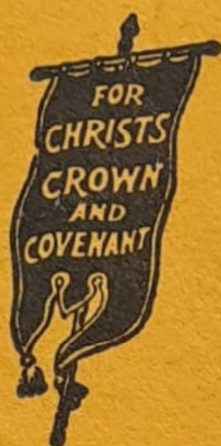


Reformed Presbyterian Church
of Ireland



Women's Missionary
Union

1932 - 1982

and

Missionary Associations
from 1824

by

KATHLEEN R. WRIGHT

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Published by the Women's Missionary Union of the
Reformed Presbyterian Church of Ireland

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FOREWORD

This booklet was originally planned as the story of fifty years of the Women's Missionary Union of the Reformed Presbyterian Church of Ireland. However, the study of the Union led back to the Women's Missionary Associations which were formed about a century ago, and beyond them to earlier Missionary Associations, Juvenile and other, more than a century and a half ago. Again, the story of these Associations is linked with the missionary outreach of the Church, and so we have tried to cover briefly that outreach in three main directions—the Colonial Mission, the Irish Mission and the Foreign Mission.

Every effort has been made to ensure accuracy. The information about the Women's Missionary Union has been taken from the minute books. I would like to thank those who responded to the appeal for information about Missionary Associations prior to the formation of the W.M. Union. Most of the information about the early Associations and missions has been drawn from "The Covenanters," from 1830 on, and I am grateful for the use of these from the Historical Library of the R.P. Church. My husband has helped by reading and correcting the script, and by suggesting amendments. Finally, I am greatly indebted to Rev. Prof. Adam Loughridge, Professor of Church History and Principal of the Theological Hall of the Reformed Presbyterian Church of Ireland, for his careful scrutiny of the script and his helpful corrections and additions.

It is the hope of the Women's Missionary Union that this story may provide an interesting study of the past, and a challenge for the future.

KATHLEEN R. WRIGHT,

President.

17th March, 1982.

REFORMED PRESBYTERIAN CHURCH OF IRELAND

MINUTES OF THE WOMEN'S MISSIONARY UNION, 1932

In response to an invitation from the Convener of the Foreign Mission Committee (Rev. J. A. Lyons, B.A.) a number of representatives of the Women's Missionary Associations of the Church met at Dublin Road R.P. Church Lecture Hall on Wednesday afternoon, 22nd June, 1932, to consider the advisability of forming a Women's Missionary Union in the interests of the (Foreign) Mission work of the Church.

Mr. Lyons presided and the meeting was opened with devotional exercises, the Rev. John McIlmoyle leading in prayer.

The Rev. James Blair was asked — and consented — to act as secretary to the meeting.

1—After the special business before the meeting had been fully discussed it was unanimously agreed to form a Women's Missionary Union with an Executive Council consisting of a President, Secretary and Treasurer, with the addition of a representative from each of the four Presbyteries of the Church.

2—The following were unanimously elected for the ensuing year.

Mrs. J. Evans, President; Mrs. John McIlmoyle, Secretary; Miss E. S. Mathers as Joint Secretary; Mrs. J. A. Lyons, Treasurer. Also Mrs. J. R. Wright was chosen to represent the Northern Presbytery Associations; Mrs. T. B. McFarlane the Southern Associations; Mrs. Macauley the Eastern Associations and Miss E. S. Mathers the Western Associations.

3—It was agreed that each Association should pay an affiliation fee of 2s 6d, to be paid each year before the 15th of May, the close of the Synodical Financial Year.

4—Mrs. Wm. Jamieson (Newry), gave an account of her recent visit to the Annual Meeting of the Scottish Women's Missionary Union.

5—The Executive Committee will be expected to present a report to the Annual Meeting to be held (D.V.) during the Synod week.

After other matters with regard to meetings etc. had been discussed, the Rev. Jas. Blair brought the proceedings to a close with prayer and the benediction.

Signed. 28/6/33.

MARGARET EVANS, President.

GRETA G. McILMOYLE, Secretary.

MISSIONARY ASSOCIATIONS

From the 1932 minutes we see that the Women's Missionary Union was formed by "a number of representatives of the Women's Missionary Associations of the Church." What then were these Associations which were already active throughout the church? When were they formed, and why, and how? What was the missionary work which they supported, and how did they support it? Were there other Missionary Associations as well as Women's Missionary Associations?

The quest for answers takes us back, not fifty years to 1932, but more than one hundred and fifty years. It is likely that few of the early Missionary Associations kept minutes, and much of their story is lost, but the magazine of the church, "The Covenanter," was first published in December, 1830, and most of our information comes from its pages from that date on. Again, the story cannot be complete, for not every Missionary Association would send reports to the magazine, and though many contributions are included in financial statements of funds such as the Foreign Mission Funds, it is possible that in some congregations these contributions would be included in total figures for the congregations, and so the Missionary Associations would not be named.

JUVENILE (AND OTHER) MISSIONARY ASSOCIATIONS

The first issue of "The Covenanter," December 1830, contains this report :

RELIGIOUS INTELLIGENCE

Belfast Juvenile Society. Sixth Anniversary. 15th November 1830.

"It appeared that upwards of £125 had been collected during the last year, chiefly in penny-a-week collections, either by young persons in town, or by the Managers of Auxiliaries in various parts of the country; and that this sum had been distributed among different Missionary and Benevolent Societies, among which were the Hibernian Bible, London Missionary, American Jews', Reformed Presbyterian, Secession, Synod of Ulster, Continental Societies, and others . . . It originated, we believe, about six years ago, among a few young persons belonging to the Covenanting Congregation of Belfast. Since its establishment, upwards of £600 have been collected, for Missionary purposes, by its active and indefatigable conductors. "Who hath despised the day of small things?"

In 1832 the theological students, who were then studying in Paisley, Scotland, formed themselves into a Missionary Society, "to excite and promote a missionary spirit among the Students." They had an annual subscription of 2s 6d, a large sum then for students, and a weekly meeting for prayer.

In January 1834, under RELIGIOUS INTELLIGENCE, we read :

REFORMED PRESBYTERIAN HOME AND FOREIGN MISSIONARY SOCIETY

"On Wednesday, the 25th ult. (i.e., 25th December, 1833), an Auxiliary to this Society was organized in connexion with the Reformed Presbyterian Congregation of Drumbolg . . . It was agreed that quarterly meetings should be regularly held for the purpose of communicating missionary intelligence, and paying in to the treasurer contributions

. . . We trust many congregations of the Reformed Presbyterian Church will imitate this praiseworthy example."

In September 1834 the Annual Report of the Reformed Presbyterian Home and Foreign Missionary Society refers to the Drumbolg Auxiliary, adding, "This encouraging example, it is hoped, may lead others to carry into operation the recommendation of Synod — to establish Juvenile Societies in the various congregations in aid of the funds."

In September 1836, Missions figure prominently in the account of the Synod meetings. The Eighth Annual Report of the R.P. Home and Foreign Missionary Society refers to Home Operations in twelve places, which are listed, an English Mission in Liverpool and Manchester, and work in the British North American Colonies of New Brunswick and Nova Scotia. Other fields were discussed.

The Ninth Annual Report, in the September 1837 magazine, states :

"An Auxiliary has recently been formed at Gortlee, in the bounds of the congregation of Ramelton and Letterkenny, from which the sum of £9 10s has been remitted to the Treasurer, during the past season. The chief managers of this Institution are the youthful members of the Church, and, from the active and devoted spirit with which the affairs of the Auxiliary appear to be conducted the Directors augur the most favourable results towards the diffusion of the missionary spirit in that quarter of the Church."

The first R.P. missionary from the British Isles "to the Heathen" was sent from the Scottish Church in 1842. Later, in 1858, we read of the most famous Scottish R.P. missionary, Rev. John G. Paton, going out to the New Hebrides.

In 1843, a legacy of £100 was received from the estate of "the late Joseph Young, Esq., of Derry." The Mission Directors resolved "to appropriate this sum to commence a mission to some portion of the heathen world." Synod approved, and members of Synod and others subscribed an additional £156 for the same purpose. It should be remembered that at that time the salary of a minister was about £100 per annum.

Irish Mission work was begun in Dublin in 1855 and in Cong in 1856. More details are given later in this booklet. This work has always been supported by the different Missionary Associations.

The story of the Irish Mission work to 1970 has been well told by Rev. S. R. Archer, in a booklet called "A Brief History of the Irish Mission of the Reformed Presbyterian Church of Ireland." Another booklet, written by Rev. Hugh Wright, tells the story of the Colonial Mission work to 1958. It is entitled "A Brief History of Colonial Mission Work in Canada and Australia by the Reformed Presbyterian Church of Ireland."

Between 1824 and 1885 a number of Juvenile Missionary Associations were formed, and those mentioned in "The Covenanter" are listed at the back of this booklet. Many seem to have lapsed, and some were later reorganised. They covered a wide age range, and the office-bearers seem to have been adults.

The Juvenile Missionary Association of College Street South R.P. Church, Belfast, was formed in 1846, and in 1946 a special meeting was held to mark its centenary. Miss Frances Willdridge, who was then secretary, gave a paper reviewing the work of the J.M.A. over the century. At quarterly meetings, speakers gave information on missionary work by many agencies in many countries, and impressed on the young people the needs of the mission field. The first two missionaries to go from Ireland to Syria were members of this J.M.A., the first one being the secretary. From time to time these missionaries and others came to speak at J.M.A. meetings, and thus the missionary interest was maintained and increased.

The activities of the J.M.A. included collecting money for missions, sometimes for special projects such as providing the outfit for a new missionary, producing a missionary magazine, forming a library, collecting materials and books for use in the mission field, and arranging presentations to missionaries.

THE SYRIAN MISSION

“The Covenanter” of January 1857 contains this item (p 26):

AMERICAN REFORMED PRESBYTERIAN CHURCH FOREIGN MISSION TO SYRIA

“At the last meeting of the Reformed Presbyterian Synod held in Philadelphia in May last (1856), it was resolved to establish a Foreign Mission. Syria was selected as the field of labour, and the Rev. R. J. Dodds and Mr. Joseph Beattie, licentiate, were chosen as the first missionaries for this important undertaking.”

The story of this American mission has been told by Marjorie Allen Sanderson, who was one of the last of their missionaries when they were forced to leave the country in 1958. Her book is called “A Syrian Mosaic.”

The Irish Church was kept informed of the progress of the American mission through letters from Rev. R. J. Dodds, published in “The Covenanter.” In 1858 the American missionaries tried to begin work in Zahleh, which is now in Lebanon, but they were forced to leave almost immediately. In 1952, almost a century later, when the Irish missionaries were forced to leave their work in Idlib, Syria, it was to Zahleh that they went, and this time they were able to continue work for several years.

In one letter, published in December 1860, Rev. R. J. Dodds refers to The Ladies’ Missionary Association of the First Congregation, Philadelphia, which was formed in 1859.

For a number of years the Irish R.P. Church supported work among Jews, and in the Synod reports in 1866 we read :

“It was agreed, in relation to the Jewish Mission Scheme, that the title should be altered, so that it shall be designated and known for the future as — ‘The Foreign and Jewish Mission of the Reformed Presbyterian Church in Ireland.’ It was remitted to the Commission to correspond with the Committee on Missions of the Scottish Synod, with instructions in concert with them, to look out for an appropriate field and suitable agents.”

In August 1866 a letter was published from Rev. Joseph Beattie, American missionary in Syria, about possible mission fields for the Irish and Scottish Synods.

A further letter published in December 1866 told of opportunities in Aleppo, as a mission of another Scottish church was about to be withdrawn from there.

A letter from Rev. R. J. Dodds, published in September 1868, referred to the possibility of co-operation in Syria.

The first offer from a student to go as a missionary was withdrawn, but another was received from Mr. James Martin. In May 1870 we read: "Commission considered that Mr. Martin, student, who had offered to go out on a foreign Mission, should be allowed time to complete his medical education, before being sent to Syria or elsewhere."

Arrangements for the Ordination of Mr. James Martin are given in November 1871, and here we find: "Mr. Martin obtained with credit his Diploma as Doctor of Medicine, so that he is now fully qualified to act as a Medical Missionary in the foreign field, as well as to preach the Gospel."

Dr. Martin was ordained in the College Street South Church, Belfast, on 14 November 1871, and left in mid-December, arriving at Latakiah on 10 February 1872, to begin the work which he was to continue, with a few interruptions, until 1924.

Early in 1875, Dr. Martin visited Ireland, and married Lizzie Kerr of Kilraughts. In Syria, they were to begin new work in Antioch, but before long sorrow came to them. Their daughter, Annie Kerr Martin, born on 24 January 1876, died on 6 May, and on 28 July Mrs. Martin too died, aged 23 years, after an illness of five days.

For some time Dr. Martin was left to work alone, but in 1879 he married Miss Rebecca (or Reba) Crawford, one of the American R.P. missionaries. She had been brought up in the Covenanter Congregation in Philadelphia, her father, William Crawford, having been born near Letterkenny but having gone to America in 1822. In an article in "The Covenanter," in March 1897, after her death, we read, "At the formation of the Women's Missionary Society in June 1859, she was appointed Assistant Secretary, and was made Secretary in the fall of 1862. She held this office until she went to the foreign field." It was in 1866 that she went to Syria as a teacher, and she served with the American mission for thirteen years.

Turning back to 1874, we read of a visit paid by Rev. Dr. Metheny, another American missionary, to Knock-

bracken. Here a Juvenile Missionary Association had been formed in 1844, but in 1868 the name was changed to Knockbracken Congregational Missionary Association. "The Covenanter" of February 1874 records Dr. Metheny's visit, and adds: "A Lady's Association was formed shortly after, for the purpose of collecting funds, in order to undertake the expense of educating other pupils." Later we find that the Knockbracken Ladies' Association raised £37 for the support of the Mission Schools in Syria. This same Association received a letter in 1875 from Miss Crawford, Latakia (later Mrs. Martin), about the plight of women and girls in Syria.

In the magazine of January 1882 we read that the offer of Miss Martha Cunningham, Belfast, to go as a missionary teacher to Syria, was accepted. £100 was required to send her out, and in March 1882 an appeal includes this comment: "The female members of the Church, who take an interest in the Syrian Schools, and Mrs. Martin's connexion with them, and who cannot fail to regard with special interest the case of Miss Cunningham, should take the initiative in this important movement." They did, and on 7 November 1882 a Dedicatory Meeting was held in Belfast, "The chairman (Rev. Professor Chancellor), said it was in response to repeated calls made by him at the meetings of the Juvenile Missionary Association that Miss Cunningham offered herself as an assistant to Dr. and Mrs. Martin at Antioch." She was presented with a sewing machine and books. On 13 November she arrived at Latakia to begin her missionary work.

In June 1884 letters from Dr. Martin, Antioch, were published. There had been a decrease in receipts for the mission. He suggested that missionary associations in congregations should be revived or established, and added, "According to my information, such work has always been well accomplished when undertaken by the ladies of the congregation."

The strain of working under the conditions prevailing in Antioch had its effect on the health of the missionaries, and in 1884 Dr. Martin was allowed to come home for health reasons. When his health had improved, he was able to speak in some congregations, and it is likely that the missionary interest was greatly increased at this time. The Foreign and Jewish Mission Report to Synod in 1885

states : "In some places also Mrs. Martin addressed meetings of ladies, giving descriptions of the work in Antioch."

Here, some readers may wonder why there were meetings for women only. It is difficult for us to imagine the situation of the women in Syria a century ago. They were degraded, and restricted in many ways, and the gospel could only be brought to them by other women. Women missionaries had a great deal to tell the women at home about their work, and they did not wish to speak to men about some aspects of it. The interest which Mrs. Martin aroused in this women's work was no doubt responsible for the fact that between 1885 and 1895 we hear for the first time of Women's Missionary Associations in sixteen Irish congregations, two in Scotland and one in Canada. These are listed later in this booklet. Almost all of them are still active, although we do not know whether all have been in continuous existence for almost a century.

Towards the end of 1887, Miss Cunningham arrived home on furlough, for the benefit of her health, and also to study medicine. The Foreign Mission Report in 1888 states : "Chiefly through Miss Cunningham's instrumentality women's missionary associations have been organized in many of our congregations, and by these a fresh impetus is being given to our enterprize. These associations meet generally monthly, and at these meetings missionary intelligence is read, prayer is offered, and work of various kinds is done, the proceeds of the sale of which go into the treasury of the Mission. But chiefly these women's missionary associations will be useful in fostering a missionary spirit, and that is what is greatly needed." Later, we read, "The women of the Church have taken up the work, and, with the usual warm and quick-seeing instincts of their sex, are going before us all in zeal and single-hearted devotion."

A year later, in 1889, the Foreign Mission Report again refers to the organizing of "not a few women's missionary associations in our congregations, which have done, and are doing much good work, not only in the way of raising funds, but also in the way of exciting a missionary spirit throughout the Church. These associations can already show a fair record, and we believe they will yet accomplish great things ; the zeal of our people will be quickened by them, and their interest in the work of Christ will be

deepened. Our sisters meet together monthly for united prayer and to hear intelligence from various parts of the Mission field. At their meetings they also do work of different kinds, the proceeds of which, along with contributions by the members, go to aid the funds of the Mission. From reports at times brought to us we learn that the ladies take great pleasure in these meetings and engage very heartily in the work.

"With regard to finance, we are glad to say that our account shows a balance on the right side. The Women's Missionary Associations have done very well, and in some instances have sent in large contributions."

In subsequent years there are repeated references to Women's Missionary Associations in the Foreign Mission Reports. Here are a few extracts :

1890—"The Women's Missionary Associations have not been relaxing their efforts during the year ; they have been putting forth a greater effort than before. We have had most gratifying returns from the associations . . .

"We wish that all our congregations could see their way to establish Women's Missionary Associations. They would by doing so not only materially help the mission, but they would themselves reap a rich harvest of blessing."

1891—"Our Women's Missionary Associations are working well and sending increased contributions. We only wish that they were established in all our congregations, and when our responsibilities are increased, as they will be at no distant date, we expect that they will be established in each one of our congregations, and that we shall get much valuable assistance from them."

1892—"Our Women's Missionary Associations have as usual done good service. Your committee would earnestly recommend the formation of Women's Missionary Associations in all our congregations."

1893—"Juvenile Missionary Associations and Women's Missionary Associations are working with true devotedness and enthusiasm, and our funds are swelling."

1894—"Women's Missionary Associations and Juvenile Missionary Associations are working enthusiastically, and their number is increasing."

1895—"The Women's Missionary Associations throughout the Church have done good service. If Women's Missionary Associations were established in all our Congregations there would be no lack of funds."

Letters continued to come from the missionaries in Syria, and these give a vivid description of life there. The missionaries in Antioch were also responsible for work in Idlib, carried on by Syrian Christians. The journey could only be undertaken by horse or mule, no matter what the state of health of the travellers or the weather conditions. At best, it took two days. In one letter, Dr. Martin described such a journey. Mrs. Martin, in another letter, said : "A railroad, or even a good carriage road, would be a great comfort." Let Dr. Martin tell his own story, as he told it in 1889 :

"My Dear Sir—I write you today some further particulars of our work. Mrs. Martin and I set out for Idlib on Wednesday, the 6th inst. (November). The journey is a serious undertaking in the best circumstances, and so I generally get animals for it from Kessab when Mrs. Martin is going with me. Some Protestant people at Kessab are muleteers, and are accustomed to go on journeys at times with missionaries. And not only are their mules better than most, but the men, being Protestants, are a pleasure to have with us as muleteers as compared to others. I had sent to Kessab for animals for this journey, but they did not come. We had, therefore, to take what we could find in Antioch. Then some persons who had engaged to go with us went back from their contract when we were just ready to mount. It was with difficulty we found other muleteers ; and we did not find them for the day appointed, but were delayed till the next. The animals at last arriving it was announced that only one man was going along with them. This was inconvenient, with three animals to see to, especially as our servant-man could not go with us, his wife being sick. Then, when we were only some ten miles on our way, our muleteer deserted us and returned to Antioch. Thus I was left to attend to the three animals myself and to the adjustment of the luggage load. The animals proved very ill-suited to our purpose. To see a person roughly tossed out of the saddle several times every minute, as we were on those common pack-animals, owing to the inelasticity of their limbs, you would wonder that one could survive the two days' ride of six to seven hours each. After a while we were joined by a mere boy, who said the muleteer sent him to go with us in his place. But he could not help us at all, and only made us trouble,

as we had to look after and provide for him. The first day it rained about an hour and a half in the latter part of our journey, and I had to unload at our lodging-place at Sulkeen in a heavy downpour. Next day we were grown used somewhat to the shaking, and got along better. On a specially bad part of the road the animal that carried the luggage, and on which our servant-girl was mounted, fell down between two rocks. The girl, who is a smart mountaineer, leaped off on top of one of the rocks, calling ahead to us, 'Don't be afraid ; I'm all right.' And as I was about to dismount to raise her horse, whose neck seemed like to be broken, I saw that she had got down and seized his halter and got him up, our boy muleteer standing all the while staring motionless. We rested for dinner by the great well of Sheikh Bahar. Opening the luggage I discovered that one of the shawls was gone. No doubt it was tossed out when the animal fell. But the boy behind had not noticed it. Alas ! for it will be nearly a year till we have opportunity to send for another to the lands where warm shawls are found. Some Bedawin were encamped near the well, a few of whom came around us as we dined. One of the men pointing to our potatoes asked what they were. He said he had never seen any before. And he was much pleased when we gave him a couple, which he carefully put in his pocket. I gave them a short Gospel discourse in a conversational manner. This was soon interrupted by one of them applying for medical treatment. But I continued my address, and after it was concluded took up the case of the person diseased. Although the skies were very dark no rain fell upon us that day till we were near Idlib. How often in our missionary journeyings have we found our path dry almost all the way while rain-storms raged on one or both sides ! When I reached Idlib my hands were much roughened and torn from working on the way as my own muleteer, pulling ropes loading and unloading. After our Bedawy (Ishmaelite) boy, who was to look after us, had cost us some further pains in caring for him, he decamped, and went home by that long unknown road as sure as a carrier pigeon. On our return journey, on which one of the Idlib brethren accompanied us for help, we found our boy safe at home at his village which we passed. When he saw us he covered his face with his coat for shame."

DEVELOPMENT OF WOMEN'S MISSIONARY ASSOCIATIONS

The list of W.M.A's shows that by 1895 at least 17 had been formed in the congregations of the Irish Church. Almost all of these are in active operation at the present time.

We are not sure how many W.M.A's there were when the W.M. Union was formed in 1932. However, the minutes list those represented by delegates in 1937-39, when there were 16, 18 and 20. The 1939 list is as follows : Bailiesmills, Ballenon, Ballyclabber, Ballylaggan, Ballymoney, Belfast (Dublin Road, Grosvenor Road and Trinity Street), Cullybackey, Dervock, Faughan, Kellswater, Kilraughts, Larne, Limavady, Londonderry, Newry, Newtownards, Portrush and Rathfriland. It is likely that there were others not represented at the meeting. In 1955 there were 23 represented out of 28; in 1956, 27 out of 29, and in 1967, 29 out of perhaps 34 or 35.

The W.M.A's, like the J.M.A's, have contributed to mission funds, and for some years lists of their contributions have been printed. In 1960 the list includes 33 W.M.A's, in 1965 there are 34 and in 1970 the number is 35, including every congregation except one. This one has now been included with a neighbouring one to form a joint W.M.A. This means that every congregation has had either its own W.M.A. or, in a few cases, a joint W.M.A. with another congregation.

The total amount contributed to mission funds by all the W.M.A's has been given almost every year. These amounts vary from £449 in 1942 to £16,608 in 1980. This looks like a wonderful increase, since the first figure has been multiplied by 37 ; but let us compare some other figures. The basic minimum salary (or stipend) of a minister in 1942 was £220. In 1980 it was £4,000, and this compared no better with average earnings in other occupations than the 1942 salary did. The 1942 givings were equivalent to two salaries, the 1980 to four. Throughout the period of fifty years, givings have varied from twice to six times the minimum salary.

THE WOMEN'S MISSIONARY UNION 1932-82

As recorded in the minutes of the first meeting in 1932, "Mrs. Wm. Jamieson gave an account of her recent visit to the Annual Meeting of the Scottish Women's Missionary Union."

Mr. Wm. Jamieson had been a delegate from the Irish R.P. Synod to the Scottish R.P. Synod, and when Mrs. Jamieson (formerly Miss Ida Lyons) went with him she attended the meeting of the Scottish Women's Missionary Union which linked the Scottish Women's Missionary Associations. She thought this was a good idea, and told her brother, Rev. J. A. Lyons, who was then Convener of the Foreign Mission Committee. It was he who invited the representatives of the Women's Missionary Associations to meet, and so the Women's Missionary Union of the Reformed Presbyterian Church of Ireland was formed, on 22 June 1932.

From the outset, the Union kept in close touch with missionaries. On 15 August 1932, the first meeting of the Executive was held in a Portrush Cafe, some other ladies being present. Miss Metheny, a missionary of the American R.P. Church in Syria, spoke. A letter was read from Mrs. Kennedy, Alexandretta, Syria, with suggestions. Over the years there were many visits by missionaries to the Annual Meetings of the Union, and a number of presentations were made to missionaries. Letters from missionaries were also read, and sometimes personal greetings were conveyed by visitors from Scotland, Australia, America and other countries.

In May 1947 the Executive minutes record that "The secretary read a letter from the Convener of the Foreign Mission Board asking the Women's Missionary Union to appoint two or three ladies to 'sit and deliberate' with the Foreign Mission Committee and Board, and also to represent the Union at the meeting of Synod." The Union agreed, and appointed three members to represent the W.M.U. on the Foreign Mission Committee and Board, each for a term of three years, one retiring each year. This arrangement has continued ever since. The invitation for someone to represent the Union at the meeting of Synod was also accepted, and "It was arranged that Mrs. H. C.

Lyons should represent and speak for the W.M.U. at the evening meeting in Synod" in 1948.

To mark the "coming-of-age" (21 years) of the Women's Missionary Union, a special "Birthday gathering" was held on 15 September 1953 in the Dublin Road Church, Belfast, where the W.M.U. was originally formed. Mrs. H. B. Holmes, Ballymoney, was President. We quote from the minutes:

"The Union President, Mrs. H. B. Holmes, occupied the chair and after devotional exercises welcomed all present, in particular Mrs. Lytle who was able to be with us after her illness.

"Greetings and good wishes were conveyed by the following: Rev. J. Blair, Convener, Foreign Mission Committee; Mrs. Russell, a Past President and Secretary; Prof. J. McIlmoyle, M.A., and Mr. H. C. Lyons, Foreign Mission Board, and Dr. A. Guthrie, on behalf of the Scottish Church.

"Good wishes to Mrs. Lytle on her expected early return to Lebanon were conveyed by Rev. A. Loughridge, B.A.

"After praise and prayer the audience moved to the Lecture Hall. Here beautiful flowers and a magnificent Birthday Cake struck a note of festivity. After a blessing, supper was enjoyed. The President announced that the beautiful cake was a gift to the Union from Mrs. Simpson, Mrs. Johnston and Mrs. McCaughan, the three daughters of the late Rev. J. A. Lyons, B.A., who as Convener of the Foreign Mission Board took a large part in the formation of the W.M.U.

"Mrs. J. A. Lyons and Mrs. Ida Jamieson then lit the 21 candles on the cake and it was cut by Mrs. Lytle. One item remained. On behalf of the W.M.U. Mrs. H. Lyons handed over to Mrs. Lytle an initialled handbag containing a good sum of money. Mrs. Lytle thanked the Union for their generous gift.

"A most interesting evening was brought to a close by Rev. A. Gilmour, M.A., pronouncing the Benediction."

Inevitably, time brings great changes, and now, in the year of the golden jubilee of the Women's Missionary Union, as we look back over the names of the speakers and office-bearers during the first twenty-one years, we find that only a few are still alive.

In 1956 it was suggested that a Vice-President should be appointed to serve for two years, after which she would become President for the next two years. This pattern has been followed ever since, and it means that each President has had the advantage of experience on the Executive Committee for two years before assuming the responsibility of the presidency.

In 1957 the Australian Mission Board asked that three ladies should be appointed to represent the W.M. Union on that Board. This was agreed, and the same arrangement was made as for the Foreign Mission Board.

Similar appointments were made in 1970 to the Irish Evangelisation Board. The President was appointed to all three Boards, and recently it has been decided that the Vice-President should be appointed for her second year of office, so that she may have a year's experience of the Boards before becoming W.M.U. President and speaking at W.M.A. meetings as President. Two other members serve on each Board.

An important decision was taken in 1965, to publish a Prayer Letter. Mrs. H. J. Blair was appointed Prayer Secretary. The publication of this quarterly prayer letter is one of the most important ways in which the Union can help the cause of missions, by spreading information about the work and the workers, and giving detailed items for praise and prayer. Its preparation and distribution mean much dedicated work on the part of each Prayer Secretary, but no one can tell how much the prayers of those who use the prayer letters mean to the missionaries, especially in times of difficulty, loneliness, sickness, temptation, trials, or even danger in travelling.

Another important decision was to have an annual Spring Conference, in addition to the Annual Meeting at Synod time in June. Ballymoney was chosen as the venue for the first Spring Conference, in 1973, and many members enjoyed travelling to a centre away from the city, having fellowship there, hearing papers from W.M.A. members on a variety of topics, sometimes discussing questions in groups, and always having tea provided by different W.M.A's in turn. After 1977, the Conference was held in different centres, giving the hostesses an opportunity of having members from elsewhere in their own locality, and giving the visiting members an opportunity of seeing other

R.P. Churches, perhaps for the first time. A list of Conferences, with venues, speakers and subjects, will be found at the back of this booklet.

The chief concern of all the Missionary Associations over the years has been to support the mission work of the Church. Space does not allow more than a brief glance at the work which has been done in different fields, but we shall refer to some of the outstanding missionaries of past years.

COLONIAL MISSION

The earliest "foreign" mission work of the R.P. Church was in fact in the British North American Colonies, where Covenanters already living there appealed for ministers. Of those who went to New Brunswick and Nova Scotia, the first was Rev. A. Clarke, who went in 1827, established 15 mission stations, and resigned in 1847 after 20 years. The next, Rev. W. Sommerville, worked from 1831 to 1878, a period of 47 years. A number of his letters were published in "The Covenanter." Rev. A. M. Stavelly went in 1841, and in 1879, after 38 years, he returned to Ireland and became the minister of Ballyclare and Larne. Finally, Rev. J. R. Lawson went in 1845 and ministered until 1882, a period of 37 years, the last three after the churches had united with the American R.P. Church.

Similar work was begun in Australia in 1857 by Rev. A. M. Moore, who established a congregation in Geelong. Many were his appeals for other ministers to join him, but all went unheeded, and he died in 1897, after 40 years without help, just as the first minister to serve on a short term basis was about to leave home. Three ministers, Revs. A. Holmes, W. McCarroll and A. M. Thompson, went for one to five years each, and then Rev. H. K. Mack went to Geelong in 1909, serving there until 1946, 37 years. He was joined in 1929 by Rev. W. R. McEwen, who was ordained in Newry in 1928 and spent one year in Pittsburgh, U.S.A., on his way to Geelong. After a few years there, Mr. McEwen went to Melbourne, where Mr. Mack had already conducted a monthly service, and began a new work in McKinnon, a suburb of Melbourne. There he continued to minister until

1978, when he retired after 50 years in the ministry. The last minister to go from Ireland before the R.P. Church of Australia was organised as such, was Rev. A. Barkley. He succeeded Rev. H. K. Mack in Geelong in 1947, but resigned the pastorate in 1959 when he became principal of the Reformed Theological College in Geelong, a position which he held until his retirement in 1980.

The work in Australia has gone forward in a very encouraging way in the past few years, with new work begun in Frankston and in Sunbury/Melton. Some of their own members have trained for the ministry, and now three of these are engaged in this work — Rev. Lynsey Blakston, Rev. Alistair McEwen and Mr. Andrew McConaghy — as well as Rev. George McEwen from N. Ireland and Rev. R. McCracken from U.S.A.

IRISH MISSION

About 1830 a Missionary Board was formed to consider work in Ireland. Such work was begun in Dublin in 1855, and in Cong, Co. Mayo, in 1856. The worker in Cong was Mr. Patrick McTighe, an Irish speaker, who was engaged as a Scripture reader, and gave faithful service in that area until his death in 1869, after some 13 years. No replacement was found for him.

The work in Dublin was carried on from 1855 to 1859 by Mr. Robert Allen, a licentiate who was ordained to work among Covenanters and others. For some years from 1859 there was no worker in Dublin.

Mr. J. Martin worked in Newry from 1894 to 1904, and was followed by Mr. D. McCullough from 1904 to 1907. This work was continued by Mr. James Stewart from 1907 to 1926, over 18 years.

Mr. T. F. Adams went to Dublin in 1899, and continued to work as a colporteur there until 1929, when he moved to Belfast because of failing health, and continued to work there until his death in 1931, a total of 32 years of service.

Three other men who gave outstanding service to the Irish Mission over many years have been well known to the Women's Missionary Union.

Mr. H. W. Stewart was appointed in 1926 to work in the Newry area, and continued there until he retired in 1963, after 37 years.

Mr. T. J. Beck was appointed in 1928 and worked in Dublin from 1929 to 1974, when he retired after 46 years.

Mr. T. J. McKee, appointed in 1931, worked in Newry for a short time, then in Dublin with Mr. Beck, and finally began new work in Cork in 1937, continuing that work until he retired in 1977 after 46 years. He and his wife continue to live in Douglas, in the Cork area. At his suggestion, the annual Cork campaign was begun and continued for about 20 years, when young people (and some older) joined Mr. and Mrs. McKee each summer to help in the witness.

Mr. Joseph Kerr was appointed in 1962, and after training for two years in Glasgow he worked in Dublin and then in Donegal from 1964 to 1974, a period of 10 years.

Mr. David Creane worked in Dublin for about two years from 1970.

The present work of the Irish Mission is centred in Cork and Galway. Mr. James Anderson was appointed in 1963, and after training in Glasgow and working with Mr. Beck in Dublin, he began new work in Galway, with his wife who had previously been engaged in similar work in Dublin. In 1979 he was joined by Mr. Bob Henninger from U.S.A., who had previous experience of Irish Mission work in Cork. Summer campaigns, similar to those begun earlier in Cork, have for some years been held in Galway.

Rev. A. C. Gregg has been serving in Cork since 1973, and in February 1982 a congregation was organised there. A new house was bought for the Greggs, and the double garage has been transformed and is now a place of worship and a meeting place for other activities.

In addition to all those named, others have from time to time shared in the Irish Mission work for shorter periods.

FOREIGN MISSION

As we have already noted, Rev. Dr. James Martin went as the first Irish R.P. missionary to Syria in 1871, and continued that work until 1924, when he retired after 53 years, with his wife, formerly Miss Emma Lienhardt, a Swiss missionary. Many appeals had been made for others to go to work with him, and one did indeed go, but returned almost immediately.

Rev. (later Dr.) S. H. Kennedy went to Syria in 1895, and worked there until 1939, about 44 years. Like Dr. Martin, he married one of the American R.P. missionaries. When they retired, they lived in Portrush, and Mrs. Kennedy was President of the Women's Missionary Union from 1940 to 1943.

Miss Evangeline Metheny, an American missionary, worked with the Irish R.P. Mission in Alexandretta (now Iskenderun), with Dr. and Mrs. S. H. Kennedy, from 1905 until 1939.

Rev. William Lytle began his missionary work in Syria in 1920, and spent 50 years as a missionary, in Syria, Turkey and Lebanon. Miss Agnes Archer left Ireland for America and then went to Syria in 1922 as a missionary of the American R.P. Church. They were married in 1923, and together they gave outstanding service until they retired in 1970.

Miss Margretta Cunningham, a teacher, also went to Syria in 1920, and worked there until in 1939 the Turkish authorities stopped all religious education in schools, and she went with Miss Gardner to Jerusalem for a time. After retiring, Miss Cunningham lived in Stranorlar until her death in 1968.

Miss Muriel Russell followed in 1928, and Rev. A. Guthrie in 1934. They were married in Syria in 1938, and served together until Turkish restrictions meant that their work came to an end, and they came home in 1947. Mr. (later Dr.) Guthrie then became the minister of Wishaw R.P. Church, and Mrs. Guthrie gave leadership in the Scottish Women's Missionary Union, serving also on the Foreign Mission Board until her death in 1980.

Miss Henrietta Gardner went to Syria in 1938, to begin missionary service which continued in different countries

until 1977. The war years (1939-1945) brought changes, and for some time she worked in Jerusalem. Later she returned to Syria, and with Rev. and Mrs. W. Lytle she served in Syria, Turkey and Lebanon. In 1963 she went to Ethiopia, where a new field was being opened up, and remained there until the missionaries were withdrawn in 1975. Even then she was not content to retire, but worked for two years among Arabs in Birmingham, until illness in 1977 prevented her from continuing that work. Her service covered a period of 39 years.

Miss Minnie Bell went to Syria in 1946, and continued to work with the R.P. Mission until 1952. Later, she married Mr. Kareem Khasho, and together they have continued to do evangelistic work in Lebanon.

Rev. Robert Lytle went out to Syria in 1951, then transferred with his parents to Lebanon, where he worked until 1956. Rev. J. Claude Macquigg also went out to Zahleh in 1954, returning home in 1957.

Because of the situation in Syria and Lebanon, the Foreign Mission Board was strongly advised to seek a new field in another country. This new field was found in Ethiopia, where the government welcomed help in agricultural, educational and medical work, and in 1963 the first missionaries went out to study languages and then begin work in the Tigre Province. In the next few years quite an international team was built up, with missionaries from Northern Ireland and the Republic of Ireland, Scotland, Australia and Canada. The work undertaken was also varied with two main centres, in Makale, the capital of the province, and the village of Sheket some thirty miles away, and with outreach to other villages in the area.

Rev. S. K. Cromie was first appointed to the Irish Mission work, and after training for two years in Glasgow he worked in Dublin with Mr. Beck and in Donegal, from 1958 to 1961. When the Foreign Mission Board required missionaries with agricultural qualifications acceptable to the Ethiopian government, he responded, and after a further period of theological training he went to Ethiopia in 1963. In addition to advisory work in agriculture, he was responsible for the construction of the first mission buildings in Sheket, as well as conducting services in Makale and being responsible for a bookshop which was an important Christian witness and which is still carried on by

an Ethiopian Christian, Kifle. In Makale, too, Mrs. Cromie was asked to take charge of a school for young children of many nationalities, and this too was an important witness.

In Sheket, Miss Phyllis Gilmore was responsible for the day school and Miss Henrietta Gardner for the night school for adults and young people who worked during the day. Miss Norma Gill, a nurse, was responsible for the clinic. In each case, there were Ethiopian helpers who were trained by the missionaries as teachers or clinic workers. All these missionaries went to Ethiopia in 1963 or 1964.

When Miss Gill came home on furlough in 1967, and then did further study, Miss Helene Gregg went to take her place and stayed for about two years. Miss Jean Pollock went out in 1969. Though a nurse, she was mainly involved in important administrative work. Miss Phyllis Gilmore had to return home in 1972 because of serious illness, and was unable to go back to Ethiopia. A number of others went out for terms of varying lengths.

Mr. Ronnie Loughridge went in 1966 and stayed about 2½ years, helping in practical work such as agricultural projects and building. In 1968 Mr. W. A. McKeeman went to do similar practical work, including the laying of water pipes to bring a supply of water into the village of Sheket. Rev. Ray Morton and his wife also served for three years in Sheket, from 1970, when he continued this practical work. Mr. Bob Hemphill, an American student, spent 1½ years helping with the work. In 1974 Mr. McKeeman returned, with his wife Norma whom he had married since his first term. They were unable to obtain a permanent visa, and so could not remain more than a number of months. However, by this time the Ethiopian government had been overthrown, and circumstances had changed greatly, so that it was very difficult for missionaries to continue, and the R.P. missionaries, like many others, were withdrawn in 1975.

The situation since 1975 has been that the R.P. Church in Ireland and Scotland has no "Foreign Mission" work as such, but the Board still keeps in touch with a number of the believers in the countries where the missionaries have worked in the past. Some have had problems, and practical help has been given through the Relief Fund recently set up.

PAST, PRESENT AND FUTURE

We have looked at the missionary work of the Irish R.P. Church, in New Brunswick and Nova Scotia (Canada, formerly the British North American Colonies), Australia, Ireland, Syria, Turkey, Lebanon and Ethiopia, since this outreach began in 1827, 155 years ago. We have looked at the Juvenile Missionary Associations and Auxiliaries from 1824, and at the Women's Missionary Associations from 1874, 108 years ago. Comparatively speaking, the Women's Missionary Union is very young, beginning in 1932, a mere half century ago. We have seen how the different Missionary Associations gave their support in different ways to the missionaries who were in the front line of the battle. This support is as necessary now as ever. All of us — women, but also men and young people — have a responsibility for the missionary outreach of the church.

Where do we stand now? The R.P. Church in Australia is now autonomous, but we can still support it in its outreach which is so encouraging. The work in Ireland goes on, and a new congregation has been formed in Cork. There are great needs and great opportunities in Ireland, and more workers could be used in other areas such as Dublin where the work has been discontinued. Then what of the "foreign" field? Much thought and prayer has been put into the question of the future sphere of service. At this stage it does seem that the Church is being called to France, but final plans have not yet been made. It seems as if something is holding us back. Why? Might it be that God is preparing future missionaries in some way? Have some heard the call and not responded? Is there something in the church at home that is hindering progress towards new outreach? We do not know : but we do know the command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I command you." (Matthew 28 : 19, 20). This command is prefaced by the authority of Jesus : "All power is given unto me in heaven and in earth," and it is followed by the wonderful promise to those who obey : "and, lo, I am with you alway, even unto the end of the world."

JUVENILE MISSIONARY ASSOCIATIONS AND OTHER ASSOCIATIONS AND AUXILIARIES

**with date of formation or first mention found in "The Covenanter"
or "The Monitor"**

- 1824 Linenhall Street, Belfast, J.M.A.
- 1833 Drumbolg Auxiliary of the R.P. Home and Foreign Missionary Society.
- 1837 Gortlee (Ramelton and Letterkenny) Auxiliary.
- 1843 Ballenon and Ballylane united Juvenile Society, auxiliary to the R.P. Home and Foreign Missionary Society.
- 1843 Knockbracken J.M.A. Name changed in 1868 to Knockbracken Congregational Missionary Association.
- 1846 College Street South, Belfast, J.M.A.
- 1846 Manchester (England) J.M.A. Organised again 1867.
- 1847 Loughbrickland J.M.A.
- 1853 Killinchy (now Ballymacashon) J.M.A.
- 1854 Convoy J.M.A.
- 1854 Clabber (Coleraine) J.M.A. (now Ballyclabber).
- 1855 Limavady (then Newtownlimavady) J.M.A.
- 1857 Ballylaggan J.M.A.
- 1857 Bready J.M.A.
- 1862 Newtownards J.M.A.
- 1862 Newry Congregational Missionary Association
Newry J.M.A. 1874. Syrian Mission Committee 1889.
- 1869 Bailiesmills J.M.A.
- 1869 Garvagh J.M.A.
- 1872 Barnesville (New Brunswick, Canada), J.M.A.
- 1874 Rathfriland J.M.A.
- 1875 Dervock and Ballymoney J.M.A.
- 1876 Creevagh Missionary Association.
- 1877 Geelong (Australia) J.M.A.
- 1885 Mulvin J.M.A.

WOMEN'S (OR LADIES') MISSIONARY ASSOCIATIONS

with date of formation or first mention in "The Covenanter"

- 1874 Knockbracken Ladies' Association for the Support of the Mission Schools in Syria (or L.M.A.).
- 1885 Belfast, College Street South, W.M.A.
- 1887 Ballylaggan W.M.A.
- 1888 Ballyclabber W.M.A.
- 1888 Bready W.M.A.
- 1888 Barnesville (New Brunswick) L.M.A.
- 1888 Derry and Faughan W.M.A.

- 1889 Ballymoney W.M.A.
- 1889 Kellswater W.M.A.
- 1889 Stranraer (Scotland) W.M.A.
- 1889 Loanhead (Scotland) W.M.A.
- 1889 Stranorlar L.M.A. or W.M.A.
- 1890 Belfast, Dublin Road, W.M.A.
- 1891 Newry W.M.A.
- 1891 Liverpool (England) W.M.A.
- 1891 Garvagh W.M.A.
- 1892 Bailiesmills W.M.A.
- 1894 Dervock W.M.A.
- 1894 Limavady W.M.A.
- 1894 Rathfriland W.M.A.
- 1895 Kilraughts W.M.A.

WOMEN'S MISSIONARY UNION

PRESIDENTS 1932-82

- 1932 Mrs. J. Evans, Cullybackey.
- 1934 Mrs. E. Teaz, Larne.
- 1936 Mrs. W. Russell, Trinity Street (Belfast).
- 1938 Mrs. A. F. McIlmoyle, Limavady.
- 1940 Mrs. S. H. Kennedy, Portrush.
- 1943 Mrs. T. B. McFarlane, Newry.
- 1945 Mrs. J. McIlmoyle, Faughan.
- 1948 Mrs. J. McQueston, Kilraughts.
- 1950 Mrs. J. C. Macquigg, Grosvenor Road (Belfast).
- 1952 Mrs. H. B. Holmes, Ballymoney.
- 1954 Mrs. R. B. Lyons, Limavady.
- 1956 Mrs. H. B. Holmes, Ballymoney.
- 1958 Mrs. J. McIlmoyle, Dublin Road (Belfast).
- 1960 Miss J. Kennedy, Dublin Road (Belfast).
- 1962 Mrs. R. Hanna, Milford and Newry.
- 1964 Mrs. A. Loughridge, Portrush.
- 1966 Mrs. W. S. McCune, Trinity Street (Belfast).
- 1968 Miss M. E. Cromie, Rathfriland.
- 1970 Mrs. I. Cole, Drimbolg.
- 1972 Mrs. D. McCullough, Grosvenor Road (Belfast).
- 1974 Mrs. H. A. Steele, Faughan.
- 1976 Mrs. H. J. Blair, Ballymoney.
- 1978 Mrs. R. E. McCune, Trinity (Newtownabbey).
- 1980 Mrs. J. A. L. Wright, Ballylaggan.
- 1982 Mrs. R. W. Lytle, Larne.

WOMEN'S MISSIONARY UNION

VICE-PRESIDENTS 1932-82

1932		1958	Miss J. Kennedy.
1933	Mrs. E. Teaz	1960	Mrs. R. Hanna
1934	Mrs. I. Jamieson	1962	Mrs. A. Loughridge
1936	Mrs. J. A. Lyons	1964	Mrs. W. S. McCune
1937	Mrs. J. McCarroll	1966	Miss M. E. Cromie
1942	Mrs. H. Wright	1968	Mrs. I. Cole
1945	Mrs. J. McQueston	1970	Mrs. D. McCullough
1948	Mrs. A. Loughridge	1972	Mrs. H. A. Steele
1951	Mrs. H. B. Holmes	1974	Mrs. H. J. Blair
1952	Mrs. J. C. Macquigg	1976	Mrs. R. E. McCune
1954	Mrs. H. B. Holmes	1978	Mrs. J. A. L. Wright
1956	Mrs. S. M. Calderwood	1980	Mrs. R. W. Lytle
1957	Mrs. J. McIlmoyle		

SECRETARIES 1932-82

1932	Mrs. J. McIlmoyle	1943	Miss M. Lytle (asst.)
	Miss E. S. Mathers (joint)	1946	Miss Jean Kennedy
1935	Mrs. W. Russell	1958	Mrs. I. Cole
1936	Miss E. S. Mathers	1963	Mrs. F. S. Leahy
	Mrs. J. McIlmoyle	1968	Mrs. N. Holmes
1942	Mrs. I. Jamieson	1973	Mrs. May Hyndman
	Miss Mollie Lyons (asst.)	1978	Mrs. S. Pollock

PRAYER SECRETARIES 1965-82

1965	Mrs. H. J. Blair	1974	Mrs. D. McCullough
1970	Miss M. E. Cromie	1979	Mrs. S. Blair

TREASURERS 1932-82

1932	Mrs. J. A. Lyons	1969	Miss Jean Moffett
1934	Mrs. T. B. McFarlane	1974	Miss Irene Morgan
1943	Mrs. H. C. Lyons	1979	Mrs. R. W. McFarland
1963	Mrs. W. J. Gilmour		

WOMEN'S MISSIONARY UNION

REPRESENTATIVES ON FOREIGN MISSION COMMITTEE AND BOARD 1947-82

(Three year term : President and two others : one new each year)

1947	Mrs. J. McIlmoyle	1964	Mrs. A. Loughridge
	Mrs. J. C. Macquigg	1965	Miss A. Moffett
	Mrs. J. W. McCloy	1966	Mrs. W. S. McCune
1948	Mrs. J. McKelvey	1967	Mrs. H. Wright
1949	Mrs. W. M. Dick	1968	Miss M. E. Cromie
1950	Mrs. H. W. Stewart	1969	Mrs. W. B. C. Warnock
1951	Mrs. J. McCarroll	1970	Mrs. I. Cole
1952	Mrs. H. B. Holmes	1971	Mrs. S. H. Jamieson
1953	Mrs. R. E. McCune	1972	Mrs. D. McCullough
1954	Mrs. T. B. Stephenson	1973	Mrs. N. Holmes
1955	Mrs. W. J. Gilmour	1974	Mrs. H. A. Steele
1956	Mrs. H. B. Holmes	1975	Mrs. Joseph McEwen
1957	Mrs. R. B. Lyons	1976	Mrs. H. J. Blair
1958	Mrs. J. McIlmoyle	1977	Mrs. J. Williamson
1959	Mrs. J. McCluggage	1978	Mrs. R. E. McCune
1960	Miss J. Kennedy	1979	Mrs. J. A. L. Wright
1961	Mrs. J. A. C. Blair	1980	Mrs. R. J. B. Lawson
1962	Mrs. R. Hanna	1981	Mrs. R. W. Lytle
1963	Mrs. S. C. McCollum		

REPRESENTATIVES ON AUSTRALIAN MISSION (later AUSTRALIAN FUND) BOARD 1957-82

1957	Mrs. H. B. Holmes	1969	Mrs. S. M. Calderwood
	Mrs. J. McIlmoyle	1970	Mrs. I. Cole
	Mrs. A. Loughridge	1971	Mrs. S. L. Reid
1959	Mrs. A. C. McIlmoyle	1972	Mrs. D. McCullough
1960	Miss J. Kennedy	1973	Mrs. F. S. Leahy
1961	Mrs. S. R. Archer	1974	Mrs. H. A. Steele
1962	Mrs. R. Hanna	1975	Mrs. R. E. McCune
1963	Mrs. W. Somerville	1976	Mrs. H. J. Blair
1964	Mrs. A. Loughridge	1977	Mrs. S. K. Cromie
1965	Mrs. D. Blair	1978	Mrs. R. E. McCune
1966	Mrs. W. S. McCune	1979	Mrs. J. A. L. Wright
1967	Mrs. D. McConaghy	1980	Mrs. I. Donnelly
1968	Miss M. E. Cromie	1981	Mrs. R. W. Lytle

REPRESENTATIVES ON IRISH EVANGELISATION

(later IRISH MISSION) BOARD 1970-82

1970	Mrs. I. Cole	1975	Mrs. I. Donnelly
	Mrs. A. Loughridge	1976	Mrs. H. J. Blair
	Miss M. E. Cromie	1977	Miss A. Moffett
1971	Mrs. J. L. McFarland	1978	Mrs. R. E. McCune
1972	Mrs. D. McCullough	1979	Mrs. J. A. L. Wright
1973	Miss V. Cromie	1980	Mrs. S. Blair
1974	Mrs. H. A. Steele	1981	Mrs. R. W. Lytle

WOMEN'S MISSIONARY UNION

ANNUAL MEETINGS

Year	Speaker	Subject
1932	Rev. J. A. Lyons, F.M. Convener ...	Formation of Women's Missionary Union.
	Mrs. Wm. Jamieson ...	Scottish Women's Missionary Union.
1933	Mrs. J. Evans, President	Brief Address.
1934	Miss Muriel Russell	Syria.
1935	Mrs. A. B. Callas	American W.M. Associations.
	Miss A. Henry	Cyprus and Syria.
1936	Miss M. Cunningham ...	Syria.
1937	Rev. & Mrs. W. Lytle ...	Syria.
1938	Mrs. W. R. McEwen ...	Colonial Mission : Melbourne, Australia.
	Mrs. J. McCarroll ...	Devotional Address.
1939	Mrs. J. Taylor	Scottish W.M.A. Work.
1940	Mrs. S. H. Kennedy	An Appreciation of Miss Evangeline Metheny.
	Mrs. T. B. McFarlane ...	Our Irish Mission Work.
	Mrs. W. Russell	Why We Send Forth Missionaries.
	Mrs. J. McCarroll ...	"Launch out into the deep."
1941	Rev. Prof. W. Russell ...	Syria.
1942	Miss Ruth Wynne ...	The Mission to Lepers.
1943	Mrs. J. McWhirter	China.
1944	Miss R. O'Neill ...	India.
1945	Mrs. A. Guthrie	Syria and Turkey.
	Mrs. W. Lytle ...	Syria and Turkey.

Year	Speaker	Subject
1946	Miss H. Gardner Mrs. W. Lytle Rev. W. Lytle	Syria. Devotional Talk. Syria.
1947	Mrs. A. Wallace	Devotional Address.
1948	Mrs. H. C. Lyons	Visit to U.S.A.
1949	Mr. J. Karuyusef	Antioch, Idlib and Aleppo.
1950	Mrs. W. R. McEwen	McKinnon and Geelong, Australia.
1951	Mrs. Harry Brown	China Inland Mission.
1952	Rev. W. Lytle	Lebanon.
1953	Rev. James Blair	Foreign Mission.
1954	Mrs. E. M. Simpson ...	History of the R.P. Foreign Mission.
1955	Rev. Robert Lytle ...	Lebanon.
1956	Mr. & Mrs. T. J. McKee	Irish Mission Work in Cork.
1957	Rev. Hugh Wright ...	Australian Mission.
1958	Mrs. W. Lytle ...	Lebanon.
1959	Mr. Isaac McEwen ...	Qua Iboe Mission.
1960	Mr. Harry Tadley ...	Work as Synod's Evangelist.
1961	Rev. Prof. A. Loughridge Rev. W. Lytle ...	Ethiopia. Mission Work.
1962	Miss E. McGalliard	Mission Work : Middle East General Mission.
1963	Rev. W. R. McEwen	Australia.
1964	Mrs. W. J. Cole	Sudan Interior Mission.
1965	Mrs. R. McAllister	Congo : Unevangelised Fields Mission.
1966	Miss H. Gardner ...	Ethiopia.
1967	Mrs. S. Cromie ...	Ethiopia.
1968	Miss Norma Gill ... Miss Phyllis Gilmore ...	Ethiopia. Ethiopia.
1969	Mrs. J. Anderson ...	Irish Mission.
1970	Mr. R. B. McCandless ...	Leprosy Mission.
1971	Mrs. W. Lytle ...	Syria and Lebanon.
1972	Mrs. K. Smith ...	American W.M.A's.
1973	Miss Phyllis Gilmore ...	Praying for Missionaries.
1974	Mrs. A. Barkley ...	Australia.
1975	Mrs. J. M. McCullough	Indianapolis, U.S.A.
1976	Miss Norma Gill ...	Ethiopia.
1977	Miss Laura Boye ...	Scottish Church Work.
1978	Mrs. T. J. McKee ...	Irish Mission : Cork.
1979	Mrs. A. C. Gregg ...	Irish Mission : Cork.
1980	Mrs. J. R. Wright ...	American W.M.A's.
1981	Mrs. H. Wright ... Mrs. G. Ball ...	Australia. Galway.

WOMEN'S MISSIONARY UNION SPRING CONFERENCES

Year	Speaker	Subject
1973	Ballymoney Mrs. D. Millar Mrs. M. McConaghy Miss N. Wright	Aims : Continuing in Prayer. Searching the Scriptures. Spreading the Gospel.
1974	Ballymoney Mrs. H. J. Blair Miss V. Cromie Mrs. A. C. Gregg	The Role of the Christian Woman : The Christian Woman — the Wife. The Christian Woman — the Daughter. The Christian Woman — the Servant.
1975	Ballymoney Mrs. J. Anderson Mrs. R. W. Lytle Mrs. J. H. Throne	Three of Our Nation's Greatest Needs : To Serve the Saviour. To Search the Scriptures. To Sanctify the Sabbath.
1976	Ballymoney Mrs. S. K. Cromie Miss Jean Pollock	Two Bible Questions : Lovest Thou Me ? Who is my Neighbour ?
1977	Ballymoney Miss J. McConaghy Mrs. R. McConaghie Mrs. J. Williamson Miss S. Harbinson	Our Women in Action : McKinnon, Australia. Dervock. Limavady. Rathfriland.
1978	Drimbolg Miss M. Skelly Miss E. McConaghie	Witnessing : Why ? How ?
1979	Cullybackey Miss Elizabeth Knox Mrs. R. Harbinson Miss Janneth Russell	God's Classroom : The Teacher—God. The Pupils—Ourselves. The Text Book—The Bible.
1980	Newry Mrs. W. A. McKeeman Mrs. M. Ball Mrs. J. Somerville	Working for God : The Worker's Privilege. The Worker's Attitude. The Worker's Confidence.
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