

and adds—The result of the whole analysis is, that the large number of forty-nine cases, which shows the state of society in your county, have gone without detection, with one solitary exception; and even he was ultimately allowed to escape.

Such is the sphere of Home Mission work for the Presbyterian Church in Ireland; and hard uphill it is. But the means which she employs are means which God prescribes; and the arm on which she leans is mighty to save. The agents employed by us are 19 Missionaries, preaching in 52 districts, to 1,200 hearers, 70 of whom were Romanists; the teachers of 54 day and Sunday schools with 1700 scholars, 660 of them Romanists; and 13 colporteurs and Scripture-readers. The access to Roman Catholic families for religious conversation is at present easy for both Missionaries and their assistants, but only a limited number permit reading and prayer. The following are given as specimens of the work done by scripture-readers and colporteurs.

One visits nine families daily, six of them Romanists, conversing and reading with most of them, and praying with some—he holds three prayer-meetings, sells 26 periodicals, and distributes 50 tracts monthly. A second pays 535 visits to Romanists, and 315 to Protestants; sells 20 Douay Testaments and 100 religious books, and gets subscribers for 26 periodicals, two of them Romanists.

A third paid 689 visits to Romanists, 46 to Protestants, sold books to the amount of £15, gave 729 tracts and had prayer with Romanist families 98 times.

A fourth, who acts as Scripture-reader and colporteur each alternate week, sold 20 reference Bibles, 26 Douay Testaments, 135 Psalm books, 506 other volumes, and 1,668 periodicals, amounting in all to £38.

Independent of all influence for good exercised by Mission libraries, and periodicals, and tracts—independent of all direct efforts for conversion which our Missionary agents make, there is a silent unobtrusive influence for good spreading around the true Missionary, in his common intercourse every day.

I do not, he may say, visit officially the houses of Roman Catholics; yet I am constantly mingling among them in many ways, and have no lack of opportunity for conversing with them in a simple manner on religious subjects; and I endeavour always, as much as I can, to put the truth before them. This has led many to reflect seriously, and I trust has shaken their belief in the dogmas and superstitions of Rome.

Facilities for such influence are increased among the native Irish, when Missionaries can speak to them in their mother tongue, as four of ours can, being themselves converts from Popery.

Our Mission from Ulster to the Romish South and West is to make the South and West what Protestant Ulster is—to make Longford, Galway, Roscommon, Mayo, what Presbyterianism has made Tyrone, Antrim, Derry, Down, distinguished for intelligence, education, morality, progress. Let Presbyterian Missions succeed in Ireland's South and West, and instead of the horrid state of society described by Judge Christian, we shall have such a census as that of Presbyterian Ulster.

In 1861, the Roman Catholic population of Ulster was 963,000; Episcopalian, 390,000; Presbyterian, 511,000. This population furnished in 1859 33,900 public criminals, of whom 29,000 were Roman Catholics, 3,800 Episcopalians, and 800 Presbyterians. In the County Antrim, the criminals were 1 to every 68 of the Romish population, 1 to every 77 of the Episcopalian, and 1 to every 448 of the Presbyterian.

Were Ireland Presbyterian, instead of Romanist, oh what an Ireland would it be! Thanks be to God, things are tending that way. The majority of Romanists over Presbyterians is decreasing every day. In the Province of Connaught there were a few years since only five Presbyterian congregations; now there are twenty-one, and thirty-three Mission stations. In Dublin, Cork,