for the present, until a larger experience should have shown the clergy how to adapt the principle to the circumstances of each particular locality. The want of official information as to the mode of operations

suggested, and the manner of carrying them out (which in several instances could only be given by personal attendance) has retarded the effectual working of these Committees. This has been one of the reasons for engaging the services of Mr. Ellis, as the Corresponding Missionary; and it is hoped, that by means of the communications he will be able, from time to time, to hold with the local clergy of each Committee, the whole system may be speedily brought into that effective operation that may justify the expectation formed concerning it.

CONCLUSION.

In closing a Report of the operations of a year, marked by so much manifest success and encouragement, your Committee feel that a spirit of deep humility becomes those who are made the instruments of so great a work, while they bring so much weakness to the performance of it. In attempting so vast an object with such inadequate means, they have the assurance that God's strength will be made perfect in their weakness; and, with such a power upon which to place their dependence, having an object in view which they believe to be according to the mind and will of God, they scruple not to extend the horizon of their hope until it embrace the Reformation of all Ireland, and include the rescue of hundreds of thousands of Roman Catholics from the fearful condition, into which their souls have been brought by the false teaching of the Romish Church. In this spirit of hopeful anticipation, they urge upon all those who have hitherto contributed to the Society, to enlarge their own liberality, and to make it a matter of conscience to excite the liberality of all, over whom they have any influence; and whether they are able to give much or little of the silver and the gold which belongs to the Lord, and for the employment of which in His service He applies through our instrumentality, every Christian heart can contribute the powerful assistance of PRAYER; which your Committee entreat may be given, in earnestness and faith, on behalf of themselves, and of all the agents employed in the Missions. Such exercises of Christian love, joined with the enlargement of Christian liberality, will enable the Committee to use increased efforts towards the realization of their faithful hopes; and they trust the Society will never cease its labours until, by the blessing of God, they shall have succeeded in gathering all the stray sheep of the Lord in the mountains and vales of Romish Ireland, in order to place them under the care of the appointed shepherds of the UNITED CHURCH OF PROTESTANT ENGLAND AND PROTESTANT IRELAND.

STATEMENT OF THE MISSIONS

*of the Society for Irish Church Missions, as they are arranged on the
1st of August, 1851.*

MISSIONS.	STATIONS.	CLERGYMEN.	LAY AGENTS.	READERS.	SCHOOLMASTERS.	SCHOOLMISTRESSES.	TOTAL.
CASTELKERKE	Castelkerke . .	1	...	7	...	...	8
	Kilmilkin . .	...	...	3	1	...	4
	Lyons . . . .	...	...	...	1	...	1
TOURMAKEADY	Curnamona . .	...	...	1	...	...	1
	Tourmakeady .	...	...	3	1	1	5
	Partree . . .	...	...	...	1	...	1
OUGHTERARD	Oughterard . .	1	...	6	1	1	9
	Glan . . . .	...	...	4	1	1	6
	Ross . . . .	...	...	2	...	1	3
CLIFDEN	Clifden . . .	1	1	3	1	3	9
	Fakeragh . .	...	...	...	...	1	1
	Salruck . . .	1	...	1	1	...	3
SELLERNA	Sellerna . . .	1	...	9	1	1	12
	Cleggan . . .	...	...	...	1	1	2
	Claddaghduff .	...	...	...	1	1	2
BALLYCONREE	Omev . . . .	...	...	...	1	...	1
	Turbot Island .	...	...	...	1	...	1
	Ballyconree . .	1	...	5	1	...	7
ERRISLANON	Barratrough .	...	...	...	1	...	1
	Errislanon . .	...	...	1	1	1	3
	Ballinaboy . .	...	...	...	1	...	1
ERRISMORE	Derrygimla . .	1	...	3	1	1	6
	Aillebrack . .	...	...	...	1	1	2
	Duholla . . .	...	...	1	1	1	3
ROUNDSTONE	Roundstone . .	...	...	2	1	...	3
ERRISANNA	Moyrus . . .	1	...	4	1	...	6
INVERIN	Inverin . . .	1	...	5	4	...	10
GALWAY	Galway . . .	...	...	4	1	...	5
	Headford . . .	..	...	1	1	...	2
	Rooveagh . . .	...	...	...	1	...	1
LIMERICK	Limerick . . .	...	1	1	...	...	2
SOUTH EASTERN	Enniscomthy .	1	...	3	1	...	4
	Mulrankin . .	...	...	1	...	...	1
	.....	1	...	...	...	...	1
CARLOW and KILKENNY	Belfast . . .	...	...	2	...	...	2
NORTH EASTERN	Dublin . . .	2	3	12	...	...	17
DUBLIN	Visiting Branch	...	...	8	...	...	8
		13	5	91	30	15	154

APPENDIX.

Extracts from Report laid before the Committee of the Society for Irish Church Missions to the Roman Catholics, at the close of the year 1850, by the Rev. A. R. C. Dallas, Honorary Secretary,

The growing importance of the work in which the Committee is engaged—the large amount of success given to the Missions by the blessing of God; and the necessary extension and complication of the machinery, render it highly desirable that the members of the Committee should have a clear view of the whole work in which they are engaged. The close of the second year of the existence of the Society in its present form, seems to be a fitting period for making such a statement as may afford a condensed view of the whole; and your Honorary Secretary, who is charged with the fulfilment of the Committee's directions, sensible of the responsibility of such a charge, is anxious that every member should be able to inform himself of the detail of the Missionary work. His recent visit to Ireland has afforded him facilities for confirming his views of the Missions, by personal observation of their present state. He will reserve the details of that visit for conference in Committee, desiring to make this Report one of a more general character.

General effect and progress of the Missions.

1. Experience has shown that, in approaching the Roman Catholics of Ireland with the gospel, in their present state of mind generally, and the circumstances of the country, a gradual effect is produced, which may be distinguished progressively, by four stages.

First.—The scriptural teaching is ignored by the priest—the agents and their efforts made light of—ridiculed by some of the people, while they are received by others.

Second.—When the working of the heaven produces violent opposition; and persecution and cursing constitute the course pursued by the priests. While some of the people act out this course in hearty concurrence with the priest's directions, many more, though active opposers, are themselves strongly disposed to sympathize with the inquirers; and it is found, that their attention is usually directed, in a great degree, to the manner in which their own persecution is borne, and the conduct under it of the agents and converts.

Third.—Under the continuance of quiet, decisive, forbearing, but uncompromising perseverance in the Missionary Agents, large numbers of the people in the district gather courage to desert the ranks of the priest, and approach those of the Missionaries as inquirers. The turning point in this stage of the progress may commonly (though not always) be traced to some crisis of events; after which the great alarm of the espionage of a neighbour rapidly passes away. This fear of each other is the greatest external difficulty to the success of the gospel; and it is dissipated in proportion as it becomes evident that the number of inquirers is increased.

Fourth.—When the third stage in progress has been attained, it usually induces an important change of tactics in the priests. Violent persecution is no more openly the great instrument employed. Quieter means are resorted to. Persuasion—that form of bribing which proposes temporal advantages of any kind to those who are “reconciled to the Church,” or “who resist the heretics”—a show of argument, and sometimes even a display of public controversial teaching—these constitute the general tactics. But, one other course is adopted, as has been too often found. Suitable temptations are thrown in the way of the agents and converts, with remarkable subtlety ensnaring them into a fall, upon which to ground a scandal. In attaining this fourth gradation, the infant Church begins to assume its normal character.

2. The first of these must be considered *experimental* in a district; and the degree of hopefulness connected with the experiment must be measured by local knowledge. The second stage in progress is that of *persecution*, in an especial degree; the amount of hope will be according to the forbearing grace of the agents, and the courage of the inquirers.

The third stage may be considered that of the *gathering*, in which the difficulties

diminish, and the hope enlarges. The fourth or *established* stage, while it is the most encouraging, is at the same time most full of danger, and requires the most of wisdom, of energy, of patience, and of prayer. The Missions will be referred to as being in the *experimental* state, or that of *persecution*, or that of *gathering*, or lastly, in the *established* condition.

3. The instrumentality employed in the beginning of this work, is simply an experienced Scripture Reader, with whom is associated a School-master, who is able to act as a Reader. The desire for scriptural knowledge, though it may be hidden, is now so common amongst the Irish, that a Reader soon finds access. The habit of gossiping and discussion brings people together to hear a new thing, and to argue. This promotes the intercourse of the Reader. The parents, who are in the greatest ignorance, are secretly ashamed of allowing their children to be as ignorant as themselves—consequently they will not be hindered from sending the children to school. One of the great evils of the condition of society in Ireland is, the great independence of children, and the power they exercise over their parents through the tenderness of the parental affection. This operates to bring the children to school, as they commonly delight in coming. In Irish-speaking districts, the love of the old language brings another strong motion into action. The admirable system, pursued with so much advantage and judgment by the Irish Society, applies both to the affections of the people at all times, and to the desire for knowledge which characterizes the present time amongst them. By bringing all their motives into exercise, the people are, by God's blessing, brought to hear and feel interested in the Gospel of Christ, in spite of all the impediments that are placed in the way.

4. In order to attain the object in view, a well-combined system of agency under efficient superintendence is absolutely necessary. Desultory efforts produce very inadequate effects. Very much of the Society's success is to be traced, under God, to the endeavours that have been made at systematic combination with constant overlooking. Circumstances have greatly favoured these endeavours, for which deep gratitude is due to the Providential mercy of Almighty God. The following sketch of the system is placed before the Committee, that the subsequent part of the Report may be better understood, and that a due estimate may be made of what is still required in the more recent Missions.

5. When under the direction of a neighbouring Missionary, a Reader and a School-master go into a new district, to open the Gospel to the Roman Catholics, a school is soon organised by the one, and many hearers are obtained by the other. The Reader finds out who can read the Irish language well, and has a moral character to maintain; and he engages these to seek for pupils themselves who are willing to learn to read the Irish Scriptures. The Schoolmaster makes it a main object to train the older children, so as to fit them for the same occupation; and these become the most efficient *Teachers*. Both the trained children of the school, and the persons engaged by the Reader, are set to work to teach others to read the Irish Scriptures; while the Reader is diligent in visiting, from house to house, and keeping alive the interest in the subject. The Teachers are remunerated by a small payment, which is regulated according to certain points mainly stated in the form of pay-list.

6. A system is arranged, adapted to the altered circumstances of a district which is not Irish-speaking. This is a modification of the plan of adult-schools and night-schools, suited to the different cases.

7. From these *Teachers*, the Missionary under whose charge the district is placed, forms a small select class of the best and most intelligent. Out of this number he chooses three or four (as the circumstances may call for), whom he sends in company with the Reader, who is to instruct them how to read the Scriptures to, and converse with, the people. These are called *Probationers*, and this becomes a school for preparing agents. From these Probationers the most approved are chosen to become *Assistant Readers*.

8. When the work progresses, more Readers are required, and more schools are established; and if the district is of sufficient importance, a Superior Reader, called a *Resident Agent*, is placed over them; or he may have been sent to direct the opening of the mission.

9. When it becomes necessary, a *Missionary* is placed in a district with the spiritual charge of instructing the inquirers, and of ministering to the converts in Divine worship, and preaching the Word.

10. The general arrangement of a whole district is committed to the hands of a *Superintendent*, for facility in communication with the Committee, through the Honorary Secretary; and for simplicity in the accounts and other affairs of the Mission.

11. The result of the whole of this system will be, that the following classification of agency is required to carry the system into action.

For Schools, Infant and Juvenile—Schoolmaster, Schoolmistresses, and Assistant Schoolmasters.

For Irish teaching and English teaching in Adult Schools and Night Schools—Teachers and Probationers.

For direct Missionary Agency—Ordained Missionaries, Lay Agents, Readers, Assistant Readers, and Local Readers.

For combination and arrangement—Superintendents, Inspectors of Schools, Inspectors of Teaching.

The West Galway Mission.

12. There is great cause for giving praise and thanks to God, for the very evident progress that has been made in this Mission during the last year. At the beginning of the year it was in the condition of persecution, pointed out as the second stage of missionary progress. The persecution was sharp, and came to a violent crisis in some parts of the Mission; but in Connemara and Joyce country it passed rapidly into the gathering period, and is now maturing fast into a settled state. An evidence of this may be seen in the fact, that the number of pupils who passed inspection under the Teachers in the Clifton district in August, was 1311; in October, it was 2138; and in November, it was 2853. The new Missions in Errisanna and Iar Connaught have made a wonderful progress, though of course they are not so far advanced.

13. The schools in the West Galway Mission have become so important, that it is absolutely necessary to raise the standard of education, and to establish a uniform well considered system, suited to the requirements of mission schools. In order to arrange this system, and to ascertain precisely the present state of the schools, as also what is deficient in each, your Hon. Secretary engaged, by your direction, a person (Mr. Flannegan) who was well recommended with high testimonials, to undertake, temporarily the office of Inspector of Schools, then vacant. He was sent during the months of November and December, on a tour of special inspection, with very detailed instructions. His full statements relative to each school visited will be laid upon the table of the Committee. They afford very satisfactory evidence of Mr. Flannegan's fitness for the duties required of him, and will supply materials for constructing the systematic arrangement referred to. A condensed summary of the result will be laid before the Committee as the ground for various changes and arrangements which your Honorary Secretary will propose for consideration.

14. The Appeal which has been made by the Bishop of Tuam for a fund for building churches in West Galway, affords a strong corroborative evidence of the great progress made by the missions there. To this point your Hon. Secretary will refer in Committee, with a view to some active measures connected with this branch of the subject.

15. In the present state of the Mission it may perhaps be said, that the important point of external arrangement for immediate attention, is the necessity of obtaining fitting school-houses in the various districts. These are absolutely required before the schools can be rendered capable of producing the effect upon the whole population which is desired, the crowded condition of the cabins now used instead of school-houses entirely preventing systematic order. Besides this, decent buildings to be licensed for public worship, are absolutely necessary, in order to elevate the tone of feeling among the converts. The liberality of several individuals has done something in this respect, but very much remains to be done. A few persons have contributed largely for the purchase of three portions of land in suitable situations as sites, and some contributions have been given toward buildings. The most eminent of these contributors is Lieut.-Col. Lewis, of Dublin, who has liberally determined to build a school-house at Glan, entirely at his own expense: this is now in progress. The school-house at Derrygimla, and that at Ballyconree, have been advanced so far, by the Committee's grants, that they need comparatively little more to finish them. The completion of these two houses will form an important era in the progress of the mission, from which so much may be expected, that no exertion should be spared to put them in a state fit for use.

* * * * *

South-eastern Mission.

20. It has pleased God to encourage us by tokens of progress in the missionary work in the county of Wexford. The Committee have had an ordained Missionary there for a long time. In June last, the Rev. D. Browne, Rector of Enniscorthy, met your Hon. Secretary when inspecting the Missions at Connemara. At that time arrangements were made for more active efforts, which were to begin at Enniscorthy. Accordingly, in the month of August, three Readers were sent to your Missionary, Mr. McDonogh.

the five months that have elapsed, the work has proceeded under this agency, precisely according to the progressive view given in the beginning of this Report. The first stage of progress has been passed through; the second, or persecuting period, has commenced earnestly, accompanied by such tokens of awakened intelligence and real courage, on the part of several inquirers, as to justify the hope that the word of God is taking root, and producing its blessed fruits. Care must be taken to keep this Mission effective. Your Hon. Secretary visited this Mission within the last month.

* * * * *

Dublin Mission.

22. The progress made here has been of the most satisfactory nature. Tokens of the success of the gospel will necessarily be of a different character from those observed in rural districts; and it will be more difficult to measure the result of the efforts made: but this makes the evident progress in Dublin to be more striking. The number of Romanists constantly attending the controversial instruction is on the increase. Those who are found at the weekly inquiring class of your Missionary are more evidently influenced. The system of inspection over the agents works well, and the general effect is plainly observable. The (so called) controversial sermons of the Roman Catholic teachers are discontinued as to regularity, and the occasional sermons are rare. Public manifestations are very wisely discountenanced; and many sincere but timid persons have, in consequence, quietly passed into the ranks of the church. Eighty-four such converts have, within the last six months, become communicants at the different parish churches in Dublin. Upon the occasion of his recent visit, your Hon. Secretary met sixty-four inquiring Roman Catholics at the weekly class.

23. The visiting branch of this Mission has fully answered the expectations entertained at the time that effort was made for circulating the influence of the Mission more extensively through the city. It has become self-supporting, and is proceeding satisfactorily under the superintendence of the Missionary. Your Hon. Secretary had very recently an opportunity of meeting the ladies in Dublin, through whose exertions the funds are raised; and of entering into full detail upon the subject.

24. The circulation of the "Vital Questions" and of suitable tracts has had the happiest effect. Upon this subject your Hon. Secretary will have some points to submit for consideration; especially with reference to the "Vital Questions," and their more extensive circulation from Dublin, as a dépôt and centre for all Ireland.

* * * * *

Local Committee for Missions.

30. The subject of the Local Committee for Missions is one of the greatest importance to the cause of the Reformation, in its general influences upon the whole of Ireland. The value of the system now adopted by the eleven Local Committees in connection with the Society, can scarcely be over-estimated. This makes it the more necessary that the arrangement should be carefully examined and applied; and that the views of those who compose the several Committees should be understood and interwoven in the application of the system. This subject must be considered at large, as one involving much of the benefits to be derived from the Society's labours.

31. The importance of this last subject, leads directly to a point to which your Hon. Secretary desires to call very particular attention. In reflecting on the progress of the work hitherto, and the greatness of that which lies before us, it can scarcely fail to strike the mind that, humanly speaking, very much depends upon a well-organized system of associated superintendence, involving a ready oversight, with a wise excitement to activity. It has been the continual endeavour of your Hon. Secretary to provide, at all expedients to produce this, waiting for the time when a defined system might be adopted. That time has now arrived, and the successful progress of the Missions has given occasion for such arrangements as may be fairly considered a system of order. The last link in the chain was added, when, by your minute, your Hon. Secretary was directed to seek for a clergyman, who should act as a general Corresponding Missionary in Ireland, who will be ready on the spot to carry out the intentions of the Committee communicated to him through your Hon. Secretary, and to have a watchful eye over every department of the Society's work; affording prompt information, counsel, and, as far as possible, assistance to the Missionaries, or Superintendents, as circumstances might require. One special duty of such a Missionary will be to visit, from time to time, the Local Committees for Missions, and to afford them such information and advice, in the name of the Committee, as may be needed.

32. When in Dublin, your Hon. Secretary had an opportunity of a very full conversation with Mr. Ellis, who is about to leave Doon. The result of the conversation has been to induce your Hon. Secretary to propose, that Mr. Ellis should occupy the position of Corresponding Missionary.

* * * * *

37. It must be very evident to every member of the Committee, upon glancing at the extensive work which is the subject of the foregoing report, that the rapid growth of the Missions has placed the Society in a position of prominent importance, and great responsibility. The advance of the Protestant Reformation in Ireland, by the blessing of God upon the efforts of the Society, is no longer a matter of experiment, or of question. The testimony of all persons, of all opinions, who have had an opportunity of visiting the missions, is unanimous upon the point. It is a work in which immense consequences are involved, and one which may well claim and repay the self-denying efforts of the members of the Committee, whose attendance and co-operation are greatly needed. The point at which the whole work has arrived, requires a special consideration of the means of carrying it on, whether as to the gathering of the funds, or as to economy and arrangement in the disbursement of them. The opening of a new year seems to mark the period most proper for entering systematically on that consideration; and your Hon. Secretary proposes and requests that, at your ensuing meeting, on the 2nd of January, a sub-Committee be appointed for this purpose.

ALEX. R. C. DALLAS,

*Wonston Rectory, Andover-road,
December 31st, 1850.*

Hon. Secretary.

PRINCIPLES AND ARRANGEMENTS

of the Society for Irish Church Missions to the Roman Catholics, adopted by the Committee, for the guidance of the Agents. January, 1851.

The Committee of the Society for Irish Church Missions to the Roman Catholics are deeply impressed with gratitude to Almighty God, for the blessing He has vouchsafed the arrangements they have been enabled to make, and to the labours of the agents. At the end of the second year of the Society's organization, they find themselves in a position of great responsibility: with the work they have in hand, much further advanced than could have been anticipated, even under all the advantageous circumstances in which they undertook it; with a large number of agents of all classes, diligently employed, with a machinery worked by many of the Clergy of Ireland, who are looking to them for the means of carrying it on; and with a prospect before them, opening more extensively from day to day, in which every fresh effort brings a response of increased encouragement. Christian liberality has hitherto enabled them to support all their arrangement; and, depending upon the Divine blessing, the Committee have a confident hope, that the supplies of this liberality will enable them to proceed in their labours without rendering it necessary to reduce the agency already at work (which would be the case if the funds were to diminish); but rather they hope that still larger funds will be entrusted to them, in proportion as larger fields call for more labourers to gather the harvest of souls.

This being the position of the Committee, they feel called upon to express their gratitude—to cheer the hearts of the agents, by the knowledge of their successful circumstances, and to encourage them in their active and arduous labours, by calling upon them to sympathize in their grateful feelings.

The machinery of the Society having become so extensive, the Committee judge it right, at the beginning of the year 1851, to communicate to all the agents the principles and general arrangement of the system upon which the missionary operations are conducted. Much time may be saved by a clear understanding of these principles and arrangements; and all the advantages arising from systematic order and regularity of operations may be obtained, by communicating to all the agents, in a condensed form, such regulations as the Committee have found it convenient to adopt. These principles and arrangements, and regulations are here given, divided into three heads.

The *First* part states the *principles and general instructions* under which the missionary operations of the Society are conducted. These are addressed more particularly to the Superintendents and ordained Missionaries, for their guidance, and for the direction of the labours of those under them.

The *Second* part contains a *statement of the mode of proceeding* in opening and carrying on the missionary work, in which the several duties of the agents, under ordinary circumstances, are set forth.

The *Third* part explains the *detail of regulations* by which the communication is kept up between the Committee and the agents, for the purposes of information, and for the payment of salaries, &c.

The Committee transmit these documents to those with whom they are connected as fellow-labourers, calling earnest attention to every part of their contents. They send them with fervent prayer that the principles may be acted upon, and the regulations carried out, in such a manner as shall tend to the glory of God in Christ Jesus, and to a more rapid advancement of the Protestant religion amongst the Roman Catholics of Ireland.

PART I.—PRINCIPLES AND GENERAL INSTRUCTIONS UNDER WHICH THE OPERATIONS OF THE SOCIETY ARE CONDUCTED.

1. The object in view is to strive, by all holy means, to dispel the darkness and ignorance from the minds of Irish Roman Catholics; and to seek to communicate to as many of them as possible, the saving truths of the gospel. The great means to be used in doing this is to lift up Christ, and Him crucified, before the people, in the simplicity of the truth. This must never be lost sight of, even when secondary subjects are necessarily brought forward.

2. In doing this, the Holy Scriptures must be used as the constant standard of reference and final appeal. The Missionary should never be drawn away from this great principle by the admission of an appeal to any other source, as of authority. If at any time other authorities are put forward by Romanists, the Scriptures must be exhibited as the one great authority. From this sure ground, there must be no departure, under any circumstances whatever.

3. In exhibiting the gospel to Roman Catholics, it is natural to expect, that they will bring forward the notions in which they have been brought up. It should be the aim of the agents, of all classes, to set forth the simple truth, with such plainness and fulness as will show to the Roman Catholics the contrast between the gospel of Christ and the errors of the Church of Rome. When controversy has arisen (as it inevitably will arise), it should be handled in a spirit of forbearance, gentleness, and knowledge. For this latter qualification, every agent should take pains diligently to inform himself of the right arguments; all of which should be traced in due proportion to Scripture statements, or to Scriptural principles.

4. In all the conduct of the agents, the principles of Church order must be kept in view. With a kindly feeling towards all persons who profess the truth as it is in Christ Jesus, it must yet be remembered, that the Society and all its agents are connected with the United Church of England and Ireland, and the due order of that Church must be maintained. If it should happen, at any time, that the agents find themselves in unforeseen circumstances bearing upon this point, without distinct instructions, they must act upon the principle here laid down, and then apply at once to the Committee, through the proper channel, for such directions as the case may require.

5. The Society is formed, exclusively, for a religious object, and in no way whatever connects itself with any thing political. This is to be very distinctly kept in mind at all times, and under all circumstances; and the Committee will never sanction any act, or course of action, which involves political advocacy or party distinctions.

6. The subject of temporal relief to suffering and destitute converts, is one which requires the most decided course on the part of the Committee. The object of the Society is to enlighten the Romanists, by communicating to them the knowledge of the gospel, with the hope that, by the grace of God, many hearts may be truly brought to Christ. This can be only done by spiritual means; and all secondary motives should be as much as possible discouraged. The Romish priests make the most absurd and false statements, charging the Missionaries with bribery; and, although these must be altogether disregarded, yet they should act as a warning that great caution is necessary. The Committee is pledged, never to allow any of the funds entrusted to them to be employed for temporal relief; and they require every agent to act in strict accordance with that pledge. It is not to be understood that the Missionaries of the Society are precluded from the ministerial application of such private funds, as the clergyman of a parish would be the proper channel of communicating to his poorer parishioners, in the ordinary course of pastoral duties; but under the peculiar circumstances of the missionary work amongst the Roman Catholics, the greatest caution, and the most Christian wisdom are required,

in the adaptation of such pastoral assistance to the flock gathered out from so destitute people, or lest any inducement be, in fact (however unintentionally), supplied for the encouragement of double motives in the objects of the Missionary's care. The most affecting part of a Missionary's duty is, to see the suffering of those who are drawn around him by the sound of the gospel which he proclaims; and to know that their sufferings are greatly aggravated by the persecution they are called to endure for the gospel's sake. This, however, is part of the fiery trial which is to try the true converts; and in endeavouring to alleviate it by any assistance which may be privately afforded to the Missionaries, the Committee call upon them to remember, that they must be most careful, in maintaining the clear evidence of that principle to which the Committee are determined strictly to adhere, by never allowing any of the funds of the Society to be applied to temporal relief; nor ever encouraging any course of conduct towards the converts, which can be fairly construed into a temporal inducement to join the Church. The object of the Committee being only the spiritual benefit of the people, they do not intend to mix with their work any plans for systematic occupation of converts, for their temporal support. However desirable and advantageous such plans, whether agricultural or manufacturing, may be of themselves, the Committee leave them to the management of private enterprise.

7. The Committee would impress upon every person connected with them, that the constant exercise of earnest prayer is the sure means of support, in the arduous undertaking in hand. This means has a promise of such blessing as will be sufficient to carry a Christian through the greatest difficulties; and the difficulties to be expected in the Mission to the Roman Catholics can be overcome by no other. The Committee would therefore urge the Missionaries to omit no opportunity of reminding those who are under them, to begin and carry on every part of their important duty, by prayer for the Holy Spirit, in the name of the Lord Jesus Christ. This principle should pervade the whole work in every department.

PART II.—MODE OF PROCEEDING IN THE MISSIONARY WORK.

The circumstances of different localities are so various, that a corresponding variety of arrangements may be expected in the different Missions, at present carried on, or hereafter to be opened. Yet a defined system of operation will be valuable, as indicating the general course to be followed under ordinary circumstances; and exhibiting the character and general principle of the work, according to which any necessary modification may be made.

In order to communicate a clear view of the mode of acting arranged by the Committee, it will be important first, to give a sketch of the general effect and progress of the Mission.

1. Experience has shown that, in approaching the Roman Catholics of Ireland with the gospel, in their present state of mind, and under the present circumstances of the country, a gradual effect is produced, which may be distinguished progressively by four stages.

First.—The scriptural teaching is not noticed by the priest—the agents and their efforts are made light of—they are ridiculed by some of the people, while they are welcomed by others.

Second.—The progress of the gospel leads to violent opposition; and persecution and cursing are resorted to by the priests. Some of the people engage in this course, heartily concurring with the priest's direction. Many more, though they outwardly oppose the work, are themselves disposed to sympathize with the inquirers; and it is found, that their attention is usually directed to the manner in which their own violence is borne by the agents and converts.

Third.—Under the continuance of quiet, decisive, forbearing, but uncompromising perseverance in the missionary agents, large numbers of the people in the district gather courage to desert the ranks of the priest, and approach the Missionaries as inquirers. The turning point in this stage of the progress may commonly (though not always) be traced to some crisis of events; after which the great alarm of the espionage of a neighbour rapidly passes away. This fear of each other is the greatest external difficulty to the success of the gospel; and it is dissipated in proportion as it becomes evident that the number of inquirers is increased.

Fourth.—When the third stage in progress has been attained, it usually induces an important change of tactics in the priests. Violent persecution is no more openly the great instrument employed. Quieter means are resorted to. Persuasion—that form of bribing which proposes temporal advantages, of any kind, to those who are “reconciled

to the Church," or who "resist the heretics"—a show of argument, and sometimes even a display of public controversial teaching—these constitute the general tactics. But one other course is adopted, as has been too often found. Suitable temptations are thrown in the way of the agents and converts, with remarkable subtlety, ensnaring them into a fall, upon which to ground a scandal. In attaining this fourth gradation, the Infant Church begins to assume its normal character.

2. The first of these stages must be considered the *experimental* one; and the degree of hopefulness connected with the experiment must be measured by local knowledge. The second stage in progress is that of *persecution*; the amount of hope will be according to the forbearing grace of the agents, and the courage of the inquirers. The third stage may be considered that of the *gathering*, in which the difficulties diminish, and the hope enlarges. The fourth or *established* stage, while it is the most encouraging, is at the same time most full of danger, and requires the most of wisdom, of energy, of patience, and of prayer.

3. The instrumentality employed in the beginning of this work, is simply an experienced Scripture Reader, with whom is associated a Schoolmaster, who is also able to act as a Reader. The desire for scriptural knowledge, though it may be hidden, is now so common amongst the Irish, that a Reader soon finds access. The habit of gossiping and discussion brings people together to hear a new thing, and to argue. This promotes the intercourse of the Reader. The parents, who are in the greatest ignorance, are secretly ashamed of allowing their children to be as ignorant as themselves; consequently, they will not be hindered from sending the children to school. One of the great evils of the condition of society in Ireland is, the great independence of children, and the power they exercise over their parents, through the tenderness of the parental affection. This operates in bringing the children to school, and they commonly delight in coming, and will not be restrained by their fathers and mothers, when commanded by the priests to keep them away.

4. It is highly desirable that the principle of placing two agents together should always be acted upon, whenever practicable.

5. A Reader and a Schoolmaster, sometimes under a lay-agent, should be sent into a new district to open the gospel to the Roman Catholics; a school is soon raised by the one, and many hearers are obtained by the other. The Reader finds out who can read the Irish language well, and have moral characters to maintain; and he engages these to seek themselves for pupils who are willing to learn to read the Irish Scriptures. The Schoolmaster makes it a main object to train the older children, so as to fit them for the same occupation; and these become the most efficient *Teachers*. Both the trained children of the school, and the persons engaged by the Reader, are set to work to teach others to read the Irish Scriptures; while the Reader is diligent in visiting, from house to house, and keeping alive the interest in the subject. The Teachers are remunerated by a small payment, which is regulated according to certain points plainly stated in the form of a pay-list.

6. A system is arranged, adapted to the altered circumstances of a district which is not Irish-speaking. This is a modification of the plan of adult schools, and night schools, suited to the different cases.

7. From these *Teachers*, the Missionary, under whose charge the district is placed, forms a small select class of the best and most intelligent. Out of this number, he chooses three or four (as the circumstances may call for), whom he sends in company with the Reader, who is to instruct them how to read the Scriptures and converse with the people. These are called *Probationers*, and this system forms a school for preparing Agents. From these Probationers, the most approved are chosen to become *Assistant-Readers*.

8. When the work progresses, more Readers are required, and more schools established; and if the district is of sufficient importance, a superior Reader, called a *Lay Agent*, is placed over them.

9. When it becomes necessary, a *Missionary* is placed in a district, with the spiritual charge of instructing the inquirers, and of ministering to the converts in Divine worship, and preaching the Word.

10. The general arrangement of a whole district is committed to the hands of a *Superintendent*, for facility in communication with the Committee, through the Hon. Secretary, and for simplicity in the accounts, and other affairs of the Mission.

11. The result of the whole of this system will be, that the following classification of agency is required to carry it into action.

For Schools, Infant and Juvenile.—Schoolmasters, Schoolmistresses, and Assistant-schoolmasters.

For Irish teaching and English teaching in Adult Schools and Night schools.—Teachers and Probationers.

For direct Missionary Agency.—Ordained Missionaries, Lay Agents, Readers, Assistant Readers, and Local Readers.

For combination and arrangement.—Superintendents, Inspectors of Schools, Inspectors of Teaching.

12. As regards the Schools, infant and juvenile, different degrees of remuneration are arranged for the Masters and Mistresses. These are settled by the Committee, and the persons appointed to different Schools are paid according to qualification and circumstances. When the salary is settled for a Master, it must not be altered without the authority of the Committee, given in writing through their officer. The Missionary who thinks an alteration advisable, should make a special statement of the case, and of his reasons, to the Committee.

13. The Schools will be inspected in detail, from time to time—not at stated periods—by the Inspector of Schools, who upon each inspection will make a written report to the Committee. This should be accompanied by a separate report from the Missionary or from the Superintendent of the District, having special reference to the conduct of the Schoolmasters and Mistresses, during the period since the last inspection.

14. The following are the Instructions respecting the Irish Teachers in connection with the Missions.

When a person is appointed an Irish Teacher, he is to obtain as many scholars in his neighbourhood as he can, and to give them instruction as often as may be convenient. Members of his own family may be included as scholars.

The only books to be used in this instruction (except the primer), are the Holy Scriptures, and the Book of Common Prayer in the Irish language.

The Teacher must inform the Reader of every pupil he obtains. The Reader will examine such scholar, and take a note of the degree of knowledge he finds in each; this must be inserted in the monthly return.

The Reader will inspect every scholar *at least* once every month, and will place, opposite to his name in the return, the degree of progress he has made in each case. The Reader will also inquire how many times in the month each has attended the Teachers' instructions, and will insert the number in the return.

The Reader will mark a portion of Scripture, which each Teacher is to study and learn (according to his capacity), in the course of the month. The Reader will privately examine the Teacher as to the attention he has given to this portion of Scripture, and will state the result on the return.

If any Teacher should be guilty of immorality or inconsistency of conduct during the month, it must be stated; and if this has not been the case, the Reader must certify that he knows of no such conduct.

The Reader will fill up a return of the scholars of each Teacher at the end of every month, and sign the certificate. He must take it to the Superintendent, and answer any questions that may arise upon it. A proper sum will then be awarded to the Teacher for that month. The monthly amount will vary according to the number of scholars—the trouble taken with them—the attention paid to the Scripture marked for himself—and the propriety and consistency of the teacher's general conduct. The money will be paid to him as soon as the award is approved.

15. The Superintendent or Missionary will be careful to question each Reader when he brings the monthly returns of Scholars for the several teachers, as to the particulars of the following certificate, which he must sign.

“ I hereby certify that I have inspected the above scholars, and found their progress as stated by me in the last column. I also certify that I know of no immorality or inconsistency in the conduct of _____ the teacher; and that he has satisfied me in the manner he has attended to the Scriptures marked for him this month.
Reader.”

When the Superintendent is satisfied, he will take all the circumstances into consideration; and having awarded the sum he judges right for the Teachers, he will add to the certificate of the Reader the following words:—

“ I award to _____ the teacher, the sum of _____
for this month's instruction. *Superintendent.*”

16. From the Teachers who have shown the best qualifications, the Missionary will select a certain number, (to be settled by the Committee, according to the circumstances of the district,) to be Probationers, who are to be trained under the Readers; who will

ake them with them in their visits amongst the people, and report upon their conduct and capacity. The Probationers are to be paid fixed sums instead of payments awarded according to circumstances as teachers. The lowest payment for a Probationer is 10s. a month, and the highest 16s. ; it must be arranged according to the qualifications of the Probationer.

17. When a Teacher is appointed a Probationer he is to be continued as such for some time, unless his conduct requires a withdrawal of his pay. And if he is found efficient, he may be advanced in the scale of payment.

18. When a Probationer has been sufficiently instructed, and has justified the hope that his conversion is sincere, and his knowledge adequate, the Missionary or Superintendent may recommend him to the Committee to be appointed an Assistant Reader.

19. The lowest salary of an Assistant Reader is £1 a month. The gradation of salary, according to character, qualification and circumstances, to be taken into consideration in each case, is as follows :

					£	s.	d.	
Assistant Reader	.	.	.	1	.	1	0	0 per month.
"	"	.	.	2	.	1	5	0 "
"	"	.	.	3	.	1	10	0 "
"	"	.	.	4	.	1	15	0 "
Reader	.	.	.	1	.	1	15	0 "
"	.	.	.	2	.	2	0	0 "
"	.	.	.	3	.	2	10	0 "
"	.	.	.	4	.	3	0	0 "

In special cases, £3 10s. a month may be paid to a Reader, and £4 ; but this is the highest sum.

					£	s.	d.	
Lay Agent	.	.	.	1	.	4	0	0 per month.
"	.	.	.	2	.	5	0	0 "

20. Where the Irish language is not spoken, persons who have been some time enquiring, and are themselves able to read, may be employed to teach adults to read, provided they pledge themselves only to use the Scriptures, and a spelling-book. The Reader must be careful to ascertain the amount of previous ignorance in each pupil, and to be particular in making a monthly inspection of progress. No pupils are to be allowed who are of such an age as would make it proper for them to attend the juvenile schools. The sum to be awarded to a teacher of such English pupils must be very carefully considered.

21. An *Inspector of Teaching* will be sent, from time to time, to make general inspection of the Irish or the English pupils named upon the Returns certified by the Readers.

22. A Missionary Library is forming by donations of books sent to the Committee, which will be placed within the reach of the Missionaries, under certain rules and regulations.

23. The arrangements relating to the Local Committees for Missions are stated in a separate paper of "Memoranda."

PART III.—DETAIL OF REGULATIONS OF THE COMMITTEE.

1. The directions of the Committee are carried out by their officers.

One Honorary Secretary is charged with the work in Ireland.

One Honorary Secretary is charged with the work in England.

The Clerical Secretary assists both, and is always ready to correspond with the agents when necessary.

2. A Corresponding Missionary is engaged in Ireland for acting at all times under the direction of the Committee, and for carrying out any department of the Society's work.

3. A Corresponding Superintendent is stationed at Ballinasloe, for receiving and arranging Reports and Returns, &c.

4. The following Reports are to be made with regularity.

Every Schoolmaster must send in to the Superintendent, or Missionary, a weekly return of his school, together with a statement of the number attending such congregations, as may have assembled in his school-room.

Every Reader must send in to the Superintendent, or Missionary, a weekly statement of the families he has visited.

Every Reader must send in to the Superintendent, or Missionary, a weekly journal of his proceedings.

Every Superintendent must transmit, weekly, to the Corresponding Superintendent the Schoolmasters' and Readers' weekly returns and journals; together with such observations of his own as may be called for.

The Corresponding Superintendent will examine all the Readers' Reports, &c., and draw up a condensed statement of them; and will also make a Compendium of Returns from the Missions: both of which are to be sent weekly to the Honorary Secretary.

Every Superintendent must transmit to the Honorary Secretary a monthly Report of the state of his district.

Every Missionary must send in a monthly Report to the Honorary Secretary, of the progress of the Mission in his charge.

5. The following are the Regulations of the Committee, with respect to the payment of salaries:—

All salaries are paid monthly, and in advance.

At the monthly meeting of the Committee, the money necessary for the ensuing month is voted.

After this meeting of the Committee, the Clerical Secretary is to make out pay-list for the ensuing month, upon the basis of those last paid, with such alterations as may have been authorized and reported since the preceding payment.

Any alteration that may become necessary in the course of the month, must be the subject of correspondence between the Superintendent or Missionary concerned, and the Honorary Secretary, who will notify to the Clerical Secretary such variations in the pay-lists as may be duly authorized.

The pay-lists, together with the money requisite, will be remitted to the proper person to make the local payments. If any occasion for a change in some payments should have occurred, so that it could not be reported in time to be taken into account when remitting the money, the Superintendent or Missionary must retain the particular sum in question, until the necessary change shall have been sanctioned, upon a report of the matter having been made. In reply to the report so made, the instructions necessary for the application of the sums retained, will be forwarded.

The pay-lists must be signed by the Superintendent, and be returned with the receipts of the different parties.

For the payment of the Irish Teachers, a sum will be sent monthly, equal to the amount paid in the previous month, unless some reason for increasing or diminishing it shall have been reported in the interval. The Superintendent, after making the payments on this account, will send to the Clerical Secretary the proper pay-lists, signed by the Teachers, authenticating the receipts. Any difference between the amount of these pay-lists and the money previously sent, will be arranged in due course. A similar course will be adopted with respect to the English Teaching.

No issue of money will be made to any Superintendent or Missionary, until the vouchers and pay-lists, &c., for the previous payments, shall have been received in correct form by the Clerical Secretary.

No change in the agents, or increase or diminution of pay, must be decided upon by any Superintendent or Missionary, &c., until the occasion for the proposed alteration shall have been made a subject of correspondence with the Honorary Secretary, and duly authorized.

6. Any other communications with reference to salaries, payments, &c., may be made at any time to the Clerical Secretary. Any communication with reference to the circumstances of the Mission, may be made at any time to the Honorary Secretary.

7. The following Forms, for the various purposes required, may be had upon application to the Corresponding Superintendent at Ballinasloe, or to the Society's Missionary in Dublin. They should be asked for by the letter which marks each.

A. Record of Scholars for Irish Teachers.

B. Return of Scholars for Irish Teachers.

C. Reader's Weekly Statement.

D. Weekly Return of Schools.

E. Compendium of Returns.

F. Pay-list of Persons to be employed in the Mission.

G. Pay-list of Irish Teachers.

H. Statement of Sundries of Expenditure.

I. Report of Missionary Proceedings with Local Committees for Missions.

K. Pay-list of Persons to be employed with Local Committees for Missions.

L. Statement of Sundries of Expenditure in the Local Committee for Missions.

M. Forms of Acknowledgement of Money received to be expended in the Missions.

8. In transmitting this document to the several agents, the Committee request it may be carefully kept, as future occasions may arise in which it may be convenient to facilitate communications, by reference to the Parts, and paragraphs of each Part, by their number.

By order of the Committee,

ALEX. R. C. DALLAS, } *Honorary*
ROBT. BICKERSTETH, } *Secretaries.*

WM. WILKINSON, *Clerical Secretary.*

Exeter Hall, London,
January, 1851.

The names and addresses of the several officers of the Committee, referred to in the above document, are

Honorary Secretaries.—The Rev. A. DALLAS, Wonston Rectory, Andover-road;
Rev. R. BICKERSTETH, Clapham-rise, London.

Clerical Secretary.—Rev. W. WILKINSON, 14 and 15, Exeter Hall, London.

Corresponding Missionary.—Rev. E. ELLIS, Cappamore, County Limerick.

Corresponding Superintendent.—Rev. J. LYNCH, Ballinasloe.

Missionary at Dublin.—Rev. CHARLES MCCARTHY, St. Michael's, Dublin.

MINUTES OF THE COMMITTEE

of the Society for Irish Church Missions to the Roman Catholics, at their Meeting on the 26th September, 1850.

MINUTE 356.—The Committee took into consideration the proper means of arranging a systematic machinery throughout the country; by which the information furnished from Ireland may be so communicated, as to raise the interest of British Christians into activity, and produce funds adequate to the great demand for Missionary exertions arising from the success vouchsafed from on high.

It was resolved that the Society will not follow the plan heretofore acted upon by other societies; according to which, auxiliary, or branch associations are formed in great towns; but that the following arrangement be adopted:—

PLAN.

1. The Clergy and influential laymen, in each town and parish, are to be requested to allow their names to be enrolled in a list of Corresponding Members.
2. One or more Corresponding Member to be sought in each locality.
3. A person in each locality to be engaged to act as the Secretary, and another as Treasurer.

4. The object to be attained in each locality is twofold: first, the diffusion of knowledge and information upon the subject of Irish Church Missions to the Roman Catholics; secondly, the gathering of contributions for the benefit of the Society.

5. Towards the attainment of these objects, the Corresponding Member, or Members, will be expected to afford the influence of his name, as a referee, when such a reference may be required.

6. The Secretary should be a person (ordinarily a layman) who is able to afford time, and willing to put some energy into the endeavour to circulate the information sent to him from the Society, and to quicken the interest in its proceedings by all judicious means.

7. The Treasurer might in towns be the Banker. In places of smaller population, a second layman might be engaged in the work, who would share in the duties kindly undertaken by the Secretary.

8. When but one layman can be found to engage in the work, the two offices should be combined, and the same individual would be Secretary and Treasurer.

9. In less populous places, if the Corresponding Member should be able to afford the time, and willing to undertake the task, he might act for the Society in the capacity of Secretary and Treasurer, retaining simply the title of Corresponding Member.

10. Where it is deemed desirable, Ladies' Associations may be formed, in connexion with the Corresponding Member.

11. Juvenile Associations may be formed, where opportunities occur of interesting children in the work, with the approbation of their parents.

12. Collecting Books and Cards, and Missionary Boxes, are to be largely employed.

MINUTE 357.—Such a machinery as this might be arranged in every town and village; but in order to effect such an organization, and to sustain it in regular efficient operation, another important instrumentality is needed. There are a number of men of piety and zeal, who might be willing to devote a portion of their time to the promotion of the work in which the Society is engaged. Clergymen, incumbents of small parishes that require only so much of their energies and time as leaves an overplus, which they would gladly devote to the glory of God, and find their reward in the consciousness of having employed that superfluity in His cause. Pious laymen, retired from active duties, who would gladly occupy their time in furthering the progress of divine truth. Such as these might connect themselves with the Society, in the relation of *Local Honorary Secretaries*. They would undertake to organize every part of a given district, according to the plan adopted by the Society; to sustain the interest by making arrangement for the proper recurrence of Annual Sermons and Meetings; and to advance the cause generally, by conferring personally, or by letter, with the Corresponding Members, Secretaries, and Treasurers in each parish. The Committee hope to engage the services of such persons gratuitously; undertaking, however, to pay all the expenses which they may incur in carrying on the work. Suitable districts may be arranged according to the convenience of the parties; but, generally speaking, it would be desirable that some known limits should be assigned; and the most obvious division would be the boundaries of a county, or of an electoral subdivision of a county; while any lesser district might be adopted.

MINUTE 358.—General Instructions to be given to Local Honorary Secretaries are as follow :—

GENERAL INSTRUCTIONS TO LOCAL HONORARY SECRETARIES.

1. The Local Honorary Secretary will use his judgment and local knowledge in making application, officially, to the Clergy in his district, endeavouring to obtain the sanction of the minister to make an appeal to the people in each parish; and to obtain annual subscriptions, as well as donations, and other contributions.

2. He should ask for the use of the pulpit, either on Sunday or on a week-day, and offer to procure a competent preacher for the occasion. He should endeavour to obtain a collection after the Sermon; but if this cannot be had, then a Sermon without a collection should precede a public meeting. Where the pulpit cannot be obtained, a school-room may be applied for, either for a Lecture, or Meeting, as circumstances permit.

3. The Local Honorary Secretary should endeavour to obtain a public meeting in each town or village, whether in connection with a sermon or not; and offer to supply proper persons to communicate information at such meeting. He should organize the Society's arrangement of Corresponding Member, Secretary, &c.; and in every place where a sermon or a meeting is held, should see that the proper steps are taken to make the public acquainted with the names of the persons bearing these offices, so as to facilitate the obtaining of information and the remitting of funds.

4. In places where neither sermons nor meetings can at first be obtained, the Local Honorary Secretary should endeavour, with the consent of the clergyman, to organize the arrangement without waiting for a sermon or a meeting; and in so doing, he should take care that proper means are used to let it be known that there are officers of the Society in the place.

5. In situations where it may seem desirable to engage the services of any number of ladies, in a systematic manner, the Local Honorary Secretary will take steps for forming a Ladies' Association.

6. It is at all times desirable to interest children in the cause, and therefore the Local Honorary Secretary will endeavour to form Juvenile Associations wherever he can.

7. Collecting books, cards, and missionary boxes, should be placed in the hands of individuals whenever opportunity occurs.

8. When the Local Honorary Secretary is a clergyman, he will have great facilities, in himself preaching sermons and attending meetings, so far as he may be able; but the Committee do not expect that any clerical Local Honorary Secretary should forego his own Sunday duties in their service. Any occasion upon which he may do this, will be considered as a special kindness to the Society, not included in the ordinary course of the suggested duties.

9. Every Local Honorary Secretary may greatly assist the Society by engaging competent clergymen in the neighbourhood, to give occasional help, in preaching sermons, and attending meetings, for which arrangements may have been made.

10. Whenever a Local Honorary Secretary is unable himself to complete the arrange-

nents for any sermon or meeting in his district, he must correspond with the Clerical Secretary, with whom he will confer in all cases, when necessary, in carrying out his plans.

11. When the arrangement has been organized in any locality, the Local Honorary Secretary will report it to the office in London, in order that papers of information may be regularly sent to the Secretary of the place. And the Local Honorary Secretary will ascertain the most convenient, and least expensive mode of transmission for such papers.

12. After re-establishing the Society in any place, the Local Honorary Secretary will do what he can to keep alive the interest thus created; and he will make proper application for sermons, and meetings, &c., on the recurring anniversaries.

13. It would be highly desirable that the Local Honorary Secretary should endeavour to employ the public press of the locality, to advance the object of the Society upon every occasion which may afford an opportunity for so doing.

14. It should be a special instruction from the Committee to Local Honorary Secretaries, that they should, as much as possible, avoid any combined collections for division amongst various objects or Societies. The Local Honorary Secretaries should neither adopt nor sanction this mode of collection, although they may receive any amount which may have been raised under such circumstances without their concurrence.

15. All expenses incurred in the service of the Society will be defrayed by the Committee.

MINUTE 368.—Resolved, That a reprint of the "*Reports from the Missions*," as they appear monthly in the "BANNER OF THE TRUTH," be obtained from the printer, in portions of four pages, or eight pages, as the case may be; and that early copies of them be sent to the Local Honorary Secretaries of the Society, and be otherwise judiciously circulated—especially amongst friends in Ireland.

MINUTE 369.—Resolved, That early information of important reports, &c., in manuscript, be furnished, from time to time, by the Clerical Secretary, to the Local Honorary Secretaries, and to the Occasional Preachers.

PROCEEDINGS

Adopted in the formation of a Ladies' Association in aid of the Society for Irish Church Missions to the Roman Catholics.

A wish having been expressed that a Ladies' Association in aid of the Irish Church Missions to Roman Catholics, should be formed in the parish of ———, one of the local clergymen took occasion to ascertain the views of some influential ladies in the neighbourhood, upon the subject. Finding a perfect willingness on their part to co-operate with his wishes in the matter, the next point was to procure a suitable room in which to hold a private meeting.

The desired object was to obtain a room of sufficient dimensions to hold a considerable number of persons, and in the house of some one whose name and influence might be of service to the cause.

An eligible room for the purpose was speedily thought of; the consent of the gentleman to whom it belonged was obtained, and, with his kind permission, upwards of 130 persons were invited to attend in the evening of a certain day.

Meanwhile it was agreed, by those who were more particularly interested in the promotion of this undertaking, to make it a matter of earnest prayer to Almighty God, that He would graciously aid and prosper this effort for His glory.

When the evening arrived, notwithstanding the rain was pouring in torrents, nearly the whole of those who had been invited were present at the specified time, and the spacious rooms were filled for the most part with ladies,—a few gentlemen also being present.

The Rector of the parish presided over the Meeting; the proceedings were opened with the word of God and prayer. There was then laid before the Meeting a detailed account of the object, the plan, and principles of the Society, with interesting particulars of the success with which it has already pleased God to bless its endeavours for the conversion of Roman Catholics in Ireland.

At the conclusion of the Addresses, it was unanimously agreed that a Ladies' Association be formed for ——— and its vicinity; and several ladies having previously signified their readiness to act as collectors, their names were read to the Meeting; and a general invitation was given to others to join in the undertaking.

It was then earnestly recommended to all present to unite, upon a given morning each week, for prayer in behalf of Ireland, and of the work of the Society in that country. The better to secure this co-operation, copies of a form of prayer were distributed to all present.

To assist those who may agree to this proposal, the following form of prayer suggested :—

PRAYER.

O LORD ! who art always more ready to hear than we to pray ; and hast given us th blessed assurance, that if two shall agree touching anything they shall ask, it shall be done for them ; pleading the name of Jesus, we unite to seek Thy blessing upon th missionary work among the Roman Catholics in Ireland, that more labourers may be sent into this vineyard ; we praise Thee that Thou hast stirred up the hearts of so many to go forth bearing the name of Jesus, to those who have been long in ignorance of its saving power. We bless Thee for the evidence we have that Thou art Thyself “ working with them,” and, notwithstanding the weakness and infirmity of the instruments, Thy grace is glorified in the gathering of many souls to Thyself.

Grant, gracious Lord, a special measure of Thy Holy Spirit to all the missionaries and labourers of every class now employed in making known Thy truth in Ireland. Amidst all the discouragements and opposition to which they are exposed, give them a mouth and wisdom which none of their adversaries will be able to gainsay or resist—give them the spirit of love, of power, and of a sound mind ; and grant them, that with all boldness they may speak Thy word. Especially we would supplicate that they may be kept in near communion with Thyself, and be so filled with the Spirit of Jesus as to give no offence in anything, that the ministry be not blamed.

Let Thy grace preserve them from the snares of the enemy, and Thy providential care protect them from evil of every kind.

We would entreat Thee to bestow a still larger increase of Thy blessing upon their labours of love, that “ they may have such success, that the word spoken by them may never be spoken in vain.” Let Thy word have free course, and be glorified ; and grant that numbers, long enslaved in ignorance and superstition, may receive it in the demonstration of the Spirit and of power. Give special grace to those who are awakened to the knowledge of Thy truth, that they may boldly confess the name of Jesus, and stand fast in the liberty of the gospel, in spite of the threats and allurements to which they may be exposed.

Have mercy, O Lord, upon those who have been hitherto instrumental to the ruin of so many souls. Let the riches of Thy grace reach the hearts of these blind leaders of the blind, who love darkness rather than light. May those who have been leading others astray, be themselves brought to the knowledge of Thy truth, and have grace given them to preach to the people the unsearchable riches of Christ.

Pour out a spirit of grace and supplication upon all who unite with us in bearing this blessed work on their hearts before Thee.

Thou, who hast the hearts of all men in Thy hand, and canst dispose and turn them as it seems best to Thy Divine Wisdom, we beseech Thee to incline Thy people to give liberally in this cause ; that there may be no lack of means to carry forward the work in which we are engaged.

Increase in us a spirit of love and zeal for Thy glory. While seeking a blessing for others, may we ourselves receive a larger measure of the gift of Thy Spirit, through Jesus Christ our Lord. Amen.

It was next arranged that the Collectors should meet upon the following Thursday, in order to determine upon a plan of collecting. The proceedings of the Meeting closed with singing the hymn,—

“ All hail the power of Jesus’ name ! ”

A collection was made at the doors, which amounted to upwards of £40.

Upon the following Thursday the whole number of Collectors met by appointment.

The Meeting was opened with prayer for a blessing upon the work of the Society in Ireland, and for the special blessing of God upon the present Association.

It was then arranged that the Collectors should meet regularly once in every quarter, to pay in the respective amounts collected, and to receive information respecting the progress of the work.

It was next arranged to divide the whole parish and its vicinity into districts, and to assign to each Collector a certain district within which to collect.

Each Collector was furnished with a Collecting-book, in which her name and district were written.

A Treasurer and Secretary were appointed. A minute-book for recording proceedings, an account-book, and also a book of receipts, were given to the latter.

It was next resolved that a copy of the last Appeal issued by the parent Society should be forwarded to every householder in the neighbourhood who might be presumed to be able and inclined to support the cause, accompanied by a letter of recommendation, of which the following is a copy :—

———, January, 1851.

Attention is earnestly requested to the accompanying Appeal in behalf of the “ SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.”

The great importance of the work in which that Society is engaged,—the success with which it has pleased God to prosper its efforts,—and the prospects which are now open of extended usefulness in Ireland, should the cause be efficiently supported by the Protestant feeling and Christian liberality of this country, lead to the hope that many persons in this neighbourhood will be disposed to countenance the undertaking by a Subscription or Donation to its funds.

At a Meeting which was held by permission of Mr. ———, in ———, on the evening of the 28th of January, over which the Rector of ——— most kindly presided, a Ladies' Association was formed for ——— and its vicinity, in aid of the Parent Society, and several Ladies have kindly volunteered to collect in its behalf.

The following are the names of those by whom this office has been kindly undertaken; by any of whom Subscriptions will be gladly received :—

In the course of a few days, upwards of 1000 copies of this Appeal were sent throughout the parish and its vicinity; and immediately afterwards, the collectors entered upon the task of collecting from house to house in their respective districts.

It is gratifying to know that within the first three weeks from the formation of this Association—inclusive of the sum collected after a sermon in one of the local churches for the same object—this Association obtained, for the Parent Society, between Three and Four Hundred Pounds!

The above account is thus recorded, in the hope that it may stimulate many others to “ go and do likewise.”

FORM OF PRAYER,

Arranged to be used before the commencement of the business of the Committee, and at Meetings, &c.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee. Increase this knowledge, and confirm this faith in us evermore. Oh Lord! defend us with Thy heavenly grace, that we may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until we come unto Thy everlasting kingdom.

Show to them that be in error the light of Thy truth. May it please Thee to give them true repentance; to forgive them all their sins; to endue them with the grace of Thy Holy Spirit to amend their lives according to Thy holy word.

We beseech Thee, O Lord, to give Thy blessing to all who are labouring to promote Thy glory in Ireland. Look in Thy mercy upon this Society, and grant that all who are engaged in carrying on its work may be fulfilled with Thy grace and heavenly benediction; give them a spirit of love, of power, and of a sound mind, and grant that they may be instruments in Thy hand in turning multitudes from error and false doctrine, and bringing them to the true knowledge of Christ Jesus.

Establish in the faith those who have been converted; preserve them from falling into sin, and enable them to adorn in their lives the holy doctrine of Christ their Saviour.

O Lord! we beseech Thee to bless us who are here present before Thee. Give us a right judgment in all things, and prosper Thou the work of our hands upon us. Let our eyes behold the success of our designs for the service of Thy true religion established amongst us. And do Thou still continue Thy favour with the light of Thy gospel, to us and our posterity for evermore.

We ask all for Jesus Christ's sake, our only Mediator and Advocate.

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

LIST OF PUBLICATIONS OF THE SOCIETY.

For circulation in England.

- "Information," Nos. 1, 2, 3, 4, 5, 6, price 1*d.* each.
 Report of the Society, severally for 1849 and 1850.
 Early Fruits of Irish Missions, by an Eye-witness, price 1*d.*
 Rise and Progress of the Irish Church Mission Society, by the Rev.
 Wm. Marrable, of St. Michael's, Dublin, price 6*d.*
 Map of Missionary Stations in West Galway, price 3*d.*
 Speech of the Rev. John Gregg, at the Special Meeting, December
 17th, 1850.
 Report of the Speeches at the Second Annual Meeting of the Society,
 May 2nd, 1851.
 Form of United Prayer for Ireland.
 Proceedings adopted in the formation of a Ladies' Association for
 Irish Church Missions.
 Progress of the Reformation in Dublin and Connemara, by the
 Author of "Rise and Progress of the Irish Church Mission
 Society," price 1*d.*

MISSIONARY TRACTS,

For circulation in Ireland.

- | | |
|----------------------|---------------------|
| The Voice of Heaven. | Irishmen's Rights. |
| The Food of Man. | The Gospel of Rome. |

BANNER OF THE TRUTH IN IRELAND.

* * * The monthly Information respecting the progress of the Society, formerly given in the publication called "INFORMATION," will be found in the "BANNER OF THE TRUTH IN IRELAND," published monthly, price one penny, which may be had at Hatchard's, at Seeley's, and at Nisbet's, London; at the Office of the Society, 14 and 15, Exeter Hall; of Mr. Shayler, Wonston, Andover-road; or of any bookseller.

COLLECTING BOXES and CARDS may be had on application at the Office of the Society, 14 and 15, Exeter Hall.

Clergymen disposed to offer their pulpits for the advocacy of the Society, or who desire information for interesting their congregations, or who wish to promote Lectures or Meetings in their parishes, or districts, are requested to communicate with the Clerical Secretary, the Rev. W. Wilkinson, Nos. 14 and 15, Exeter Hall.

Annual subscriptions and donations will be received by the Treasurer, John Dean Paul, Esq., at Messrs. Strahan, Paul, and Co.'s, Strand; at Messrs. Williams, Deacon, and Co.'s, Birchin-lane; at Messrs. Herries, Farquhar, and Co.'s, St. James's-street; and by Messrs. Hatchard and Son, Piccadilly; Messrs. Seeley, Fleet-street, and Hanover-street; and Messrs. Nisbet and Co., Berners-street.—Communications are requested to be addressed to the Assistant-Secretary, John Knott, Esq., Nos. 14 and 15, Exeter Hall, London.

