

THE RELIGIOUS INTELLIGENCER



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Religious Intelligence.

THE IRISH REFORMATION.

The Irish Correspondence of the N. Y. Observer in referring to a Meeting recently held in Dublin for the purpose of giving an opportunity to a number of "the hundred Ministers" who have been labouring in the South to relate the reception they met with, the course they pursued, and the results of their mission says:—

In many places, the mobleaders had provided themselves with railway whistles, with which they split the ears of the preachers, and compelled them to desist. In others the stones flew like hail, aimed with such precision as to whiz closely past the ear from behind and from before, but to miss the person. In one case, they hustled the preacher of his stand into a turf creel and dragged him along the street amid the hurrahs of the crowd. In another a crackbrained schoolmaster, of diminutive person but stentorian voice, was dressed up in black, with white choker, to resemble one of the preachers; and commenced uttering a torrent of unintelligible gibberish, in a voice like thunder, close beside the missionary and soon compelled him to stop amid the roars of the mob. And at Clonakilty, a fiddler was in readiness, and a dance struck up in the centre of the crowd, the moment the preacher began; and was kept up till he ceased amid shouts, screams, yells and laughter, and when he stopped the whole crowd, some thousands in number, accompanied him to his lodgings with the same boisterous merriment.

The missionaries say,—both those who have returned, and those who are still in the field,—that they do not regard the enterprise as a failure, nor do they regret the experiment. When driven from one place, they went to another. When driven from the large towns, they went to the villages. When driven from the open air they went to school-rooms, chapels,—wherever they could get admission; "and there they preached the gospel." When they had not a crowd to "preach" to, they were glad to have a few to listen to their "teaching." They conversed with all that would listen, circulated tracts and portions of Scripture,—and found individuals who read the Bible, and were deeply thoughtful on the subject of religion in remote places,—and sometimes got a "God bless you" when they had done.

While the experiment has illustrated the spirit of popery, and will call forth increasing sympathy for those who are engaged in the work of christianizing Ireland, it points out the course to be pursued; gathering the people into little groups in private houses, conversing with them individually, and working quietly and silently, till a few are brought to form a nucleus round which others may congregate. The studding the country over with instrumentalities of this kind, with schools for the young, and the display of the holy, practical results,—is telling,—and will tell on many of the people every where. And there is ample room for

all—Free Church, Moravian, Secession, Baptist, Independent, acting separately or unitedly. And who can doubt but the same results will follow humble, prayerful efforts, as have followed already from the church and Presbyterian missions.

[From "The Binner of Truth," for last April.]

INCIDENTS IN THE IRISH REFORMATION.

"The Irish are very much addicted to drinking ardent spirits, especially on fair and market-days; and the Irish language is rich in epithets for cursing and swearing, and the most holy name of Jesus is each moment used very often to confirm a falsehood. But our converts have completely renounced these habits; so much so, that whenever a man is seen returning home from market or fair steady and sober, or is heard conversing without swearing or mentioning the name of God, it is regarded as a *prima facie* evidence that he is a jumper, or Bible-reader.

"I was reasoning a short time ago with two Romanists, who were maintaining the merits of their church with no great success, but with very bad temper. A Romanist, named Peter Leyden, was present, at whose house the priests held their last station of confession at Ballyconree; this man was silent for a long time, but at last he said, 'Well, after all, you may say what you will, there is one thing you or I cannot deny—that the Bible is surely a most wonderful, extraordinary book. Look at some of those men you call jumpers; didn't you see them always coming home drunk every fair and market-day? were they not as great cursers and swearers as yourselves are?—and that is enough; didn't you see those children before they went to that school? I could not leave my turf or turnips without a person to watch them, or they would steal them; yet these men come home now as sober as judges; you never hear them curse, or fight with any body; and since those children went to the school here, I never knew one instance of their stealing my turf or turnips, except the single case of young Flaherty, who took three sods of my turf; and when I told Mr. Ryder, he made him go back and leave three sods in their place, and ask my pardon; and now I would not be afraid to leave all I have at their mercy, and I feel sure they would not touch one tittle belonging to me; while I am sorry to say, I would not trust those who go to mass, but they would plunder me right and left. Can ye deny that?' The others hung down their heads, and never said a word. 'And what is the cause?' said one of them. 'Is the Bible the cause?' 'I don't know,' said Leyden, 'do you tell me what else?'

"Don't our priests tell us," said the other, 'not to steal, not to curse, not to be drunk?' 'Yes,' said I, 'but there is this difference: when you are told by the priests not to steal, you are told it by a man in whom you have no confidence; perhaps, having had, a few minutes before, a hard struggle with him to keep his hands out of your pocket; but when the Protestant is told it, he is told so by the word of that God, before whom he bows down with reverence and awe; this is the cause of the difference.' 'And have we not the Bible,' said he, 'as well as ye?' 'Yes,' said a boy, an Irish Teacher, who came near us, 'a bad one, and though bad it is, ye are not allowed to use it. Martin O'Meara, the miser died of hunger, and ten sovereigns were found in his box after his death, what good is it to have it, when ye won't use it?'

"The Romanists were in a few minutes out of sight; they feared the Irish teacher more than they would acknowledge; all this was in the Irish language."

[From the New Reformation in Ireland.]

DIALOGUE.

The following interesting dialogue took place in the presence of many witnesses, between a priest and one of the Scripture readers at Castlckirke, named Mark O'Hallaran.

"What authority have you," said the priest, "for teaching the people?"

"Suppose sir," said Mark, "that you were in a very bad boat, and that I believed her to be sinking, ought I not to tell you so, lest you might be drowned?—well, I believe the Church of Rome to be a very bad and sinking boat, and that is the reason why I am teaching people to come out of her."

The priest then took out a newspaper from his pocket, and said, "Look here at the numbers who are joining the true Church in England."

"Though I am but a poor man," said Mark, "I would not care if all England joined your church, unless they had the Bible with them."

"Ah," replied the priest, "the Bible would not be true if such as you did not leave the true church, for what does St. Paul say, (1 Tim. iv. 1.) 'In the last times some shall depart from the faith, giving heed to seducing spirits?'"

"But," said Mark, "you left out the best part of that chapter, for you did not tell the people the marks by which the persons, who should depart from the faith, were to be known;" and then he was proceeding to read the remainder of the chapter, when the priest walked off with himself.

Mark observing that the people were saying to each other, "Why did the priest go away?" addressed them and said.

"Sure, he is not the first that fled from the word of God; did not the Devil leave Christ when he quoted scripture?"

DESPOTISM AND EDUCATION.—In the whole empire of Russia, containing sixty million of human beings, there are only 1,206 public, 89 parish and 521 private schools, at which 96,289 youths are educated, exclusive of 95 schools among the Jews, and the schools in Poland. There is not a school for the serfs, the masses; all the schools being for the nobility, or priests, or rich merchants. Poland contains 1,533 schools, with 81,663 pupils.

COST OF INTemperance.—It is estimated that the annual cost of intemperance is, in France \$260,000,000; in Great Britain, \$195,000,000; in Sweden, \$65,000,000; and in the United States, \$40,000,000; and all this in addition to the cost of prisons, police, asylums, workhouses, etc., which are rendered necessary by intoxicating drinks.

DIVINE RETRIBUTION.—When Admiral Coligny was assassinated at midnight of St. Bartholomew's day, and thrown out of his window upon the pavement, Henry duke de Guise, to be assured of his death, wiped the blood from his face with his handkerchief, and said, "I know him, it is he;" and then giving the dead body a kick, rushed on to extend the carnage. Sixteen years after, this same Henry de Guise lay dead before Henry III., who also gave him a kick in the face.

TRUTH PREFERRED TO LIFE.—When the immortal Sydney was told that he might save his life by telling a falsehood, denying his handwriting, he said, "When God hath brought me into a dilemma in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood."

GOING THE WRONG WAY.—In 1850 there were 26,764,791 gallons of ardent spirits drank in Great Britain, or 2,392, 494 more than in 1840.