

tions by the fanatical powers, which began with imprisonments in 1860, and ended, through foreign intervention, in the expatriation of such men as Matamoros and Alhama, of whom Spain was not worthy. In their weary exile these, and Cabrera, Carrasco, Hernandez, Sanchez, Ruet, with other Christians, by patient study and work, became qualified preachers of the Gospel, and some of them met in Gibraltar that they might, in faith of better days to come, form the Spanish Reformed Church, with its Confession of Faith and discipline, and enter on their work, when God should open the door, a full-fledged Church.

There it was that they spontaneously 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 was this done, when the memorable Revolution of 1868 burst the bonds, the door was opened wide, and they were told by Prim that they might enter Spain with their Bible under their arms to preach its truths in the streets.

Various congregations which were within the Church during the discussion of its standards, but were under Congregationalist and other auspices, have now withdrawn, because the Church has definitely committed herself to Presbyterian principles, and consequently her size is considerably reduced. She consists now of twelve churches, all in capital cities, some of which have besides missions within and outside of their cities, with fixed *locales*; while others are more or less actively concerned in itinerant mission work, more especially those of the Spanish Evangelization Society in Andalusia. In these twelve churches there are fifteen pastors, and all the churches have schools connected with them. Some of the churches have judged it more prudent in their infant state to avoid the actual ordination of elders and deacons, having merely a council in place of a session. Others are fully equipped, while some have advanced far enough to have deacons, but no elders. All of the churches are exceedingly poor, and unable to pay for much more than the current minor expenses of cleaning, lighting, etc., and contributions for the poor; in Madrid one or two have been able to do somewhat more, but all are dependent on foreign committees and Churches for their support. It is to the credit of these supporters that they have not interfered in any way with the internal organization of the Church, being contented if only the pure Gospel be faithfully preached. Prominent among the supporting Churches are the United Presbyterian and the Irish Presbyterian bodies. There is room for vast expansion of the work, but want of means and of trained labourers prevents this.

The migration of the poorer classes in search of work, while it greatly extends the influence of the churches, keeps down their number of hearers considerably, but the average Sabbath attendance in the twelve churches may be stated perhaps at 2,500 or 3,000. The effective membership is considerably under that, but if those who are only not effective members now because they have removed to where no organised church exists were added, the number would be very notably augmented. There are several spontaneous mission efforts by Young Men's Societies connected with the churches, such as night schools and evangelistic meetings. But the young Church requires and desires the prayers of her elder sisters for greater life and strength."—HENRY DUNCAN.

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