

above all things, and unsearchable, who can know it?" Jeremiah xvii. 9. But "out of the abundance of his heart" the sorcerer's mouth had spoken perverse things. What he said and did showed what he was. As Peter mistook in judging of his profession, he might too, in the matter of his confession. To say, then, that "a person's internal state," or whether he has "the proper disposition" must be known (as "C" has repeatedly brought out) ere absolution can be given, is equivalent to an indefinite postponement of it and an acknowledgment of its impossibility. As the Psalmist puts it (Psalms cxxxviii. 6), "Such knowledge is become wonderful to me; is it high and I cannot reach to it."

SPANISH CHRISTIAN CHURCH.

PRESBYTERIANISM IN ANDALUSIA.—COLLEGE AND MISSION STATIONS.

Thirty years ago, it seemed an utterly hopeless business to find an opening by which to get a copy of the Scriptures into Spain. The country lay enveloped in darkness—hermetically sealed. Every avenue, every door of entrance for the admission of divine truth was closed, as Mrs. Peddie shows in her "Days of the Second Reformation." All who had previously attempted to evangelize, such as Dr. Thompson, Dr. Rule and Lieut. Graydon, had one after another been expelled from the country by the orders of Queen Christina. In 1840 not a single missionary was left, so that Spain, "helpless and hopeless, sat desolate." It was under these circumstances that a few years after, a feeble effort was made to introduce a ray of light into the gloom which environs the whole peninsula.

In 1852, a Scotch seaman was about to sail from Leith to Cadiz. On hearing this, it occurred to Mr. and Mrs. Peddie that something might be done through the instrumentality of this man. The sailor was sent for, and went up to Edinburgh at once. He was asked if he would take some Spanish Bibles with him to Cadiz, and distribute them there. He assented most readily, even when he was told of the risk he ran in making such an attempt. A difficulty now arose. He was to leave in a day or two, and no copies of the Spanish Scriptures were to be had in Edinburgh. There was no time to apply to the British and Foreign Bible Society in London. The London Tract Society was written to in great haste to send a parcel of Spanish tracts, and these arrived just in time to be handed to John Boyne as his vessel was about to sail.

Months passed and nothing was heard of the brave sailor and the parcel he so courageously carried. Those who had entrusted the package to his care began to be anxious about his safety, when he appeared and told the following story: Before his vessel sailed from Cadiz, he was seized by a severe illness, and had to be left behind, while the ship proceeded on its farther out-bound voyage. He was long ill; but as soon as he was able, he returned to Leith, in a home-bound vessel. While on the voyage out to Cadiz, he had told the captain of the vessel about the tracts committed to his care for distribution in Spain. The captain volunteered to do the work himself; and he did so, but in his own peculiar and cautious Scotchman-like fashion. The captain took none with him on shore, but he told one party and another in Cadiz that good books could be got on board his vessel by any one who chose to go and take them. Within a very short time, the visits to the vessel for the "good books" became so numerous that not a tract was left behind, and so sped this first small missionary enterprise to Spain.

The Edinburgh friends were, of course, thankful for the promising beginning made, but disappointed that John Boyne was not again to return to Spain, and he knew of no other likely to take his place. This then was the commencement of a series of private efforts on the part of Mrs. Peddie and her friends to obtain an entrance for the Gospel into Spain, which ultimately proved successful. In 1854 this lady, her husband, the late Mr. Robert Peddie, and a few personal friends whom they had interested in the work succeeded in forming the

SPANISH EVANGELIZATION SOCIETY.

The Bible once introduced, produced fruit. Groups of persons met to study it, braving the terrors of the Spanish law. At last, in 1862, several young men who had been found with copies of the New Testament in their possession, were condemned to the galleys for life—a sentence which, through the intervention of

foreign nations, the Spanish government changed into one of expatriation. Amongst these exiles were Matamoros, Albama, Cabrera, Carrasco, Hernandez, Sanchez and others, some of whom settled in Gibraltar, while others went to Switzerland, where Matamoros died from the effects of long imprisonment in the foul dungeons of Granada. The others, by hard study, soon became duly qualified preachers of the Gospel. Several of them at last met in Gibraltar, in hopes of better days, and to be ready, when opportunity offered, to form a Spanish Reformed Church. Here these young men of their own accord adopted the Presbyterian form, translating as their own standard the Westminster Confession of Faith with slight modifications, and forming a small but essentially Presbyterian code of discipline. Scarcely had they completed this work when the revolution of 1868 burst the bonds and opened the door, and they were told by General Prim that they might enter Spain with their Bibles in their hands and preach its truths to others. They immediately entered Andalusia by Cadiz—a constituted Presbyterian Church. Soon after, Carrasco came from Switzerland to Madrid where he was joined by a little band of followers who also adopted the Presbyterian form of church government. The two bodies soon united under one shorter confession, adopted by the Assembly which met in 1872 in Madrid, and took the name of the

SPANISH CHRISTIAN CHURCH,

some who preferred the Congregational system with drawing.

After twenty-nine years' work, since the formation of the Spanish Evangelization Society in Edinburgh we can say nothing here, except that in 1869 they commenced a training college in Seville which did good service for a time, but which, for various reasons, had to be given up. New labourers had in consequence to be prepared by the hard-worked foreign missionaries, in an unsatisfactory way, or at the College in Lausanne, which has nobly helped the cause of the Gospel in Spain. At last the Presbytery of Andalusia decided to throw itself on the Christian public of foreign countries for the support of a

THEOLOGICAL SEMINARY

where native pastors, evangelists, teachers and colporteurs might be trained for the special duties they would have to perform. In this they have at last been successful, for the General Assembly of the Presbyterian Church of Ireland, at its meeting in June last, agreed to the request of the Presbytery of Andalusia to appoint the Rev. Wm. Moore, of Dublin, to be President of the newly founded Theological College. Mr. Moore had formerly been a missionary of the Irish Presbyterian Church at Madrid for nearly five years, and had taken a leading part in laying the foundations of the Spanish Church, so that the influence of his work was still largely effective for good in that country. The young church is, therefore, to be congratulated in thus securing the services of one so well qualified in every way to superintend the studies of candidates for the ministry. Funds having been remitted from Scotland, Switzerland and other sources, premises were purchased in Cordova for the proposed College. It was afterward deemed better, however, for several reasons, to dispose of these premises, and to procure a site for the seminary in the quiet town of Puerto Santa Maria, on the coast near Cadiz, where are many Protestants, and where living is much cheaper than in Cordova.

But not only is Mr. Moore to be the head of the new college, he is also to be the successor of the Rev. Henry R. Duncan, as superintendent of the foreign agencies of the Spanish Evangelization Society. Mr. Duncan, after twelve years' service, has been obliged, through ill health, to resign and seek rest in England. Before he left Cordova a few months ago, Mr. Moore visited Spain to see him and make arrangements both in regard to the Cordova pastorate and the affairs of the college. Everything being thus satisfactorily arranged between them, Mr. Duncan left for London, where he now resides, and Mr. Moore returned to Ireland to bring his wife and family to their new residence in Puerto Santa Maria. Meantime, an informal agreement has been made, that singly and unitedly, the Irish Presbyterian Church and the Spanish Evangelization Society shall co-operate in Spanish work. This co-operation of these two missionary agencies will, doubtless, prove the commencement of a new and better era in the prosecution of a common work, and give a powerful impulse to the cause of the Gospel

in that land. It is only right to say, however, before quitting this subject, that the Edinburgh Society, as such, had no intervention whatever in the formation of any

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much less has it influenced in any way the adoption of one or another form of church government. "Its agents," says Mr. Duncan, "of their own accord, and in harmony with the agents of other societies and churches which have work in Spain, have spontaneously taken part in the formation of a church which, while not rejecting foreign pastors who accept its creed and discipline, is essentially Spanish from top to bottom, having drawn up and fully discussed its own creeds and formularies and code of discipline. The society, having been composed of all evangelical bodies, and having on its committee laymen and ministers of a diversity of denominations; Presbyterian, Congregational, Episcopal, Baptist, etc. had no ecclesiastical colour of its own when the fundamental documents were prepared, and consequently, could impart no bias. The initiative has been from Spain entirely. The Spanish Christian Church, therefore, is purely Spanish." To complete the account of the work of the Spanish Evangelization Society, we have room to do little more at present than name the several stations, which are as follows:—

CORDOVA—in Andalusia, S. W. of Spain. It was here that the Rev. H. R. Duncan was pastor and superintendent of the foreign agencies of the Spanish Evangelization Society during the twelve years he resided in Spain. He was assisted by the Rev. José Pauly, a native of Madrid, and a licentiate of the Irish Presbyterian Church. There is a new chapel seated for about eighty people. The Sabbath school has an average attendance of sixty-three. Mr. Duncan having a knowledge of medicine, large numbers of patients used to come to consult him; and while he was seeing one, Senor Pauly read to the others who were waiting their turn. Many in this way heard the Gospel who would not have attended a chapel or school.

VILLA FRANCA—a new station twelve miles from Cordova, had been visited by Mr. Duncan and some earnest believers from Cordova. Meetings took place first in a private house, but at the earnest request of the people a regular mission was opened, and premises bought by an enthusiastic friend. The opening services took place on 1st November, 1882, when eighty were present in the room and as many in the halls leading into it. Many mass-goers on leaving confessed that they liked the doctrines taught. Mission services are held here by the Cordova agents.

SEVILLE—is a large city on the Guadalquivir, and is between Cordova and Cadiz. The Rev. Don Manrique Alonso is pastor and evangelist—has prosperous Bible schools under his charge. He recently published a Bible dictionary, which is said to be a great gain to Spanish literature. In addition to schools for boys and girls which are all full, there is an important night school. Senor Alonso itinerates also, and holds services on board ships in the river.

CADIZ—The pastor and evangelist here is the Rev. Don Rafael Blanco. There are prosperous day schools for boys and girls, and a Sunday school attended by forty or fifty children and from sixteen to twenty adults. There is also a Sunday school for English children, and a service in English. The pastor holds meetings frequently in the surrounding villages.

UTRERA—was an offshoot from the station in Seville before it became a regular station. It is served by Don Camilo Calamita, who, with his wife, conducts a day school for boys and girls. There is a night school for adults under Senor Gutierrez, which is, in effect, an evangelistic service, and is attended by from forty-seven to fifty adults.

HUELVA—is a small seaport north of Cadiz. The Rev. Don Antonio Jimenes is pastor and evangelist. There is a boys' school taught by Mr. Johnston and two assistants, and a girls' school. There are mines in the neighbourhood to which frequent visits are made.

ESCORNAR—is a village with about 200 families. It is said to be almost entirely Protestant, with the exception of a few old people and the priest, all this having been effected by Don Juan Ruir Soper, the evangelist, and his predecessor, Senor Albama. There are thirty-one boys and thirty-seven girls attending its day schools, and the same number at the Sunday school.

LAS LINEAS—Senor Hernandez acts as evangelist