

ed with it, and working with it, a complete staff of 1028 persons (more than all the parish ministers in Scotland). In five years, it has expended a sum of £81,684. The Irish Society has counted its converts by thousands. In the diocese of Tuam and Killaloe alone—the Bishop of which is the well and widely known Lord Plunket—there were in three years, 6,234 converts; and 10,088 children (formerly Popish) attending the Scriptural schools. These statistics, surprising as they are, are vouched for by the venerable Prelate himself, in a speech at Dublin in April, 1853. And it these were the conversions from Popery during the three years, in one diocese, what number shall we reckon for nearly two years over the whole island? That these figures are not the concoction of partial Protestants—that there is no exaggeration whatever in them—is abundantly proved. The Popish newspapers in Ireland have set their seal to the magnitude of the work. Their language on the subject is quite unmeasured. The *Dublin Evening Post* says (November 11, 1851)—“We learn from unquestionable Catholic authority, that the success of the proselytizers in almost every part of the country, and, we are told, in the metropolises, is beyond all that the worst misgivings could have dreamt of.” The *Nation* newspaper (well known as perhaps the most bigoted pro-Romanist paper in Ireland) says—“Ireland is ceasing to be a Roman Catholic nation. The Roman Catholic Church in Ireland will need a defence association of guardian angels, to save it from extinction.” (November, 1853.) A well-known priest, called Pizzardi, declared, in a speech, that “our nation and our Church are perishing.” The *Nation* newspaper again (November 27, 1853) says—“Since the plantation of Ulster, a more serious inroad upon the Catholicity of this country has not been made. In Dublin, this work is going on to an extent that nobody is aware of.” These are surely sufficient testimonies to this work of reformation. It can no longer be disputed by any one, that the Popish people of Ireland are becoming fast a Protestant people. And if our memory is not greatly at fault, the late Census reveals the fact, that over the whole extent of Ireland, there are nearly as many Protestants as Papists.

Was there ever a more successful mission conducted so quietly as the present? And if it continue with unabated success, the present generation may yet see the whole Popish Church swept from the face of Ireland—may yet see her own children rising against her, as one who has darkened their minds by ignorance, and made their religion a loathsome superstition. The folly and the profanity of the late decree at Rome, concerning the Immaculate Conception of the Virgin Mary, is apparently the remedy which his Holiness the Pope and his coadjutors are applying to the disease of reformation; but we greatly mistake if this monstrous decree will not put an insuperable difficulty before many of their own supporters, and be a stepping-stone to many to rise out of their superstition. All success, we say, to the Irish Church Mission—all blessing be on its noble head, Mr. Dallas. We shall look with much interest to its continued labours.

The English Protestant church at Alexandria, the foundation stone of which was laid in 1839, was opened for service on Christmas Day.

Dhuleep Singh, the young Christian Indian Prince, now sojourning in this country, has given a donation of £100 to the Church Missionary Society,

United Presbyterian Church.

Answer of the Committee on Foreign Missions to the question proposed by the Missionaries in Old Calabar with regard to the admission of the owners of slaves into church fellowship.

DOCUMENTS SENT TO THE SUB-COMMITTEE.

The communications referred to the committee in the first instance were two. The first, an extract from the minutes of the Old Calabar committee, which runs as follows:—Creek Town, Dec. 6, 1853.—*Inter alia*, “Mr Anderson reported that several young men who are proprietors of slaves, have given in their names as candidates for admission into the Church, and expressed his doubts as to the propriety of admitting them while they continued such. The slave question in this country is involved in difficulties, and the committee would earnestly implore, either from the Board of Missions, or the Synod of the United Presbyterian Church, the settlement of this question—should slaveholders be received into church fellowship?”

The second communication was an extract from a letter of the Rev. William Anderson dated Duke Town, March 6, 1854, of which the following is a copy:—“I feel anxious for a reply to the question proposed by the committee here in their minute of Dec. 6, to the Board or Synod—Should slaveholders be received into the fellowship of the Church? We have several candidates for baptism here, amiable, intelligent, and apparently sincere in their desire to embrace and profess Christianity, but they are slaveholders. I do not feel at all free to admit them into the Church whilst they sustain that relation. The question is one of difficulty and delicacy. Every free person here must either hold slaves or do free labouring population. Even our manumitted domestics are not considered free. Calabar law recognises them not, save as our slaves. Now that the foundations of the church are being laid in this land, it is of importance that everything connected with the work be sound. I think I foresee that if slaveholders be now admitted into the church, without some distinct provisions such as those I am about to suggest, the discussion of the slave question at a future day—for it must be discussed at some period—may not only convulse the church here, but agitate the whole of the U. P. Church at home. I have been thinking that a compromise of this kind might be entered into with slaveholders applying for communion. Let a promise be exacted from each—1. That he will pay his people properly for the work they perform. 2. That he will permit them to enjoy religious instruction. 3. That should any of them wish to leave his service he will employ no coercive measures to retain them. 4. That he will sell none of his people unless incorrigible offenders—such as desperate thieves and burglars. Perhaps another demand might be that he will on no account whatever maim, mutilate, scorch, etc., any of his people. Cutting off ears, extracting teeth, half-roasting hands and feet, are getting quite common now. I think the question too momentous to be left to the judgment of each individual missionary.”

THE REPLY GIVEN TO THE QUESTION OF THE MISSIONARIES.

As by the law and custom of Calabar, it appears that legal manumission is at present impracticable, and as the missionaries would

not be justified in excluding from the fellowship of the church, any that give satisfactory evidence of conversion, and that are willing to obey the laws of the Lord Jesus Christ, the committee agree to state that, in accordance with the views above expressed, and guided by the resolutions of the Synod, they are of opinion that, in the present condition of society at Calabar, persons holding slaves may be admitted into church fellowship on their signing such a declaration as the following:—

DECLARATION.

Believing that all men are equal in the sight of God, and that under the Gospel there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, bound to obey the commands of God's word, promise in the sight of the great God, my divine Master, that I shall regard those persons placed under my care, as servants, not as property; that I shall give them what is just and equal for their work; that I shall encourage them to obtain education for themselves and their children, and to attend on such means of religious instruction as the church may be able to afford them; that I shall endeavour, as far as I can, to secure the making of laws to promote personal freedom; that as soon as it can be done, I shall legally set free all those under my care; and that, in the meantime, I shall treat them with kindness and equity, it being my constant aim to act upon the command of the Lord Jesus Christ, to do unto others as I should wish them to do unto me.

The committee regard this arrangement as only temporary in its nature, and as applicable solely to a slaveholding country into which the Gospel has been newly introduced, and where circumstances stand in the way of legal manumission; for when, in the providence and by the blessing of God, the majority of freemen shall have been brought under the influence of Christian truth, the country having reached the second of the two states pointed out in the preceding paper, the legal abolition of slavery should, as a matter of duty, take place. It results from the principles laid down, that if Christians being the majority, and having thus the power of legislation, shall decline to abolish slavery, or if they shall, when manumission becomes legally practicable, deny this boon to their slaves, it will then clearly be the duty of the office-bearers of the church to exclude from fellowship those who refuse to put an end to this evil and unchristian thing. We anticipate better times for the long degraded tribes of negro-land; and it will be an honoured vocation, if we as a church shall be instrumental in planting among them those truths and principles, which shall secure the salvation of their souls, and lead ultimately to the full enjoyment of civil and religious liberty. We know that the Gospel will by its transforming energy abolish slavery and all other evils throughout the entire heathen world; we have no doubt that our missionaries will in the future, as they have done in the past, faithfully teach the doctrines and administer the laws of Christ; and we trust that the period is not very remote when their instructions, in conjunction with those of other devoted missionaries, blessed by the Spirit, will change the sinful laws and customs of Central Africa, heal the wounds which the foreign slave-trade has inflicted; remove the eating sore of domestic slavery; emancipate from corporeal and spiritual thralldom, the numerous millions of that now wretched land, and make them the happy freedmen of Jesus Christ, “fellow-