

# THE RELIGIOUS INTELLIGENCER,

AND

## Bible Society, Missionary, and Sabbath School ADVOCATE.

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### THE RELIGIOUS INTELLIGENCER

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### Religious Intelligence.

#### THE REFORMATION IN IRELAND.

We are indebted to the Irish Correspondence of the  
N. Y. Observer, and to a Pamphlet published monthly in  
London, which is devoted exclusively to "Irish Intelli-  
gence," for the following information. We think the pro-  
gress of religion in that country, so many of whose sons  
are among us, cannot but be interesting to all our  
readers. [Ed.]

From the New York Observer.

#### THE SOCIETY FOR IRISH MISSIONS.

DUBLIN, April 9th 1853.

"The object of this Society is the salvation of the  
"Irish speaking" or "native" population. This it seeks  
to effect by a varied instrumentality,—of Irish teachers  
of the people to read the Scriptures,—of readers, who read,  
converse with, and explain the Scriptures to the people,—  
and of preachers, who more publicly announce to them "in  
their own tongue," the wonderful works of God:—and  
this instrumentality spread over the wide range of country  
where the Irish is the common language of the people.

"Its anniversary was held on the 9th instant, the Earl of  
Donoughmore in the Chair.

"The following are the opening remarks of the Chair-  
man:—

"It has struck me that in all ages of the world it has  
pleased God to speed his truth, and to convert the nations  
strictly and entirely by his own Word and Spirit, and not  
by the strong arm of fleshly power. If we look to the  
early ages of Christianity, we will find that the whole Ro-  
man Empire was converted to the Christian faith by the  
mere preaching of the Word, and against the exertions and  
persecutions of the powerful. In the same way, if we look  
at the history of our own country, we will find that when  
William of Orange came over to this country in the 17th  
century and conquered it; defeating the party of Rome,  
and driving thousands of those who adhered to it into foreign  
lands, and who enacted several penal laws for the repres-  
sion of the Roman heresy; and yet, if we ask ourselves  
what was the result of this exhibition of human power, we  
must acknowledge with shame, that during more than 100  
years which have elapsed since that period, the truth of  
God, instead of increasing, has decreased in this country.  
The church has slept; and even among those who profes-  
sed Protestant truth there was a decay and forgetfulness of  
true religion. Since that time, however, many changes  
have taken place; political—more than political freedom  
has since been given to those who profess the Romish reli-  
gion. Our clergy and those who had sought to instruct the  
people, have been placed under the ban, I will not say of  
persecution, but something very like it,—of the powerful,  
because they dare to uphold the Holy Scriptures of God;  
but still, amidst all these difficulties, the Spirit of God has  
power, and true religion has increased amongst the nations.  
The Gospel is presented in its simplicity and purity from  
thousands of pulpits, and great exertions have been made to  
spread the truth among our Roman Catholic countrymen.  
It is evident that it is not the strong arm of power, nor of  
the soldier of the state, but the soldier of God, going forth  
armed with the Holy Scriptures, which, with the Divine  
blessing, has been able to do these wonderful things; and  
therefore it behoves us, Irish Protestants, bearing in mind  
the ill deeds and shortcomings of our ancestors, and bear-  
ing in mind how they failed when they had penal laws to  
assist them, to recognize the fact that, with full liberty for  
all, the Spirit of God is strong to convince men of his truth  
(hear, hear). Much has been said of the numbers brought  
to the knowledge of the truth by the exertions of this and  
other Societies, and I have heard those numbers variously  
estimated. But we must not measure the good done by a  
Society of this kind by the actual number of converts we  
hear of in this country. It is not only in the wilds of Con-  
nemara, or on the banks of Lough Corrib, that the fruits of  
this Society are visible, but many an Irish heart is raised to  
God on the shores of the Mississippi and the Ohio (cheers).  
Recollect that there are thousands leaving these shores who  
have not the moral courage to face persecution in this land,  
but who, once placed on the soil of America—the land of

liberty—have that courage, and are in a position to make  
use of the instruction made known to them in this country  
(hear, hear). It is scarcely necessary, therefore, to say,  
"do not despair, but hope for great things;" because each  
hour gives us increased courage to go forward in this great  
work. It is not by trusting in ourselves, and using the arm  
of power, that success can be achieved; but what has been  
done hitherto has been effected by the power of God, who  
in his mercy has, in these last days, visited this unfortunate  
land, and who will carry on the good work which he has  
begun for the evangelization of its people." (Cheers.)

The Bishop of Cashel read the following letter from a  
Clergyman, in a remote district in the county of Tipperary.

"About thirty Roman Catholic children attend our  
parochial schools, and twenty or twenty-five Roman Catho-  
lics come to our Sunday Schools. At our controversial  
meetings we have now read in Irish every word from the  
1st chapter of St Matthew's Gospel to the 1st chapter of  
Peter. At our weekly meetings from five to twenty Roman  
Catholics come together, from which it is to be hoped that  
to those who hear, the word of everlasting life will not re-  
turn void, as the Lord has promised, but that by his bless-  
ing many souls shall be redeemed. In support of this  
statement, I beg to mention an interesting case which came  
to my knowledge. Some days since I received an Ameri-  
can letter from a poor Roman Catholic woman, who with  
her children had been sent to that country some months ago,  
in which after minutely detailing her adventures, she begs  
that I will reply to it, stating whether a little child which  
she had left behind was still alive, and that immediately on  
the receipt of my answer she will remit money to bring it  
over, and requesting me to look after it in the meantime. It  
is strange the letter should have been sent to me and not  
elsewhere (meaning of course, observed his Lordship, in a  
parenthesis—"to the parish priest;" but perhaps the secret  
is explained when I mention that she had heard of the  
Divine Book before she went, that she had been prayed  
with, and prayed for, and she had got a copy of the  
story of Jesus put into her hand, which has evidently been  
blessed to her soul, for I have heard, and indeed she sig-  
nificantly hints in her letter that she is not far distant from  
the meeting house—she does not say the chapel—(laughter and  
applause.) What a blessing it is to learn that the bread  
which had been cast upon the waters has been found again  
after many days, and we have God's assurance that it shall  
not return to us void. Let us, therefore, hope that many  
souls, both here and elsewhere, may through the instrumen-  
tality of that Word be brought out of the evil of Popish  
darkness, and be made acquainted with the atoning right-  
eousness of the Word of God, and led to a perfect know-  
ledge of His immutable truth."

"It is not easy for those who have been always sur-  
rounded by friends anxious for their salvation, or for one, a  
Roman Catholic, placed in the midst of Protestants, all  
anxious for his embracing the truth, to enter into the state  
and feelings of one, on whose mind the light of salvation  
has broken, in the midst of relatives and neighbours bitterly  
opposed, to comprehend his difficulties, or to sympathize  
with him when set free. Take the following, as a speci-  
men of thousands.

"The noble lord who occupied the chair had adverted to  
what was doing on the banks of the Mississippi and other  
places, and in connection with that subject he might relate  
a very good story which he had heard, about a poor man  
who was going across the Atlantic sometime ago from Wat-  
erford. This man had never been heard of as a convert, or  
as one who was reading the Bible and making himself ac-  
quainted with the precious doctrines contained therein, and  
in fact nothing had been heard about him until he was  
going to the land of freedom. When he had got fairly on  
board a ship, a monk from one of the friaries of Waterford  
came to the vessel with a begging box, trying to get a few  
half pence out of the emigrants before they went away; and  
when he applied to this man, the latter said, "I am now on  
the waters," and taking out his Bible added, "I will  
never give a halfpenny to the likes of you (laughter); and  
as soon as ever I get across the sea it is not to the likes of  
you I mean to go; there is my book," said he. And in  
that way, never having told any body that he had got the  
Bible or had read anything out of it, he went to the land of  
liberty, as he called it, determined to search the Scriptures,  
knowing that in them was the source of everlasting life  
(applause). He had just mentioned those few anecdotes  
to show that they were using some efforts for the carrying  
out of the great work, and that the meeting might expect  
to see still greater things come to pass, and he would con-  
clude by saying, "friends, do not forget the Old Irish  
Society."

From the Irish Intelligence.

#### COMMUNICATIONS FROM THE MISSIONS.

CORK CITY.

Scarcely a day passes but I have to spend some time in  
meeting inquirers at my residence; the total number met  
since the 1st of January, 1853, has been 93; new families

visited 126; individuals met in domiciliary visitation 6,000,  
and 101 new scholars induced to attend our daily schools.

We had at our Missionary Sunday School on last Sab-  
bath, 175, of whom 50 were adults, and all had been Ro-  
manists with the exception of 7.

The Mission House School has been commenced by the  
new mistress. We have set the pupils to work at Indus-  
trial employment, a portion of the profits to be given to the  
most deserving; a change for the better is already percep-  
tible in the children, and several new pupils have been ad-  
mitted.

We shall in a short time be able, with God's blessing, to  
open a Meeting in the Mission House; thus this part of our  
machinery will be extended to the south, centre, and north;  
indeed the entire city, one way or another, is at present  
occupied by us; and while we desire to avoid indulging in  
expectations over-sanguine, yet we may in faith look for-  
ward to a rich harvest as the result of such extensive "seed  
sowing."

JAMES C. KEMP, Lay Agent.

BELGOOLY, Feb. 22nd, 1853.—I shall never forget my  
visit to Belgooly. On Tuesday, 15th, I reached Cork by  
an early train. I had promised to preach at Belgooly at  
seven o'clock in the evening. Being ignorant of the dis-  
tance (twelve Irish miles), and having to call at Cullen for  
the Rev. Justin McCarthy, I did not reach the place of  
meeting until nearly eight o'clock. Notwithstanding the  
lateness of the hour, the coldness of the weather, and the  
toils of the day, the people patiently awaited my arrival. I  
found the School-room crowded, so much so that I was  
obliged to work my way up the stairs through the crowd  
that had not found seats in the room. Mr. and Mrs. Hayes  
were present. That most excellent lady evidently had her  
whole heart in the happy scene.

There is a large and thriving School at Belgooly. Ex-  
tensive industrial employment is carried on there. The  
work of the girls in the school is sent to various parts of  
England, Scotland, and America.

I was much struck by the clean appearance of the village.  
It reminded me of a village in Protestant England. It was  
not always reputable; not long since a servant, if known to  
be from Belgooly, could not obtain a situation. But such is  
the present condition of the place that more than half the  
people have become Protestants, and Mr. Hayes stated  
most seriously that not one of the Converts there frequent  
the public-house.

WILLIAM FITZPATRICK,  
Corresponding Missionary.

From Pallasgreen.

John Hannon, was one of our early Converts. He died  
in the faith, relying on the merits of the Saviour. At the  
time of his illness, his wife was still a Roman Catholic.  
The prayers of the Clergyman who attended her husband's  
dying bed were new and strange to her; but the Lord ap-  
pointed them to be the means of her conversion. Imme-  
diately after her husband's death she declared to a friend,  
that had she been on that death-bed the Minister would not  
have been sent for, but "the Priest" would be her only  
hope, and comfort; she added, that she now saw what had  
opened her eyes—she had heard prayers which had  
fastened in her mind, and she had seen the extraordinary  
confidence and hope of her dying husband.

It was only a few months after my coming to the parish  
that I was called on to attend the dying bed of this woman.  
I saw her repeatedly in her illness, though Popery did all in  
its power to keep me from the house. I saw her at her  
death, and I must say that this happy death made one of  
the best impressions upon my mind of the greatness and  
stability of the work of the Reformation in this place. Some  
fifteen months before she had been a rigid Roman Catho-  
lic, now I saw her with my own eyes, rejecting every  
human aid, the Saints and the Virgin, and clinging in full  
confidence, to the very last, to her great High Priest,  
Christ Jesus.

She left behind her six orphans, under the care of an  
aunt, who is herself also a convert. By means of the  
eldest boy getting a little work, and the family receiving  
some small gratuities now and then from Christian friends,  
they were enabled, for a time, barely to exist. One of the  
little children died; I will not say that want did not hasten  
its death. During all this privation it will be interesting to  
mention, that these orphans yielded to none in our school  
for regularity, punctuality, and good conduct. They often  
came there without having tasted food since the middle of  
the previous day.

I. TURNER, Missionary.

Tipperary.

An interesting circumstance occurred in the neighbour-  
hood described, not long ago. A Priest, on his death-bed,  
was advised by his friends to send for certain Priests of the  
adjoining parishes; he replied, "I am a poor dying sinner,  
I must cry for mercy; Jesus Christ only can help me; all  
the Priests in Ireland could do me no good." This is  
well authenticated.

WM. FITZPATRICK,  
Corresponding Missionary.

Seals