

account of the success of these missions, he says, that in the district there are 13 congregations of converts and inquiring Roman Catholics, and 24 schools, in which 2,500 children are taught the Scriptures.

A single fact gives every man the means of judging of the Society's success. In the district of West Galway there were, ten years since, not more than 500 Protestants; there are now between five and six thousand. Or, look to the district of Doon, on the borders of Limerick and Tipperary. What Doon was, may be judged from the fact that the sale of a cow, not long ago, was effected there by a very strong force of police and military, supported by artillery, who were opposed by 60,000 men. From hill and dale, from mountain and bog, these thousands came at the command of the priest. The priest's power was lately tried in the same district. "Every man, from the Shannon to the Galtees, will come at my call," said the priest, "to shout and groan at the Bishop of Cashel." The bishop came, but neither priest nor groaning mob was there. And why? The power of the priest is gone. In 1848, after three years' labour of Irish readers, eight persons in the parish of Doon renounced Romanism; and in another year, ten more. Then came on a period of terrible persecution, but the truth of God triumphed; and now, in that district, there live not less than 800 converts from Romanism, while at least 200 more have earned reformed hearts to lands beyond the sea, or the land beyond the grave; thirty-two are either acting as teachers and readers, or preparing to teach others that truth which has made themselves enlightened and free.

The Society for Irish Church Missions is carrying forward a bold and successful system of aggression on Romanism, in some of the large towns of Ireland, by maintaining with Romanists friendly controversy on the leading tenets of their system, and, in a loving, religious spirit, overturning their errors, and establishing scriptural truth. Such is the interest awakened among Romanists by this system, that sometimes a thousand of them are present at a single meeting in Dublin; and such is the success, that 150 converts from Romanism have, in a single district of our metropolis, joined the communion of the Established church. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery; and the Rev. Wm. Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts have, within the last two years, been, by various Societies, brought out of Romanism.

In Connaught, the chief sphere of the Episcopalian mission in Ireland, as well as in Tyrone, Kerry, Birr, and other places, the Irish Presbyterian church, aided by the Free church of Scotland, have, for many years, employed a varied and powerful agency. What renders the Presbyterian mission in Connaught so peculiarly interesting is, not its scriptural schools, though they contain 2,000 Roman Catholic children; nor its industrial system, though the means of earning a livelihood have been furnished to very many; nor its teachers, readers, and missionaries, though they command the admiration and love of all who know them—the delightful, joyous, and hopeful feature of this mission is, that in its rise, progress, and prosperity, it is a student's mission—cherished, supported, and raised to its present great prosperity by the young candidates for the Presbyterian ministry. The sending forth of their first missionary, Michael Brannigan, one of themselves, is no tale of yesterday; he went alone into the wilderness; he went everywhere preaching the Word to Irish Romanists in the Irish tongue; he established schools; he introduced industry; he triumphed over opposition in many a savage form; he was agent, in the time of famine and pestilence, for a large and varied benevolence; he was the breaker-up of the way, over whole counties, for others who now profit by his labours; and the news of his trials, toils, and success, created a wide interest, and kindled a noble zeal, which continue steadily to furnish for the Connaught mission-field large means, and self-denied, faithful men. Ten more of their number have gone after him to the same field, volunteers for the privations, oppositions, and hardships of wild Connaught—their aim being to convert Romanists, not to a sect, but to Christ, hence some of them labour under the special patronage of pious Episcopalians, and some preach in houses of worship built for them by pious Episcopalians; and all of them have so endeared themselves to the poor Roman Catholics of the west, whose children they teach, and whose homes they visit in the hours of sickness and death, that wherever they go they are received with a thousand hearty Irish welcomes; and so open is their field, and so multiplied are their opportunities for good, that their prayer and cry is, that God would send forth labourers to eat down the ripe and ready harvest.

I have reserved to the last a reference to my own favourite charge, the Belfast Ladies' Relief Association for Connaught, not certainly because I believe it to be such an institution as should engage the sympathy and support of the Evangelical Alliance, hence, in fact, an evangelical alliance in miniature, a female evangelical alliance, composed of exactly such materials as your own, and directing its energies to the elevation of woman's state in Connaught, by giving her an honest industry for her own support, and an education in the truth of God—qualifying her for the present life, and the life to come.

With these great ends in view, we have sent, to the care of Christian ladies in Connaught, fifty-six female teachers, whose superior Christian worth and usefulness had distinguished them at home, and these have introduced into seventy districts, and among two thousand pupils, with their families and friends, such fruit of industrial training, that the wages of our pupils amount to seven thousand five hundred pounds a year; and such a taste for religious instruction, and such a spirit of Christian liber-

ty, that, in spite of both the priest's whip and curse—the whip and curse he unmercifully uses—our noble little Romish girls, the most of them the poorest of the poor, many of them orphans, and not a few of them formerly beggars, continue to attend our schools, to read and commit Scripture, to sing hymns, and teach others to read and sing, and, in one word, to furnish such delightful evidence of improvement and reformation as to fill us with joy and comfort, like what an approving parent knows when he says to his dutiful child, "My son, if thy heart be wise, my heart shall rejoice, even mine."

The subject of Irish conversions from Romanism has lately assumed such importance that the London Times has devoted to it articles of great weight and power. It is not, however, in any paper favourable to Protestantism, but in the organs of Popery themselves, that we find the most convincing evidence of the reality and extent of the work of reform. "We repeat," says the Dublin Times and Evening Post, in November, 1851, "that it is not Tuam, nor Cashel, nor Armagh, that are chief seats of successful proselytism, but this very city in which we live. We learn, from unquestionable Catholic authority, that the success of the proselytisms in almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—with, we were going to say, dismay, but we shall substitute for the word, indignation and shame."

#### IRELAND'S CLAIMS AND HOPES.

Such is Ireland, the common property, the common mission-field of all the churches, with arms open to receive Christ's ministers of all denominations; with ears and hearts wide open to receive, from faithful ministers, the truth which saves; a single Society of her many missionary institutions having fifty congregations of converts from Romanism connected with it, and 30,000 Roman Catholic children in its schools. Have we not come in a good day? Here we are, in the capital of Ireland, after the world has seen the working of Christianity for eighteen centuries and a half, professing to show to the world, in connexion with Christianity, something new; not the amalgamation of its denominations into one; not the extinction of even one of its genuine sections; not a vast stagnant dead uniformity of selfishness and slavery, like that of the Man of Sin; but the triumphs of Christian courtesy over the jealousies and ambitious collisions of party, and the magnanimity of hearty co-operation for the glory of God and the salvation of men.

The world has so long seen, among Christians, deep-rooted, lasting divisions, sect against sect arrayed, and prejudice and strife perpetuated from age to age, that the mere fact of a goodly number of the members of conflicting sects meeting together, not to dispute but agree, has awakened no little curiosity and expectation. There have been many peaceful, prayerful, happy meetings of the Alliance—wise and wide organisation—noble illustrations of the extent and unity of Protestant faith, beautiful and delightful proof how good and how pleasant it is for brethren to dwell together in unity; with very many other great practical uses and ends. But is nothing special to be done for poor hapless Ireland? This I asked last year, at your meeting in London; and this I ask again now. You have not merely fulfilled Oliver Cromwell's threat of proclaiming war against the Inquisition, but against Rome. Can there be a better place or time to begin the war than here, and now?—here, in the Romish capital of Romish Ireland; now, when Romish insolence and intolerance make stout hearts fear a return of the days when the Man of Sin trod down nations as mire, and human rights and liberties as the potter treadeth clay?

I do not propose that the Evangelical Alliance shall undertake the work of evangelising Ireland, this, I am assured, is not within its sphere; but what prevents the Alliance from encouraging and assisting its own members, employing the school, the press, the pulpit, for effecting reformation, according to the great catholic principles which the Alliance sanctions? and, avoiding all sectarian rivalry, and all mere proselytism to a sect, cannot a committee be somehow appointed to carry on the work, composed, if you please, entirely of laymen, like the London City Mission, and fairly representing the principles, spirit, and constituency of the Alliance?

Here is a noble object, here an appropriate and inviting sphere; and by whom can it be undertaken with more propriety, or with securer hope of success, than by members of the Evangelical Alliance?

By the melancholy remembrance of Ireland's long night of darkness and sorrow; by the cheerful light of her present morning of life and of hope; by the fitness and power of those immortal means which, with the blessing of God, can enlighten and reform the world; let us be aroused and encouraged to bring the hearts of our poor Roman Catholic brethren under the fear of the Lord—to bring to bear on them the precepts and motives, that they may realise the dispositions which inspiration inculcates and its spirit inspires, and imbue them with the wisdom from above, over all their families, and schools, and towns; over every deep dark bog, and dreary mountain range.

Knowing, as we do, that for all Ireland's ills there is a remedy in the preaching of the Gospel with the Holy Ghost sent down from heaven, and hanging all our hopes for civil and religious prosperity on the Word of God and the efficacy of the Spirit, let us scatter over the land the preserving salt of Christian institutions; let us pour forth our energies for