

[From the London Patriot, August 4.]

Murderous Attack on Protestant Ministers in Limerick.

We deeply regret to announce, that the well-intended proposal for making a grand evangelizing effort in Ireland, has, at the first attempt to carry it into effect, been attended with such painful effects as to preclude all prospect of its further prosecution, without the greatest danger to the individuals engaging in it, and the revival of religious feuds in the most perilous form. A number of excellent and devoted ministers of different denominations left England last week, and commenced their laudable efforts on Sunday last. The city of Limerick was the scene of the first experiment; the result is told in our other columns. In addition to the statements there contained, we subjoin a narrative just received. The initials subscribed will enable many of our readers to satisfy themselves as to the Writer, whose painful statement needs no comment:—

Limerick, Monday night, Aug. 1, 1853.

"Dear Sir,—I deeply regret to inform you, that the benevolently-intended, but *most unwise and Utopian scheme*, originated by some excellent friends in England, has just begun to bring forth the precise fruits which, from the very first, I was quite certain it would bear.

"Six esteemed brethren came to this city on Saturday afternoon, for the purpose of preaching here in the open air, viz., the Rev. Messrs. HENDERSON, SINCLAIR, ARNOLD, ADEY, DICKENSON, and LEWIS. *This afternoon, guarded by policemen, they have left the city, not only without having accomplished the work they were led to believe to be so easy, but most thankful that they are permitted to escape with their lives.* Through God's great mercy, they are alive and well. But the whole city is in excitement; and where the confusion will end, no one can predict.

"The weather yesterday was most unfavorable to out-door operations, being almost incessantly wet. The brethren, however, did what they could in conversing with the people, and distributing tracts. Between six and seven o'clock in the evening, two of them, Messrs. DICKENSON and HENDERSON, ventured to address a crowd in a convenient place. Before five minutes, the proceedings of the people became so outrageous as to endanger their safety. In attempting to retire to their lodgings, the crowds greatly increased around them; and anything more alarming than the hootings, groanings, execrations, missiles, blows, which assailed our devoted friends, an Englishman's imagination can scarcely conceive. Mr. DICKENSON only escaped being torn to pieces by the mob, through the interposition of the police, by whom he was secreted until after ten o'clock last night. Mr. HENDERSON was also at length happily rescued. Another of the brethren, Mr. LEWIS, on going forth to make inquiry about Mr. DICKENSON, was recognised by the mob as one of the 'Swaddlers,' and was most infamously ill-treated. But for the bravery of a police-sergeant, there is hardly a doubt that he would have been murdered in the streets. He was at last dragged for safety into the principal hotel here, and, after some time, was conveyed, by a back way, to his lodgings.

"Though from the beginning I regarded the scheme as utterly undesirable, and, indeed, *impracticable*, at least in these parts, yet, when the dear brethren actually came, I could not but, of course, show them all hospitality, and seek in every way to secure facilities for their work, and safety for their persons. With brethren of other Dissenting denominations in this City, I spent the whole of Saturday evening with them in prayer and consultation; and, last night, until nearly eleven o'clock, amid mobs who were insulting and assaulting almost every one supposed to have any connexion with the strangers, I was busy searching for the missing, and comforting the rescued.

"This morning, the brethren have been with the Magistrates, as several parties were taken into custody last night. The priests have employed an attorney to defend the poor wretches who assaulted our friends. Backed by the presence of the said priests, he has been pouring out a torrent of ridicule, and invective, and insult, which no Bench but an Irish one would for a moment tolerate, browbeating alike ministers, policemen, and magistrates! *The authorities have solemnly declared, that they cannot guarantee either the peace of the city or the lives of our friends, if*

the Mission be continued, and have entreated the brethren to depart. By this afternoon's train, they have done so; for, in the present state of the public mind, they might just as well hope to gain favour among a jungle of hyenas, or in Pandemonium itself, as among the besotted followers of the Papacy in this city.

"It is, certainly, melancholy, that such a *needless triumph* should have been given to Popery! There can be no doubt whatever, that similar scenes will have been, or will yet be enacted, in many other places; and the enemies of Protestantism will not speedily cease from chuckling and gloating over the flight of the 'heretics!'

"But this is comparatively a trifling consequence. I fear—greatly fear—that *CHRIST'S cause has been hindered, and not helped* in these parts, by this matter. It was hard work—very hard work—for us who are the resident labourers here, before this affair happened; but it is to be apprehended, that it will be *much harder* for the future. I say nothing of the increased danger, which we, who live and labour on the spot, shall have personally to encounter. Certain it is, however, that *already*, out of five Dissenting ministers residing in this city, three have been assaulted by mobs and beaten. Both this morning and this evening, too, some of the most peaceable private Christians have been brutally attacked by the populace. And we all feel, that, except through the special care of the ever-blessed God, we are not safe for a single day or hour.

"I cannot refrain from adding, that the six dear brethren have been enabled, throughout, to act in a manner the most noble. They abstain from prosecuting their assailants; but they are unanimous in judging, that it would be worse than madness to persevere in their mission.

"It is probable, that these events may demonstrate more clearly to England the true character of Popery. It sets at defiance order, decency, and humanity. 'Though, surely, this lesson had not yet to be taught!'

"It is possible, too, that they may lead British Christians to sympathise more prayerfully with us, who, in God's Providence, are labouring in a sphere where such things can be.

"I shall be glad, indeed, if such results follow. For these are, I fear, the only advantages which this ill-judged scheme can secure.

"Believe me faithfully yours,

"W. T."

"P. S.—Since writing the above, reports have reached this city, that in Clonmel, in Bruff, and in Ennis, the brethren have been treated in a manner equally brutal."

On Friday morning, July 29, about sixty of the hundred ministers intending to engage in the special Mission for the evangelisation of Ireland, assembled in the Office of the Evangelical Alliance, in Sackville-street, at eleven o'clock. A number of brethren from Scotland were unable to reach Dublin until Friday night, and were then prevented from uniting in the hallowed service of the opening meeting.

The business of the day was commenced with a devotional service. After singing, the Rev. Dr. McFarlane read the Scriptures; and Rev. Walter Scott, of Airedale College, and Dr. Urwick of Dublin, engaged in prayer. A spirit of deep solemnity pervaded the assembly during these exercises.

Dr. Steane then detailed the circumstances under which this Mission and gathering had originated, and offered some suggestions as to the mode of carrying out the object contemplated. The names of the brethren present were then called.

A copy of a hand-book and journal, drawn up by Rev. J. Jordan, Vicar of Enstone, having been presented to each of the ministers, arrangements were made for allotting the brethren in the several districts in which the Mission is to be conducted. This part of the business occupied the remainder of the morning sitting.

In the evening, at seven o'clock, the rooms of the Evangelical Alliance were thrown open for tea, when they were crowded with ministers and friends, for the purpose of giving an Irish welcome to the members of the Mission.

After singing, and prayer by the Rev. A. King, the Rev. Dr. Kirkpatrick, of Dublin, occupied the chair, and stated how delighted

he was to welcome so many brethren from England and Scotland.

Dr. Steane again narrated the circumstances in which this scheme for the evangelisation of Ireland originated.

The Rev. R. Burgh, a clergyman of the Church of England, expressed his warm thanks to the brethren from England and Scotland. He regarded their consecration to this work as an expression of true Christian patriotism, and he felt that they ought to receive love and gratitude in return. He trusted that prayer would be presented for them, both in public and in private.

Dr. Urwick felt that it would be difficult for him to express all that was in his heart; but he wished the brethren to believe that they had the deep sympathy of the meeting, and that personal, family, and congregational prayer would be offered on their behalf. He believed, that not failure, but success would be the result of this effort. The very visit of so many brethren had done them good in Dublin already.

The Rev. Walter Scott felt deeply interested in this scheme for the evangelisation of Ireland. He believed the plan to be of God, and that he would bless it.

The Chairman, in conclusion, hoped that the brethren would return to Dublin, and that a large meeting would be called in the Rotunda to welcome them.

The Doxology having been sung and the Benediction pronounced, the meeting dissolved at a little after ten o'clock. All present felt that the meeting was one of deep and thrilling interest.

The hospitality of the friends in Dublin was of the kindest and ampler character. They welcomed the brethren to their houses with a large-hearted benevolence that was at once honourable to themselves and most encouraging to their guests. Next morning the Railway terminus was crowded with the brethren proceeding to their several destinations.

Not a few priests were there also, and among them the notorious Dr. Cahill.

Brethren Adey, Baptist; Arnold, Independent; Dickenson, Moravian; with Lewis, Henderson, and Sinclair, Free Church and United Presbyterians, opened their mission at Limerick, by visiting different districts of the city, and distributing a large supply of religious tracts, intending, if the heavy rains ceased, to attempt open-air services.

The Rev. Mr. Dickenson, accompanied by the Rev. J. Henderson, addressed a party of Catholics in the vicinity of a bridge, south of the Shannon, with the hope of conducting an evening service; but which was unhappily prevented by the yells and violence of an infuriated mob. The persons of the preachers were pelted with stones, and their lives endangered, by a rabble, in the presence of a priest, who hindered the police in discharging their duty. At length, Mr. Henderson escaped, by the help of a policeman, and reported the disturbance to Messrs. Adey and Lewis, who hastened to rescue, if possible, the Moravian Brother Dickenson. When the mob recognised Henderson and Lewis, it was a signal for an assault on them; and, were it not for the guardianship of the police, and their escape to places of concealment and safety, it is probable that their lives would have been sacrificed.

Mr. Dickenson was concealed in a private house until a late hour, and Mr. Lewis found a refuge in Cruse's Hotel; while Mr. Henderson reached his lodging very much bruised in the face and limbs. On account of wearing an "Albert-tie," and speaking to the police, who were very obedient, and hastened to the relief of my brethren, Mr. Adey was described and treated as an English gentleman, and escaped bodily harm.

At the earnest request of the magistrates and ministers of Limerick, they consented to leave by the next train. Resident ministers have been grossly insulted this day in the streets.

(From a private Correspondent.)

"Mallow, Co. Cork, Aug 1, 1853.

"The priests are awake, and have denounced us in all the places, from the altar.

"I happen to have got a rather troublesome office as superintendent of all the brethren of the Mission in this district, and, therefore, have been a sort of centre to-day of disastrous intelligence. Two brethren from the Killarney District came to me this morning, and reported, that, on Saturday evening, as they

commenced distributing tracts and preaching, they were attacked by the Roman Catholics, who endeavoured to throw them down. Their hats were knocked off, one had his coat torn and his hand wounded, stones were thrown at them, and their lives were threatened if they dared to preach or deliver tracts. This afternoon, two other brethren came to tell me that they were attacked and hooted, and forced on to the bridge at Kanturk, and the mob shouted, 'Throw them into the river.' Their hotel was besieged, and with difficulty they escaped.

"At Clonmel, two other brethren were seriously maltreated. One of them was thrown from a balcony, among the people.

"The priests are almost frantic. In this town, (Mallow, County Cork,) we were denounced from the altar.

"There are some able-hearted friends here, however. We preached twice in the Wesleyan and Presbyterian Chapel, and twice in the principal street on Sabbath.

"The Roman Catholics created a little disturbance, but on the whole, we succeeded well. One Roman Catholic woman, who was most violent in her opposition in the street, actually came to the Wesleyan Chapel, and heard me in the evening. This evening, I preached in the market-place of a town about five miles distant, where they had never had open air preaching before. The Roman Catholics were amazed, and, to a considerable extent, attentive.

"The constabulary are not sufficient for our protection."

Live for a Purpose.

Perhaps the secret of all success in life, of all greatness, nay, even of human happiness itself, is to live for purpose. The man of aimless objects, however rich he may be, however blessed with health, however favored in his domestic relations, however generally liked, rarely enjoys existence. Nature seems, in fact, to avenge herself on him for his want of purpose in life.

There are many persons, always busy, who yet have no great purpose in view. They fritter away their energies on a hundred objects, never accomplishing anything, because never giving their undivided attention to any one thing. They are like butterflies that flit from spot to spot, never gaining wealth, while the ant, that steadily adheres to a certain circuit around its hole, gradually lays up stores for winter. Such persons are doomed to be dissatisfied in the end, even if they are not sooner, for they will find that, in the race of life, they have been passed by all who had a purpose. It is not only the positive drones, therefore, but the *busy-idle*, if we may coin a phrase for the occasion, that make a blunder of life for want of a purpose.

It is always the boy, who has a purpose, that becomes distinguished at school or college. He makes up his mind to succeed in some particular branch, or branches of knowledge; he concentrates all his energies to win the goal; and generally triumphs, even over class-mates of greater ability. So in adult life, the man who sticks to his purpose, may, devote his whole soul to it, is the man who prospers. Few persons ever succeed who shift from one thing to another, or who give only a divided attention to business. It is having a definite purpose, and keeping, so to speak, the winning post always before the view, that carries a man triumphantly over the race-course of life. No man ever became great, without having done this. Newton put his entire intellect into mathematics. Milton devoted his life to preparation for writing *Paradise Lost*. Sir Humphry Davy gave himself to chemistry, as he has said, as to a mistress. Blackstone, abandoning poetry, concentrated on law. The younger Pitt, from his very childhood, trained himself to be a great debater, that he might become Prime Minister. We might multiply examples. But these are sufficient to establish our point, and show that no man, without a purpose, ever became great.

But it is not only worldly prosperity, it is not even human greatness also, which demands a purpose in life. Without a purpose no man can enjoy true happiness. Something to live for, some great battle to fight, seems to be the necessity of a complete and harmonious existence. The mind and soul hunger after such employment as the palate after food, and if denied it, turn inward and gnaw themselves, as the empty stomach corrodes its coats. It is not so much the victory to be gained as the struggle itself, which our natures appear to require. The man with some great purpose in view, on which he unites all the resources of his mind, carries about with him an antidote against the ordinary ills of life. But they, of either sex, who have no such purpose, fall an easy prey to even trivial sorrow, or, if sorrow passes them by, become victims to morbid fancies. Hence idle rich men, and unmarried women, with nothing to engross their time, are always the most unhappy of their kind.

To be doing something is, in fact, an ordination of nature. That something must be definite also—solid pabulum for the energies to act upon, not mere whipt-cream fit only for children. In a word, it must embody a purpose, which can become the man's great object in life. With such a purpose