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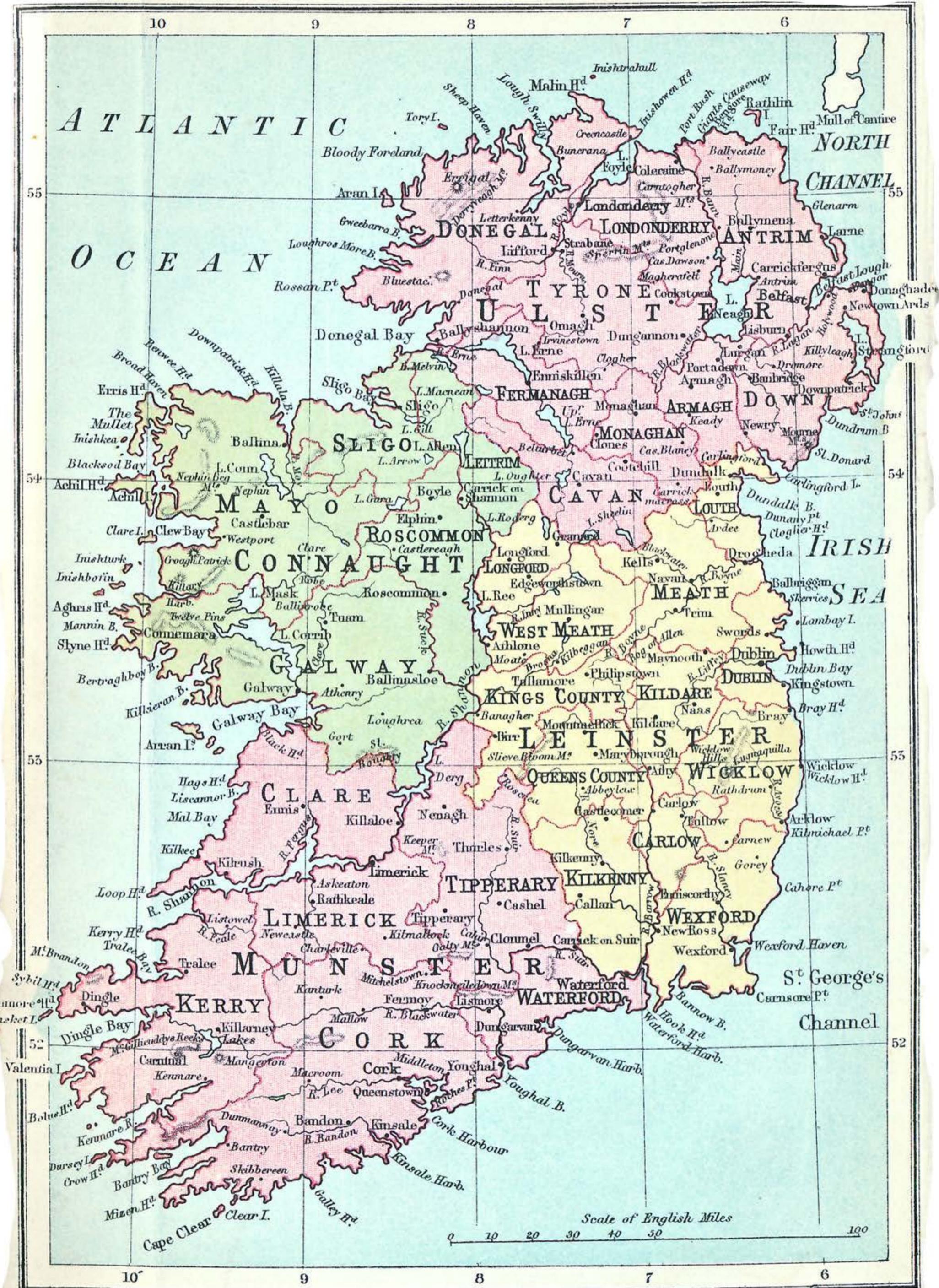
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IRELAND.



THE STORY
OF THE
IRISH CHURCH MISSIONS.

CONTINUED TO THE YEAR

1869.

DEDICATED TO THE YOUNGER CLERGY OF THE
CHURCH OF IRELAND.

"The very hairs of your head are all numbered."—MATTH. x. 30.

"Behold, there ariseth a little cloud out of the sea, like a man's hand.

. And there was a great rain."—1 KINGS xviii. 44, 45.

LONDON:
JAMES NISBET AND Co., BERNERS STREET.

MDCCCLXXV.

O GOD! FOR CHRIST'S SAKE,
GIVE THE HOLY SPIRIT,
THAT THIS BOOK MAY BE PROFITABLE
TO EVERY READER,
AND ADVANCE THE GLORY OF GOD,
AND THE SALVATION OF SINNERS.

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PREFACE.

REVEREND AND DEAR BRETHREN,—

IN presenting to you, in an abridged form, the “Story of the Irish Church Missions,” with a continuation of its history to the year 1869, we have an important object in view, and we trust that the regard and consideration which you have ever shown towards the members of your sister Church will lead you to accept this little book, and consider its contents with prayerful investigation. It is a common saying that “facts are stubborn things.” May we not add, also, they are precious things, the value of which cannot be overrated? The whole of our religion rests upon them; for what are systems, dogmas, opinions, if they rest not on the ground of certain great facts? All our hopes for eternity must rest, not on this system of divinity or that, but on the fact of the great Atonement, the substitution of the Son of God made man for us, and the fact of God’s great gift to His people,—the indwelling of the Holy Spirit. The revelation of these great truths in the written Word of God is a fact, and doctrines are true or false as they stand the test of this revelation.

The Churches of England and Ireland are united in

the recognition of this touchstone of truth. We unite in bringing all shades of opinion to the one rule of faith, to be received or rejected as they converge or diverge from it. The sixth article of our Church expressly states that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

On this point we are still together severed from the Church of Rome. We together protest against her false doctrines, and would, with the light of God's truth in our hands, together strive for the faith of the gospel, and labour for its extension among those who are still in darkness and the shadow of death.

The following pages present *a chapter in your Church history*, which, however ignored or contradicted by secular historians, will stand prominently forward when the false illusions of the present scene and the contending interests of nations will have passed away; for it records the work of God, and adds another link to your long chain of testimony that God is in the midst of you, and that as a Church you are still shining in His light and faithful to His truth. The history of your Church has been one of *testimony* by the blood of your martyrs from age to age. From the time that St Patrick set his foot on your shore, and baptized his first converts in the well now covered by the south aisle of your noble cathedral, down to the twelfth century, your ancient Church held with more or less brightness, the truth of God; and many old records prove that you maintained, not the light of

secular learning only, but the light of God's Word, and that from you sounded forth that Word to others.

For many ages after this saint, it appears that the Church of Ireland retained both her *protesting* and her *missionary* character, and as a centre, not of learning only, but of Christian zeal and labour, she became the university of Christendom, whence teachers were sought and welcomed in all parts of Europe. Not to mention the first missionary to the Black Forest and to Basle, Fridolin the Traveller, the Life of the second Columbanus, cleared from the rubbish of later history, gives indubitable evidence of spiritual enlightenment and of missionary energy. Carrying the light of the gospel from Lough Erne first to the Vosges, thence to Switzerland, he appears to have boldly and sturdily opposed the pretensions of the Roman See. In a letter to Boniface IV. are these words: "That thou mayest not be deprived of apostolic honour, preserve apostolic faith. Therefore I entreat thee, O Pope, that thou mayest cleanse the chair of St Peter from all error, if any have gained admission; if not, that its purity may be known of all; for one must grieve and mourn if, in the apostolic see, the Catholic faith be not maintained."

Other names might be mentioned as following in this track, and even the reproaches of Roman Catholic writers are a witness to your resistance to the usurpations of Rome, and prove that the Church of Ireland struggled to maintain her independence both in doctrine and in discipline.

But the more she struggled the more determined was Rome to conquer. The prize was worth winning; for it

appears that in 1152 there were no less than 300 bishops in the Church of Ireland. What could not be accomplished by force was to be done by stratagem. It is a fact that Popery was introduced into Ireland by an English king under the authority of an English Pope, the only Englishman who ever sat upon the Papal throne. In 1155 Nicholas Brakespear, who assumed the name of Adrian IV., wrote a letter to Henry II., empowering him to possess himself of the island of Ireland, for the purpose of bringing it under the spiritual dominion of Rome. He "claims it, with *all other islands on which the Sun of Righteousness has shined*, as the patrimony of St Peter and the Roman See," and he requires payment to himself of a penny on each house. The wording of this letter proves that Ireland never before submitted to the tyrannical claims of the Papacy.

Henceforth Ireland was in vassalage and her Church enslaved, though and for some time there remained a large body both of clergy and laity, who, retaining their ancient customs, protested against the aggression of the Anglo-Roman establishment. But the strong arm of the law and the state-appointment of bishops in the interest of the Pope, at length silenced testimony by dungeons and death. Fearful are the records of persecuting rage at this time, till the little flock seemed almost exterminated. Continual resistance to the English, and fierce interminable wars led to a system of tyranny and oppression under both the Tudor and the Stuart dynasties, which precluded all efforts for her enlightenment; but every reign brought out witnesses for the truth; and in the reign of Henry VIII., Browne, Bishop of

Dublin, stands forward as a bright light and a zealous reformer. The Church seemed for a time rising from her ashes in spite of a strong counter-influence from Popish prelates both at home and abroad. The English Bible was introduced into Ireland, and the Latin services were in many places changed for English. But this did not last long; and in the country generally, where English was unknown, it was but the change of one foreign language for another.

Queen Mary devoted her first leisure from the fires she kindled in England, to crush the Reformation in Ireland. A commission was instituted to restore celibacy and the mass. Six Protestant bishops were deposed, Browne among them, and violent Papists were appointed in their stead. The reign of Elizabeth seems characterised by strong measures to establish her supremacy in the Church as well as in the nation, rather than by any efforts to forward the progress of the Reformation; and the acts of this reign rather tended to exasperate the Romanists than to diffuse among them the light of the gospel. But that light could not be extinguished; and in 1600 a powerful champion for Protestant truth was again given to the Church in Bishop Usher, one to whom we are deeply indebted for his clear and powerful exhibition of scriptural theology, who at a very early age entered the lists with the Jesuit Stapleton, and silenced him, and who encouraged and promoted controversial sermons in Dublin and in all the principal towns. He was followed by another, who may truly be considered the Reformer of Ireland, and whose life was one of protest and of suffering for the truth's

sake. Bishop Bedell commenced his faithful ministry in the native tongue, and, wherever he could, he appointed clergymen who spoke the Irish language, holding one service in Irish in his cathedral every Sunday. The New Testament having been before translated by Bishop Walsh, he undertook the translation of the Old, and left to his country the precious legacy of the whole Bible in the Irish tongue. He laboured for these two important objects, and it is remarkable that he was nearly sixty years of age when he undertook the work.

The present Primate, the Archbishop of Armagh, Dr Beresford, in an address which he delivered some years ago, thus mentions the entrance of Papal domination, and the state of degradation to which by it, Ireland was reduced :—

“ The Church of St Patrick existed for seven centuries. It fell in the year 1172. Then, on an autumnal day, the fleet of the invader was first descried passing up the noble estuary where the waters of the Suir, the Nore, and the Barrow meet below the city of Waterford.

“ He came as the messenger of the Papal power, when Ireland was distracted and weakened by the intestine warfare of her petty kings. Her faithless sons and treacherous clergy sold for broad lands and wealth that liberty wherewith Christ had made them free, and bowed their necks to Roman bondage. While she was under the Papal dominion, Ireland sank rapidly in the scale of nations ; and just as the Reformation was dawning upon Europe, she appears to have fallen to the lowest ebb, from the following extract from the second volume of the State Papers, bearing date 1515 :—‘ What common folk in all this world is so poor, so feeble, so evil-be-seen in town and field, so bestial, so greatly oppressed and trodden under foot, and fared so evil, with so great misery, and with so wretched life, as the common folk of Ireland ?’ England, my lord, might at the time of the Reformation have

remedied these evils, and conferred unspeakable blessings upon Ireland. But though desirous of improving her social state, and conferring on Ireland the religious light then shining on her own Church, the means her statesmen adopted, unfortunately, did not conduce to that end.

“Pander, a writer, who died in the early part of the reign of Henry VII., said, ‘The herbs did never grow that could heal the maladies of Ireland!’ but there was one remedy (alas! untried), the leaves of the tree which are for the healing of the nations.”

Speaking of the reign of Elizabeth, the Archbishop says:—

“In the second year of the reign of Queen Elizabeth, Parliament took some measures to further the Reformation in Ireland, and an Act was passed for that purpose, which, after a very sensible preamble, goes on to say, that ‘whereas the Irish character was not read by many, and the types were scarce, the Liturgy was to be read to the Irish people in *Latin*.’ In the glorious reign of Elizabeth little else was done to forward the Reformation, and things went on as they were. In the meantime Rome was not idle. She reconstructed her hierarchy, which now derived their orders, not from the ancient Church of Ireland, but from Rome, and took all measures to crush the Reformation and retain her own supremacy. In the meantime, another Act of Parliament, conceived in the same unwise spirit, enacted that when a rectory or deanery became vacant, if a man could not be found, after proclamation in the nearest market-town for four days, capable of ministering in English to an Irish-speaking people, then, and not until then, the vacancy should be filled by an Irish clergyman. Then came the reign of James I., who took some measures to benefit the Church, which was in a most miserable condition; and Sir John Davis was appointed to conduct an inquisition with respect to it, who thus reported of the clergy of Cavan:—‘A number of the vicarages are very small, some of them are worth not more than about forty shillings a year. Many of the vicars came before me, and they do not appear to be worth more, such miserable creatures are they. As for the bishop, he is now in these parts, but there is no sermon or divine service in either of

his dioceses.' And yet we wonder the Irish have not become Protestants.

"About twenty years afterwards, a truly great man, William Bedell, was appointed to this very See, the See of Kilmore, which is situated in the county of Cavan. He was a man inspired with great energy and Christian zeal—a man in whom the Spirit of God was. He pitied the spiritual degradation of the people. He spoke to them with kindness and affection, and unfolded to them the gospel of Christ. He principally directed his attention to the Roman Catholic priests, was on very friendly terms with them, and induced very many of them to embrace the Reformation. We have it on the authority of his son-in-law, Alexander Clogy, vicar of Cavan, that during the great rebellion only one of the whole number returned to Rome. Among his converts was a gentleman of independent property, who was a priest, and lived near Kilmore, and who, being the head of an Irish sept, was able to give protection to the bishop, who died at his house during the great rebellion."

Bedell was truly a martyr; for though his life was respected by the rebels, he had to endure indignity and deprivation of all things, and to see all his family put in irons, so that he was a victim to mental sufferings. The twelve years of his episcopal ministry afforded a merciful strengthening to your afflicted Church before the awful carnage which followed. Your St Bartholomew's Day measured not hours but months, and though its records have been suppressed and concealed, it stands on the records of your Church history a glorious witness of the power of Christ to sustain His people, and to strengthen them to suffer; it brought out before the world a noble army of martyrs who loved not their lives unto death. The Romanists of that day gave the number killed at 200,000, though Clarendon estimates it at from 40,000 to 50,000. There seems clear evidence that

the Romanists instigated this carnage. The decree of a synod summoned at Kells by their Primate calls it an act of piety, and a large synod at Kilkenny prepared an oath of allegiance to the rebels. To use the words of a great historian, "Who can contravene the truth detailed in forty volumes of depositions preserved in the Library of Trinity College, Dublin, which tell the tale of horror with perfect distinctness?"

Though Protestant ascendancy was henceforth established, we acknowledge with shame that from that time to the beginning of the last century, the treatment of the Irish has been such as to exasperate them against English Protestantism. The only sure guide to truth, the Word of God, has been withheld, and those who possessed it satisfied themselves with retaining it, while the Romanists around them were still left in dense ignorance. Non-interference with their religion became the prevailing notion of the English, so that to break through this rule was supposed to endanger, not property only, but life itself. Even the Protestant population were left without education, for though there was a law that the clergy were to provide schools in their respective parishes, no pecuniary means were supplied for their doing so. The Protestant laymen were at last alarmed and shamed into some efforts for education, though it was not before the year 1710 that any Protestant schools were established, and then it was on their private responsibility. About thirty were started in different places, and the children were thus taught the Catechism, and had some industrial training.

These schools led to a petition to the Crown, presented

through the Primate, that schools should be more general, and the children of Ireland should be instructed in the Protestant religion. The voice of the people prevailed over the policy of the English Government, and in 1733 the Charter schools were established under trustees, supported by estates purchased, and large donations, the motto of the corporation being "*Religione et Labore.*" The arms were a plough, a spade, and an open Bible. This was a new sign in Erin's Isle. The priests were furious, refusing the sacraments, and using every means in their power to keep the children away; but these schools carried all before them, and opened a door which all the power and artifice of Rome has not been able to shut. Then peers and gentlemen established schools on their estates. Archbishop Boulter came forward and endowed a school in Dublin, and £30,000 were collected in England for this object, to which America lent her aid; and a talisman seemed at last discovered to dissolve the spell of Papal domination.

The ecclesiastical position of Ireland also gradually improved under individual effort. In the year 1762 there were only 543 Protestant churches in all Ireland. In 1800 these had increased to 689. In 1849, though years of rebellion, famine, and pestilence had passed over the land, they had so rapidly increased that there were 1570 Protestant churches. From that time to this, you have boldly fought for scriptural education; and we cannot forget the noble protest of 1570 of your clergy against the system of compromise which was forced upon you by the English Government, or the influential meeting on the 10th of January 1832, the largest ever gathered

in the Rotunda in Dublin, to memorialise the Government and express their strong opposition to a measure which, while supplying an enormous sum to the National Board, withdrew all its legislative aid from Protestant schools. Then followed the Church Education Society, first commenced in the diocese of Tuam under the good Archbishop Trench, and organised in 1838 for the whole of Ireland, which united the clergy in a strong phalanx to protect their children from error and to maintain scriptural teaching, verifying the testimony given by a high authority, "We find the Irish clergy absolutely incorruptible."

The present century is indeed marked in your Church history by continual struggles to maintain the truth of God with uncontaminated purity; and whenever there has been a rest from external conflict and political disturbance, you have sought to win your people from the ranks of Papal error. So early as 1827 a series of controversial lectures were arranged under the sanction of the Archbishop of Tuam, in which the doctrines of Rome were discussed before the people in the light of Scripture, and the Rev. R. Pope, and other noble champions for the truth of God, came forward in its defence; but the political agitation of O'Connell turned the tide of popular interest in these discussions into the all-absorbing interest of self-preservation and protection of property. The sufferings of the clergy, the diminution of their incomes, and the tithe-war, which cost the lives of some, and put others in continual danger, crushed for a season all missionary efforts.

Nevertheless from the wilderness of sorrow and de-

pression sprang forth vineyards of spiritual blessing, and the revival of spiritual religion among you led to a deepening feeling of the importance of missionary effort. Fettered as the clergy were by the disturbed state of the country, and by the deprivation of their incomes, they were united in earnest desire, and desire led to prayer. Your Bishops came boldly forward, and the establishment of a "Home Mission" seems to have been attended with very special blessing. Societies for sending the gospel to the Heathen and to the Jews were warmly encouraged and promoted, and had their reflex influence of blessing upon the Church at home. Then followed the desire to carry the gospel in a more systematic manner to the benighted Romanists around you ; and the Rev. R. Wynn, together with other holy and devoted men, were raised up to set on foot *The Irish Society*, which began its work in 1818, with the object of teaching the people to read the Holy Scriptures in their own language, and God has abundantly blessed this instrumentality to bring many souls from darkness to light, and from the power of Satan unto Himself, and He is blessing it still. At the commencement of this work, it was the only agency that could have been employed in carrying the gospel to the Romanists, and it may still, in some localities, be best adapted to the circumstances of the people.

The last few years have, however, brought rapid changes. Education has set thought at liberty ; men can no longer remain on neutral ground ; the principles of evil, in the shape of false doctrine, are making rapid strides, and aggression upon them in some way or other

must characterise Christian effort. This conviction gave rise to the *Society for Irish Church Missions*, the story of which is here presented to you. This little book traces the progressive steps of a great movement, which originated in a thought implanted by the Spirit of God in one individual mind. We do not plead for one system of work, or one kind of machinery, for "the chariots of God are twenty thousand," and we rejoice to trace His own Almighty Hand in a great number of different agencies. We plead only for one great principle, that those who have the light of life, and are living in the midst of others who have it not, should carry the message of salvation to their fellow-men.

We earnestly trust that the success here related may encourage further effort, and that, in the strength of the Lord God, missionary work may so go forward that Ireland may yet be reckoned a Protestant country, and the glorious Reformation in which we rejoice, may be extended to every corner of your land.

The incidents here related prove that the famine of 1847 brought on a new crisis in the minds of the Irish people, loosening them from priestly power and preparing them to receive the gospel. The means by which the truth was brought to them bore the mark of a Divine Hand, and led to results beyond the utmost expectation of those who were employed in the work. The hearts of English Christians were also powerfully influenced to supply the pecuniary help required, and in the early stages of the mission, it pleased God to awaken their sympathies in no common measure. There is a romance in the difficulties of missionary work on its

first opening which lights up enthusiasm and gives a spring to self-denial and charity. It is not in the natural course of man's history that this should continue with unabated ardour; but still the Society holds on its way, and maintains its principles, and God has blessed, and is still blessing, this open exhibition of His truth.

Success would seem to prove that the Society is one adapted to the tone of your national character; but it never was intended to be a "Pastoral Aid Society," or a settled local agency. The great object in its formation was to carry the lamp of truth through the country, and from place to place to kindle the holy fire; in other words, to plant the gospel, gather churches, and then go on to others, on the apostolic model of itinerancy. When Mr Dallas delivered an address to the assembled missionaries in 1854, he thus expressed his original purpose:—

"My object is to put before you the position and the principles of the Society, in order that there might be extension, and that the success already achieved might give a fresh impulse to all the clergy of Ireland to carry on the work of the Reformation in their different localities."—He adds—"The missionary work is an extraordinary work, and would to God that it might be said to be a temporary work—that in a few years it might be unnecessary, when, every parish doing its own work, there will be no more necessity for this machinery. The parochial system gives to every clergyman a very large exercise for individual discretion; whether he number among his people 500 Protestants or 5000

Roman Catholics, they are all under his superintendence.”

“ A large proportion of the population are stereotyped in Romanism ; and while the framework of the Church extends locally over the country, this does not prevent the strange anomaly. It needs an extraordinary service for the purpose of restoring the Church to the position in which she ought always to have been placed, and from which she should never have fallen.”

Mr Dallas then proposed three important points to the consideration of the clergy.

I. Their duty as ministers to stand fast in one spirit, striving together for the faith of the gospel.

II. That no portion of the population should be left out of the sphere of their ministrations.

III. That the most practical and efficacious means be used, consistently with the discipline of our Church, to bring the truths of the gospel to bear on the minds of the Roman Catholics.

Resolutions to this effect were signed by upwards of 200 clergy in Dublin and afterwards by a very large number at Cork. The report afterwards given in England by the clergy who were present states, that they “ were delightfully impressed with the piety, unanimity, and earnestness with which their Irish brethren, laying aside all minor matters, discussed frankly and fully these important subjects, and came with one accord to conclusions in full harmony with the proposed plan of the ‘ Society for Irish Church Missions.’ From Limerick to Dundalk an eyewitness testifies that there was a general conviction of the need of strenuous and united

efforts for carrying the banner of gospel truth into the hitherto closed ranks of its enemies."

The position of the Church is altered, and we as English people can scarcely appreciate, though we deeply sympathise with, your difficulties ; but you are free from the fetters of civil courts, and the spoliation you have suffered may be for the furtherance of the gospel, as districts deprived of regular ministry will be thrown open to missionary efforts. The obstacles to overcome are indeed insurmountable, except as met in the strength of Omnipotence. In that strength may you be enabled to arise as in the days of St Patrick—emphatically a *missionary Church*, showing to us and to the world that the word of God is the foundation of your ritual ; and in the power of truth and unity, may that Word sound forth from you, that in every place your faith to Godward may spread abroad !

The help which we have been permitted to supply to your Church for these missions has been often curtailed by objections to the Society, and those objections such as are not met with in appealing for other missionary objects. Wherever there is a fraternising with the Apostate Church and an infusion of the tenets of Rome, the principles of the Irish Church missions must be disapproved ; and with shame we must own that there are many among our clergy so entirely one with Rome in her errors, that they would rather bring those doctrines into our Church than draw any soul from her communion.

Their language is, " We are united on the doctrine of

the sacraments. We own the Church of Rome as a true Church, though erring in some points. She must be left to reform herself." And in action they say, "We will imitate her as closely as we can."

Can we wonder that the result of these views is the repudiation and condemnation of missions to Roman Catholics, or that the Society which boldly exposes her errors is unwelcome in parishes under such teaching?

There is often found great ignorance of the doctrines of Rome, arising from a defective theological education. The canons of the Council of Trent have never been studied by our young clergy, and their contradiction to the Word of God and to the Articles of our Church is not known. There is a valuable book called "The Liturgy Compared with the Bible," which brings every part of our Prayer-Book to the test of Scripture. If these Canons, the Creed of Pius IV., and other books of the Church of Rome, were thus dealt with, and texts brought to prove them, what an exposure of false doctrine would be elicited!

In Ireland the continual contact with Romanism has led to more distinctive teaching. Yet may there not be among you occasionally a palliation of Romish doctrines which acts, perhaps indirectly, against the introduction of missionary effort?

But there are those who, deeply realising the fearful errors of the Roman Creed, and earnestly longing to gather souls from darkness into light, and from the power of Satan to God, have another objection to the Society. They would gladly encourage a plain statement of gospel truth, and an earnest personal applica-

tion of it to the souls of their fellow-sinners, but they abhor *controversy*. The very name is with them something totally adverse to Christian love ; they consider it only calculated to awaken hostile feelings, and to alienate the heart from a reception of truth. In short, it is considered as an angry disputation, and the abuse of a great gift is confounded with its use, for the exercise of human reason and arguing power without the spirit of love might lead to this. The application of Scripture truth to the peculiar condition of the Roman Catholics is a very different thing. The whole Bible may be said to be full of controversy—God's controversy with man—and our Lord Himself to be the greatest controversialist. Witness His conversations with the Jews (John vi., vii., viii.) The apostles follow in His steps, and by continual *argument* show the false and dangerous character of the errors they reprove (Gal. v. 2).

In dealing with the Roman Catholics, it is impossible to present the truth except in antagonism to their errors. Their religion is based on truth, and it professes to have its foundation on those doctrines of the gospel which we also hold, but which are utterly neutralised by the erroneous tenets which are laid upon them. Then, words and phrases are retained by them which are common to us both, but are differently understood by us. Faith means to a Romanist a belief in what the Church teaches however false that may be. Repentance means sorrow for sin, expressed by confession to a priest. Prayer means the repetition of the Paternoster and the Ave Maria. Even the blessed name of our Lord Himself is connected in the mind of the Romanist with the wafer ;

and as His office as a priest is assumed by a fallible man, so all His character and work are misrepresented, and the foundation of faith is thus undermined. Hence it follows, as a matter of daily experience, that when you speak to a Roman Catholic, he will agree with all you say while he still holds his own errors. Controversy comes in to detect those errors. The following fact illustrates this:—A missionary clergyman, travelling in the West of Ireland, met an intelligent Roman Catholic, who conversed freely on the subject of religion. After some preliminary remarks, the clergyman spoke of the Lord Jesus Christ as the Saviour, dwelt upon His love, and told of all that He had done for sinners. The man listened with attention, and expressed his assent to all that he heard. The missionary then spoke of trusting in Jesus, and said that we should put *all* our trust in Him. “Ah, sir! that’s true,” said the man. “And do *you* put all your trust in the Lord Jesus Christ?” said the clergyman. “Indeed I do, sir,” said the man. “Now,” said the clergyman, “tell me what prayer did you pray this morning?” At once the man answered, “Jesus, Mary, and Joseph, I give you my heart and my soul.” “Is that putting *all* your trust in Jesus?” said the missionary. “Ah, sir! you have me there,” was the answer of the man, and they passed on to other points, which were treated in a similar manner, and with precisely a similar result. After some further conversation, they parted with mutual expressions of goodwill. This is an ordinary instance of the controversy carried on amongst the people, and shows at once its nature and its necessity.

Why should there be any breach of love in thus discussing points of difference? Is it not the highest exercise of Christian charity? and do not the Discussion Classes of this Society prove that it is possible to let that *love* which leads to this work, shed its savour over every exercise of it, showing the Roman Catholics who are their *true friends*? Neither is this mode of teaching any longer optional, for Rome now throws down the gauntlet. In England, as in Ireland, the only alternative in this great struggle is to fly before the enemy, or to fight, "earnestly contending for the truth." Mr Colquhoun, whose clear views of truth were exhibited with powerful eloquence, thus speaks of controversy:—

"If they say to me that it is not the duty of a Christian man, when he meets a poor Irishman sunk in error most dangerous to his salvation,—if they tell me that a Christian man when he sees such a brother is to hold his tongue and seal his lips; I ask, will not that brother's blood be required at his hand? is he justified, possessing in his heart these truths—is he at liberty to be silent? We begin with controversy, but we end in concord. We begin with strife, but we end in union. We begin in logic, but we end in love."

But perhaps the most powerful argument for controversial teaching is given by a Roman Catholic Bishop, Dr Baynes, in a sermon preached at Bradford in the year 1825. He says—"The word *proselytism* has become odious, and all men seem eager to disclaim its import, as if it were a crime. Yet what is meant by proselytism? If it means converting others to the true religion, what were the apostles themselves but makers of proselytes?"

What did Jesus Christ give them in charge to do when He bade them go and teach all nations, but everywhere to make proselytes? For what were the apostles persecuted, put to death, and crowned with the glory of martyrdom, but for making proselytes? What Christian could lay claim to the rewards of charity who, convinced of the truth of his religion, and of the inestimable blessings it imparts, refused or neglected to make others partakers of it, concealed his treasures from the objects of distress, and covered under a bushel the light which was wanted to guide the steps of his benighted fellow-traveller?"

We unite in a deep sense that the simple truth of the gospel must be ever put in the first place. Without this, controversy must do harm rather than good, and in every step of missionary work the truth of God must be the first object—the *truth spoken in love.*"

We are not unmindful that there is yet a more practical hindrance to any great movement towards missions to the Romanists, but we would hope that this is one of a temporary nature, which meets an appeal rather with delay than denial. We are aware how engrossed every Christian heart must be in the arrangement of your ecclesiastical system, and that at present every energy must be concentrated in repairing the breaches of the citadel. We rejoice to witness the many tokens of the presence of the Great Head of the Church guiding your appointments and strengthening your decisions. We look with hopeful eye to see a Church exercising a discipline unknown in ours, and "driving from her midst erroneous and strange doctrine,"

with a united energy which, in the power of love, strives for the truth of the gospel; and that love will flow out in missionary efforts for Roman Catholic souls, as well as for those of your Protestant congregations.

The ground left open for missions of the Roman Catholic Church, with their immense resources of wealth and influence, calls to the Church of the living God for a speedy and combined action. As in the early days of the Society whose history is here traced, *prayer* will claim and obtain the promises of God; *prayer* will bring means, and labourers will be sent forth by the Lord of the harvest into this great harvest-field; and we may yet be permitted to see a Church rising with missionary power, "clear as the moon in her brightest reflected light, powerful as an army with banners," planting her standard of truth in every county, in every town, of your four provinces.

We pray that the Holy Spirit may be given to every reader of this little book, that whatever in it is agreeable to the mind of God may bring forth fruit to His glory, and we subscribe ourselves with respect and love,

FOUR MEMBERS OF THE ENGLISH CHURCH.

THE

Story of the Irish Church Missions

TO THE ROMAN CATHOLICS.

It has been often observed, that in the dealings of God with mankind, there is a preparatory training of the instruments He employs in the accomplishment of His purposes. They are not always those which human sagacity would choose; but are often brought out of obscurity and fitted for their work by events which bear the impress of a Divine hand.

This has been clearly manifested in the rise and progress of that great Missionary movement now known as the "Society for Irish Church Missions to the Roman Catholics." The man whose mind received the first germ of the plan was a country clergyman in a small village in England, and, as such, could know little of Ireland or of her necessities; but years of training for what he knew not, had been provided for him by the great Head of the Church.

The REV. ALEXANDER DALLAS was early sent into the army, and seven years of service in the Peninsular campaign under the Duke of Wellington taught him

a hardihood and self-sacrifice that made labour easy to him. He also learned under that great commander military discipline, which nerves the soldier's arm, courage that could face danger, perseverance that never gives up the point aimed at, and that peculiar forecasting in arrangement of plan which characterized all his moves, and made them so successful.

This was the training of the natural man; but there was a deeper spiritual training needed ere this vessel of mercy could be fitted for the Master's use in the great work of these Missions. Under the hand of the Refiner, the spirit was to be chastened and moulded afresh for His service; and out of the lowest depths of self-abasement, he was to hear the call to a work which in every step has magnified the sovereign grace that had prepared the instrument. "Go in this thy might: have not I sent thee?" The Rev. Alexander Dallas went forward in the power of that commission, to set on foot an instrumentality which is still "mighty through God to the pulling down of strongholds."

In his last days, laid aside from active duties, he employed his leisure hours in reviewing the past, and commenced at the request of his friends to write "The Story of the Irish Church Missions," which is here given in an abridged form, together with a continuation to the time of his death, at the close of the year 1869.

CHAPTER I.

IRELAND is said to be England's difficulty. In a political point of view this has become a proverb. There is another phase of the matter in which it might be said Ireland is England's chastisement. England has made an unrestful bed for herself, and she must lie upon it. If she is scourged, she furnished the rod herself. In the twelfth century Romish England planted Popery in Ireland. This upas tree was an exotic, the soil was prepared for it by treachery, and it was planted by the sword.

When in the sixteenth century the dark cloud of Romanism was rolled off the shores of England, by that "wind which bloweth where it listeth," no prayerful pains were taken to carry its course over to the sister island. Laws were made to Anglicize the Irish instead of efforts to Christianize them. The royal supremacy of the King of England was established and not the supremacy of the Majesty on High. The means employed were Acts of Parliament and not the Book of God, and on the accession of Mary, Popery was again triumphant. Under Elizabeth, the Reformation was introduced only in a way to outrage the feelings of the people and exasperate them against the religion of England. And this continued to be the case from that time to the beginning of the last century—the treatment of the Irish under the different dynasties has

been such as to prejudice them against English Protestantism and alienate their hearts from English rule; and the notion that Protestantism is identical with political tyranny has been fostered by the Priests to maintain their power. The only sure guide to truth, the Word of God, was withheld from them, and, with a few exceptions from time to time, no systematic effort was made to enlighten the minds of the people or influence their hearts. Thus it is clear that upon the English nation lies the responsibility of first putting out the light of truth in Ireland, and then, though they were themselves delivered from darkness, taking no steps to deliver their brethren. And this sin of England has been fruitful in constantly recurring rebellions—fruits full of danger to the sinful nation.

The island of Great Britain has through a long series of years possessed the precious treasure of the Holy Scriptures. Surely her mission is to scatter the seeds of this life-giving truth in all her world-wide dominions. Has she fulfilled her mission in an island lying near her shores, a part of England's empire, with a community so bound to Britain that both must feel together in weal and in woe? Here surely England's mission of mercy should be plainly and powerfully carried out. Alas! for many a long year this high duty has been neglected everywhere, in Ireland as in India. But Ireland lies, as it were, in her bosom, to be a thorn in her side, a difficulty, a danger, a chastisement, a remembrance that if she did but rise up to her duty, and, with wise Acts of Parliament, supply to the people the wiser words of God (for "the foolishness of God is wiser than men") Ireland would be a help instead of a hindrance to England.

Towards the close of the last century, that which the nation at large will not yet acknowledge to be a duty, and which does not enter into national policy, was recognised by a faithful few. The efforts of the little

flock have been accepted by that God with whom it is "nothing to conquer, whether with many, or with them that have no power;" and used for the accomplishment of results which nothing but Divine power could effect.

The Society was then formed for teaching the Irish to read in their own language. The Irish language has a great charm for the Celtic population; but its characters being difficult to read, it was known by few, while many were anxious to attain this acquirement. A small remuneration was given to the teacher for each pupil, on condition that the Bible should be the lesson-book. The teachers were often ignorant themselves, and many of them still in the Church of Rome; but it was a plan which worked quietly in troublous times, and being carried on in faith and prayer, God Himself set a seal of blessing to this ministration of His Word. But the country became disturbed under the agitation of O'Connell, murder and conspiracy were rife among the miserable serfs of the soil, and every effort was made with caution, misgiving, and fear. The clergy generally considered it not wise to disturb the minds of their Roman Catholic parishioners, and while these amounted to thousands, and the Protestants to tens, their work was confined solely to the latter. Their fears were not without reason: an open aggression on the ranks of Rome at that time might have led to violence; for even the quiet work of the Irish Society to enlighten the minds of the people was not carried on without much opposition and annoyance. But God's time came for piercing into the impenetrable darkness; He had a purpose of blessing for Ireland in His own time and way.

It is not too much to say that amongst the people of England there is more correct knowledge of our distant colonies than of Ireland. A false notion of the Irish character has to be erased before a true knowledge can be impressed on the mind. I gathered in my

early years the common English notion of Ireland and its people. A familiar friend at my father's was an officer who had served in the rebellion of 1798, and as a boy I drank in from him all the horrors of Vinegar Hill and Scullabogue and Wexford Bridge. I never for a moment thought of going to Ireland. In the early years of my ministry I advocated the cause of the Church Missionary Society, and that for Promoting Christianity amongst the Jews. I often went on deputation for these societies. In the year 1840 I was thus engaged at Bath, my colleague in this deputation being the Rev. Antony Thomas, the Secretary of the Irish Branch of the Jews' Society. The meeting at Bath was a very interesting one, enlivened by a little discussion in which I took part. Mr. Thomas was attracted by this, and pressed me to represent the Society at the annual meeting in Dublin, which was to take place in a few days. I peremptorily refused. We were nearly a week together in Bath, and I resisted incessant solicitations with determination. I never had a wavering feeling on the point.

I left Bath travelling on the outside of the coach, which was full of passengers, only one place being left vacant. At Melksham we changed horses, and on starting again the porter stopped us with the bag of a gentleman, who in a few moments got up and took this place next to me. This was Mr. Thomas, and his first words were, "Surely this is providential!" He continued his appeals to me till we reached Marlborough, and as he left the coach there, he extorted my unwilling consent. I was surprised at myself that I had allowed Mr. Thomas to gain a consent at Marlborough which I had so persistently refused at Bath. There were no electric telegraphs in those days, or I might have retracted my promise. I have often since felt thankful that it was not my own will but God's will that took me to Ireland.

In the following April I arrived at Dublin in the week of the meetings, and was called upon to speak for the Jews' Society. I carried my hearers into the region of prophecy, and entered fully into the prospects of the Jewish nation when the Spirit should be poured out upon them. My speech was received with enthusiasm, and I wanted no further introduction to be received into brotherly intercourse by the clergy present. At the Clerical Meetings during this week I met upwards of two hundred of the clergy of Ireland.

These gatherings were very interesting and quite new to me, and I gained in a week the experience of Irish hearts that could hardly have been obtained in a year's detail of intercourse all over the country. While this intercourse prepared the minds of the Irish clergy for the work on which I was afterwards sent, it produced a great revolution in my feelings about Ireland and the Irish. I found myself suddenly placed in a new position, with new affections called forth, awakening a lively interest in a people amongst whom I found such a responding warmth of kindness. For four or five years I cultivated this friendly feeling by frequent intercourse. I gladly undertook the deputation of the two societies I have named, in the principal towns, besides attending regularly the annual April meetings; and, while I received kindness from all I met, I contracted an intimate friendship with many excellent Christian men. Among these I may mention the names of Denis Browne, Dean of Emly; Horace Newman, Dean of Cork; Arthur Wynne, Arthur Guinness, and others whose praise is in all the churches, and who have now passed into the presence of their Lord.

It was not till the year 1843 that my attention was expressly drawn to the state of the Roman Catholic population. I had had experience of Romanism in Continental countries, and had carried on a kind of mission among them when I resided in France; but it

was necessary that a knowledge of the Irish character should be combined with this as a preparation for the work to which I was called.

The first dawn of an awakened sense of the condition of the Romanists in Ireland is connected with an incident of encouragement in my ministry which I will now relate.

One year I attended the Clerical Meetings in Cork, and at the request of my friend, the Rev. T. Finny, remained the following week to deliver the course of lectures on the Second Advent. Having delivered twenty-one different addresses within a fortnight and feeling much exhausted, I retired from a host of friends to refresh my spirit as well as my body amid the mountains and lakes of lovely Killarney. I was quite alone. I had no books; but in wandering amidst the charming spots of beauty that abound there, a number of living books constantly crossed my path, and I could not but read on each human page the black story of deceit and death written there by Rome. These living epistles of error suggested a crowd of thoughts to my mind, which somewhat obscured the sunshine of the rest I was enjoying.

The week passed, and Sunday came. I went to church, and fearing to break my quiet seclusion by meeting some who might know me, I took a seat by the door. The sermon pained me. It was a great mistake, from the text, "If thou wouldst enter into life, keep the commandments." I longed to open the gospel of Christ, and rectify the mistake. I had gone into the church hoping nobody would recognise me: I left it with an earnest desire to be in the pulpit for the second service. Outside the door I found a gentleman and his daughter, waiting to accost me, guessing who I was. They told me that friends in Cork had led them to expect that I should preach, and that many persons had come to hear me. I was introduced to

the clergyman, and permitted to preach in the evening, when I laid open the Lord's way of enabling the sinner to "enter into life," and offered to my hearers salvation through faith in Christ Jesus.

On the following morning I left Killarney very early. I got on the outside of the coach, and, not having had time for my morning reading, I took out my Bible. A respectable looking woman was sitting next to me. At our first stop she said, "That's a good book you have, sir." "The best book," I replied. "I think, sir, you are the minister who preached last evening at Killarney church." "I am." And this led to a long conversation. She was a Protestant, and evidently one who felt the value of saving truth. She was a widow, and her daughter was married to a tradesman in Killarney, nominally a Protestant. They had neglected religion, and were now being drawn into Romanism. The mother was very unhappy about her daughter, and had taken the journey from Dublin on purpose to dissuade them from joining the Romish Church. She had urged and prayed for a fortnight, all apparently to no purpose. They had refused to go to church in the morning with her, but softening under the feeling of parting from the mother, they consented to go in the evening, saying openly that once going to church would be of no consequence.

"Sir," said the poor widow, "I took their consent for what it was worth—just a kindness to me; but I prayed, sir, with my soul's heart for the poor creatures, that God would stop them from being Roman Catholics, and save their souls. When the prayers were over a strange gentleman began to preach. It was the Gospel, the very truth of Christ, sir. I could have cried out in the church, but I was silent; only my heart was praying all the while. My Mary, sir, was crying, but she hid it. We got home, and from that moment—supper time and all—we talked about the sermon, and

they would not leave off and go to bed till past one o'clock. And, sir, praised be God! they said they never had heard what they had heard in that sermon; and, sir, they say they won't go to Mass again."

I have related this incident as nearly as possible in the woman's own words, because it gave the first impulse to that spirit of inquiry into the mental condition of the Roman Catholics which convinced me more and more of their readiness to receive Gospel teaching.

I ruminated on the Killarney incident all my journey home. The next time I visited Ireland, my keenest observation was directed to the Romanists. Having had some experience in dealing with them abroad, I brought many practical remembrances to bear upon my new study in Ireland.

I never shall forget a scene in Normandy. I was opening the gospel from the Scriptures in a cottage full of peasants, when a man cried out, "Have the goodness to read the second commandment out of the Bible." I turned to Exodus xx., and read aloud, "Vous ne vous ferez point d'image taillée," &c. The effect was electrical. The people were moved. Could that be the Word of God? was it a real Bible? Impossible that the priests could know that to be God's commandment! The church was full of graven images, and everybody was taught to bow down to them. This led to earnest controversy,—opposition and warm words from some, anxious enquiries from others. In a few months a little living church was gathered from this neighbourhood, who continued steadfast in the faith.

I applied this practical lesson in my intercourse with Irish Romanists. I put to them some such test as, Did they know the second commandment as God had spoken it? some pointed question making Scripture doctrine expose Romish dogma. This plan brought out the feelings of the people, and I became more and more convinced that there was a preparation in the minds of

many Romanists in Ireland to give attention to the teaching of truth, if only efforts were made by Christian men to meet Rome upon the ground of her errors, while at the same time the Gospel of Christ was exhibited in its truth.

The means by which this was to be done occupied my mind, and led me to take counsel on the subject with many excellent clergymen.

The result of my first communications with my esteemed clerical friends was disappointment and discouragement. I did not gain a single convert to my views or suggestions. They had two very decided reasons against my proposals. First, I was ignorant of the Irish character, and being an Englishman could not judge of their position. Then the fervour of the Irish, inflamed by a tyrannical priesthood, would be sure to excite to bloodshed if there was any open effort to expose Romish errors. Their timidity could hardly excite surprise. The memorials of massacres at the close of the seventeenth century, the recollection of rebellion at the end of the eighteenth, fostered among the Protestants the fear of violence. This was kept alive by continual outbursts of priestly power at electioneering contests. The "tithe-war" had followed the Emancipation Acts of 1829, and altar anathemas kept the people in continual irritation.

The Irish Society had been at work since 1818, many of the clergy were engaged in its operation, and they felt that more aggressive measures could not safely be resorted to, to shake off the yoke of the Apostate Church. The Irish Society was the thin edge of the wedge, and where it made its way it needed to be driven home. From all I learnt from the clergy, I could not but feel that the great work which was laid on my heart was only the more necessary, and that the people were prepared for an open exhibition of the Gospel of salvation, placed in such a light as that its beams should

be cast directly upon the errors of Rome. I suggested, therefore, that the Irish Society should take up a new branch of operations, extending its work to meet the existing state of things. To this objections were strongly urged. Nevertheless, I did not sit down satisfied under my disappointment. The idea had been planted in my heart, and it *would* grow.

Dining one day with my clear-headed large-hearted friend the late Arthur Guinness, and opening my views to him, I asked him whom he thought likely to give me further information on the state of the people. He said, "Nobody could help you better than Fanny Bellingham." "Where is she?" "Not a hundred yards off." "Will you introduce me?" "Go, and tell her I sent you." I rose from the table and walked at once to her house.

"The hairs of your head are all numbered." This was the hair on which depended great events. A walk of three minutes brought me to Dorset Street, where I was introduced to Miss Bellingham, who received me with Irish frankness and Christian kindness. Some conversation soon brought out the sympathies on the subject that had been on both our hearts, and a few occasions of intercourse bound us together as fellow-workers. This lady had been for years engaged in efforts for the spiritual good of the Irish, and she possessed a fund of knowledge which she communicated to me.

Another Christian lady had been stirred up to form what was called "the Ladies' Auxiliary to the Irish Society." Under its auspices she was allowed privately to collect money for the support of a few Scripture Readers. These had increased to ten or twelve, who were supported by the efforts of this one indefatigable Christian woman, who still lives at an advanced age, supporting above forty Readers, working under the superintendence of the clergy, in different parts of

Ireland. It was many years before Miss Mason's work was recognised or received help from any Society. Even the mission of these few agents led to opposition and persecution, and met with so much discouragement that it needed such buoyant and Quixotic spirits as those of Alicia Mason and Fanny Bellingham, to keep their course under such circumstances.

CHAPTER II.

AT this time my health failed, and I was doomed by medical direction to ten months of inaction and travel for rest and change. The thought of the ripeness of the Irish Romanists for Christian instruction never changed, and would not rest during this period. Plan after plan presented itself before me. Difficulty after difficulty arose to be combated. The conviction that the object was for the glory of God and the saving of immortal souls, led to the constant exercise of earnest prayer, and made that appear possible which would not naturally have appeared so. One plan at last took a shape which I can now say was of God, because the results that have followed make the evidence of Providential interference marked and certain.

In the dealings of God with His people, when His Spirit directs the mind to any work for His glory, His Providence will sooner or later concur in effecting the object. If a matter is laid upon the heart, the sure test that it is of God will be that openings will occur to render it possible. The trial of patience may be long, but the greater the delay the stronger will be the proof that God's Spirit is placing the matter on the heart. To maintain the desire in patience and diligence is to secure its accomplishment; and God in His own time proves its origin by granting it success.

The conferences with Fanny Bellingham led to very

interesting schemes, but every one had some impassable barrier. I had come to England without having thought of anything practicable; and Miss Bellingham and her friend had left Dublin for a tour in the South and West of Ireland.

At this juncture I happened to take up a paper which contained an account of the wonders that had been achieved by the penny post lately established. It struck me that this might supply the means of reaching Roman Catholics, as it were, over the heads of the priests. Our greatest impediment was their jealous watchfulness to hinder communication between their people and those who would bring them to the light. The penny post would take letters without asking leave of the priest, and it was world-wide in its application.

If only the names and addresses of every Romanist in all Ireland could be obtained, a ray of light from God's Word, an appeal to common-sense and conscience, might be made which must create a movement among them. How could such a plan be carried into execution? Immense difficulties were in the way. I remembered the saying of the poet, "The wise and active conquer difficulties by daring to attempt them." So, pondering on this thought, I consulted my friends in Ireland, and prayed earnestly that we might be guided to a right decision in the matter.

I was one evening musing on this subject. A young friend was in the room, to whom I said, "Take up your pen and write as I dictate." The thoughts were given me, and there flowed from me that appeal to Irishmen which is entitled "A Voice from Heaven to Ireland."* As I read it afterwards I was struck with the Irish composition, and I earnestly prayed God to own it as His own, by making it instrumental in saving Irish souls.

* See Appendix.

I was greatly encouraged by the fact that I had now something to send to the Roman Catholics. And this seemed to me a token that other difficulties would be overcome. Still they seemed insurmountable. How to get the names of the people? How to get the means of sending such a number of these letters by the post? How to get the whole arranged without such publicity as would hinder the effect of the appeal? All these were very serious impediments to anything like a confident expectation of success. While these thoughts were revolving in my mind, I one day received a letter from a gentleman with whom I had been acquainted some time before, though I had not had any recent intercourse with him. Mr. Durant was a rich man, and with disinterested earnestness he devoted his substance, his time, and his prayers to the advancement of the kingdom of Christ; and he was greatly interested for the spiritual good of Ireland. He had received his first impulse to seek the salvation of Christ while listening to a charity sermon for an Irish object, from the late Rev. Henry Elliot, of Brighton, under whose ministry he rapidly grew in grace. This was the means of turning his thoughts towards Irish Missions, in which he was made so useful. I had been that morning mapping out a plan, and arranging all my purposes for some missionary work; but on my walk after breakfast I felt it was but a castle in the air, without a foundation. All the means were wanting to carry out my desires into practice. My letters that day were numerous, and the last I opened was in a hand I did not recollect. It was from Mr. Durant, reminding me that some time before, I had expressed my willingness to co-operate with him in doing something for Ireland, and asking me to act upon my promise. The promise had faded from *my* memory: God's Providence recalled it to *his* at that particular juncture, and supplied the means of turning my castle in the air into an accomplished fact. I laid

my cogitations before my friend ; and, though several Christian friends had greatly discouraged my penny post plan, Mr. Durant did not hastily reject it. He took time to make all I said a subject of prayer and consideration, and agreed at length to undertake the expense of preparatory arrangements. These opened the way for others, and God opened his heart to supply all that was needed for the whole scheme, with a beautiful mixture of large liberality and careful wisdom. Thus one insurmountable barrier was removed.

The next point was to find some means of obtaining the names and addresses of a great number of Roman Catholics. As all lists and directories failed to classify the two religions, it was necessary that agents should be found to travel through the country, taking down the names and addresses of Roman Catholics only. The Government had issued, in the beginning of 1845, a paper of enquiry concerning the state of the crops, and of farming in Ireland. They wished this paper to be widely circulated. It was settled that the agents employed should distribute these papers, and at the same time make the enquiries we needed.

Then came the difficulty of finding suitable agents. This also was overcome through the good hand of our God upon us ; and, with the help of my kind friend Miss Bellingham, I engaged six men, Protestants—most of them converts—to travel from town to town, mostly on foot, getting from the people the desired information. They were each furnished with a blank paper book, in which they were to write the names and addresses of as many Romanists of the respectable and middle classes as they could. Each had also a number of postage stamps and envelopes, and as the pages were filled up, they were sent to me. Acting on my past experience in military service, I made for each a distinct route, directing the lines of march through every one of the thirty-two counties ;—the stages of

their progress to be tested by the post-marks on the envelopes. By the end of August, 1845, the arrangements were complete, and the men started on their commission.

Knowing the Irish character, I counted much on the magic of mystery, and this would be impossible were many agents employed in carrying out the scheme. Here again I see the finger of Providence. My ministry in a small country parish had gathered around me some Christian young women, whom I felt I could trust; and these I employed to write the addresses on stamped envelopes. Every day's post brought a supply of work for these ladies. For many years I had possessed a private printing-press, which had been used for the good of my people, the working of which was superintended by my valuable schoolmaster; and, with the assistance of one Christian young man, all the papers were printed which were to be enclosed in these envelopes. In all, the number of persons in England who were in any way acquainted with the scheme amounted to seven. And all these were trustworthy Christians.

During the progress of this work the exhibition of the Holy Coat occurred which drew such thousands of Roman Catholics to Treves, and resulted in the great protesting movement of Rongé and Czernski. This suggested the writing of another paper entitled, "A Look out of Ireland into Germany."* I then got my first tract, "A Voice from Heaven," translated into Irish. I also had a number of selected texts of scripture printed on a separate leaf. Thus the contents of each envelope were "A Voice from Heaven" in English, and in Irish, "A Look out of Ireland, &c.," and a Paper of selected Texts. These filled the envelope without overweight.

* See Appendix.

By the end of the year 1845, twenty thousand of these packets were made up, and addressed to as many Roman Catholics in every part of Ireland. The time of postal delivery in the different districts was ascertained. Bristol, Manchester, Birmingham, Liverpool, Edinburgh, and London were the points of departure; and means were taken for having the letters posted at these places at such hours as would ensure the delivery of *all the letters* at *all the places* on the same day. Different distances required different times of posting. The detail of all this was minutely arranged.

When the whole was settled, the letters were put up in small packages, each directed for its proper place. They were to go by the luggage train from the neighbouring station. A little room in the cottage in which the printing was carried on, was now so filled with the closed parcels, that the whole floor was covered two layers thick with them. The seven persons who alone were in the secret assembled in that little room, while the cart was waiting at the door. We all knelt down upon the very parcels, which left us no other foot-room, and I solemnly delivered them to the Lord, entreating Him so to guide the way of each of those thousands of letters, that His own glory might be magnified in the salvation of the souls of unhappy Romanists, and that many might be brought "from darkness to light and from the power of Satan to God." I feel sure that this prayer was echoed from the hearts of all the seven; the answer that has been vouchsafed, let the records of the Irish Church Missions proclaim.

The day on which the letters were delivered at the doors of those to whom they were addressed was the 16th January, 1846. And on that day the shower of letters fell like flakes of snow from Heaven at the doors of about twenty thousand Roman Catholics in every part of Ireland.

A natural anxiety was felt to know the effect pro-

duced by the flight of letters. The two ladies in Dublin, who so helped our missionary effort, had communications with Christian people in all parts of Ireland, and many agents were employed by them through whom information might be obtained without giving any clue to the origin of the letters.

We could scarcely have anticipated the inundation of the reports which poured in from almost every corner of the country. The people were everywhere greatly stirred. They were taken by surprise, and struck with the mysterious peculiarity of the event. That so many Romanists should receive a letter on the same day, and that no Protestant neighbour should get one, seemed to indicate that it must have been sent by some one who knew the locality well. The letters were accordingly read with the greatest attention. Those who could not read the Irish took the Irish portion to the Scripture Reader they had before shunned, to get him to read it to them.

It is impossible to convey any idea of the general excitement, which increased as the news from distant counties came in. The people in Cork and Kerry found that those in Donegal and Derry had the same letters on the same day. Dublin, Galway, Louth, and Limerick, all alike favoured on the same day and with the same distinction of creed! A wondering expectation was left on the mind of the people as to what was to come of all this.

The conduct of the priests varied in different localities. In the North they endeavoured to obtain the papers by fair means, though expressing strong disapprobation of them. In the South and West they used more violent efforts to prevent their people from keeping or even reading them. Yet in numberless instances they resisted the priest's command and retained their letters.

The following are a few specimens of the accounts I received :—

From the County of Donegal.

"Feb. 14, 1846.—I have been very uneasy that I could not have written to you sooner, and in particular to let you know about a vast number of anonymous letters which are in circulation among the Romanists of this part of the country, and have even met with some of them in G. also. I have to let you know that the minds of many of them in this part are much agitated by these letters; but I am happy to remark that they have laid the foundation of many useful conversations, I hope, in my travels among the people; and I have reason to hope and believe they will be the means of raising a spirit of inquiry among many of them, which may be blessed to the breaking off those tyrannical chains by which they are so strongly bound by these cunning and crafty Italian policemen, who are daily lying in wait to deceive; and it may yet come to pass that these letters may be acknowledged by some of them to be what they are represented to be—that is, 'A Voice from Heaven.' Dear lady, I think it necessary to let you know that these letters came to the country in the beginning of the week, which gave the people an opportunity of having a week's perusal of them, before the priests had time to have them published in the chapels, as the priests did not neglect doing so on the following Sunday. This they have done (I am informed) with the wisdom of the serpent, by making as light of these letters as possible, telling the people to light their pipes with them, which I am certain many of them may do; but I am convinced this will not be general; and I have reason to think they have kindled a fire in the hearts of some, which will never be quenched by the powers of darkness."

From the County of Cork.

"Jan. 30, 1846.—There are some most excellent tracts sent through the post to several quarters of Ireland. They are causing great noise. The priests are furious about the matter, and the Popish press also; but the people read them: and I have every reason to hope they will do incalculable good. The priests order whoever receive them to bring them to themselves without reading; but I have heard some of them say they would not give them to priest or minister; they are very happily written."

From the County of Kerry.

"Feb. 25, 1846.—I had three letters from different parts of the country, asking me if I could get any of these *English* letters, to send them by post, for that they had seen some with a *peular* who sold them at *threepence each*. Very many got them that do not own to them, so as not to have the priest come to hear it."

After this I visited Ireland myself, and at Castlerkerke the providence of God opened the way for the first direct Missionary effort. I found there an open door to make the experiment that would test the principles I had so strongly urged upon my clerical brethren.

On my return to England, the experience I had gained in my personal enquiries in the country gave me the subject of another tract, entitled "Irishmen's Rights,"* which proved that every Irishman had a right to read the Scripture, and have it explained: that the Church of Rome allows this, with the permission of the priest; and it advised each person to go to their priest and ask for this permission. This was followed by another letter expressly to the Priests. Their addresses were obtained from the Catholic Directory; and with each letter was enclosed a chosen extract from the Douay New Testament. This was sent by post to every one of them, regular and secular.*

A copy of this friendly letter to the Priests was circulated, enclosing "Irishmen's Rights," together with a single leaf of the New Testament in English and in Irish. There was also enclosed the following paper:—

"PERMISSION BY AUTHORITY.

"This is to certify that the BLESSED LORD Himself gives you, Mr. —, full and free permission and commandment to 'Search the Scriptures' (John v. 39), in the language you understand; and I would advise you as a friend, lest the Lord should judge you and punish you for neglect of His Word, to take the Bible and search it, and to try if I am telling you the truth, for He has laid it upon me to send this permission to you.

"I am, your Friend, and

"A TRUE PRIEST."

With the assistance of my kind helpers, sixteen thousand of these envelopes were sent, mostly from

* See Appendix.

London and Edinburgh, and they were received during the months of August and September, 1846.

The result of this issue threw light upon the effect of the former letters. This time many refused to receive them, but being returned to the post office unopened, the contents were generally known. The letters I received mention increasing interest and excitement:

From the County of Kerry.

"Oct. 16, *Monday*.—I proceeded to U——, where I met some acquaintances, who told me of a great stir among the people there, caused by their receiving a second draft of letters from England. During the evening, fell into conversation with three schoolmasters who live in that locality, each of whom got a letter. Told me they took up this subject, and discussed it several nights with the farmers of that neighbourhood, who also got letters. They said the country about them is all on fire. Priest T—— is doing all he can to quench it, by fulminating curses against those who refuse burning those letters. The people often tell him he should rather point out what is wrong in them, which he has failed to do; so the people are beginning to see the side the truth lies.

"*Wednesday*.—Went to M——, where I visited the place of another farmer. I asked him if he had any news. He said the place all about him was in a state of rebellion for the last fortnight; and every day people are getting worse, talking about religion. In the evening, called at the house of a neighbouring farmer, where twenty-seven persons collected; and one young man, more learned than the rest, was explaining the letter in Irish."

CHAPTER III.

My object at this time was not the formation of any new machinery, but simply to produce such evidence of the real state of Ireland as would convince my incredulous brethren, and excite them to a combined and energetic effort for the conversion of the Romanists. With this view I addressed a letter to the *Morning Herald* (4th October, 1846) on the "Real State of Ireland." The attention it awakened led to a second letter in December.*

Every investigation convinced me more strongly that a change was creeping over the spirit of the Romanist peasants in Ireland. The movement was of God. He had planted it, and it was taking root in the minds of the people. But it was to be nurtured in blood. The preparation for the reception of His truth was facilitated by one of the most fearful judgments that Ireland ever felt.

The winter of 1846-7 brought a famine which scattered the corpses of her children over the land. The harvests of 1843 and 1844 were splendid: even in 1845 there were only such apprehensions as induced the Government to send through the country the papers of enquiry before referred to. A mysterious blight upon the staple food, the potato crops, in 1846, brought utter starvation and death through 1847, and its fearful result of cholera and disease upon the remnant, in 1848.

* For extracts from these letters, see Appendix.

I have witnessed the desolations of war, and have ministered in the death-chambers of pestilence; but nothing is comparable to famine. It seems as if the whole man—the requirements of his body, the thoughts of his mind, the feelings of his heart, were all placed in a crucible and melted down by the fiery trial of famine into a mad craving for food, with strong yearnings, powerless through weakness.

The sympathy and succour which rolled over the Channel from Protestant England at this time melted the hearts of the starving Romanists, and greatly tended to bridge over the broad chasm which had so long separated Protestant Christians from their Romanist neighbours.

It seemed a time to take advantage of, for the further testing of the missionary effort. It was proposed that suitable and trustworthy agents should be employed to journey in various parts of Ireland to make special enquiries, to converse openly with the people on controversial subjects, and make full report of all they saw and heard. The means which were required for this plan were supplied by kind Christian friends in England; but the greater difficulty was to find suitable agents for so delicate a work. There were many searchings and testings, and several individuals were brought for personal inspection. At length, through the gracious providence of God, eight persons to whom I could entrust this mission were chosen. They were called "messengers," and were sent forth two and two, so classed that one should be of greater age and experience than his companion. All Ireland was divided into four routes, and each pair of messengers had their appointed direction. A map of the country was given to each; the places where they were to sojourn for a season were marked down; the number of days they were to remain, the periods when their reports were to be sent in; all these were distinctly stated. When all

was ready, they were assembled in Dublin to receive instructions, and to be dismissed to their work. It was a moment not to be forgotten. The few words addressed to them, and the earnest prayer with which they were commended to God, seemed to fall upon their hearts. The following are extracts from the instructions given to them :—

“INSTRUCTIONS FOR THE MESSENGERS.

“ May the Holy Spirit of God direct the mind in suggesting these instructions, and enable those who act upon them to do all things to the glory of the name of Jesus Christ.

“ 1. The object in view is to strive, by all holy means, to dispel the darkness and ignorance from the minds of Irish Romanists. This is to be done by lifting up Christ and Him crucified alone, and by urging the Romanists to try every part of the system under which they are bound, by the Scriptures; and for this purpose, the practical exhortation must tend to make them read or hear read the Book of God as a duty and a right.

“ 4. In the necessary and bold exposure of the abominations of Romanism, a tender and charitable care must be observed with respect to all expressions that may apply with personality to *Romanists*. Our blessed Lord's distinction between the sinner and the sin must always be the model.

“ 8. Whenever the question is asked of the Messengers, Whence they come? Why they come? or, Who sent them? etc., etc., the answer must be this: God sends us; His Providence has opened the way; anybody and everybody is bound to stretch out a hand to save a perishing soul; we simply tell you to read the Bible—to look to Christ. There needs no authority for doing this; everybody who has read the Bible ought to do the same toward anybody who has not.

“ 12. The Messengers must endeavour to be exceedingly quiet, avoiding all unnecessary display; while they with equal care avoid the slightest appearance of want of Christian boldness in maintaining their principles. Quietness without fear, courage without a boast, watchfulness in employing private opportunities, boldness when publicity becomes necessary—these should characterize the conduct of the Messengers.

“ 18. Every Messenger must remember that the least occasion for scandal in him will effectually mar the work. This thought must regulate his conduct with the most scrupulous exactness. He must never allow a debt of the most trifling amount to be

charged against him in his journeyings from place to place; and he must be careful not to receive obligations from people, beyond the proper limits of kind hospitality.

“19. Having such a work, with such enemies, difficulties must be anticipated, both such as are connected with failure, and such as are connected with success. The results may be very painful, and even dangerous; but serving such a Master, with such promises, and such a reward, we may rest assured that He who has the ordering of all things will supply the courage to support every danger, and arrange all events for the good of his servants. On Him must all dependence be placed.

“20. And now these dear servants of the Lord engaged in this special work for God's glory, and the salvation of their countrymen's souls—these soldiers of Christ, are solemnly committed to the care and direction of the great Captain of our salvation; with the humble petition that they may be filled with the Spirit of power, and of love, and of a sound mind; that they may be strengthened and supported in every step of their way by the power of the Holy Ghost, and blessed with the fullest success; to the glory of the name of Christ Jesus the Lord. Amen.”

They were sent forth in October, 1846. Between that time and the spring of 1847, I made several journeys to Ireland, suddenly and unexpectedly appearing where the messengers ought to be found, according to their instructions. My object was to test their work; and the result was so satisfactory that I was fully confirmed in my convictions as to the real state of Ireland.

Soon after Christmas I was led to put forth another tract, entitled “The Food of Man.”* Its object was to draw out the power of that truth, “Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.” A large number of new names were collected, and another flight of letters was despatched, containing this tract and some extracts from the Douay New Testament. These letters were eagerly sought for, handed about, and read by a larger number than before.

* See Appendix.

CASTELKERKE.

Castelkerke was the first spot in which missionary work was commenced. It is situated on the shores of Lough Corrib, with a surrounding population at that time of two thousand souls. Rising from the lake was Doon Hill, the property of a gentleman whose wife was deeply interested in missionary work, and gathered a few girls in a cottage to teach them. They were thirteen miles from their church, but the rector gave every assistance to her work, and visited them once a fortnight to have divine service in the family. I was warmly received at this house, and undertook to give them all the assistance I could, promising to obtain means for building a school-house, provided I might address myself plainly and openly to the Romanists and instruct them in the truths of the Gospel in contrast with the falsehoods of Rome. On returning to England I opened a little mission fund for Castelkerke, and gave my friends information of all that was going on there in a series of tracts which were sent forth during the years 1847 and 1848. I visited this mission station from time to time, and on each occasion I had encouraging tokens that the work would not be in vain. The school-room was finished, and so crowded, a number of people standing round the windows, that it became necessary to enlarge it. Funds were procured to afford relief to the little children who came to the school: a channel was thus opened through which the streams of charity flowed to maintain many within the reach of Gospel salvation who would otherwise have been victims of the fearful famine that was passing over the country. An Irish Scripture Reader was supplied by the Ladies' Auxiliary of the Irish Society, and some of my own flock in England maintained the schoolmaster, and were delighted to consider this little spot as their own special mission. My visits to Castelkerke afforded some interesting and affecting incidents.

The following extracts will give a specimen of the work carried on:—

“The hearty welcome of the comparatively few people who lived on the Castelkerke side was cheering on the Saturday of my arrival; and close inquiry from the schoolmaster and Scripture Reader fully confirmed the encouraging reports I had received from the kind and judicious friends who live amongst the people. It appeared that the next day would be a testing time for many; as, besides the service I intended to have in the school-room, it happened to be the third Sunday since the last Mass was said in the neighbourhood; and therefore, having Mass only one Sunday in three, those who were truly Romanists in feeling would be drawn to the Chapel. A faction-fight had been appointed to take place after Mass, near the spot where Mass was said. The opposing parties had agreed to meet this Sunday, and fight out their feud; a circumstance that was sure to draw a number of idlers to the spot. Against these attractions, the school-house at Castelkerke contended successfully. It was so filled with adults, that the children gave up their forms, and crowded, or rather huddled together, almost one upon the other, in the open space that had been left before the desk. Upwards of a *hundred and sixty adults*, and a hundred and forty-seven children, all Romanists, occupied the room, and listened with eager attention to the prayers, to the reading of the Scriptures, and to the sermon which I preached to them. It was the simple gospel, and spoken in as simple words as I could use. I believe that they understood me generally. At the end of the sermon I determined to act upon the information I had received as to their state of mind with regard to Romanism. I told them that I was quite aware of the various motives that were influencing them—the effect of the *stir-about* which had been given them there for the famine, and the possible hope of future benefit which they might imagine. But I warned them of the danger to their souls of deceit and double-dealing—of the single-heartedness that God looked for—of the bold confession of Christ that He requires. Then I pointed out the folly of attempting to serve God and mammon—the impossibility of entering into the kingdom of heaven through a time-serving profession of faith, holding at the same time the false notion of the sacrifice of the Mass. After this, I asked them whether, if I should be able to obtain for them a regular ministry in their own Irish tongue, they were willing to form themselves into a regular congregation to attend it—separating themselves from the bondage of that yoke of falsehood which had so long enslaved them, and seeking to be admitted, through the knowledge

of Christ, into the glorious liberty of the children of God. I bade all who felt thus, to hold up their hands. Though a good many hands were raised, there was an appearance of indecision, which might arise from backwardness of feeling, or from uncertainty of comprehension. To settle this, I directed the Irish Scripture Reader to interpret what I had said in their own language. He told those amongst them who consented, to hold up their hands; and then followed instantly a prompt and decided movement: every arm was raised."

On a subsequent visit I was able to test more strongly the feeling of the people.

"On Sunday evening I had a long and interesting conversation with some of the communicants (of whom ten converts partook of the Lord's Supper that day). One of them spoke of the great desire to learn the truth, and to hear the Scriptures, which was manifested by the people at Glan, a populous district on the shores of Lough Corrib, about six miles off. He spoke so largely of the willingness of his neighbours, and of their readiness to send their children to him to be taught the Word of God, that I asked him whether he could give me a proof of it, if I went myself amongst them. He seemed delighted at the thought, and assured me that any day he would get me a house full of people, by telling them that I would preach the gospel to them. 'Suppose I took you at your word, and went to-morrow,' I said. 'Indeed, now, your reverence should not find a better day; for it's to-morrow itself when the two priests come from Oughterard, and have called a station to confess the people, in the very house that is the next to my own; and then we would see who would come to the gospel, and who would go to the priests.'

"There were several present who thought it would be 'too hard upon the crathurs to try them so close. Wouldn't they be afraid, though they might have it in their hearts to come?' 'Sure that's the very thing we would find out,' said the man of Glan. 'Is not it our Lord Himself that says, 'Whosoever shall be ashamed of Me now, I will be ashamed of him in that day'?"

"I was of the same mind with this good man, and asked the hour when the priests would come. They were to be in the village by nine, and might leave it by eleven. 'Then I'll be there at ten,' said I, 'to be sure not to miss the right time.' This was agreed. The weather began to lower, and the time to be late. The lake lay between these good people and their homes; and my friend from Glan had to announce my coming by the early morning. So I dismissed them with a blessing, which I felt to receive, in praying that it might be imparted.

"The next morning we were up long before the December sun. My friends had prepared a six-oared boat. The Scripture Reader went with me to show me the way; and the Castelkerke schoolmaster begged so hard to join the party, that arrangements were made for the purpose. While we continued in the long arm of the lake we made our way rapidly; but when we passed into the broad expanse, the wind was directly against us, and an hour's hard rowing had not enabled us to make half the way we expected for the time. We had to round a long tongue of land which stretched its promontory far into the lake; and at last it began to be hopeless to expect that we could arrive by ten o'clock. 'If I know the map, we might get to Glan in a short walk over that promontory,' said I. 'Two bits of miles will take you there,' was the reply. 'Then row into the bay as quick as you can.' We were presently on shore, and making our way across the boggy land to find the 'starvation road' by which I had come; and when we had reached it, we found cabins dotting the land as we went along. Two or three men came out from some of these, and greeted me at once with the *Ceade mille falthur* blessing; they joined our little party, and were joined by others further on, until the snowball gathering made a goodly band of some twenty people as we approached the village.

"We must be near to the priests," said I, 'for these two women that are coming with their beads in their hands look very much like a pair of penitents.' 'Sure they are,' said one, 'and just come from confession; and you'll see the house before you are face to face with the women.'

"Sure enough in a few steps, turning a corner, we saw the house, but we never had the opportunity of being face to face with the women; for the sight of us made them avert their looks with evident dismay: and keeping at the very verge of the way's breadth, they muttered their 'Hail Maries' as we passed them.

"About twenty yards from the house where the priests held the station, and immediately at the bottom of the rising ground on which it stood, was the cabin of my convert friend, where for some time he has kept a little Scriptural school, and in which he had now collected a congregation of his neighbours. On my arrival, he slipped the door off its hinges, and laid it down as a bridge over a considerable puddle which was near the entrance. I made my way into a place that contained a condensed mass of human beings. As the light only came through the door, all I could see when I went in was a range of faces so crowded together, that it was difficult to imagine how the bodies could be stowed. Looking over the front rank into the dark recess beyond, I asked whether there was anybody behind them? And the correct reply was, 'Sure all the crathurs are crushed in the corner.'

“I offered up an earnest prayer, and spoke in simple words to these poor Romanists. I told them of Christ—His love—His salvation. I seized the opportunity of making the experiment of teaching them through an interpreter. Endeavouring to accommodate my English to the Irish phraseology and tone, I spoke in short sentences, which I bade the Reader to turn into Irish. The plan appeared to be thoroughly successful. Gazing with fixed attention, they seemed to catch the sense, and to feel it. I pressed on them the constant and earnest use of that little powerful prayer, which has already been blessed in so many ways, and to so many people; and having taken pains to be correct in my pronunciation, I repeated it to them in Irish: ‘O God, for Christ’s sake, give me the Holy Spirit.’ As soon as I had spoken this, a man in the crowd addressed me in Irish. He had, however, hardly uttered a sentence, before there was quite a clamour in the cabin; many voices were directed to the man. My knowledge of Irish was not enough to enable me to understand all this, and I applied to my interpreter, who told me that, upon my speaking Irish, the man began to beg of me; and as soon as his object was perceived by the others, they all bade him desist, saying that I had come there to bring them the Word of God, and that he ought not to be begging of me. I was touched by the evidence of sincerity in their attention, drawn forth by this solitary beggar; and I went on to show them their need of the Bread of life. Then I told them of the impossibility of finding that Bread under the system of Romanism to which they were bound, strongly pointing out the necessity for deciding to belong to Christ, and to leave the Mass.

“I would not allow myself to judge of the effect at the time; but rather, storing up the recollections of the feeling shown by the people, to enable me the better to judge of the reports I might hereafter receive from those who might carry on the work, I left them with a blessing.”

CHAPTER IV.

It was the earnest desire of Mr. Durant and myself to arouse the Irish clergy to an active aggression upon Roman principles, and to lead them to enlarge the operations of the Irish Society and other instrumentalities so as to suit them to the requirements of the times. We had no other object than this. The Christian men with whom I conversed could not, however, partake of our views; but were still of opinion that our movement was neither judicious nor safe. From these conversations we felt that to convince our cautious brethren nothing would be more useful than to exhibit to them the fruits of an experimental mission carried on upon the principles which we had proposed to them, and for which we believed the hearts of the people were prepared.

The conversation with Mr. Durant on this subject often rises to my memory with all the power of feeling that was then drawn forth. How could we have such a Mission? Who would undertake it? I quoted the words of the prophet, "Here am I; send me." The expense might, perhaps, be considerable, but Mr. Durant said he would willingly meet that. The question arose, to what point such a Mission should be directed. The Blue Book of the Census of 1841 was at hand, and he laid it upon the table. I was about to open it, when he said, "Stop! let us pray for direction." With my hand still upon the volume we knelt

down, and I very earnestly implored that the Holy Spirit Himself might point out the direction in which we were to move, and give wisdom and grace in every step we took; that it might all be to the glory of Jesus Christ in the salvation of Irish Roman Catholic souls. Mr. Durant's fervent and expressive "Amen!" testified to the certainty that we might claim the precious promise—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Mr. Durant opened the Blue Book at the end, where are found the various maps which are given to express to the eye the results of the details of the Census. He turned to the map of Education, where the light tinge which distinguishes Ulster gradually becomes dark, until it grows into deep black in the west and south-west of the island. "To make the experiment effective," said he, "the Mission should be carried on where the ignorance is greatest, and the advantages are fewest. The difficulties will, of course, be greater; but the success would be more telling, and more likely to convince the Irish clergy." He put his finger on a deep black spot in the map, and said, "Where is that?" This was the west of Galway. We referred to the figures of the Census, and found that the proportion of those who could read, compared with the population, was distressingly small. Subsequent examination of statistics showed that this was indeed a land of darkness. There existed only two churches in a journey of sixty miles. *Three* clergymen ministered in the Church of England in a breadth of land which contained *forty thousand* souls; and even the Roman Catholic ministrations were few and far between; so that whole tracts of country were left to the barbarism of superstitions masked with the name of a false Christianity. Surely there are few heathen districts that stood so greatly in need of the light carried by a Christian missionary!

I gladly accepted the call to this missionary adventure. It was settled that I should take with me two or three of my "messenger" agents; and that, depending on the Lord's guidance, I should go through this black country, and while preaching the salvation of Christ as openly contrasted with the false doctrines of Romanism, these agents would gather the people, and be very useful to me in communicating with them.

My first missionary journey was one full of most interesting incidents, all proving that in the midst of great ignorance and habitual slavish submission to the priests, there was an ardent desire on the part of the people to listen to the instruction offered them.

Frequent demonstrations of threatened violence were but the masks which covered the real desire of their hearts. This was manifested in the cautious night gatherings here and there to listen to the teachings against which they shouted and threatened in the daylight; and also in the manner in which they listened while they seemed to be deaf, and received, while they seemed to reject, the agents' visits.

CLIFDEN.

The town of Clifden was built early in the present century by John D'Arcy, Esq., the representative of an ancient and honourable family, and the possessor of large tracts of land in those lovely mountains. For the pleasure of the sea-coast he was induced to leave his house in the eastern part of this county, and build a large house, Clifden Castle, and also a small town to which he invited tradespeople and artisans. In the course of twenty years a population of one thousand two hundred inhabited this settlement, which thus centralized the scattered population of nearly fifty thousand souls, spread over the district from the Killeries on the north to the Bay of Galway on the south. Mr. D'Arcy had a large family. His eldest

son, while at Trinity College, was afflicted with a disease in the knee-joint, which obliged him to return home. It pleased God to sanctify this trial, and to commence in this young man a training of heart which after many years developed into a deep tone of spiritual life, and fitted him to be a missionary clergyman, preeminently employed by the Lord of the Vineyard in the evangelization of the people. Gradually the truth dawned upon him, and the Sun of Righteousness shone in brightness on his soul. In 1827 he was led to devote himself to the service of God. His brother James and his eldest sister were united with him in this earnest desire to do good to those around them. Many efforts were made after this for the enlightenment of the people; and a few devoted clergy raised here and there the standard of truth with uncompromising faithfulness. In all these efforts the D'Arcys heartily joined. Some of the Roman Catholics around then received the truth, and through all the opposition that assailed them stood firm in the grace of God. Hyacinth and James D'Arcy nurtured the seed, and, while spreading the knowledge of Christ, clung to the hope that there was a blessing in store for Connemara, which was to be sought by earnest prayer. They determined to gather regularly once a week this little band, and to pass some time in prayer for the special object that God would send the light of His truth to the people of Connemara.

It was no easy matter to arrange a prayer-meeting under such circumstances; but from the year 1836, Mr. D'Arcy does not recollect a single week on which this prayer-meeting was ever given up. Seven o'clock on Friday evening was sure to find one or both of the brothers at the appointed place. When the company at the Castle rendered it difficult for both to be absent, one or the other slipped from the dinner-table with as little observation as might be. The gatherings were very small, but the D'Arcys were not

discouraged; sometimes but one could join them, or two, or three, or four; but they had always enough to plead the Lord's promise, "Where two or three are gathered in my name, there am I;" and, confident in their Lord's presence, they ceased not to plead earnestly, and give Him no rest until He should establish and make Connemara a praise in the earth.

Here is to be found the earliest source of the blessings vouchsafed through the Irish Church Missions. God planted the seed of the blessing by laying the matter upon the heart of these Christian men. They waited for twelve or thirteen years before there was a sign of an answer. While grace was working in Connemara, Providence began in 1840 to work at Wonston; but it was not till 1847 that these two branches of the work became openly united. How many hairs were numbered for this work, until they became plaited together in the chain of God's wonders!

When, through the medium of Miss Bellingham, Mr. D'Arcy was introduced to me in Dublin, there was the confluence of two rivulets of prayer for Ireland, which have flowed on ever since, while many hearts have been added to deepen and widen this stream on which the Lord has sent the Gospel to many thirsty spots in this spiritual desert. Intercourse and communion with Mr. D'Arcy led to greater knowledge and to many new arrangements, which greatly advanced the progress of the work, and opened the way to much practical development of the great object in view.

The famine was sore in the land. Large sums of money were sent over from England for relief; and among other plans a sum of £100,000 was devoted to give a daily ration of food to the children in the schools of all denominations. Mr. D'Arcy's object was to make this the occasion for increased scriptural education, and he came to Dublin to make arrangements for this. Having heard of what I was doing at Castel-

kerke, he did not rest till he had gained from me the promise of a visit to Clifden.

This visit, September, 1847, took me to Castelkerke, and a Sunday spent there led to an important step in the reformation movement. I found a crowded congregation gathered in the schoolroom, some already converts, others loosened from priestly domination. The Sunday school in the afternoon was also quite filled with adults as well as children. In closing my sermon, I asked them whether they would continue steadfast as a Christian congregation if a minister was settled among them; and their response was unhesitating and unanimous. The next day I had full communication with the Rector, the Rev. L. Moore, who coincided with my view, though to all my friends there, the difficulty of securing the right man seemed insurmountable. I stated distinctly that the minister must be a clergyman of the Church of England, and that the best way would be to ask the Bishop of the diocese to ordain a man suited to the position. There was much discussion, which closed by my stating that the work was of God, and that to secure His blessing we must take the right course, with whatever difficulties it might seem to be surrounded; and that we could leave the result to the ordering of His Providence. To settle the matter at once, I determined to go to Tuam the next day, and to lay the whole matter personally before the Bishop. The remonstrances of our lay friends were of no avail, and Mr. Moore very willingly agreed to accompany me, though he confessed that it was with little expectation of a successful result.

In the dark dawn of a September morning, on which a leaden canopy of cloud greatly retarded the light, a car was at the door, and we mounted the seats amidst a downpour of rain, the straight descent of which gave us no hope of any favourable change. Our host at parting urged this impossible weather as a token to

enforce his remonstrances. I had engaged to go to Dublin by the mail that night, and instead of joining it at Galway, I intended to meet it at three o'clock at Tuam; but we had thirty-six Irish miles to travel in the rain with the same horse in order to reach Tuam, and the prospect was not cheering. The rain damped the desire for conversation, and I had time for much secret prayer in the seven hours which elapsed before we saw the tower of St. Jarlath's. I was wet through to the skin, as I told the driver, on entering Tuam, when he replied with characteristic humour, "Only to the skin, sir?—sure I'm wet through to the bone!"

It was one o'clock; if anything was to be done, it must be before three. So—wet as we were—we drove straight to the palace. The Bishop received us in his study. Mr. Moore introduced me by name, and I thought it best then to introduce myself more particularly, by stating my position in the Church, my independence of Irish expectations, etc., etc., which led to a brief statement of the singular course of events that had made me interested in Ireland. I told him of my aggression on Rome at Castelkerke, and its successful results, the details of which Mr. Moore confirmed.

The Bishop listened with attention, and showed his interest by various questions. He said he had already heard something of the state of things at Castelkerke, and asked what I wished him to do. I told him that we would find the *means* of supporting a missionary clergyman for that district, if he would sanction the movement, and license a suitable minister who could speak the Irish language, and was able to live amongst the people, and could conform to their habits and the difficulties of the position. The Bishop asked where such a man could be found. I answered that I knew of such a one whom I could recommend, if his lordship would consent to ordain him for the purpose.

The Bishop's interest evidently increased in the course

of the conversation ; and he said that he would consider the matter, and would make further inquiries himself, and then write to me. There was something in his manner which begat a hopeful feeling ; and the difficulty I found in rising from my chair, to which my saturated clothes adhered, made him laugh heartily. He has often referred to this visit of the "drowned rats" in our subsequent intimate intercourse.

The Bishop acted upon his expressed intention—he sent two clergymen to make special inquiries in the locality mentioned. Their report confirmed the statement we had made. I paid him another visit at Tuam in November, and after full consideration he consented to confer deacon's orders on a person who had been some time engaged in missionary work ; and in January, 1848, on the day of the ordination in the cathedral at Tuam, the Bishop invited me to the palace, and desired me to preach the sermon upon the occasion. This was a turning-point in the history of the movement. It settled its ecclesiastical character. It engaged the Bishop of that vast diocese in its operations ; and it began an intercourse between his lordship and myself, which deepened in interest and ripened in affection until the day of his lamented death, eighteen years afterwards.

BALLYCONREE.

During this visit to Clifden Castle we went to see the school which Mr. D'Arcy had established at Ballyconree.

The drive over the mountains from Clifden Castle is one of the wildest in the west of Ireland. When you have climbed to the crest of the mountain by very steep roads, the Atlantic Ocean bursts upon you, dotted with numerous islands, and with the line of the coast broken by slender promontories, the view is magnificent. There was a large gathering of persons of all ages at the door of the cabin where the school was kept, all bearing the

mark of the famine. We entered the schoolroom, and I addressed them in simple language, telling them of the salvation of Christ and of the blessed truths contained in Holy Scripture. The attention was very marked, and I was able to promise them further instruction, and a better schoolhouse in which to meet.

SELLERNA.

In consultation with Mr. D'Arcy it was settled that a mission should be undertaken in a large and populous promontory about eight miles from Clifden, called Sellerna. The people were chiefly fishermen, all Roman Catholics, except a few coast-guards; and, being so far from the town, were neglected by their priests. I was enabled soon afterwards to send a good Scripture reader to this place. This teaching produced much excitement at first, but a man of some standing in the place admitted the missionaries to his cottage, which became a scene of controversy without violence, though with occasional outbursts of Irish warmth. On one occasion the priest, having anathematized all who attended the meeting, came to the house, accompanied by two farmers, to seek for the Reader. He was told that he had returned to Clifden, and they went in pursuit of him. He was overtaken in a lonely part of the road, and the two farmers set on the poor fellow with their shillelahs, and gave him a severe beating, while the priest sat on his horse to witness the castigation.

I was at Castelkerke at the time this happened, and I went immediately to Clifden. We sent a Reader to Sellerna to invite the people from house to house to send all their children to meet me on the following Thursday, at an old ruined building which had formerly been a storehouse, consisting of two floors with a ladder by which to reach the upper room. At the time appointed, Mr. D'Arcy and myself, with some friends, drove out to Sellerna. As we approached the building,

we perceived many people in groups amongst the fields and in the lanes, but few close to the house. The Reader had come some way to meet us, and informed us that the Priest had been that morning all over the place, warning the people not to meet me, and threatening all the terrors of the Church's curse to those who disobeyed. We scarcely expected to find any children in the old building, but we went on, and arrived at the door.

When I looked in through the door I was astonished at the sight. The whole floor was crowded with little girls, "as close as a barrel of herrings." When I went up the ladder sufficiently high to look into the upper floor, I found it equally well packed with little boys. I came down and bade the Reader to bring out all the children into the open space before the building, and to count them as they came out. There were a hundred and fifty-four.

A wooden chair was brought, upon which I stood, and the children sat on the ground all round me. Then I told the Reader to call in some of the people who were standing about, but drawing nearer and nearer, as it were in spite of themselves. When a few had ventured, others followed, until I had a considerable congregation.

The Reader had been speaking to them in Irish, and in the meantime I had been talking in loving words to the children. The women came up close to the children, most of them squatting upon the ground, while the men stood in the outer circle. I opened my pocket Bible, and read a short passage, which I bade the Reader who stood by me to give out in Irish: I then put up that little prayer, the use of which has been so often blessed, "O God! for Christ's sake, give me Thy Holy Spirit," afterwards repeating it in Irish. This produced an effect which drew the loose gathering into a more compact congregation.

I do not think I ever preached the gospel with more

earnestness, or with a greater effort at plainness, setting Christ before them in the attraction of His tenderness, and drawing the contrast between His truth and Roman delusions. In my earnest effort at plainness I used an expression which I should generally have avoided, and said, "The sacrifice of the Mass is a lie." Eight years afterwards I was permitted to preach to a larger congregation in that same Sellerna, when the Lord's Supper was administered, and the Bishop of the Diocese was present. After the service, the Missionary who had been ordained to minister to the convert flock there was talking to me as we were surrounded by a crowd of the people. He called out from them eight individuals by name, and told me that these, who had been amongst the communicants, were some of the most consistent converts of the congregation; and that every one of them traced the beginning of the light which had brought them out of the darkness of Rome and enabled them to lay hold of the salvation of Christ, to the words they had heard at that first preaching by the walls of the old storehouse. One woman said that that expression to which I have alluded clung to her so, that she trembled whenever she went to Mass afterwards, and never rested until she found the truth in the Scriptures.

I closed my simple address by telling them that if they would agree to send their children, and to attend themselves to the teaching of the Holy Scriptures, we would build them a school-house and send them teachers. And, remembering the success of such a proposal at Castelkerke, I asked them to express their assent by holding up their hands. There were two men standing a little apart, and the Reader had told me that one was the Priest's clerk, and the other his companion. When these men found what I was about to say, they spoke something in Irish which I did not understand. The heads of the men that encircled the seated

women had gradually drawn so closely together, that it seemed but one mass of faces, and it was hard to say where their bodies could be packed. At the words of the Priest's men these faces all turned round, and there was a burst of some expressions in Irish. The two men slunk away, and the faces formed again into their compact condition, with an expression that was highly interesting and encouraging. I bade the Reader put my words into Irish; and this drew forth a general show of hands, with a murmur of something which I learnt afterwards was approbation.

This was the commencement of the Mission at Sellerna. The Christian tourist who finds his way into that desolate district now, will see there a church capable of containing five hundred worshippers, a school-house filled with intelligent scholars, and a neat and comfortable parsonage house, the residence of the Missionary-incumbent of a parochial district, endowed with an income partly from the Irish Church Mission Society, and partly by the Ecclesiastical Commissioners. What hath God wrought! To Him be the glory of this blessed change.

ERRISMORE.

I was again on a visit to Clifden Castle some months afterwards, when the promised school had been built at Sellerna, and the Missionary work was advancing. The famine had not left the country, though its ravages had been checked by the abundant liberality with which food had been supplied; but another scourge was following in its train. Pestilence, cholera, and sad disease were gathering the lives that famine had scarcely spared. The appearance of the people was truly deplorable.

I had arranged with Mr. D'Arcy and my friend the Rev. John Lynch, who was with me, to visit the school at Errislanon. Having crossed the bay to this pro-

montory, and arriving at the school, I found a number of adults standing about the door. I began to speak to these poor people, telling them of the true comfort which the gospel of the Lord Jesus held out to them, when a man came along the road in haste and put a paper into my hand. It was a petition from the inhabitants of Errismore, asking that a school might be established in their district. It concluded with these words: "We are willing to submit to a course of education based on the Scripture; therefore your kindness to afford us such facility for the improvement of our children, shall be fully received and attended to, no matter what the opposition may be."

To this petition were appended one hundred and sixty-three names. Opposite to each was written the number of children the signer had to send, and these added together amounted to four hundred and thirty-nine.

The petition and all the names were written in the same handwriting, and I asked the messenger who it was that had written it all. He said it was himself. Upon further inquiry, he assured me that every name was that of an individual who had authorized him to put it down. I asked, "Where is Errismore?" He pointed across another bay to the south—that was Errismore, and the principal village was Derrygimla, which was close to the shore.

I bade the man (whose name was Stephen King) to go back to Derrygimla and gather as many as he could of those who had signed the petition; and I told him that I would cross the bay, and meet him by the time that he had reached Derrygimla by land. He bounded off at a hind's pace to make the circle of the road, in the hope of anticipating my straighter path across the water.

When I had closed my address to the people at the Errislanon School, we walked across the promontory,

and arrived at a point where the Board of Works had authorized the expenditure of some money in the making of a pier, for the sake of employing the people. There were about a dozen poor famished creatures who were nominally at work, but hardly moving one stone in a quarter of an hour. We had sent for the boat to go round from Clifden Bay to Mannin Bay, and we waited at this point for its arrival. It was impossible to lose the opportunity of telling the gospel to these apparently dying men, whose emaciated appearance gave me the most solemn impression as they stood or sat around me like living skeletons; and they listened with fixed attention, as if they were pausing on the brink of the grave to receive a message from Heaven as to their journey beyond it. I do not remember that I ever set forth the salvation of Christ under so strong a feeling that my hearers would soon be called to experience the truth of my statements. As I stepped into the boat, I prayed earnestly for that group of hearers, who had heard the call of the gospel probably for the first time, and still more probably for the last time. None can tell how many of them had responded to the invitation and laid hold of Christ, who had so ordered His Providence that it should be sent to them even at the last moment, the eleventh hour of their lives.

We soon crossed the bay, and ran the boat upon a lovely beach of coral sand on the Errismore side. As Mr. D'Arcy was lame, I left him with Mr. Lynch, and pushed on at a brisker pace than theirs along the road towards the village of Derrygimla. I was overtaken by a woman with whom I entered into conversation, in which I found that her forefathers had been brought to the country as Protestants, but that the generations that followed had become Romanists. I was led to this by asking her name, which sounded English—it was Wickham.

This brought me to the village, at the entrance of

which stood the Chapel, a poor thatched building. Opposite to it was a decent house, and in front of it a considerable number of people were waiting in groups, scattered amongst the large stones that formed the approach. This point was the object of Mrs. Wickham's journey, and she explained to me that the people were expecting the Relieving Officer, who came to that house to make his weekly administration of relief to the poor. I passed through the people, many of whom were squatting on the ground, and found my way to the highest large stone in the place, on which I stood, and asked in a loud voice, what they came there for. "For relief," was the reply. "I have got relief for you," I said; and the words brought the scattered groups into a closer crowd around me.

Speaking slowly and plainly, I said, "Man shall not live by bread alone, but by every word of God"—that is God's own Word. I went on to explain the power of the Scripture when applied by the Holy Spirit; told them of Christ as the Bread of Life—and, pointing to the Chapel just opposite, I declared that the bread of the Mass was not the Bread of Life. Mr. D'Arcy and Mr. Lynch had arrived as I was speaking, and stood amongst the hearers; and presently Stephen King also made his appearance, out of breath with his rapid journey round the head of the bay.

He made his way through the crowd, and coming up to me, he again put the petition into my hands. I opened the paper, and told the people what King had said to me; I called out some of the names subscribed, several of whom answered as being present, and acknowledged that they had authorized their signatures to be placed to the petition. I then put it to the whole of the people whether, if a Schoolmaster were sent, they would take advantage of the instruction. There was a general assent, and I told them to select two men from amongst them, who should be authorized to arrange with me as

to the place and other particulars. This was soon done, and two men at once conferred with us on the subject. The first point was as to a house in which to have a school. After various suggestions, it was remembered that there was a very large cabin which had been occupied as a hospital some years before, and had never been used since. To this we went, and found that it might be suitable for a schoolroom. Then we went to the owner, whom we found at some little distance off, and the visit to him ended in my engaging to rent the house. But it afforded no convenience for a habitation, being only one large room. We did not, however, depart until we had seen a proper place in which a Schoolmaster could be lodged. This being arranged, I promised that a Schoolmaster should be sent *soon* to begin the instruction.

We had sent from Errislanon a message to Clifden, desiring that a car should meet us at Derrygimla. It had arrived by the time we had completed the arrangement, and we three set forth upon it to go to Clifden. Our conversation turned at once upon the difficulty of finding a Schoolmaster to perform my promise, and the limit that was to be put upon the word *soon*, which I had used. "We must pray to God to send us a proper man," was the conclusion to which we came; and during a large portion of our drive to Clifden, the hearts of all three of us were lifted to the Throne of grace for this special object.

We drove up to the hotel at Clifden, where we had ordered dinner; a number of persons were standing round the door. One came up to me while I was still on the car, and gave me a letter. It was from Colonel Thompson, the proprietor of an estate some eighteen miles off. He wrote to me sending me a man named Thomas Moran, whom he had employed for some time as a Schoolmaster, but he said that the difficulties of the times made it impossible for him to keep him on, and

he asked me if I could employ him, as he could heartily recommend him. I got off the car and took Moran into the hotel; and before we sat down to dinner, it was arranged that this man should be the Schoolmaster at Errismore, and that he should go to Derrygimla, and collect the children to begin the school two days after, on the following Thursday. Then a man was forthwith despatched to Derrygimla, to announce the fact, and to bid the people to send the children on the appointed day.

Here was a prompt answer to the earnest prayers offered on the car as we had driven along. It seemed like the angel's word to Daniel, "At the beginning of thy supplication the commandment went forth." We received it as a token that the blessing would be given—a token which has been abundantly fulfilled. We had settled to dine at Clifden, because it had been arranged that we should visit the new school-house at Sellerna, and the people had been told to expect us. We hastened our meal and set out for Sellerna.

Streamstown is a scattered village, a couple of miles from Clifden. Streamstown Bridge was a favourite rendezvous for the faction-fights of the district; when we came to it we found several people leaning on the parapet of the bridge, or lounging about in the idleness that is produced by misery and desolation. We stopped the car, and I spoke to them, pointing them to the true and only source of comfort in Christ. This was the fourth congregation I had had the opportunity to lead to Christ that day. We passed on, and in little more than a mile we came to a good-sized farm-house, in the yard of which there was assembled just such a gathering of poor starving creatures as we had seen at Derrygimla. They were waiting for the Relieving Officer, who was coming his rounds that day. It was impossible to pass by them, so I got off the car and repeated to them the blessed news of the gospel, which I had already announced to so many that day. They listened with

marked attention, and without any sign of opposition, to the plain teaching that Christ is the only and the all-sufficient Saviour.

While I was addressing these people, a man passed on the road, driving before him a horse, on the body of which were tied five roughly made coffins, two on each side, and one on the top. The sight gave an affecting tone to the words with which I closed my address. These coffins were being taken to the little village of Emlough—the same by the side of which our new school-house was built. We passed this distressing load and proceeded to that village. Here we found that the inhabitants had been suddenly attacked with cholera, and several had died after a few hours' illness. A panic had seized upon the people, and every living soul had deserted the place except two persons, a man and a woman. The panic-stricken people were Romanists; these two were converts. They had remained, and had done their utmost to tend the sick and dying, who were deserted by their own relations. It was a blessed testimony to the power of true religion to overcome the superstition and selfishness which characterizes the teaching of Rome.

We went into the new school-house, and found a goodly number awaiting us. Here again the Word that is able to save the soul was preached to the thirsting people, who appeared to drink in the living water, and it may be hoped that the Holy Spirit applied it in power to some of their hearts. This was a day much to be remembered in the annals of the preparation for the Irish Church Missions.

On the Thursday appointed, Thomas Moran set forth from Clifden to enter upon his work at Derrygimla. After passing the bridge at Ballinaboy the road is lonely, and advantage was taken of this in a manner similar to the attempt to stop the early work at Sellerna. Two men fell upon Moran when no one seemed to be

within sight, and gave him a sound beating. When they left him, the poor fellow was sitting on the road, and he found that a woman who had seen the assault had hid herself in a part of the bog from fright, and now came to console him. By a little clever management Moran got from this woman the names of his assailants and her own name, and he made his way back to Clifden, applied to the stipendiary magistrate, before whom he swore informations, and the men were summoned to the court on Saturday, and the woman as a witness. When the case came on, the men were convicted and sentenced to a heavy fine as damages, which Thomas Moran refused to take, and freely forgave them in the presence of the magistrates.

On the Thursday the people of Errismore had sent about fifty children to go to school. But the cause of the Schoolmaster's non-appearance was soon known, and the Errismore parents were very indignant. Fearing that they might be supposed to be the parties who had instigated the outrage upon Moran, they sent two men to Clifden Castle to assure me that they had nothing to do with the matter, and that they would take care that the Schoolmaster should be safe at Derrygimla. I promised that the school should commence on Monday, on which day Moran went forth to his work accompanied by an agent in whom I had confidence. On arriving he found no fewer than 420 children, who had collected from all parts of the district, and the parents of some of them, who said they were quite willing that their children should be made Protestants. This was the result of the feeling produced by the attack on Moran. The Schoolmaster was greatly embarrassed by the number of scholars, and while he was taking down their names he sent the agent to me to ask what was to be done. The children were divided according to the villages from whence they came; and after some time four schools were opened, at Aillebrack, Duholla,

Ballinaboy, and Derrygimla, each of which was well filled. Before long, convenient school-houses were built in these several localities, and at the end of twenty-six years all those schools are still carried on, well supplied with scholars, after several generations of children have received instruction and passed on to maturity.

Let any Christian tourist follow the course of our Missionary journey on the eventful day when the work began in this district, and he will find besides the original school-house, a neat Church, and a parsonage-house. Let him cross Mannin Bay, and at Derrygimla he will see a handsome Church with a large school-house and a comfortable parsonage. Let him pass on to Streamstown, and observe a picturesque school-house, where children are taught in the week, and where a congregation worship God on the Lord's-day. These are the fruits which God's blessing has brought forth from the little seed, the sowing of which has been described.—To God be the glory!

GALWAY.

The difficulties were greater in the town of Galway itself than in the surrounding country. With a population of twenty-two thousand, the Protestants numbered little more than one thousand, with only one church. Numerous Popish establishments, nunneries, and monasteries characterized the place as one of the most Popish in Ireland; the antique appearance of the houses in one part, which was originally a Spanish settlement, making it appear like a foreign town. The famine was more felt in Galway than in most other places. On my first visit, walking up the street, I saw a tall girl before me who staggered and fell down. I quickened my pace to help her, and on reaching her, found scarcely more than a human skeleton wrapped in a single garment, dying: in a quarter of an hour she expired. Those who removed

the body seemed to take little note of the event,—such was the condition of the people.

On another visit to this town some time after, an occurrence took place which it may be well to relate here. I had made friendly acquaintance with the clergy in Galway, who were all right-minded Christian men. The Collegiate Church of St. Nicholas had a corporation consisting of a Warden and four Vicars. I asked to be permitted to preach a controversial sermon in this church. This was courteously declined, and I was told that controversy was sure to produce very dangerous consequences. They had not neglected to make efforts for the spiritual good of the Romanists; but the results were so discouraging, they said, that it was useless to make any more attempts. My arguments had no effect on these good men.

Some time afterwards, I was journeying to the West, and meant only to sleep in Galway, on my way to Castelkerke. I arrived there on a Monday afternoon; and as the coach drove into the town, I found the walls placarded with great bills, announcing that the new organ in the chapel of the Augustinian convent was to be opened on the previous Sunday. A choir and celebrated singers were advertised by name; and it was stated in large characters that the celebrated Dr. Cahill would preach a sermon on the “Infallibility of the Church of Rome.”

Here was controversy commenced, and the gauntlet thrown down. I found on inquiry that the chapel had been crowded to excess, and a large number of Protestants had been present. I lost no time in calling on the Vicar who had charge of the church for the following week, and I pointed out how the gauntlet had been thrown down; suggesting that of course he would not allow his Protestant congregation to be led astray by Dr. Cahill. Unless he intended to take up that gauntlet himself, I was ready to do so next Sunday.

Though he could not deny the force of my argument, he was reluctant to act upon it, and pleaded that he could not take such a step without the consent of the Warden; if he agreed, I might preach in answer to Dr. Cahill. I forthwith paid a visit to the Warden, who evinced the same feeling as the Vicar, but said that if the latter consented, he would not object to my preaching. Thus the matter was settled; and I did not leave the town until I had got a placard printed, as large as Dr. Cahill's, announcing that a sermon would be preached on the following Sunday evening in St. Nicholas' Church, to meet the teaching of last Sunday on the "Infallibility of the Church of Rome."

I returned to Galway on the Saturday, and found that great excitement prevailed in the town. The good-natured chambermaid at the hotel besought me with tears not to risk my life, as I was sure to be killed if I preached the sermon. I called on the Vicar, who told me that, though it was too late to draw back, he was alarmed at the excitement which prevailed, and that not a few of the Protestants had expressed their apprehensions and their disapprobation. I asked for permission to preach to the Protestant congregation at the morning service, which was readily granted.

On Sunday morning my sermon contained a simple explanation of the duty of Protestant Christians living amongst Roman Catholics, as resulting from their great privileges in the gospel themselves, which I plainly set forth. The evening came. The way from the hotel in the great square is down a long street called Shop street, towards the end of which a narrow lane leads to St. Nicholas' Church. This stands at the end of a large graveyard, which is surrounded by high iron railings. There were evident marks of malice in the countenances of the people, who were gathering in groups in the street; and as my person was known, these were unmistakably directed upon me. On arriving at the

church, I found very few persons in it. The prayers began, and but few were added to the number. Towards the end of the prayers, however, the church began to fill. The previous occupants of the pews were plainly Protestants, and the new comers were as plainly Romanists. The church is cruciform; the pulpit and desk stand in the centre of the cross, closing the east portion away from the congregation to form a chapter-house. The communion-table and rails stand immediately under the pulpit. The organ is placed at the end of the length of the cross, where there is an entrance. The two arms or transepts are broad, the main door is at the end of the northern transept, while there is no door in the southern. This description is necessary, that the reader may understand what occurred.

When the first Romanists began to enter the church, they were followed rapidly by others, as a flock of sheep will go after the few that first break through a hedge. They filled all the vacant seats in the church and the northern transept. Very few went round the rails to get into the southern; but before the hymn was over every seat was occupied, and the broad aisles were crammed with those who stood. The habit of superstitious reverence for an altar restrained the crowd from passing the table, so that the space on the left of the preacher was comparatively empty.

After earnest prayer, both audibly and internally, I began my sermon, and this produced a storm of shouts and yells. I thank God that I felt thoroughly self-possessed in reliance upon the Holy Spirit, whose help I earnestly asked, while the discordant yells were going on. They ceased, and I began again to preach; they began again to shout. I folded my arms, and manifested a calm determination, which at last overcame them, and won them to silence. When I had a hearing, I divided my subject into four heads, and continued to preach uninterruptedly for three-quarters of an hour by

my watch, which was lying by my side. This had exhausted three of the heads I had marked out; and, just as I was about to begin the fourth, a child in one of the pews, who had dropped asleep, fell from the bench and gave a loud cry. There was a sort of antechapel at the northern door, in which some men, whom we should call "roughs," were standing. At the disturbance caused by the child's cry, these men uttered loud shouts; and rushing upon the body of people who were standing closely packed in the northern aisle, pushed them forward with an impulse which affected the whole crowd, and made the foremost rush past the communion rails into the southern transept, uttering screams of terror rather than shouts of disturbance. The alarm communicated itself to the whole congregation; the whistles and shouts which proceeded from the men at the north door kept up the panic. The banging of pew doors, as persons strove to get out and others strove to pass them, sounded like a desultory fire of musketry; and the climax was added to this intense confusion when, over and above the storm of screams and shouts, the voice of a sergeant-major, who had ten or a dozen soldiers with him (who, according to the orders at that time, brought with them their arms when they attended any public place) issued the word of command, "Fix bayonets!" followed by the rattle of steel.

I do not remember ever to have been in a more distressing position. A thousand thoughts were rushing through my mind: the state of the people; the difficulty of appeasing them; the consequences to the cause I had in hand. The Warden and two of the Vicars were sitting in the desk; would they feel justified in prohibiting future efforts? But the sergeant's word of command brought these thoughts to a practical point. If his voice were audible above the noise, so might mine be. I ventured on prayer, not in the less than whisper

which reaches the ear of Him to whom it is addressed, but in a sound that might make the people know that I prayed. In a voice as loud as the word of command, I said, "O God, calm the people, take away fear, give Thy Holy Spirit;" and then, as a word of command, I cried out, "Take your seats!"

Never was prayer more signally or distinctly answered. The people did take their seats, and that, too, at once. It scarcely required a couple of minutes to find them arranged in decent order. Two women were taken out fainting, and the rest settled themselves in pews; and, though fewer in number, it was even then a full congregation. I briefly returned thanks to God, and then proceeded with the fourth head of my subject, which occupied twenty minutes by the watch at my side. With a prayer and a blessing I dismissed the congregation, who separated with respectable quietness.

When I went down to the chapter-room the Warden and the Vicars shook hands with me, and thanked God as they offered me the use of the pulpit on future occasions. Presently people came in, warning me not to go out into the streets, or I should surely be pulled to pieces, the crowd was so immense and exasperated. A police sergeant came to assure me that he would protect me, as he had twenty men with him at the gate. I told him that I did not send for him, and asked him who did. He said that one of the magistrates who was in the congregation had sent for him and given him orders. I thanked him and the magistrate, but requested that he would testify that I had not sent for him. My knowledge of human nature convinced me that a display of fear is the sure way to produce insult: and I knew the Irish well enough to feel that a manifestation of bold confidence is sure to avert danger. I left the church accompanied by the Vicars, and, when we came outside the railings of the churchyard, the riot was indeed tremendous. "Here

he comes!" "The devil himself!" "He is black in the face!" "Luther!" etc., etc., etc. These were mild compared to the curses, which, I am sorry to say, sounded mostly from female voices. There were some policemen drawn up in line in front of the gate. I told the sergeant he had better disperse them amongst the crowd, which would be better protection than an escort, and not so aggravating to the people. We turned up Shop street, and, if I had not determined to walk on, with the risk of treading on the toes of the women who danced backward in front of me with the most insulting exclamations, we should never have got on at all. But we did get on, and arrived at a nook in the street, the entrance of a small blind alley. When we came in front of this, there issued forth a continuous shower of large stones; these had the effect of ridding me of my besetting women, constant relays of whom had danced before me hitherto, and only one stone struck my hat, though my companion received rather a severe blow on the shoulder. This stoning, however, was very near the end of the street; and when we got into the square, and arrived at the door of the hotel, the master, himself a Romanist, was anxiously trying to pull me up the two or three steps in front to get me out of danger. I thanked him, but walked up the steps, and, standing upon the highest, I looked over an immense crowd, probably more than a thousand people, most of them shouting and yelling. I remembered the lesson I had learnt from the sergeant in the church, and raising my voice like an adjutant manœuvring a thousand men, I cried out, "Stop!" There was an instant silence, while I added, in the same voice, "Thank you, my friends, for taking care of me safely home. Good night." There was a universal burst of laughter, and I entered the hotel with these cheerful sounds in my ears.

During the difficult progress from the door of the

church to the steps of the hotel, I had not failed to speak some words of peace from time to time to those near me, especially when we first issued forth from the iron gates of the churchyard, and when we had to pause in the outburst of the storm I have described. It never occurred to me that these words for Christ could even have been heard, as they were uttered out of the deep compassion I felt for the people. Eighteen years afterwards a woman died in a hospital, and being a long time a convert, one of the missionaries attended her in her last illness. She told him that she had been a bigoted Romanist in Galway, and was present in that crowd in Shop street. She then heard one of those words for Christ which were spoken out of that compassion, and, observing the calmness with which these insults were borne, it fastened the word on her mind, and the Holy Spirit fastened it in her heart, and to that beginning she traced her conversion and her salvation.

I have given these circumstances in detail, because they may serve as a fair specimen of the manner in which we had to get through the surf, before we could launch the vessel of the Irish Church Missions, and bring her into deep water. But while this specimen shows the difficulties of the surf, we can now speak of the effect produced by working through it perseveringly. A regular Mission was subsequently established in Galway. Eight years afterwards I went to Galway to meet in a Church Mission schoolroom ninety-three adult converts and a hundred and five children, for the most part children of Romanists, who willingly allowed them to attend a Mission school.

The Irish Society of London, which was established in 1822, gave large sums to the Dublin Irish Society. Mr. Durant and I were most anxious to infuse a more missionary feeling into the Committee, and we obtained at the time the earnest co-operation of one of its most

efficient members, the Rev. Edward Bickersteth. We had already prevailed upon the Committee to sanction an Appeal for a separate fund for Missionary efforts, which could not be carried on by their ordinary income. Mr. Bickersteth was called upon to prepare another appeal, which was sent forth in an independent form; and after many discussions and consultations between the two societies, a separate Committee was formed, with the sanction of the London Irish Society, called "the Special Fund for the Spiritual Exigences of Ireland."

The Dublin Irish Society still feared to adopt the open aggressive missionary principle. But with the money that poured in for this Special Fund, large help was supplied to the missionary work. Mr. Durant and I were strengthened in the conviction that the work was of God, and that our great object must eventually be attained.

CHAPTER V.

IN January, 1847, the Rev. Thomas Vores proposed a plan for sending relief to the famishing people of Ireland, which produced many beneficial results. It was arranged that the clergyman of one parish in England should communicate with the clergyman of one parish in Ireland, and that the English flock should contribute towards the support of the Irish flock, receiving a weekly report of the condition of the people. There were ninety-four applications from clergymen in England to be placed in correspondence with a parish in Ireland, and there were two hundred and fifty applications from Irish clergymen to receive the benefit. Of these two hundred and fifty no fewer than a hundred and eighty-four asked to have the services of a Scripture Reader for missionary work amongst their Roman Catholic parishioners. The Irish Society of London came forward with help at this time, by means of their Special Fund.

The good men on the two Committees, having at length perceived the real nature of the work in the West of Ireland, consented to supply funds for its extension. Several grants were made; two active agents were sent to the town of Galway; and assistance was given for the Mission at Clifden. I was also enabled by their help to commence a Mission at Rooveagh, in the southern part of the county of

Galway. The origin of that Mission is so remarkable, and has led to such important results, that it requires to be stated more fully.

ROOVEAGH.

At the end of 1847 I heard of the conversion of a Roman Priest, which made some noise in Dublin. He had been received by the Priests' Protection Society, and was then in Dublin without occupation, and exposed to much persecution and much distress from the small means that could be allowed for his support. He was a native of Galway, and had gone to Canada, where he was educated for the priesthood, and ordained to minister among the French Romanists there. He had returned to Ireland, and had become the Roman Catholic curate of his native place. His account of his conversion was extremely interesting, and his manner of relating it gave me an impression of truthfulness. Every time I conversed with him I was drawn more and more to take a favourable view of his case; and I began to hope that he might have been providentially brought into communication with me in order to be made an instrument in carrying on the great work we were contemplating.

But the more I felt this, the stronger I considered the necessity of proving the sincerity and capacity of this convert by some very strong test; and, after prayerful consideration, I did suggest to him a proof calculated to try him to the utmost. He had for a long time been the Roman Catholic priest of the village of Rooveagh, where his relations resided. He had been very active in the discharge of his duties there. The large village of Craughwell, within his district, had no chapel, and he had determined to build one. He had diligently gathered contributions for this purpose, and carried on the building as the money came in. It was intended to be a more decent edifice than the chapels

in the neighbourhood, and the walls were raised six or seven feet high, when, while waiting for more funds for his building, more light was given to his own mind. The active priest, who had carried on the work so far, was obliged to escape from the dangers which threatened him on leaving the Church of Rome, in which he could no longer officiate. I made up my mind to propose to this convert priest that he should undertake a Mission at Rooveagh.

The conversation in which I made this proposition will not easily pass from my memory. I talked to him of the value of a testimony for Christ among the same people where, in days of ignorance, a man had given testimony against Him. I referred to the scriptural account of the early confessors of the truth; and when I had prepared the way in this manner, I asked him whether he felt courage enough to undertake a Christian and Scriptural Mission to the same people to whom he had administered the Mass. I told him that if he would go to Rooveagh on such an errand, I would go with him and support him; that I would give him the assistance of two agents, and visit the Mission myself at every emergency. He was agitated as I went on detailing my proposition. I brought forward scriptural assurances of the protecting hand of God by His Providence, and of the comforting support of His Holy Spirit. He told me that I was sending him to martyrdom—that I did not know the positive danger into which I wished him to rush—that all the power of the priests would be exercised against him, with all the fanaticism of the people for their agency. I assured him that I was fully aware of the danger, but that I also knew the power of God; and added that I had no other employment to offer him, but that I would undertake a Mission at Rooveagh if he would undertake to conduct it. I closed the conversation by telling him that I did not wish him to decide upon an impulse, and that

therefore he should take time to consider the matter. We then knelt down together, and I commended him to God earnestly in prayer, specially asking for that wisdom which is promised to all that seek it, by Him who "giveth to all men liberally, and upbraideth not."

I confess that I had expected that my proposal would be rejected, while I felt that nothing less than the severest test would justify me in engaging the services of one who had been a Roman Catholic priest. I was encouraged to hope that this was a true man and a true Christian by the manner in which he did not reject my proposal, and I continued my prayer that he might be guided aright in his decision. I had not to wait long. On the next morning at eight o'clock I was told that a gentleman wished to see me. "Let him come up," and my convert friend appeared. He spoke with great emotion, and told me that he had not closed his eyes all night, and that after much prayer he had made up his mind to agree to my proposal—to cast himself upon God and do his best, although he fully believed that nothing short of Divine interference could save his life. I warmly encouraged him, and, thanking God, we knelt again and solemnly committed the Rooveagh Mission to His special care and blessing.

On my return to England, I stated the case to the two Committees in London, and was authorized by them to take steps for commencing the proposed Mission. The preparations were made, and in the following April I went down to Rooveagh with my convert priest, the Rev. Roderick Ryder. He is now the efficient and diligent incumbent Missionary of Errismore in Connemara, and has long been an active minister in the great work of the Missions.

I visited Rooveagh as often as I could, and I found that while my expectations of the opposition were fully realized, my best hopes were not disappointed. Mr. Ryder went to work judiciously as well as actively.

The clan feeling of his relatives in the place was of some advantage, and the surprise of the people to find their former priest inviting them to read the Scriptures often counterbalanced the dread of their present priest's curse. It may be enough to relate the circumstances which occurred in the autumn of 1848, not six months after Mr. Ryder's appearance as a Missionary at Rooveagh, to convey a just impression of the effect he had produced, and the progress he had made.

At that time Mr. Ryder reported that there were between forty and fifty persons to whom he and the Agent had been teaching the Scriptures, and who were willing to learn of them in spite of the denunciations of the priests. I asked him whether he thought he could bring them together to meet me on a certain day, and let me address them, and examine them as to the knowledge they had attained. He wrote in answer that he thought he could. The day was fixed, and I went to Rooveagh to keep my appointment.

When I arrived I found the people already gathered awaiting me. They were assembled in the loft of a barn, to which the only access was by a ladder. There were about forty persons present; most of them had Bibles or Testaments. They read for me verse after verse, and answered well the questions I put to them respecting salvation in Christ and Christ alone. They all spoke Irish; and while I endeavoured to accommodate my English to their idioms, I put in a word or two of Irish which I had learned, and I remember that an interesting discussion took place with reference to the Irish word which I had used to signify Christ as a "Substitute." This brought out an amount of knowledge which satisfied me that the Missionary work had not been neglected. I thanked God, and took courage; and after about an hour and a half's conference with them they joined me in prayer, and I dismissed them.

I continued talking to Mr. Ryder for some time in the loft, when a man came up the ladder in haste and alarm, telling us that the priest was "down there in the road terrifying the people." We hastened down, and on getting into the road we saw the priest, on horseback, with his hunting-whip in his hand, a few yards from a man who stood with his back close to a wall, while the priest was scolding him; a few other people were standing about, evidently terrified, and as if they were mesmerised with fear. Mr. Ryder went up to a small group at a short distance, and I went to the place where the priest was abusing the man. Taking my position between the two, I addressed the man, and told him that he had no need to be ashamed of having attended to the reading of God's own Word, as it contained the only account of the means by which his soul could be saved. I was proceeding to give a very brief but plain statement of that salvation, which I intended for the benefit of the priest as much as for the man, when the priest, who had said nothing while I was speaking, suddenly turned his horse, and galloped off at full speed; upon which a shout of laughter burst forth from a number of persons whose heads then appeared above the low loose stone walls, behind which they had crouched to hide themselves when the priest had made his appearance.

On looking for Ryder, I saw that several persons had gathered round him, and there was evidently some strong altercation. I immediately went up to him, and as I came near, all the people walked away except two or three. One of these was a man who was returning from his work, and carried a scythe over his shoulder. He was the person who had produced the altercation, and his countenance was full of anger; his compressed lip and lowering eye sufficiently told what was passing within. I first spoke to Ryder and then to this man, very gently remonstrating with him, remembering that

“a soft answer turneth away wrath.” I had not spoken many words when he deliberately brought down his scythe from his shoulder, and held it as in the act of mowing, with one step forward. I do not think that I was ever in greater danger in Ireland than at this moment. An instant thought of prayer for protection went up to the Throne of grace, and knowing well the temper of the Irish, I stood quite still, and without any anger in my countenance, I looked him full in the face, eye to eye. After a pause in this position, his eye and his scythe dropped together; he put it again over his shoulder, and walked away. I thanked God for what I believed to be a real preservation from serious danger. I feel sure that had I shown any fear, or attempted to move away, this excited man would have cut me down. Impress upon an Irishman that you are not afraid of him, and you are safe with him.

The Mission at Rooveagh went on under Mr. Ryder's superintendence, and I doubt not that all the events of the day I have described tended in no small degree to confirm and establish him as a true missionary in the minds of the people. Before the close of the year 1848 there was a marked progress and much encouragement in every one of the districts in which our Missionary efforts had been made. It was plainly a duty to go forward, but increasing difficulties were felt in the working of the central machinery in London. The difficulty became excessive, when the resources of the Special Fund for the Spiritual Exigences of Ireland decreased. In the year 1847 that fund was enabled to distribute amongst the religious societies in Ireland about £10,000; in 1848 it did not receive more than £5,000. The occasion which had called it into existence had passed with the worst days of the famine, and the liberality which it had called forth was diverted into other channels; so that while the Missionary work was likely to extend and make larger demands for

funds, the means of supplying them had *diminished*. Besides this, the complicated machinery by which the arrangement was carried on was no small impediment.

This was the state of matters in October, 1848, when I returned from a visit to Ireland, and brought very heartstirring reports of the progress of these early Missionary efforts. Taking all things into consideration, the Committee of the Special Fund felt unanimously that the time was come for an independent machinery to carry on the work which was so evidently blessed—which it was impossible to forego, and as impossible to pursue with the instrumentality hitherto employed. Having failed in our great object of inducing either of the Irish Societies to undertake open Missionary work, the strong objection to a new organization was at last overcome.

Early in November, at a full meeting of the committee, this point was finally decided, and it was resolved that arrangements should be made for the formation of a Society, the object of which should be, to carry on a Christian Mission to the Roman Catholics of Ireland in connection with the Established Church. The arrangement of the details was to be submitted to a subsequent meeting of the committee, which would then transfer to the new Society whatever balance might remain in their hands.

It was about the middle of November that this decision was finally made; and as I walked from the meeting with Mr. Durant to his home in Mansfield Street, he expressed his heartfelt rejoicing that the great object of his desires was attained, and that we might rest satisfied that the Missionary work would now be carried on in a systematic manner, and, trusting to God's blessing, with a prospect of permanency. I left him to go home, after arranging with him to come up to London on the 22nd, to prepare memoranda for the detail of the new Society. I heard no more of him

till the appointed day, when I went to London, and on knocking at the door I asked his servant, "How is Mr. Durant?" as he had a bad cold when I parted from him. "He died this morning, sir," was the reply. My heart was stricken at the loss of this dear friend, with whom I had worked in Christian love and harmony so long and in such important affairs; but I recognised the hand of God in the time when he was called to his rest. He was over eighty years of age, and for the last few years of his life Ireland had been laid upon his heart, as he often said to me; and he had laboured and prayed for the spiritual benefit of Irish Roman Catholics with an earnestness and zeal which renewed, as it were, the spring-time of his Christian life. He was a man of single-hearted sincerity and strict conscientiousness. He had been raised up at a peculiar juncture for a special purpose, and as soon as that purpose was accomplished, he was called to the rest that remaineth for the people of God.

It was not until a meeting of the Special Committee on the 20th of March, 1849, that a separate committee was appointed to settle the rules and constitution and name of the new Society. These were finally arranged on the 29th of March, 1849, when the Society for Irish Church Missions to the Roman Catholics began its existence. An inaugural public meeting was held in the following May, when the officers and committee were formally appointed.

The blessing which has been so richly vouchsafed to this Society—the rapid increase of the means supplied—the remarkable supply of suitable agents, and the incidents which marked the progress of the work, will be found in the sequel to this Story.

The Providential preparation which has been detailed must impress upon every Christian mind the following spiritual lessons.

1. The Almighty works by the weakest means in

bringing about great results; and often rejects those which seem appropriate to the end, in order that the very inappropriateness of those which are successful may draw the observation to Him with whom "it is nothing to help, whether with many, or with them that have no power." No sense of weakness should deter from a work which the Providence of God places in our way.

2. "The hairs of your head are all numbered" indicates the minuteness of the circumstances by which the Almighty guides the course of the greatest events. It is the part of a wise man to watch for the pointings of Providence in what are considered the trifles of our daily life.

3. What is really of God, and has a purpose in the Divine mind, is often laid upon the heart of a Christian, and will not be cast aside. It rises from his heart, and occupies his mind. When this is the case, the matter is followed with a perseverance which looks like obstinacy, but which in such a cause is one token of certain success, and should be dealt with by others as they dealt with St. Paul's determination,—“When he would not be persuaded, we ceased, saying, The will of the Lord be done.” This Story shows again and again the power of an untiring perseverance in the Lord's work.

4. One of the most ordinary modes by which the Almighty manifests His purpose, is by planting a strong impulse to prayer for the object, in the heart of His servants. He gives them, too, a spirit of expectancy in the growth of these plants of prayer. Whoever watches his prayers to wait for answers will find them fall about his path whenever he is walking in the way of the Lord. How many instances of this do these pages record!

5. But the most important practical lesson which may be drawn from this Story is the wonderful effect

of a constant appeal to the power of the Holy Spirit in every passage, whether of lesser or of greater influence upon the Lord's work. In all that has been recorded, not one step was taken but was referred, openly as well as inwardly, to the direction of the Holy Spirit. The link that may be said to have bound the chain of Providences to the Almighty Hand which worked them, was the continual use of that blessed prayer,—

“O GOD! FOR CHRIST'S SAKE
GIVE THE HOLY SPIRIT!”

1849.]

CONTINUATION
OF THE
Story of the Irish Church Missions
TO THE ROMAN CATHOLICS.

CHAPTER I.

THE Society for Irish Church Missions was thus launched as a vessel well manned with noble-hearted sailors, and well freighted for her voyage; but stormy seas were before her, and she had to tack her way through many a rock and quicksand. Very quickly would she have been engulfed, had not the Pilot been on board, whose Omnipotent Word could still the raging storm, whose wisdom could steer her course in safety, and whose purpose was to be fulfilled in spite of every obstacle.

The Society is still ploughing the waves of a tempestuous sea under Almighty guidance; and the knowledge of what has been passed through, will give a fresh energy to those whose deepest and holiest interests are engaged in its progress.

The Rev. Alexander Dallas as the Honorary Secretary organised and arranged all the Missionary work; and the Rev. Edward Bickersteth was united with him in his arduous labours, and in the earnest prayer with

which every step was undertaken. A number of devoted men of high position, laymen as well as clergy, whose hearts were deeply interested in the Society, joined in forming a Committee of Management in London. Agents for obtaining funds were also appointed, who formed associations in all the principal towns in England.

In Ireland, the presence of the Honorary Secretaries was continually required, to arrange Missions in different districts, to represent the requirements to the Committee, and in return to convey, and carry out their decisions. It has been a point of strictest rule, that no work should be commenced beyond the means which the Providence of God supplied, and that no debt should be in any way incurred. The financial economy and executive arrangement were formed on a system which will bear comparison with that of any charitable institution.

The new Society, in beginning its operations, profited by the experience of the good Christian men who had worked in the same field. The system of the Irish Society was not rejected, but an element was added which would not have been possible when that Society first commenced its operations. Irish-speaking ordained Missionaries and Scripture Readers were employed *to open an aggression upon Roman Catholic doctrines*, by placing the true gospel before the people, distinctly confronted with the false doctrines of Rome. An earnest call was given to them to come out from the apostate church, and they were warned that they were not safe till they obeyed the call. The key-note of all the missionary preaching was, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.) God had prepared the minds of the people for this teaching, and many had already come out and joined the Protestant congregations, and that in the midst of persecution, stirred up continually by the violence of the Priesthood.

The experimental mission in the beginning of this

year, which had been made by Mr. Dallas and a brother clergyman who spoke the Irish tongue, had fully tested that the people were ready to welcome instruction, and that their hands were stretched out, as it were, to receive the light of the glorious Gospel of Christ. The following are extracts from journals and letters during this Missionary tour:—

“*February*, 1849.—On going to the school-room at P., at the appointed hour, and finding it would not contain the numbers who crowded to hear the gospel, I adjourned to the Church, having satisfied myself that it would not deprive me of any of the Romanists; and of a hundred and ten who were present, only ten or twelve were Protestants.”

“On Sunday morning I went to R., and had a large and deeply attentive meeting. I went through the service in Irish, and preached first in Irish, and then in English. There were over one hundred persons present, and many more standing outside the door, who heard all I said. I was highly gratified with the reception I experienced at R., and I trust God will bless the work that is going on there.

“After leaving R. I went to S., and went through the service there in Irish, and preached in the same language. I had a most interesting meeting there also. They were delighted to hear the gospel in Irish, and I proved to them from the Scriptures, that salvation through Christ alone was the old Catholic faith which Peter preached.”

“Mr. Lynch accompanied me yesterday on his car to M., where we arrived at half-past ten o'clock. The Readers who went before had lost their way; but through the exertions of the Rev. Mr. N. and his wife, the school-house in the town was crowded to excess by a most interesting congregation of intelligent persons, who awaited our arrival. There were over two hundred and twenty persons assembled, of whom only forty were Protestants. The people of the town knew what was going on; but as we passed amongst them not the slightest murmur of disapprobation reached our ears. They looked at us rather curiously than angrily, though they had heard that a convert from Popery was to preach in the school-room. Several respectable Protestants attended, though the landlords are unfriendly to the cause; and I preached the Lord Christ for an hour to the most attentive congregation I ever addressed. The Romanists present, with scarcely an exception, were persons of the better class, in the tradesman line. When all was over, many exclaimed, ‘Oh, the

priest will kill us!' and several declared that they didn't care what he said, as no one could find fault with what they heard.—The state of things is indeed wonderfully changed in this land, when at least a *hundred and eighty* Romanists will attend at mid-day, under the very eye of the priest, to hear the truth as it is in Jesus from a clergyman of our Church. This, as you are aware, is accounted one of the most grievous sins a Roman Catholic can commit."

The "Special Fund for the Spiritual Exigences of Ireland" was not only rendering important assistance to all the societies at work—the "Church Education," the "Irish Society," and the "Scripture Readers," &c., but it supplied means for more direct missionary work, and for the employment of faithful and approved men ordained by the Bishops of Tuam, Killybegs, and Cashel. Few of the parochial clergy were at this time in circumstances to provide even for the efficient instruction of their widely scattered Protestant parishioners, and the support of their schools; to say nothing of their local institutions, and of the clamorous importunity of the starving population around them; it was therefore impossible for them to provide instruction for their Roman Catholic parishioners without the aid which was thus offered to them.

Many of the clergy rejoiced in the formation of the new Society; and at a large meeting in Dr. Singer's Rooms, in Trinity College, Dublin, the Rev. A. Dallas had an important conference with a numerous gathering—the Bishop of Cashel presiding—when all concurred in the conviction that the minds of the Roman Catholics were opened to receive the gospel, and that a direct mission to them was required. In the Missionary tours which Mr. Dallas made with the Rev. John Lynch, one most important object was to ascertain the feeling of the clergy throughout the country. He had opportunities of assembling them in different localities, and obtained personal intercourse with one hundred and seventy of them, which strengthened this decision.

The anxiety of the people to hear the gospel was so manifested, that the call of the Macedonian Church seemed to be re-echoed—"Come over and help us;" and the result was that many of the clergy determined to make some decided efforts for the spiritual good of their Romish parishioners. An address was sent by some to every Roman Catholic family in their parishes. One of these clergymen thus writes to the Honorary Secretary, April 23rd:—

"I am happy to say we can already see some good effects from our address. The Romanists say that if their priests have truth on their side they should answer it. We have had controversial lectures in several parishes, which have been attended more or less by Romanists; and some have already come out from Romanism, and are attending church, while others are under instruction, with a view to their taking that decisive step. In one place, where circumstances render such a step peculiarly difficult, six heads of families have publicly gone to church with their children; and they have remained steadfast hitherto in spite of much persecution. These are cheering circumstances, and encourage us to go on with our work, trusting that the Lord may bless our poor unworthy efforts for the salvation of many souls. If we had means to employ Scripture Readers in some of the parishes where the Romanists are certainly very ready generally to hear the truth, I can have no doubt that great good would, with God's blessing, result from their simple labours."

After one of these clerical gatherings, the Rev. G. Maxwell wrote thus of Mr. Dallas's visit:—"On Sunday last Mr. Dallas had at Castelkerke a congregation of four hundred most attentive Romanists, and administered the Lord's Supper to forty-one converts. He had another congregation in the evening. He came on here yesterday morning. Almost the whole of the clergy of West Limerick assembled to meet him, and gave him an attentive hearing. He urged the clergy to begin a vigorous and serious attempt to gain access to the great body of the Romanists in the diocese. We bless God for having raised him up to do this great work." And many were thus roused up to action.

The question proposed to the clergy was, "What are the most prudent and efficacious means, consistently with the discipline of the Church, of bringing the truths of the gospel to bear upon the minds of the Roman Catholics?" The subject was everywhere discussed with much earnest united prayer.

A systematic arrangement for a Preaching Home Mission was also suggested, which was carried out in several districts with great blessing and success.

This plan was that a number of the clergy in a neighbourhood should devote five days every week to the simple preaching of the gospel to such Romanists as could be collected to hear them. These cottage addresses were to be held at five different places in the district, at seven o'clock in the evening. It was arranged that two clergymen should go together, and that one or two Readers should be sent round the district to inform the people of the meeting, and invite them to attend. At Balinasloe ten clergymen at once united in carrying out the Preaching Mission. This plan took a more definite and extended form, and led to the formation of one of the most important arrangements of the new Society,—“The Local Committees for Missions,” of which ten were set on foot during this year. There were certain acknowledged principles, in which it was necessary that all the clergy thus united in missionary action should cordially acquiesce before joining these Committees.

1. That the Roman Catholics, as such, are without the saving knowledge of the Gospel, and that it is an important duty to communicate it to them.

2. That they have false notions concerning certain assumed dogmas of religion, on which they should receive Scriptural instruction.

3. That the whole number of the inhabitants of a parish are to be considered as under the charge of the instituted clergyman, who has a duty and a right to

endeavour to bring them all to a knowledge of *the truth*.

4. The clergyman consenting to these statements, is ready to co-operate in any work which may be properly arranged for the conversion of the Roman Catholics of his parish.

In Dublin several of the clergy opened their churches for controversial preaching, and the following report was sent to Mr. Dallas from the clergyman left to superintend the Missions there :—

“The spirit of inquiry among the Roman Catholics seems steadily progressing. Many of them are anxiously looking out for the renewal of the controversial sermon, in St. Michan’s Church; and the numbers attending each Thursday evening’s controversial sermon have been greater and greater. The several preachers have been listened to with breathless interest by the crowded congregations, many of whom have been obliged to stand in the aisle during the whole time. Several priests have been noticed among them. There could not have been less than six hundred Roman Catholics at the last sermon, by Mr. Nangle; nor less than five hundred at Dr. Singer’s. The handbills announcing each sermon have been extensively circulated, to the number of from seven thousand to ten thousand weekly. Texts and questions on the subject have been also on the placard. These handbills serve as a ready means of introducing conversation on the subjects in them. The two Readers on this Mission have been busily and acceptably engaged among the Roman Catholics for the last month. They have visited over two hundred Roman Catholic families each in that time, besides meeting with various persons in the street. The field of work is so large, and the interest so intense, that one is often puzzled to know which way to turn. The few persons in the whole city who are helping to direct the Roman Catholics into the truth are as nothing comparatively. The appearance of defection from Popery is so great, so far beyond the reach of the means and machinery in operation, that one cannot but feel that the Lord Himself has come down to do the work, almost without the aid of man.”

In February, the Bishop of Tuam ordained two Missionary Clergymen, one for Sellerna and the other for Ballyconree. Mr. Dallas preached on the occasion,

and was greatly cheered by the growing interest taken in the work by the Bishop (Lord Plunket), who from this time threw himself heartily into the great movement, forwarding it in every possible way with an interest which greatly nurtured its early growth. Year by year he visited the Missions with the Honorary Secretary, confirming the new converts, opening new school-rooms, and consecrating new churches. The arrangement of the Missionary districts and appointment of the new clergy was never done without his sanction. The lengthening the cords and strengthening the stakes of the Irish Church in the accession of its members was joy to his heart, and he was truly a nursing father to every branch of Missionary work in Ireland till it pleased God to call him to the Church above.

Before the close of this year six Missionary Clergymen were engaged in his diocese, besides two in Cork, two in Cashel, one in Ossory and one in Killaloe.

There were also four Lay Agents, forty-three Readers, twenty-four Schoolmasters, and ten Schoolmistresses; making a total of ninety-five persons engaged by the new Society in direct missionary work.

Their first efforts were not made without fierce opposition, and yet this was so mingled with encouragement that there was no retreating from the conflict. The Rev. J. Conerney writes from Sellerna, "Two hundred and eighty attended our services, and from the crush several had to leave. I afterwards visited in the neighbourhood, and many heard gladly the gospel plan of salvation. Among thirty persons who collected round me in one place, only three could name the persons of the Holy Trinity. A party of men sitting on the side of the lake told the Readers that they thought the Bible did not contain anything about Jesus Christ, or His apostles,—they are so early taught that it is the devil's book. Their astonishment was great when convinced that the contrary was the case."

From Cappamore (Limerick) the Missionary writes : "In spite of the most violent opposition, the people are with us. Almost every night I have parties of respectable farmers in my study, searching the Scriptures. We have ten or twelve open converts from among this class, and I can name many more who are Protestants in principle, though held back from open profession by fear of persecution."

From Clifden Mr. D'Arcy writes :—"Mr. Dallas has again visited us, and preached to six congregations, some of them over five hundred people ; on more than one occasion, surrounded by those who were wailing for the dead. In the course of his visits this day, three memorials were presented to him, signed by a large number of heads of families, praying for a school in Errismore, Cleggan, and Barratrough. He arranged for opening these, but such immense numbers gathered to the Errismore School, that it was found necessary to divide them, and provide two others about three miles distant. Matters went on well until Archbishop M'Hale's return from Rome, when he came, as was said, to crush the missions at once. He remained three days in Clifden, and cursed bitterly all who gave any countenance to the work ; but our people stood firm. The same readiness to hear the Word of God continued, though the enmity of some about the town was stirred up by it, and a Reader and a schoolmaster were severely beaten. The School remains the same, and the work progresses everywhere."

In September, Mr. Dallas was again travelling in Ireland with Mr. Gregg, the present Bishop of Cork, when he was led by the Providence of God into a new channel of blessing. One of the most distressing results of the late famine, was the number of poor wretched orphans left without care, or clothing, or home. Sometimes their piteous cries induced a kind neighbour to throw them out a few scraps, as they would to a dog or

cat. As the car passed along, Mr. Dallas saw a poor infant, not two years old, squatting near a dunghill, when a hungry pig came and seized its shoulder. He instantly stopped the car and rescued the poor child, taking it to the next cabin, where he learned that its parents had died of starvation. On a more particular investigation, he discovered that there were above two hundred and fifty in the district in the same plight. He lay awake that night thinking what could be done for them, and came down in the morning determined to gather them together and establish an orphanage, to be called "The Connemara Orphans' Nursery." Mr. Gregg said he would lay the first brick in the shape of a one-pound note. From this has grown an institution numbering above a hundred children; while, during the twenty-five years of its existence, above four hundred have been trained in it, and the abundant blessing which has been vouchsafed to it has been a continual source of joy to its founder. In October, the Bishop of Tuam travelled through the Missions, had interesting communications with the agents, and confirmed four hundred and one persons from the different districts, who were converts from the Church of Rome.

In all the fierce encounters and difficulties the agents met with in beginning their work, Mr. Dallas was at hand to encourage them; and he never led them on to danger without being ready to help them in the moment of need. Whenever an important crisis occurred, he was on the spot; or, if unavoidably absent, he wrote them encouraging and strengthening letters. In one, written to the Missionaries and Readers at Clifden, after expressing deep sympathy in their trials, he adds,—

"The holy earnestness which induces you to bring the best blessing, even the blessing of Christ, to those who are in ignorance and darkness and danger, will lead to that affectionate forbearance which will not allow even blows to prevent the speaking of the Word of truth and peace

to those who most oppose themselves. Be more earnest in calling the Roman Catholics out of their awful danger; press upon all the love of Christ with more affectionate zeal. Meet with the calmness of Christian forbearance every foolish outbreak of religious excitement. Bring the argument of patient love for souls against the argument of shouts and abuse. It was the calmness with which the Protestant martyrs, three hundred years ago, bore the fires with which the Roman Catholics burned them to death, that won so many converts as produced the Reformation, and made England what it is. May God grant that your patience under a less fiery trial may be the means of producing a Reformation in Connaught, that shall spread through the four provinces, and bring to unhappy Ireland the blessing which has been three hundred years waiting for her. I hope soon to see you face to face, that I may rejoice in your success, and partake in your labours."

The maintenance of all this missionary effort called for a large sum; and English Christians responded to the call with large benevolence. Many Christian friends visited the West of Ireland, and returned to England having tested the work, and filled with thankfulness to God whose Hand was so manifested. It became necessary to recount from time to time the progress of the Reformation movement, and Mr. Dallas undertook to publish every month a periodical, called *The Banner*. In the retirement of his country home, he arranged the little book, which was for many years printed at the Wonston Press. The fourth verse of the sixtieth Psalm seemed to express the nature of the work, and suggested its title. It was an unfurling of the Banner of Truth on the mountains of darkness, in the face of its enemies, under the deep conviction that the Roman Catholics of Ireland have not the true Gospel which the Protestant Church possesses, and that it is a bounden duty to

carry that Gospel to them, as a standard-bearer displaying this Banner, "because of," or for the cause of, the Truth.

As much earnest and believing prayer had preceded, accompanied, and followed every step, the confluence of Christian hearts enlarged this stream of blessing as the Society extended its work and its interests. During the April meetings in Dublin the subject was laid upon the hearts of the clergy; there was much united supplication, and some "Heads for Prayer" were drawn up and printed for circulation. Beside the general subjects suggested, more special points were enumerated which the new Society called for, as:—"Wisdom from above in its direction and arrangements—Special wisdom and grace for the Missionaries under the trying circumstances in which many of them were placed—For more agents of higher qualification, and—For adequate funds to occupy the vast fields of Christian usefulness which were opening before them." This led to a little tract being widely circulated entitled, "United Prayer for Ireland," and a very large number of Christians interested in the work, engaged to remember the subjects, or to use the form suggested, every Saturday morning. This "Prayer Tract" was sent, enclosed in a letter from Mr. Dallas to all the Missionaries and Agents, encouraging them with spiritual advice and consolation, and urging upon them the exercise of faith and that "continual earnest supplication which had from the commencement kept open a channel of blessing from the Hearer and Answerer of prayer, and consecrated every step of the missionary work."

The Rev. Alexander Dallas and the Rev. Edward Bickersteth were men who lived in the spirit of prayer; but they were not long permitted to unite in active work on earth. The new year had scarcely dawned upon the Society, when it pleased the Head of the Church to remove to His immediate presence the Rev. E. Bickersteth,

whose largeness of heart and devoted zeal in the furtherance of missions, led him to labour to the last in this cause. He was a singular example of Christian activity, zeal, and devotedness, while his progress was onward and upward, with an eye full fixed on the Sun of Righteousness, and a wing that never wearied. His last energies were engaged in pleading the cause of the Society, and in his last letter to Mr. Dallas, he says: "If God be for us, who can be against us?" came in our family reading this morning, and it is just for you. Ourselves nothing, Christ and His cause everything, be our motto. Be of good courage, dear brother, on whom the brunt and burden of this war has so much rested."

The place Mr. Bickersteth occupied in the Society was filled by his nephew, the present Bishop of Ripon, whose heart was in the cause, and whose intellectual power and influence was engaged most efficiently in its help. At the first annual public meeting in London, Mr. Dallas spoke with great thankfulness of many tokens of progress; and none more rejoiced his heart, than the awakened feeling of the Irish clergy to the importance of missionary efforts among their Roman Catholic parishioners, and the desire that was expressed in all their conferences, of improving the present opportunity to accept the help of the Society in their different localities. The need of *united* effort was becoming more and more urgent, from the fearful persecutions which were aroused upon any *individual* effort.

In Dingle, Mr. Lewis had a number of persons set to watch him night and day, and he never stirred out without being followed by a number of boys and low people to hoot and abuse him. The clergyman who communicated this information added, "When there is any pressure on a Roman Catholic priest, half-a-dozen priests or monks come in to support him. Would that we had such an arrangement amongst us! How good it would be, if we could support and assist each other

whenever a pressure like this takes place! This suggestion was responded to: no less than six clergymen agreed to go and assist Mr. Lewis, week by week, walking up and down the streets of Dingle, addressing the converts, and preaching in the church. At Cong also, Mr. Moore greatly needed help. The people, stirred up by their priests, had insulted the converts, driven them with stones from the market, and committed many acts of violence. After a very violent sermon which Dr. M'Hale had preached at Cong, two converts, quiet decent young men, went there on a market-day to buy potatoes. They were attacked in a most barbarous manner, robbed of their potatoes, and so beaten that one of them was obliged to remain the night in the police barracks. In addition to this, their oars were cut partially through, so that they might not break till they would be beyond the reach of help, in the middle of the lake on a stormy night.

In the midst of such treatment the converts remained faithful, and the Word of God grew and multiplied. The reformation gained ground in various districts round Castelkerke, and many came out of the Church of Rome through the preaching of the Word.

In Oughterard a solemn event occurred. When the mission first commenced, the priest called upon the people from the altar of the chapel, to join him in cursing the "Jumpers;" and at the same time he uttered curses upon them. On the following Wednesday he was struck with paralysis, from which he never recovered. This caused considerable excitement, and the earnest prayer of the missionary for him softened the hearts of many, and conciliated them,—the contrast being so marked between the cursing priest and the praying minister.

The same spirit was exhibited in many ways during a tour which Mr. Dallas took among the missions in the summer of this year. Several hundred children of the

schools assembled in the grounds of Clifden Castle, on the occasion of his visit there, when tea and cake were provided for them by the D'Arcy family. One of the schools was missing: and after some time the Missionary came up in an exhausted state, without his hat, and a good deal cut and bruised. It appeared that some of Dr. M'Hale's disciples had collected a party of men to hinder these poor children from coming, meeting them in a narrow part of the road, and driving them back with stones and shillelaghs. One of the teachers of the Cleggan school had his head cut with a stone. The Sellerna school only escaped by taking a short cut over the mountains. The elder people joined in the skirmish, and there was a regular encounter. The children were much hurt, and one of the Readers was very seriously wounded. A few days after, the visit of the Roman Catholic bishop was the occasion of collecting a large mob of infuriated men and boys, and Mr. D'Arcy was struck by a stone at the back of his neck, while acting as a magistrate in quelling this riot. The mob was headed by a monk; and it appeared that it was increased by some drunken Austrian sailors who had landed at Clifden. In the evening a large quantity of whiskey had been given among the people, in honour of their bishop's visit, which increased the tumult. The only insult, however, which the Honorary Secretary received on this occasion was being burnt in effigy; a figure being dressed up, with a large placard on its breast, on which was written, "Dallas the devil," and burnt with riotous rejoicing by the rabble.

In every place where schools had been established, he was greeted with a hearty welcome of evergreen arches, bonfires, and the "*Cead mille failthe*."* Irish song was often brought forth on these occasions, sometimes composed by the children of the schools, and sung on his

* The Irish for "A hundred thousand welcomes."

arrival. The welcome presented on this visit is given as a specimen of many :—

I.

“ Our western isle has waited long
 In darkness and in death ;
 But now we'll raise a grateful song,
 Waked by the Spirit's breath,
 And bless the friend that makes us free,
 And brought us life and liberty :
 For he came to tell of that ' Voice from Heaven,'
 That speaks, and Satan's chains are riven.
 And we'll meet on Canaan's shore,
 Oh yes ! to part no more !
 What ! never part again ?
 No, never part again !
 For there is neither grief nor pain,
 And never, never part again !

II.

“ The poisoned chain that long had cast
 Its deadly spell around,
 Now, link by link, is yielding fast
 To the Gospel's magic sound.
 Then welcome to the friend who came
 To cheer our hearts with Jesus' name,
 And tell to Irishmen their right
 To seek the fount of life and light.
 And we'll meet, &c.

III.

“ Yes, Fatherland ! though long thy night,
 Thy star of hope is risen,
 Turning thy sorrow-clouds to light,
 With gleams of the bliss of Heaven.
 The dawn is bright—the day is near :
 The Sun Himself will soon appear ;
 He'll then His glorious course begin,
 And never set again !
 What ! never set again ?
 And we'll meet, &c.

IV.

“ Let Erin’s harp be strung once more,
Tune all her chords again,
And the mountain breeze, as it sweeps them o’er,
Shall awaken their sweetest strain
Of welcome to the Saxons here,
Whom once we had learned to hate and fear :
But now a free and a happy band,
We love and bless their noble land.
And we’ll meet on Canaan’s shore,
Oh yes! to part no more!
What! never part again?
No, never part again!
For there we will with Jesus reign,
And never, never part again!”

Mr. Dallas’s visit to Sellerna at this time was one of peculiar interest. The school-room, which had been built the past year, was used for divine service, and between four and five hundred people attended on that Sunday morning, in spite of fearful threats from the Romanists that they would pull down the house if he preached there. The service was read in Irish by Mr. Conerney, and though a mob assembled round the house the people showed no alarm. Only for a few minutes, was the attention of the people distracted, when some violence was attempted, and the noise outside was increased by stones being thrown at the windows. Mr. D’Arcy being a magistrate, went out and quieted them. Mr. Dallas preached, and his sermon made a great impression; and the Communion was afterwards administered by him and the other clergy present to seventy-one persons, about sixty of whom were converts, whose reverent demeanour was most striking. Mr. Conerney said that there were quite as many more who had earnestly desired to join the Communion that day, but he had not admitted them, that he might have more time to judge of their consistency and their right apprehension of the Sacrament. As Mr. Dallas and his

friends returned, they were frightfully assailed with stones thrown at them by the poor Romanists.

In this station the converts were exposed to great suffering: the land being possessed by Papists, they were left without work, often starved, and nearly naked. Great numbers of these poor people earn their living by fishing. The priests not only influenced the masters to exclude every convert from the fishing trade, but also, by cursing them and their boats, made the people around think that no success could possibly attend them if they had "Jumpers" (as they called them) in their crew. Numbers of these poor people would have died of starvation had not Christian friends exerted themselves on their behalf. With subscriptions chiefly from Scotland, two boats were bought for the convert fishermen, and Mr. Dallas had an opportunity at this time of seeing the evidence of their consistency in the observance of the Sabbath. The sea to the far distant horizon was dotted with fishing boats that Sunday; twenty-three were counted; two boats were, however, in the bay unmanned. On asking why those boats were not out with the others, the reply from a Romanist was, "Those are the Jumpers' boats, and they do not go out on a Sunday."

Of the individual cases of real conversion to God, we can only give one or two from a great number recorded by the Missionaries.

CLIFDEN.—As the Readers were passing along the road, they heard a voice in the ditch, in which they found a poor man in a dying condition. They spoke to him of the dying love of a suffering Saviour. A woman who was passing by said, "God bless ye, and your religion. 'Tis long before the priests would tell us that." Another poor man, lying on the ground in a wretched hut, received the Truth with gladness. This was a time of no common testing, for the priests and monks gave relief only on condition of their giving up the teaching

of the missionaries; and the opposition was in some places very violent. The strongest inducements were held out to the converts to return to the Church of Rome, but very few yielded to the pressure. The work was of God, and those who had tasted the preciousness of His Word were strong to suffer for His sake.

One poor old man was so persecuted by his relations that he was forced to leave his own cabin at Errismore and get a lodging at Emlah to be sheltered from their rage. They would not let the missionary visit him when he was sick, but they insisted on bringing the priest to him. He firmly refused, saying, "No oil for me, but the Holy Spirit; no priest for me, but Jesus." His friends and neighbours all joined to persuade him to die in the faith of his forefathers. His answer was, "Jesus loves me, Jesus died for me; His blood can cleanse from all sin; I want no other to bring me to Heaven." When driven from his own house, he said, "My Saviour had not a place to lay His head; He left me an example, I must take up His cross." He was at his request buried in Omev Island, and carried there by the converts.

Mr. Ryder thus writes:—"Our distress is still very great, notwithstanding the kind efforts of our English friends. Some of our converts have died, and others are dying of hunger. I have visited the last two days five heads of families in this deplorable condition. One of them, a poor widow, had been three days without tasting food when I called in to see her. I found her nearly speechless, and unable to move in her bed. She said, 'I am willing to die, to go to the Lord Jesus; He is my High Priest: no other can do me any good.' Another convert I found in the same state. He was the father of ten children, who attend our school. He was reduced to a skeleton, before I discovered the cause. I gave him some meal, but he was too far gone. He had been repeatedly forty-eight hours without tasting food,

and sooner than see his wife and children hungry, he would pretend to eat elsewhere. He lingered a fortnight, and died believing in Jesus, and placing all his hope on the atonement offered for him on Calvary."

INVERIN.—In this new district the Missionary mentions fifty persons assembled to hear the Word of God. The anxiety manifested by the young to receive instruction is shown by the following incident. A young fellow being anxious to hear the Bible, and yet unwilling to bear the opposition which would follow any open profession, took this plan. There was a room attached to the school-house, with a broken window; with some difficulty he got in through it: having made more noise than he wished, one of the congregation went to see what it was. After searching some time, he found the boy crouched down behind a large boiler, anxious to be concealed. This boy, after receiving more instruction, came boldly to church, and made rapid progress in the knowledge of God's Word.

The Rev. H. Townsend wrote of much success in the village of Drimcoggy, where a Scriptural school had been established, and nearly fifty children attended: their parents coming to the lectures given in the school-house. The schoolmaster and Readers were denounced in the chapel, with all who countenanced or encouraged them. The result of this was that one night the school-house was attacked by a band of armed men, who, after demolishing the windows, forcibly effected an entrance. The man Stanton, to whom the house belonged, and his wife, were beaten in a savage manner. They cut off part of Stanton's ear, and wounded the other severely, telling him to go and ask the priest's pardon, and if he did not go to mass on Sunday they would visit him again. After throwing about two sacks of barley, which belonged to the poor man, they went to another house, and beat the man and his wife in the same way. While prostrate under their hands, they made these poor peo-

ple swear that they would go to mass on Christmas day, and would pay the priest half-a-crown. Stanton refused, and a few weeks later Miss Plunket writes:—"Stanton is still suffering so much from the beating, he could scarcely walk when I called on him. I was shocked at the change it has made in such a strong fine-looking man. Poor people! their sincerity has been severely tested, but they have had strength given them to go through their trials with patience and steadfastness. He and his family were at church last Sunday. There were thirty converts present, and forty-three children at school." This service was held on the Bishop's own premises.

A very clever Roman Catholic controversialist, Dr. O'Connell, came forward at this time in Dublin, preaching upon the special subjects of difference between the two Churches. The gauntlet was thus thrown down on the Romish side, and was taken up by the Protestant missionaries with great earnestness. Controversial sermons were kept up in St. Michan's Church. The Rev. Robert M'Ghee preached during two months every week, very powerfully answering the arguments which Dr. O'Connell had brought forward. The Rev. E. Nangle also exposed Romish errors with great power, and gathered immense congregations. Mr. Dallas entered into this controversy, and had a correspondence with the learned Doctor, on the question, "Has the Church of Rome the Apostolic Commission?" He also preached in Dublin on all the doctrines advanced by the Roman Catholic champion. The correspondence was afterwards printed, and widely circulated; and the controversial sermons which Dr. O'Connell drew forth, were made of great use to many who listened with anxious attention to both sides.

The *Discussion Classes*, which have for many years been a means of instruction greatly blessed by the Spirit of God to the conversion of souls, commenced at

this time in the vestry of St. Michan's Church, where a number of poor people were invited by the Readers to meet Dr. M'Carthy, the Missionary. The scene is thus described by an eye-witness :—

“ Another great means of blessing, is a class of inquirers which Mr. M'Carthy holds every Friday evening ; and a more interesting scene it is impossible to describe, than the one at which I was present. There were sixty-two sitting around him with their Bibles in their hands—all, except six, either just come out of Popery, or, if still within its pale, having taken that first step which, as it were, unlocks the heaviest bolt of the dungeon—all brought to inquire of Scripture as the *rule of faith*—to bring their long embraced errors ‘ to the law and to the testimony.’ The fifth of Romans was the subject of one evening, and the doctrine of justification, from verse 1-5, was powerfully urged upon them by Mr. M'Carthy, who shewed them the fallacy of the Romish doctrine in all its coils of error, questioning them so that by their own mouths they were condemned, and wresting from them every refuge of lies. I noticed one among them gradually remove from the class, and at last leave the room, saying, ‘ The Priest has satisfied my mind on this point, and I do not want to hear any more.’ Others, and among them some very respectable tradesmen, appeared to feel the power of truth, and to receive it in love—their countenances quite beamed with the light that shone on their hearts. This school of inquiry was begun and ended with prayer for the light of the Holy Spirit. Several classes were commenced by other clergy in different parts of the city.”

The people, being thus at liberty to refer to their own Bibles for the texts quoted, and to ask questions themselves, took an interest in Scriptural truth which they had never felt before. In many cases they went to their priests to solve the difficulties raised in their minds, and finding no satisfaction, or answers, returned to the Readers to be more enlightened.

Numerous are the cases of conversion, through the blessing of God upon the Word opened in these Classes.

CHAPTER II.

IN the year 1851, an important Ecclesiastical arrangement was completed, greatly to the satisfaction of the Bishop of Tuam, and to the spiritual benefit of his Diocese. The enormous Union of Ballynakill, containing ten parishes, and comprising a wide tract of country which extended fifty miles from Galway to Omev and thirty miles from Salruck to Inverin, had been hitherto under the care of one Rector, whose stipend was only £202 per annum. With the assistance of the Ecclesiastical Commissioners this district was divided into four parishes. The most important of these, containing the town of Clifden, was given to the Rev. Hyacinth D'Arcy, who having been the superintendent of the Mission from the beginning, was ordained on Sunday, June 1st, 1851. The other three districts—Killanin, Arran, and Ballynakill—were also given to the clergymen occupied in, and desiring to further missionary efforts. This gave a fresh spring to the work, and an extension to the fund which had been already commenced for building churches in West Galway. Such had been the progress of the Reformation in this district, that where three or four years before there were not more than 500 Protestants, there were now above 5,000 willing to attend the services of the church. There was a pressing necessity for at least eight churches, and the enlargement of two others without delay. An

earnest appeal for means for this separate object was put forth by the Bishop, entitled "The West Galway Church Building Fund." The need for this fresh effort was also proved from the fact that there were at this time thirteen congregations of converts and inquiring Roman Catholics, and twenty-four schools in which about 2,500 children were taught the Scriptures.

Thus a country which had been for ages left as a spiritual desert, and considered inaccessible to the ministry of the Church of Ireland, became gradually dotted with churches and school-rooms, in which many flocks were gathered and folded by their pastors; and instead of two churches and two clergymen constituting the whole staff of the United Church in that large district, there were now sixteen ministers leading the poor ignorant population to the knowledge of the truth, thirteen of whom were maintained wholly or in part by the Society for Irish Church Missions.

While all the glory of this blessed change was given by the Committee to the great Head of the Church whose blessing was so manifested, it was also regarded by them as a specimen and model of that which the same Almighty Worker was willing to perform elsewhere through the same instrumentality. It also gave a deep feeling of responsibility, which led them earnestly to seek for increased means to extend throughout Ireland the same light of truth.

Very earnest efforts were made to increase the funds to meet the increasing demands from different parts of Ireland, and the interest of numbers was awakened to contribute to a cause which God had so greatly blessed. Besides the annual meeting, Mr. Dallas proposed an appeal to the merchants of London, and an application was made to the Lord Mayor which met with kind response. A meeting was convened in the City, to give information on the state of Ireland; and soon after another meeting was held in the West end of London.

These extra efforts produced the large sum of £1,300. This was not enough. *Ten thousand pounds* were needed for the urgent calls which flowed in for increased Missionary agency. The Honorary Secretary was confident in the power of prayer, and always went first to the Fountain Head. He knew, and he acted upon the knowledge, that "the silver and the gold is the Lord's." Several noble-minded men came forward with £500 each, and before the summer of 1852 closed the whole sum was obtained. Mr. Dallas thus expresses his sense of the Lord's mercy in this supply:—"His blessing must be sought at every step and it will be given. Without it, no means can produce the desired result. One other boon must now be asked at His hands—that suitable Agents may be raised up, fitted by His grace for the great work. The prayers of the Lord's people should be unwearied on this behalf." And, if ever a prayer was manifestly answered, we may, to the glory of God, acknowledge that this request has been granted in every step of the Society's progress.

Ten new school-rooms were also called for, and the spirit of faith and energy which had collected the children was mercifully diffused to many Christian friends, who set to work to collect a separate fund for this purpose. The Society has from the beginning strictly maintained its principle to appropriate none of its funds to anything not directly of a missionary character; but as mountain streams fed from the same celestial source, these rivulets of charity increased and united to augment the stream of missionary work. Everything testified that the Lord was Himself working with His servants, and confirming His Word by His own power.

An incidental notice of a sermon preached in Dublin, in the letter from the Lay Agent there, is another testimony to this truth:—

“ Mr. Dallas preached on Sunday evening at St. Michan’s on ‘The true position of Mary.’ It was the most powerful, pointed, searching, affectionate discourse I ever heard. There could not have been fewer than 800 Romanists present; some of them, with their Roman Prayer Books in their hands, seemed most attentive. Eight of them came to my house next morning and told me they were now determined never to pray to the Virgin again, or go to Mass. One of them said, ‘True enough, Sir, no woman is the Mother of the spirit, much less Mother of the Divinity.’ Five others have come since with the same determination.”

The reports from Dublin speak of progress beyond the highest expectation. It was reckoned that eighty-four converts had become communicants at different parish churches, and in visiting among the Romanists many incidents came out which proved real conversion, not only from Popery to Protestantism, but from the power of Satan unto God.

At the “Inquiring class” at St. Michan’s, when Mr. Dallas and Mr. Bickersteth visited it, there were 700 in the room. It was a deeply affecting spectacle to see the earnestness of this assembly, and the eagerness with which they appealed to the Word of God as often as any text of Scripture was quoted.

Bibles and Testaments were earnestly solicited; numbers every day inquired for the Missionary or the Lay Agent, to have their doubts solved, and their minds informed. Controversial sermons were delivered in Dublin, and its neighbourhood. These were answered by Dr. O’Connell, and produced discussion which created more inquiry. The Missionary writes:—

“ When I came out of my house this morning, I found there were eight men waiting for me, who had been at the class on Tuesday and at the sermon last night. They had many questions to ask me about what they had heard, which showed they were in earnest in seeking the truth.

“ The meeting on Monday was crowded with Roman Catholics, and very quiet. On Wednesday the room was completely full. A Roman Catholic asked to discuss the subject of ‘Confession.’ I made a strong demand on him for one text of scripture for *pri-*

vate confession, and brought out at the same time God's demand on sinners to come at once to Himself by faith in the one Mediator, with the assurance of pardon and acceptance. We had a most friendly meeting. I had eleven persons come to my room during the week to hear more of truth and to discuss their errors."

During this year all the missionary stations were visited by the Bishop, in company with Mr. Dallas, and great was their joy in witnessing the success that had attended every effort. They were especially cheered at Sellerna, where Mr. Dallas preached to a large congregation, and assisted the Bishop in administering the Communion to 102 communicants. Mr. D'Arcy writes:—"Thank God, the work goes on here fast, increasing through every part of the district. The congregations immense, the schools full; over 2,600 passed the last inspection. May there be numbers of them to meet the Lord, at His coming!" There were at this time 3,700 children and 2,000 adults in the Clifden District under Scriptural instruction. "So mightily grew the Word of God and prevailed."

The character of the teaching and the advance of the children may be gathered from the journal of a friend, who was with the Honorary Secretary at this time in Connemara:—

"I said to one little orphan, who did not look more than three years old—but he is eight—"Do you ever pray to God?" "And, indeed, yes, ma'am." "What do you say to God?" "I ask Him for His Holy Spirit." (Luke xi. 13.) "What will the Holy Spirit do for you?" "Indeed, He will guide me into all truth." (John xvi. 13.) "Do you ask God to do anything for your heart?" "Sure, I ask Him to give me a new heart, and a right spirit." (Ps. li. 10.)

"To another boy.—"Here, little boy: come and walk with me! Do you love Jesus?" "Indeed I do, for He has shewn great love to me—He died to save sinners." "Has He shewn you any love since He went up into heaven?" "Indeed, He has: for He ever liveth to make intercession." (Heb. vii. 21.) "What is intercession?" "Being a Mediator: for there is one God, and one Mediator between God and man, the Man Christ Jesus." "What is a

Mediator?’ ‘One who pleads, ma’am.’ ‘But what is it to plead?’ ‘Indeed, it’s just this—Jesus stands between God and us: and when God would condemn us for sin, He takes our part, and is on our side.’”

One girl who had in the school learnt the truth, underwent fearful persecution for refusing to bow down to the Virgin and pray to her. She said, “Father, I can only kneel to God and Jesus. ‘There is one God and one Mediator,’” &c. He beat her cruelly, and again commanded her to go on her knees to the Blessed Virgin. She meekly replied, “My father, if you cut me in two, I cannot!” She was meek and prayerful; and it pleased God so to bless her Christian conduct, that her parents and brother all became converts. Her brother is deeply taught of God, with a face beaming with holy joy and love. The Rev. Mr. D’Arcy says, “He feeds upon truth with a relish most uncommon; any new thought upon a text will kindle his bright beaming eye with joy unspeakable. He paid me a visit next day, and his humility and faith perfectly astonished me. ‘Out of the mouth of babes and sucklings (how marvellously in this dark Ireland!) hath He perfected praise!’ This boy told me he prayed earnestly and long for the Holy Spirit before he left Romanism; and after much prayer, God seemed to shew him all at once the errors of Popery and the true light of the Gospel.”

During this tour the Bishop held an Ordination in Clifden, and three of the Missionary deacons were admitted to full orders; ten clergymen assisting in this solemn service. He also held confirmations specially for the converts, in seven different places.

Missionary teaching had been commenced by one of the Readers in the two little Islands of Turbot and Innisturk, composed chiefly of rock and bog, and two or three miles from the mainland. The inhabitants of these islands were left in a state of barbarism. And the dashing billows of the Atlantic around their rocky cliffs

made the landing often very difficult. Lord Roden, who was one of the party on this occasion, thus describes the visit to Turbot island:—

“Language would fail to convey any adequate idea of its savage wildness; there are more than 300 inhabitants, who live in stone hovels with no windows. A low narrow door is the only outlet: from this issued volumes of suffocating smoke. Well-nigh choked at the entrance, we stooped low, and made our way into one of these habitations, filled with immortal beings, who gazed upon us with vacant countenances, and laughed almost like savages to show their pleasure. In this Island a school was commenced two months before, and fifty children were being taught the love of Jesus. Mr. Dallas gathered them in rows before us. Some were ashamed to come forward, and crouched down on the ground. Mr. Dallas took off his hat, as did all the friends present, and offered up a most affecting prayer for these little ones—that every one of the poor creatures before us might be won for Jesus, and not only the children, but every parent in the island. The men and women had crammed in and crowded round the door. He then taught them all the little prayer for the Holy Spirit, in English and in Irish, and afterwards addressed the Schoolmaster, who was a convert, very solemnly, on the responsibility and privilege of teaching the Word of God to these simple people among whom he had taken up his abode, and who were so ready to receive instruction.”

But perhaps the most interesting manifestation of fruit from missionary labour was to be seen in the confirmations which were held in the autumn by the Bishop of Tuam, at seven different missionary stations, where 743 persons came forward to confess their faith, and openly to join the Protestant Church. Of this number only thirty-one were originally Protestants. There had been several months of preparatory instruction by the Missionaries, and the importance of this occasion, with the responsibility which rested upon them, was deeply felt by all the Agents. The Honorary Secretary wrote a letter to them, urging upon them the necessity of earnest prayer that there might be a special blessing upon this solemn rite. In this letter he put before

them the importance of giving much time to the individual instruction of their candidates, and of exercising spiritual discernment and right judgment, that they might present those only, who were rightly instructed out of God's Word, and who could "give an answer to every one who asked them a reason of the hope that was in them." He considers this ordinance of the Church in two aspects—"As a solemn act of personal dedication to the service of Christ, and as an open renunciation of Romanism." In this letter, after pressing upon them earnest prayer for the Holy Spirit, Mr. Dallas adds, "Let no desire of presenting a large number of candidates tempt you to admit any of whom you stand in doubt."

It could not be expected that of this great number who presented themselves, all were earnest and sincere converts; but they were all carefully instructed, and at Castelkerke, where ninety-six were confirmed, ten children were kept back because they looked too small, though nothing could be clearer than their answers on every subject on which they were examined. The Readers' journals subsequently prove that there was a very full blessing vouchsafed, and that many at this time "joined themselves to the Lord in a perpetual covenant never to be forgotten." The very old people coming up in their tattered clothes was a sight never to be forgotten. One old man of seventy years had been the priest's clerk. At Achill an old man presented himself, said to be 104 years old, who expressed great comfort in the blessed gospel he had received, and thanked God that he had lived so long, to learn the way to Heaven. This poor man, fearing that in his last hours the priest would distress and annoy him, left his cabin in the mountains, and came to live in the Protestant colony, where he died a short time afterwards, rejoicing in his Saviour.

The account of another aged convert is thus given by the Missionary :—

“Luke Burke is one of our most steady converts. He has died at eighty years of age, in the true faith of the Lord Jesus. He possessed wonderful knowledge of the Holy Scriptures, and was truly spiritually minded. His Roman Catholic friends were determined that their priest should visit him in his dying hours, and a young curate from Maynooth came to his bed and began to speak to him of the efficacious nature of Roman rites and ceremonies, in a tone of priestly authority. Luke calmly but strongly expressed his disapprobation of them. The priest became displeased, and said, ‘Now, Burke, is it not true that you left the Church of Rome for lucre’s sake?’ His answer was, with an emphasis, and with all the power his declining strength could command, ‘True for you, Sir, I *did* leave it for lucre’s sake, but it was for *the lucre* of everlasting life that I left it.’ He then earnestly prayed that God would give the young priest the true faith of the Gospel. The priest left him, declaring that his soul would be lost for ever. But Luke died rejoicing in his Saviour, and praising Him for His great mercy in bringing him out of darkness into His marvellous light.”

The distress and abject poverty of the people were very great, and the fruits of grace were often ripened and brought forth under deep suffering. The Missionary at Iar Connaught reports:—

“The greatest sufferings prevail from the scarcity of food. Persons are frequently found dead in their cabin. One poor man when about to die sent for me to instruct him. He had been some time searching after the truth. I spoke to him of the precious blood of Jesus Christ, and showed him that though his sins were many from childhood till now, in Him we had full redemption, and a robe of righteousness to cover all our nakedness and deformity.

“Though dying of starvation, he fell into such rapture of delight, and burst forth in prayer in a way that quite astonished me, dwelling with earnest emphasis on the words, ‘O God, for the sake of Jesus, blot out my sins.’ I cannot convey on paper any idea of his manner—it was so clearly the Holy Spirit, the Comforter, who was working mightily in him.”

The successful result of missionary work in the gathering of so many of Erin’s children into the Protestant Church, was not only attested by Christian men who were helping it forward, but by the world at large,

and ere the year closed it was brought more prominently before the public by the "*Times*" newspaper, which gave this testimony:—

“ It seems now pretty clear that something like a Reformation is taking place in the province of Connaught. We were unwilling hastily to give credence to the numerous statements which reached us on this subject. . . . The Irish mind is at this moment undergoing a change of incalculable importance, and shaking off, at any rate in some degree, the fetters of its ancient faith. In the missions of the Irish Protestant Church, which have achieved such signal success, we recognise a just and fair reprisal for the arrogant aggressions of the Pope. In answer to his Bulls, they have published the Scriptures; and while he is threatening our crown and hierarchy, they sap the foundations of his power by disseminating the Word of God among his people. We trust that those who have undertaken this great work will not lack public sympathy and support.”

CHAPTER III.

IN the first *Banner* of the new year (1852) the Honorary Secretary thus expressed the praise which filled his heart:—

“The little interval between the printing of the December number and the present, has been marked by a shower of mercies, as though the praise and the prayer that was drawn up from Christian hearts by the review of the past year’s blessings, had scarcely reached Heaven, before they rained down in new tokens to encourage us in our work.”

He then refers to the marks of the presence of God with the Missionaries and Agents, and the preparation of the minds of the Romanists to receive the Gospel. Another point of great encouragement was the sanction and co-operation given to the Missions by all the bishops in whose diocese the work was carried on. On the return of the Honorary Secretary from Ireland, where he had been arranging for the commencement of several new missions, a minute was recorded, stating that there were four hundred pulpits where controversial teaching was carried on. It also records Missions in Armagh, with the sanction of the Lord Primate; Missions commenced in the diocese of Dublin, of Meath, of Cashel (where the good old Bishop Daly had ordained seven missionary clergymen to work in his diocese). The Society also had the full sanction of the Bishops of Down, Kilmore, Killaloe, Limerick, Derry, and Ossory;

the Bishop of Cork having the Irish Society at work in his diocese. Mr. Dallas had personal communication with eight of the Irish Bishops, all of whom gave their full approbation to the work, and rejoiced in its success.

It was a source of great gratification to the Committee that in proportion to the extent of the operation of the Society in any diocese in Ireland, the approbation of the bishop was given, after a time of careful observation of the course pursued. The clergy also manifested increased and constant anxiety for the assistance of the Missions in their different parishes. This was earnestly solicited by the clergy of Belfast, where fifty-one were present at a large public meeting, which was convened to form an association for collecting funds for the Society. A large number afterwards met the Honorary Secretary to urge an immediate arrangement for carrying on missionary work in this large and important town. Mr. Dallas begged them to make their request in writing, and it was laid before the London Committee.

A map prepared at this time, marking the position of the missions, witnesses what might have been accomplished, had the means of extension been supplied in the same increasing proportion. The plan of the Honorary Secretary was a largely extended one. Five new Missions were earnestly called for, and had these been formed there would have been twenty-two in operation, and the plan for thirty-one Local Committees was fully arranged. Thus a line running from south-east to north-west all across Ireland, and from West Galway to Wexford on St. George's Channel, would bring a large extent of country under direct missionary work; and as between the Roscommon Mission and the Drogheda Mission, Local Committees were actively at work in Longford, West Meath, and Meath, the Society's operations would thus be extended over the whole breadth of

Ireland. To accomplish this great scheme would require three enlarged supplies: pecuniary means—suitable agents, and—for obtaining these—that spirit of earnest believing prayer, which the Lord alone can pour out upon His church.

The success already given encouraged large expectations, and gave energy to prayer, and strength to that faith which at the commencement of the missions overlooked every difficulty, to win all Ireland for Christ. It might be truly said, “A great door and effectual was opened, but there were many adversaries.”

This great Reformation movement was no longer to be ignored by the Roman Catholic hierarchy. A priest writing in the *Freeman's Journal* says, “The fanaticism of the Established Church will, unless resolutely and zealously withstood, drive Christianity from the shore of Ireland.”

Would that the Disestablished Church of Ireland might rise up to prove the truth of these words as to the corrupt Christianity of Rome!

Again, the Pope's Legate wrote a somewhat incautious letter to the editor of a newspaper in France, to acknowledge “the generous contribution sent to aid in resisting the Anglican Proselytism in Ireland,” which manifests very fully the success of Missionary efforts. It also brings into publicity the object of the Synod convened at Thurles, which was two-fold—“to urge the clergy to put forth every energy to stamp out Proselytism,” and also to fulminate from head-quarters the correction, so much needed by the priests, under the evidence that the Church had lost her members through their neglect and carelessness. The fears are thus expressed:—

“Our difficulties are great and will require a great struggle to support the cause of faith and truth. The Catholics have made prodigious efforts the last quarter of a century to provide for the religious education of our people. We have also received some

liberal assistance from the ministry of the late lamented Sir Robert Peel, though nothing compared with what was taken from us by plunder and confiscation. In the midst of our miseries we are now making a great effort to form a Catholic University."

That the Romanists should set energetically to work to enlighten their people, was a step in the right direction: but why were they left for ages in darkness? Why were their flocks encouraged to persecute and insult those who were making the same efforts? Why was that Word, given by God as "a light to our feet and a lamp to our path," withheld from their people?

The success of the Missions called for vigorous measures, and the "*Catholic Defence Association*" was at this time formed for more combined and systematic action in checking their progress. The Secretary, under whose auspices this association was worked, was the Rev. Henry Wilberforce, who was from his youth well known to Mr. Dallas. And though while a clergyman of the Church of England, he held the incipient seeds of Romanism, their full development in the antagonistic position in which he now presented himself, was a bitter trial to his former friend and neighbour. At a large Roman Catholic meeting at which he presided in Dublin, it was boldly asserted that bribery and intimidation were the means employed to make converts, and the Irish Church Missions were accused of both in no measured terms. It was important that these unfounded charges should be at once refuted, and Mr. Dallas wrote to Mr. Wilberforce, calling for proof, and suggesting that an eminent English lawyer should be employed on either side to search for any one individual case in which bribery or intimidation had been employed. A correspondence ensued between those who were once brother clergymen united under one standard to "resist and drive away false doctrine;" now, alas! fighting under different leaders. An investigation was refused, and the charge was never substantiated. The Arch-

bishop of Dublin, Dr. Whately, whose clear judgment and sound sense were always on the side of truth, took up the gauntlet, and powerfully defended the Society. He published a statement in which he "undertook to prove that no instance of bribery had occurred, and that after the most rigid inquiry he could confidently say that these charges were unfounded. He was prepared to prove that a great number of the converts had not only obtained no temporal advantage, but had been exposed to the most merciless persecution." This deep conviction of the sufferings to which the poor converts were exposed, and their patience and good conduct under them, led to the formation of a "Society for Protecting the Rights of Conscience," of which the Archbishop was president, and which was for many years productive of much good in giving employment and means of support to those who were suffering for conscience' sake.

Another means resorted to, to influence the minds of the Roman Catholics and hinder their reception of the truth, was the preaching of English perverts. Clergymen who had gained notoriety in England by joining the Church of Rome, were invited as missionaries from the mother country to come over and advocate Romish doctrines, presenting in a new light the views they had themselves embraced. This light could not stand the test of the Word of God, and was a false glimmer quickly extinguished by the light of the glorious Gospel of Christ. The Rev. J. Marshall was engaged to preach in the chapel of Ferns on the 31st of January, St. Aidan's day. The clergy, fully awake to use the occasion, sent an address to their parishioners on the subject. They also sent an invitation to him to discuss the points of difference, suggesting that they should answer each other in alternate sermons. This was written in a spirit of much Christian love and kindness, and was signed by ten clergymen resident in

the neighbourhood ; but the tactics of Rome allowed of no response ; and the Mission was carried on without any communication with the clergy. Twelve officiating priests conducted the service. The only part that could be understood by the congregation was an address to the Virgin Mary, in English, by Mr. Marshall. The sermon was a vehement harangue against Proselytism, and contained most insulting abuse of the Protestant Missionaries. He was answered on the 1st of February, by the Rev. D. Foley, when about a thousand persons were present ; and there was perfect quiet and marked attention while he clearly proved out of the Scriptures the apostasy of the Church of Rome. A course of sermons followed, on the doctrines of Scripture, as opposed to those put forward by the pervert missionaries.

Similar experimental missions were attempted by the Roman Catholic authorities in different places ; and the boldness with which they were met by the clergy with an open Bible, and with the offer to disprove from it all their erroneous statements, invariably led to the same results. The people were aroused to search for themselves, like the Bereans of old, and the truth of God was more widely disseminated. Many, through the power of the Holy Spirit, were led by these discussions to "receive with meekness the engrafted Word," and to accept the salvation of Christ.

It has been often asserted in England that there is no such thing as opposition to the Scriptures in the Church of Rome, and that the priests do not discourage their being read. It needs only unrestricted intercourse with the people of any Catholic country to prove that this is not the case.

In Ireland, facts thoroughly authenticated on this point, are not to be denied. At Tourmakeady, where there had been abundant blessing on the teaching of the Word, where might be seen a large Sunday-school, and large classes round the teachers, with old people

and middle-aged, as well as young, eagerly drinking in the glad tidings of salvation, the opposition was manifested in this form. A fire was kindled by the monks on the battlement of a small bridge near the Reader's door, and a Bible was thrown into it. A boy who was in the mission school snatched it out, but a monk ran after him, and having seized the treasure, again consigned it to the flames. The Missionary addressed the people afterwards on this sacrilegious act, and the consciences of many were with him. The case was brought before the Petty Sessions, and the jury returned a verdict of "guilty," but the sentence was not enforced.

Another case occurred at Ballinrobe, where there was, with great display, a fire kindled for the same purpose. This was officially announced in the *Tablet* thus:—

"The means taken at Ballinrobe to root out this heresy was to burn this heretical volume, and for this act the monk who officiated in the *auto da fé* was summoned before the magistrates to answer two charges—first, that of burning a copy of the New Testament, and secondly, that of profanely scoffing at the Holy Scriptures. We must say, that if Brother John, the defendant in the suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his tastes economically; and he heartily wishes that the whole seed, breed, and generation of them was exterminated, except perhaps a stray copy in the Collector's Library. When a bribing Bible Reader brings Brother John to the sessions, and the magistrates, espousing the quarrel, send him to the assizes for protecting the faith of the poor, we beg leave perfectly to associate ourselves with Brother John in this particular—to scoff at the book which he scoffed at, and to pronounce it not the book of God, but the book of the Devil." These are some of many similar instances of conflagration.

The following letter from the Missionary at Burrishoole, describes treatment often undergone in the first entrance of missionary efforts:—

“We are spoken of every Sunday in the chapel, and on the 29th, the priest called for the curse of God, the Blessed Virgin Mary, and of the Church, to fall on any one who would hold dealings with us. He called upon the people to help him to hunt us out of the country. The person who supplied me with milk absolutely refused to give me any more, and we don't get many to speak to us. On the evening of the 1st, as I was returning from Newport, I was followed by three men, who ran about a mile after me, each carrying a big stick; when they overtook me, they struck me from behind; the first blow I received sent me reeling, two more blows were aimed at me which I warded off, but another struck me on the head and cut it, so that I fell; then they fell on me and beat me as if they were hurling a sheaf of corn, till they thought I would never come through it. I defended myself as well as I could, and the wonder is I was not killed.”

DROGHEDA.

It will be remembered that the town of Drogheda was the scene of most savage bloodshed, and that its invasion by Oliver Cromwell to revenge the Rebellion of 1642, was marked by a most awful massacre of the inhabitants. In the middle of the town there remains to this day a ruined tower, in which, it is said, three hundred persons were burnt alive at this time. With such mementoes of political Protestant cruelty, and with no pains taken since to obliterate this stain upon our religion, by the introduction of the Gospel of Peace, or instruction in the true character of *Scriptural Protestantism*, it cannot be wondered at, that this place has been ever since the stronghold of bitter enmity to the Protestant Church. Archbishop Cullen, having his residence here, exercised an influence over the whole district, and made it the head-quarters of the Papal party. The introduction of the Missions into this town, and the encouragement which the Readers met with, was therefore remarkable. ‘The Lord had many people in that city, and they received the Word with all readiness of mind.’ The poor had been left in great ignorance. In the year 1841, of 19,200 inhabitants

14,074 could neither read nor write. Their eagerness to be instructed is shown in the journals of the Readers.

At this time a course of controversial sermons was commenced, which numbers attended. On the occasion of a second course, the clergyman writes:—"We had a splendid congregation. There were fully three hundred Romanists present." Again on a sermon preached by the Honorary Secretary, on "God's call to leave Rome" (Rev. xviii. 4):—"Many Roman Catholics listened with marked attention, and a large number were collected by the Reader for a discussion class." This could not be long allowed to continue. A sermon was preached by one of Archbishop Cullen's curates, in which he said, "You have Bible Readers among you; you must get rid of them, *legally if you can*, but you must get rid of them in any way," with other strong incitements to violence. Within twenty-four hours the two Readers were beaten severely and left in a state of insensibility. A mob of three hundred people was collected, and a riot ensued, which the authorities had no little difficulty in putting down. Three of the offenders were committed for trial, and the excitement thus ignited was not easily extinguished, though on the next Sunday, Archbishop Cullen preached himself, condemning violence, and urging a tone of more passive resistance.

One of the Readers, Mr. Elliot, was so severely beaten that he could not appear in court, and the trial was consequently postponed till April, and took place at Ardee. At the earnest request of the Readers, two of the assailants were let off. The evidence brought against the other was most clear; but as two of the jury, being Roman Catholics, determined to stand out, the case was dismissed. Of the ten who were for conviction, seven were Roman Catholics. On the return of Elliot and Stevens to Drogheda, they were met by the friends and relations of the three men, who came up to them to thank them for their kindness to the

prisoners. Thus this case, instead of hindering, was a great means of advancing the cause of the Reformation in the town.

A short time after this, the Lay Agent, Mr. M'Guigan, went to Drogheda to preside at an Inquiring Class, and he found the room crammed with one hundred and fifty persons, of whom only seven or eight were Protestants, and many went away from the door unable to get in. The subject for discussion was, "The Rule of Faith." One of the ringleaders of the assault was present, and was so much softened that when Stevens met him the next day in the street, he expressed great sorrow for what he had done, and added, that "he hoped God would soon show him which was the true Church, and he was determined to go to whichever was the right one: he had never heard the like of what they told him." The same day fourteen Roman Catholics spent the evening in the Reader's room conversing on religion.

CLIFDEN.

Three new priests were sent to Clifden, and very inflammatory harangues were delivered in the chapel. A young barrister was called in to assist them, and in a very excited way he exhorted them from the altar, to drive out the "Jumpers" by force. Mr. D'Arcy addressed a letter to the parish priest, the Rev. E. King, in a tone of loving faithfulness, setting forth the truth; and receiving no answer he wrote another letter to his parishioners inviting them to a meeting in his school-room for free discussion on the doctrines of Rome, with an appeal to the true rule of faith, *the written Word*. A great blessing rested on this class, and shortly afterwards, Mr. D'Arcy writes:—

"Our meeting yesterday was well attended, notwithstanding the heavy rain. Many Romanists, parents and friends of our teachers, were present, and seemed to listen with amazement to everything spoken. After the chapter had been read and translated, the Dean of Tuam explained the contents of it in a catecheti-

cal style to the boys, asking them several questions from the Old and New Testaments, all of which were answered, though many were by no means easy, with intelligence and quickness."

A clergyman visiting the Missions writes:—

"The Controversial Class at Clifden was most interesting. There was such anxiety to hear and learn the truth, and to combat error; and I shall never forget the faces of the young persons—the subdued, chastened spirit that appeared in their very looks, and yet such fire and boldness for the truth! There were about seventy present—young people from ten to twenty years of age, and some very old people. One of these we met going to school, and entered into conversation with her. It was the happiest thing to hear her tell of her hope in the only Mediator, and how the Lord revealed the truth to her soul, while listening to Mr. Dallas in the Clifden school-room, telling of the dying love of Jesus."

DUBLIN.

A Mission Sunday School was opened here by Mr. Dallas in the autumn. Forty-eight Roman Catholics attended, of whom forty were adults. He also made arrangements for a Training Establishment for both masters and mistresses, in which they might be prepared for their work, not only by a deep and accurate knowledge of Scripture, but also by a thorough instruction in the controversial points, and in the right way to answer the doctrines of Rome. This training has been carried on with great efficiency and large blessing to the present day.

Forty-eight Readers were at work in the city, and the past month they had visited 2,599 families. The Lay Agent writes:—

"Every day numbers of people are coming to inquire, many evidently with a desire to learn. Oh! pray much for us! What an awful responsibility rests upon us! Oh! that Christ in His fulness may be lifted up!"

The Missionary at Inverin thus writes:—

"Only twelve months ago, and I had no congregation. I brought my Readers to the coast-guard station to get four Protestants there to join in prayer on Christmas Day.

“On Christmas Day just past, I had one hundred and seven converts to unite with me in the praises of God. Others would have been there, only the tide did not answer, and some of them being nearer to Spiddal went there.”

From the Missionary at Derrygimla :—

“Mannion died on the morning of the day you were at Derrygimla. The night before his death his wife spoke to him about her family, and worldly affairs. He looked at her and blessed her and her little family, and begged her not to talk to him of worldly affairs as he was about to appear before his Saviour. He said he could not talk or think of anything else. The whole earth and its affairs appeared but as a speck in the creation compared with the majesty and mercy of that Saviour who removed his sins from him and was now about to receive him into glory. Having said this, he raised himself a little in his bed, and leant against the wall, and sang a beautiful Irish hymn. Having sung four verses with a clear, distinct, and strong voice, which filled all present with astonishment, he became exhausted, and shortly afterwards insensible. At eight the next morning his spirit departed to meet that Saviour whom he loved. The change in this man was the more remarkable as, only a short time ago, he used to stand at his door with a pitch-fork in his hand to keep out the Readers.”

THE ACHILL MISSION.

The Island of Achill lies at the extreme point of Ireland towards the west. It is separated from the mainland of Mayo by a narrow channel called the Sound. The extent of the island is about fourteen miles by fifteen; the surface consists of wild moors and high mountains, the highest, Slievemore, being 2,200 feet high. There are very picturesque cliffs, and a fine view of the Atlantic catches the eye at various points. The population consists of about 6,000; the soil in general is very rich, and it only wanted cultivation to produce fine crops.

An interesting and successful mission had been carried on in this island for above twenty years by a most devoted and laborious servant of God, the Rev. Edward Nangle, the Rector of the parish. It was one of the

earliest efforts to resist the supremacy of Romanism in the West of Ireland. When this Mission was first commenced there were only twelve Protestants, chiefly coastguards, out of a population of 6,000, and through his persevering efforts there were now above 500, with a daily attendance of 700 children in the schools. He also founded a Protestant Colony, a number of cottages being built for the poor converts as a refuge from persecution. To these were added a Church and a parsonage house. An Orphanage was also established, and many other charitable institutions; and Mr. Nangle and his family lived in the midst of their people, and gave themselves wholly to the work of gathering souls into the Redeemer's fold. The distant villages were not forgotten—there were sixteen stations of schools on the island, and three more on the mainland, all established and carried on by this devoted Missionary Clergyman. But perhaps the most important institution was a Training School at Melan for Schoolmasters and Readers. Fifty boys were here supported and educated under a first-rate instructor. This school was afterwards removed to Dublin, and many of these Achill boys have since become efficient agents in missionary work, while some are now clergymen of our Church.

After so many years of labour and anxiety and of continual opposition from the priests around him, Mr. Nangle's health had become unequal to the exertions by which this important Mission had been planted and nurtured, and on which the blessing of God had so graciously descended. He therefore applied to the Society for Irish Church Missions to undertake the superintendence of the work. Considerable difficulty attended this arrangement, as the rule of the Society forbade any mixture of temporal relief or secular assistance, and the direct missionary agency was the only branch that could be handed over to them. Arrangements had to be made for all the more secular institutions,

and the spiritual work of the mission was then undertaken by the Committee of the Irish Church Missions. An earnest appeal was made by them to their Christian friends and supporters for enlarged assistance, and they also requested much earnest prayer that they might have wisdom and grace in the re-arrangement of this Island Mission under the new superintendence.

Towards the close of this year the reports speak of many openly leaving the Church of Rome, and of the converts being steadfast in the faith in the face of much persecution and suffering. "I do believe," the Missionary writes, "that a great work is going forward in Achill at this time, and that ere long an abundant harvest may be expected." The new agency naturally awakened new and fierce opposition.

In the autumn the island was visited by the Bishop of Tuam and Mr. Dallas, and the consecration of one church and laying the first stone of another were occasions for awakening an outbreak of Papal indignation. It so happened that the Roman Catholic Archbishop M'Hale arrived in the island on the same day. He went from village to village, and addressed different congregations, urging the priests to resist the proselytism, and to banish the Readers. Insult and abuse naturally followed this advice, and several were waylaid and beaten severely. One Reader was met in a lonely path by three men armed with sticks, and was knocked down and his head fearfully bruised. This violence only weakened their cause eventually, for even the respectable Romanists took the part of the injured men. A new Church, and afterwards a glebe house, at the Sound of Achill, ten miles from the colony, led to the location of another clergyman, and opened new ground for missionary work. A large tract of the mainland extending along the Coast of Cley Bay was also brought under spiritual instruction, and a Missionary Clergyman was appointed by the Bishop to superintend it. The number of

agents at this time labouring in this far distant region amounted to forty-four, while twenty-one Missionary stations and twenty-nine schools were the means of dispersing the light of the glorious Gospel throughout the country. For several succeeding years the reports of the progress of this "light of life" were most encouraging. Subsequent arrangements and the purchase of land in the island by a fund raised for this purpose, led to an independent ecclesiastical position, and the assistance of the Society was ultimately withdrawn, the whole district being arranged for permanent parochial ministration.

CHAPTER IV.

THE sixteenth of January was a day ever to be remembered in the history of Irish Missions, being that on which 25,000 letters were received in all parts of Ireland, calling on the people to leave an Apostate Church. During the seven years that had elapsed from that day, numbers had obeyed the call and accepted the invitations of the Gospel. As it happened on Sunday in this year, the Honorary Secretary sent forth an earnest invitation to all Christian friends to consecrate it as a day of special prayer for Ireland. The subjects specially needed were enumerated, and "Helps for Prayer" supplied, neither were subjects calling for Praise forgotten.

Truly this was a day to keep with great rejoicing of heart, and all through the Missionary districts it was thus kept. The seed sown in 1846 was producing fruit beyond the largest expectations. That day so blessed was still more blessed in its sabbatical return in 1853. The converts practically showed their love and thanksgiving. Collections for the Missions were made in sixteen churches in one district, and in eleven churches in another. And meetings were held for the same object, and the poor people were "willing of their power, yea and beyond their power," to pour their mites into the treasury for the Lord's service. At Clifden, beside the Church collection of £5 18s. 4d., the children of the

schools brought what had been given them for rewards, as an offering of love to those who were yet destitute of their spiritual privileges.

It will be remembered that there were two societies for the evangelization of Ireland previous to the establishment of "The Irish Church Missions." A union with one of these, "The Irish Society of London," was arranged at this time. For some years, the London branch had remitted large supplies to the "Dublin Irish Society," while only part of their funds had been employed in direct Missionary work. On many accounts it appeared so desirable that there should be a union in this work, that negotiations were for some time carried on between the two Committees on the subject. In April, when a body of upwards of five hundred clergymen assembled in Dublin, the most earnest desire was manifested for an arrangement which should unite "The London Irish Society" with that for "Irish Church Missions." "The Dublin Society" was not included in this union, but it was agreed that the province of Munster should be occupied exclusively by their Missionaries, while the Missions in the other three provinces were to be henceforth under the management of the united Society.

The allied Society undertook heavy responsibilities in the support of six new Missionary districts given up to them. The Honorary Secretary deeply felt the importance of this step, and when announcing it adds: "The united Society will be conducted on the same principles as heretofore, and the Committee will consist of members of both; we feel it to be a matter of great thankfulness that God has overcome the many difficulties which seemed to lie in the way when this union was first proposed. The Committee hope that gratitude for an amalgamation, which so many have desired, may find its expression in an increase of contributions, as a thank-offering for this answer to

the prayers which have been offered up by many hearts." The pecuniary need had been so abundantly supplied at the close of the last year, that there was a very sanguine confidence that the flowing in of funds would be commensurate with the enlarged supplies required. It was not, however, the purpose of God that this should be realized. While in many ways His blessing was manifested in the results of this union, it did not tend to increase, but rather to diminish the subscriptions, and led ultimately to the necessity of withdrawing from several of the new Missions.

Another important event which took place this year was the arrangement for a Convert Church in Dublin: The Mission House was becoming inadequate for the classes and services conducted there, and it became necessary to have a Church for the numbers of poor converts who were gathered for instruction from week to week. This object was earnestly taken up by Archbishop Whately and his family. A special collection was set on foot among the ladies of Dublin, and a Convert Church was added to the Mission House at the cost of £1,000, defrayed by their kind exertions, the first stone being laid on the 16th of April. The opening service some months after, is thus described by a clergyman present:—

"How I wish you could have shared with us the blessed influence of to-day! The large building was quite filled. About eight hundred persons of all ranks, including the converts and a considerable number of Roman Catholics, were present. As soon as all were assembled Mr. Dallas gave out the Hundredth Psalm, which was sung with heart and voice. Dr. MacCarthy and the Rector of St. Mark's both officiated in the service; then we had Mr. Dallas's favourite hymn, 'All hail the power of Jesus' name'; he then preached from the text, Matt. xi. 5, 'The poor have the gospel preached unto them.' In his sermon he compared this work in Ireland to Elijah's waiting on Mount Carmel in the attitude of prayer, till at last the cloud appeared like a man's hand, which he compared to the hurst of spiritual rain pouring down on Ireland. The clergy present felt that it was a delightful day, and their

unanimous affectionate sympathy afterwards expressed, carried one back to the days when the multitude of them that believed were of one heart and of one soul."

In looking back on this beginning what cause is there to thank God for the many souls that have in this Church been brought out of the ignorance and bondage of Rome to the true light of the Gospel of Christ! How many a doubting trembling inquirer has been guided into the way of peace within the walls of the Mission Church in Dublin! What a contrast may we daily see between the comforts of the Gospel here proclaimed, and the miserable dogmas of the Romish Church! One circumstance which happened at this time is an illustration of this. The Missionary writes :

"A man in this parish was lately dying: he expressed doubts respecting Purgatory, and seemed in great trouble of mind. The priest was sent for, who assured him of its existence. The dying man became greatly agitated, and implored the priest with desperate earnestness to tell him how long his soul might be in that awful place. The priest admitted that he could not tell; upon which the poor man became still more alarmed, and lost his senses from terror. His son hearing his awful exclamations ran into the room and tried to comfort him, but in vain. He only uttered the words, 'Priest,' 'Purgatory,' till he died. This awful death made such an impression on the son that he could no longer believe the doctrines of Rome."

The contrast is shown in the following case, proving that the Gospel of Christ received by faith, can give peace and full assurance of hope in a dying hour:—

"A Roman Catholic at Clifden, who had been a violent persecutor and an opposer of the Gospel, was at this time a signal instance of the power of Divine grace to soften and humble the heart: he had for some time been comparing the Roman Catholic and Protestant translations of the Scriptures, and gradually the light shone upon his mind. In his last illness many expressions fell from him showing the work of the Holy Spirit. Pointing to a child, he said, 'Do you see that child in its mother's arms? I feel the same trusting in the arms of the Lord Jesus, assured that He will never let me fall.' On another occasion, talking of St. Paul's

conversion, he said, 'Is it not a comfort to a poor dying sinner like me to think how that persecutor all in a minute was a saved man?' Before he died he was visited by one of the priests. He told him that he wanted no priests but Jesus the great High Priest; but, 'Sir,' he added, 'there is a text in Scripture which has been a great comfort to me in my sickness, and I pray God to bless it to your soul, as He has blessed it to mine: 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'"

Controversial handbills were largely circulated among the people, generally in connection with an advertisement of some sermon to be preached. The great point of these little papers consisted in the "Questions" that were proposed on the Doctrines of Rome as contrasted with the doctrines of God's Word. The minds of the Irish are naturally intelligent and argumentative, and once put in the attitude of inquiry the way of truth is wonderfully cleared before them. The preconceived ideas in which Roman Catholics have been trained, often prevent them from understanding the terms used by Protestants. The questions given them to consider draw out their own thoughts, and give clearness and accuracy to the mind. It is much to be regretted that this system of teaching religious truth is not more generally adopted.

Thousands of these silent messengers were scattered abroad by the Missionary Agents, and in numberless instances they have waked up inquiry and reflection, and have led to the study of God's Word and to true conversion of heart. One case was that of a Roman Catholic lady who became a consistent earnest Christian. Her nurse was with her children in Phoenix Park, and sitting down to rest she observed a handbill pasted on a tree near the seat. The nurse read it, and being surprised at what was so clearly proved from the Bible, took it home to her mistress, who was led quietly to examine the statements, and whose heart the Lord opened to hear and receive His Word.

The fruit of the Dublin Mission was becoming more and more apparent. The Lay Agent writes:—

“In the Ragged School last Sunday we had 213, of whom 130 were adults—all Roman Catholics but six. In one week lately twenty-three converts left the Church of Rome, with their wives and children. The number of inquiring Rome Catholics who come to the Mission House to speak to me about religion is so very large that some days I cannot find time to take my food, I have so many to speak to. From eight o'clock in the morning till eleven at night, anxious inquirers are calling on me.”

All this was going on in spite of much active opposition; a system of espionage being carried on by the Jesuits in the city, and every means being used to check the spread of the knowledge of the Word of God. One of many cases may be mentioned of constancy and power in confessing the Lord Jesus:—

Peter G. was a lad of sixteen years old, who attended Dr. MacCarthy's class, and being interested in what he heard procured a Roman Catholic Bible to study for himself. He soon became convinced that the Roman Catholic Bible is against the Roman Catholic religion, and began to talk about it to his friends: and a zealous neighbour informed the priest. He came at once to Peter's lodgings, and said,—

“So you are reading bad books and attending controversial sermons?”

“I am only reading the Bible,” said Peter, “and you know that is God's book.”

“No! the Protestant Bible is the Devil's book, and will bring you to hell.”

“Please, your reverence, it's just the same as your own Bible; there is no difference between them.”

“Luther made some of it himself and took more from our Bible; but he corrupted it,” said the priest. “You never can get the pardon of your sins so long as you read that Protestant Bible, or go to the controversial sermons or classes.”

“Would your reverence look at what St. Peter says in your own Bible?” (Acts x. 43.)

After reading this the priest said, “You must give up your Bible. I won't let you read any Bible.”

The boy replied, “I will never give up the Bible, for it is the Word of God.”

The priest went away in great anger. On the following Monday, Peter went as usual to the railway station where he was employed, and his superintendent said,—

“We cannot employ you any more, for the priest has cursed you for turning Protestant.”

The poor fellow went home to his lodgings, and having no employment was forced to fast.

Priest M. came again, when he was hardly able to move with hunger, and said to him,—

“If you will give up your Bible-reading I will give you plenty of employment.”

“Well, sir,” he answered, “if it’s the Lord’s will that I should die of hunger, let me die. I will never give up the Word of God.”

“But what do you see in the Bible to induce you to turn Protestant?”

“I see that Jesus Christ Himself will save me. He is able and willing to do so.”

The priest left Peter as a lost subject. The firmness of the boy had such an effect on the neighbour who first informed the priest about him, that he began to search the Scriptures for himself, and when he saw the lad starving for conscience sake he said,—

“Peter, though the priest cursed you I cannot blame you, for now I see all you say is in our own Bible.”

As the Missionary efforts increased the priests became more alarmed, and put forth on their side more earnest efforts. They again resorted to England for help, and invited an English pervert, Mr. Lockhart, to come over and preach in defence of their Church. He was accompanied by Father Rinolfi, an Italian priest; but in every case their visit only tended to further the cause they came to oppose.

The reports of the clergy verify this:—

“Lockhart and Rinolfi are now gone, and we have great reason to thank God for the result of their mission; it led the people to think for themselves and search the Scriptures more diligently.

“They had a very clever ruse to obtain large meetings. It was announced the first night that a plenary indulgence was attached to hearing five sermons from Mr. Lockhart. The priests of all the chapels round mustered all their people, and with this inducement great numbers attended. The local clergy sent a challenge to them to meet him and discuss the Romish doctrines: this was

generally refused. Mr. Lockhart made strong appeals to the passions, and they carried with them a large crucifix with the representation of our Saviour as a child of two years old, to which they continually pointed."

After each of these addresses the Missionaries assembled the people to hear the doctrines of God's Word as opposed to their arguments, and the strange Missioners found their efforts most futile in drawing back any from light into the darkness of Romanism again.

At Headford where the Mission was one of great promise, the visit of these Missioners tested the reality of the work. Within the last few months fifteen persons had renounced the errors of Rome, the evening congregations were increasing, many had boldly joined in the services who had never before entered a Protestant Church, and of 160 children at the school nearly one-half were Roman Catholics.

The Dean of Tuam, who was the Rector, met these Romanist Missioners in the spirit of a true Christian pastor. He offered to confer with them, and proposed a public discussion, promising that it should be conducted with good feeling and quiet order. He invited them to hear at church the reply he had to make to their statements at the chapel. In one of these addresses Mr. Lockhart had declared the Protestant Bible to be a lying, dangerous, and infamous book; and it was important to refute these lying statements and to strengthen the converts in their Christian profession.

Bishop M'Hale afterwards held a confirmation, and though numbers thronged together on this occasion not one single convert was found to be readmitted into the Apostate Church which they had left. Thus the efforts of these Missioners only tended to the furtherance of the Gospel, and the lectures delivered in church were largely attended even by the Romanists.

At Boyle the Pervert Mission led to more violent results. The priests were heard urging on the rabble,

and at last they fell furiously upon a Missionary, and tried to drive him down a hill where he might have been trampled to death. The mob then fell upon three of the Scripture Readers, threw stones into their houses, and smashed the windows of the Mission house where they had taken refuge.

The Roman Catholics interposed to quell the riot, and one of the most immediate results of this disgraceful transaction was an expression of sympathy from the inhabitants of the place, and an address presented to the Missionary Clergy by noblemen, clergymen, and every Protestant in the place. It was remarked that if the Missions had engaged Messrs. Lockhart and Rinolfi for the purpose, they could not have done more than they had done to promote the spirit of inquiry among the people.

Shrulle is a town in the same district, also under the Dean of Tuam. There is no record that any Protestant worship was celebrated in this place since 1641, the year so marked in the annals of Ireland by rebellion and bloodshed, when the Bishop of Killaloe and sixty Protestants were attacked and most of them cruelly massacred. Since that time this town has been proverbial for the wicked character of its inhabitants, and for their bigotry and intolerance. The name Shrulle means in Irish, "a river of blood." A Mission commenced here could not escape very determined and open resistance. The Dean licensed a school-room in Shrulle for regular morning service, and with thankfulness he was permitted to see an increasingly large attendance. The school children were also gathered for instruction, and the Readers of God's Word were welcomed by many of the people. These efforts were not long continued unopposed. The priests were horrified that so Catholic a town as Shrulle should be exposed to such teaching. In order to get rid of the Agents the shop-keepers were forbidden to sell them any provisions or

fuel; this not succeeding, they were hooted, and subjected to every kind of insult, even the water they drank being made unfit for use. The windows of the Mission House were broken, and on Sunday those who attended Divine Service had to make their way through a mob of several hundreds, who hooted and threatened them. At length it became necessary for the Rector to resort to the secular power, and to memorialize the Lord Lieutenant for protection. Upon this an additional number of police were sent down, and several ringleaders were bailed to stand their trial at the Quarter Sessions. A violent letter from the priests of Headford appeared in the Roman Catholic paper afterwards, misrepresenting the whole case, and espousing the cause of the rioters. What was the result of all this affray? Firmness united with kindness always prevails; the Dean was in no way intimidated. The service was continued, and many of the people met the Readers, and begged of them in God's name to persevere, adding that they hoped the time would soon come, when they could send their children to school and openly and freely converse with them.

Among many instances of earnest determination to search the Scriptures in spite of opposition, was that of a servant maid who obtained a Bible, and though forbidden to read it, was so anxious to know more of the truth of God that she sewed it up in the bolster of her bed in the daytime, taking it out to read after all were gone to bed. The priest suspecting something wrong, gave her an *Agnus Dei* to protect her and preserve her from heresy, warning her that if opened, all the virtue would evaporate. Having lost faith in these things, she did open it and sent it to the Missionary; it was nothing more than a bit of wax, tightly wrapped in coarse paper and stitched up in a little silk bag. Thus this poor servant's mind was opened to the false system in which she had been trained, and she was gradually brought into the light of the Gospel.

A tour of inspection by the Bishop of Tuam during the summer of this year was one of deep interest ; it was marked by the consecration of six new Churches, and the inspection of three others in progress, all being required for the spiritual need of congregations already gathered out of Romanism. This was no uncertain testimony to the power of truth when that truth is applied to the heart by the Spirit of God ; for the last thing a convert does is to attend a Protestant church, because this act immediately marks him as an object of persecution to all his neighbours, and not seldom subjects him to the altar denunciation of his priest. The Churches now consecrated made eleven in use, and to this date thirty Missionaries to Roman Catholics had been ordained by the Bishop within the last five years. Ten district parishes and incumbencies had been also reconstructed, and in four of these, the building of parsonage houses had been commenced.

The new Church at Clifden was one of those consecrated at this time. Sixteen missionary clergymen were gathered around the Bishop on this occasion, and the Holy Communion was administered to 143 communicants. In this tour the Bishop ordained three new Missionaries, and confirmed 289 persons, of whom 247 were converts.

One of the most eventful days was that of the consecration of the Church at Sellerna. The Rev. Sir C. Lighton had bought land here for the employment of the poor, and all his influence and energy were devoted to the Missionary work. The day was one of deep interest, but did not pass without an exhibition of Papal opposition ; the carriages were stopped by walls of loose stones built hastily across the road, the perpetrators of this mischief concealing themselves and watching the effect of their ingenuity. Mr. D'Arcy was so respected and feared as a magistrate, that he made the men who had built them very quickly pull them

down. In one case there was more serious annoyance, as during the delay, stones were thrown by persons hid behind a rising bank, and one, weighing two pounds and three-quarters, struck Dr. MacCarthy, and cut his forehead very severely.

A visit to the Island of Omey was also an occasion not to be forgotten. The inhabitants of this island were in the lowest state of civilization, and had been left in total ignorance until a Mission school was established a short time before. The entrance of the Bishop and Clergy is thus described by one who was present :—

“The children seated on the ground were waiting for a repast which had been provided for them by some kind ladies; while on a small mound a flag was gaily flying, erected by the people of the island as a mark of their gratitude to the friends to the Mission. This simple token of welcome excited the hostility of a number of bigoted Roman Catholics, some of whom had come from a distance, bent on mischief; the flag was torn down and destroyed, and a regular Irish riot ensued, sticks brandished in the air, men leaping from the ground with loud yells, and a few blows were exchanged. The Clergy and Scripture Readers came forward and interfered to stop the fighting, when a valued Lay Agent was knocked down and severely kicked. With great difficulty the Clergy succeeded in restoring order. Mr. D’Arcy, who had been quelling a riot on the opposite shore, came up at this instant, and spoke to the ringleaders of the disturbance and made them promise to fight no more. The softening influence of the Gospel of peace rose triumphant over this outbreak of Irish passion. The children were reassembled and sang a number of hymns, some in English and some in Irish, after which Mr. Dallas requested all to join him in prayer. This produced a calm and solemn feeling in the mind of every one present.”

A little church was thus planted in this far distant isle, which has grown under the ministry of the clergyman at Sellerna, and a licensed school-room has supplied the want of a Church for the Sabbath ordinances.

TUAM.

In the town of Tuam the work of Reformation was at this time rapidly progressing, and, in the strength of

the Lord, was making its way through very severe persecution, the difficulties being greater from Archbishop MacHale's influence in the town. Two clergymen visited Tuam to investigate matters, and they found that persons were actually paid to carry into practice indignities and annoyances against the Rector, Mr. Seymour, his wife and family, that were disgraceful in a free country. The family of the Bishop could not drive in their carriage through the town, without having stones thrown at them. In spite of all this they found many converts who stood their ground in patient endurance. In the month of August the Rev. A. Dallas visited this place, to strengthen and encourage them; and so remarkable was the blessing that attended the Mission at this time, that 104 converts were counted in the school-room, in which he gave an address, when he exhorted them to continue steadfast in the faith, and patient under the persecutions which they had to endure. A gentleman who accompanied Mr. Dallas to Tuam thus writes:—

“I never witnessed such a scene in Ireland; hundreds of people, urged on by the priests, were collected in the street to insult us: the yells and curses were awful, but Mr. Dallas walked through them as if he were in Wonston! I never witnessed the power of God more manifest in controlling such an assembly intent on evil. I got one blow of a woman's clenched hand. MacHale and the priests are determined not to yield one inch of ground in Tuam, but many of the people are anxious to have the Readers amongst them. Eleven Romanists are in the habit of attending the Reader's lodgings at night, and he says many more have promised to attend.”

With such opposition it cannot be wondered at that the tide of emigration from Ireland should set in strongly at this time; and that among these emigrants were found a large proportion of persons who had left the Church of Rome, or who being in an inquiring state of mind sought for that liberty in other countries, which they were denied in their own.

CHAPTER V.

PERHAPS at no period in the history of the Missions was there such a noontide brightness upon all the prospects of Missionary work as at the commencement of 1854. A gradual and well-grounded progress from the beginning—an extension of the work in proportion to the extension of willing offerings—and a response of united effort from the Church, both in England and Ireland, seemed to echo in every heart, “Go forward.” There were fifty-nine ordained Missionaries now sent forth on this Mission to Roman Catholics, with one high object—not only to point out the errors of their system, but yet more prominently to present to them the truths of the Gospel, and to offer to them full and free salvation through a crucified Saviour. There were also at this time 362 Readers and 161 Schoolmasters and mistresses. But from no branch of the Society’s operations was there more encouragement than from the “Local Committees,” which numbered fifty-one, formed by the clergy, but supported by the Society, and which were at work at this time in 125 different stations, in twenty-four different parts of Ireland.

The following extract will show the general character of the work carried on by the clergy of these Local Committees:—

“The attendance at our sermons was on the whole very good. Whatever may be the result of our endeavours to refute and

remove error and to advocate and advance the truth, we have unfurled the Banner of the Cross before the inhabitants of this land. We have invited all the people to range themselves beneath it; we have summoned those who are shut up in error, to lay down their opposition to the Word of God; whilst our heralds have proclaimed God's message to the Church of Rome, 'Come out of her, My people.' The Protestant people have been shown the unscriptural doctrines of that system against which they protest, and supplied with arguments and answers which they may be able to give for the hope that is in them. Those Roman Catholics who came to hear were told, without any unnecessary wounding of their feelings, how opposed their Church is to the truth of God, and kindly warned of their danger. And even if we had not the success which we have, we may trust that, according to His promise, God's Word shall not return to Him void, but that by the foolishness of preaching He will save them that believe."

The Clergy of Ireland thus united in Missionary work under the sanction of their Bishop, formed a strong advancing phalanx on the power of darkness, and gave a realization to the long-cherished project of the Honorary Secretary, to plant the standard of the Reformed Church in every county, and "win all Ireland for Christ." Each new step had cleared the way for the next, and hitherto the means were ready for the expenditure, and that expenditure amounted at this time to nearly £4,000 per month. While the principle of the Society was always adhered to, to pay in advance, and never incur debt, it was no time to lay by, or to be slow and dilatory in taking advantage of the openings which were so evidently made by the Lord's own hand. The whole question between the corrupt Church of Rome and the true Church of Christ was opened in Ireland as publicly and generally as it was in the days of Edward the VIth; and, while the maledictions of the middle ages were resorted to to frighten inquirers, yet multitudes listened to the truth and learned the way of Salvation, and many souls were converted.

The fields seemed white for the harvest, but still the labourers were few; there was much land to be pos-

sessed ; many left in darkness were asking earnestly for light. The urgent calls on every side would have been overwhelming had not the office-bearers of the Society known the power of His Almighty Arm, who in the midst of His Church " holds the stars in His right hand." To Him was earnest united prayer addressed for the two great needs which were to be supplied—suitable agents, and means to pay them ; without which the Society was unable to " go forward."

Appeals to the Roman Catholic version of the Holy Scriptures were convincing the people that the doctrines of their Church were contrary to that Book which they could not deny to be of Divine authority.

This aggressive system put Rome on the defensive, and a synod was convened at Drogheda, with the express object of concerting means for suppressing the proselytism which was so alarming the priests. A number of Missionaries being in Dublin at the time, a respectful letter was addressed to the Synod, signed by thirty-two clergymen, which was delivered at the residence of Dr. Dixon, the Archbishop, requesting that by the decree of the Synod the " prohibition of free discussion might be removed, and that the people might have liberty to read and study the Scriptures for themselves."

Another letter from the clergy followed this, on the subject of the persecution to which the people were exposed, and requesting that this might be suppressed, and more liberty of conscience granted. No notice was taken of either of these letters, but at the close of the Synod the Archbishop issued a Synodical Pastoral, signed by himself and eight other bishops, in which, after encouraging their clergy to strengthen their people by every means in their power to resist the inroads of Protestantism, this remarkable testimony is given :—

" There never was a period in the history of this country, when this fundamental principle of our religion was exposed to more insidious attacks than at the present time. It is, nevertheless,

your duty to employ every legitimate means in your power to deliver our country from this pest. Wherever it has appeared, strife and contention have been engendered among persons who had previously lived in peace and harmony. We implore our clergy, and the Societies of St. Vincent of Paul—now happily established, under their sanction, in all the towns of this province—to lessen the force of the temptations to which our people are exposed.”

Another testimony was added :—

“There can no longer be any question that the systematised proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland.”

Again, from the *Nation* newspaper :—

“Shall the soupers and tract-distributors accomplish the work which all the force of England, for three hundred years, has been unable to effect ?”

The letters of the Clergy on this occasion being widely circulated, led to a great deal of inquiry among the Roman Catholics of Drogheda, and both there and elsewhere, interest was awakened, and the cause of truth advanced.

Later in the year another Synod was held at Tuam, where there was the most gorgeous display of sacerdotal pomp ; the Bishop and priests marching in procession through the town, and the vestments and high ceremonial gathered great crowds of people.

The Rector, the Rev. C. Seymour, met all this array with boldness and faithfulness to the souls committed to his care. He sent a letter to Archbishop MacHale, enclosing the placards he had published, and requesting that they might be answered. He also delivered a lecture every evening on some Roman Catholic doctrine ; and every morning he gathered his people together for special prayer. The placards which were posted up in all parts of the town contained striking questions which the Romanists were unable to answer, and which awakened

much thought. The handbills also were eagerly read by thousands, and it was a fact, proving the great advance and improvement which the spread of Gospel light had made in this town, that during the whole time of the Synod none of the agents were insulted or annoyed. The converts were not intimidated, and many came forward boldly in the confession of Christ and His truth. Some indeed fled from the sufferings which followed, and "in one corner of this parish," the Missionary writes, "no less than fifty-two converts had left their homes and been provided for in England and elsewhere."

Progress was reported from every mission, and most satisfactory evidence given that the Lord was working with His servants, and confirming the Word with precious fruits of grace following. Only a few extracts can be given from the numerous letters from the Missionaries, received by the Honorary Secretary, all strengthening his bright and large expectations.

DUBLIN.

Classes for inquiry and discussion were now held in four different parts of the city. A friend who was present, writes:—

"Our class last night in Mountjoy Street was very cheering, both rooms full, about 400 present, and the majority Romanists. Subject, 'Transubstantiation, and the Mass.' Four speakers, one each side, time fifteen minutes each. It lasted from half-past seven o'clock till eleven, and was conducted in the best spirit. The stairs outside, and the street opposite the windows were lined with people, who behaved in the most orderly manner. It was a truly interesting sight."

We may trace from year to year continual blessing upon these classes, resulting in the conversion of numbers. A man named C. began to argue: he was a very clever man and perfectly good-humoured; it went on a little while, and then he disappeared. Some time afterwards the Readers fell in with a woman, who lived in

the same house with this man, and she told them that he had died rejoicing in his Saviour, and had said that he had learnt the truth from this class, where he had been led to read and know the Word of God.

The following incident is related of two of the fifty-eight persons who met at the first opening of the Ragged School in Townsend Street,—a father and son. The son some time afterwards got a wetting which brought on his fatal illness; his relations wanted to bring the priest to him, but "Dick" entreated his father to sit up with him, and not let the priest come to him. The day before his death he got his sister to read to him the fifth chapter of Romans, and remarked, "What a blessed thing to have 'peace with God!'" and, "What a blessing it was," said he to his father, "that we went to that school, or we might have lived and died as we were, in the Church of Rome, without knowing anything about this peace." The father replied, "Ah! Dick, that's the comfort to us." They used to say continually the prayer for the Holy Spirit they learnt the first day at the school. Three days after Dick's burial the father fell sick and died, happy in the knowledge that his sins were forgiven.

The Missionary visited a dying convert whose wife was bitterly opposed to the Truth. He did not see her afterwards for two years, when as he entered her room she put out both her hands to welcome him. He said, "You are greatly changed since I saw you last." "I am indeed changed," she said; "the last words you said to my husband when he was dying have never left my heart: they were, 'A poor sinner will find all he can want in the Lord Jesus;' and I have found all I want in Him."

A number of ladies entered with great earnestness into the Missionary work in Dublin, and united together to collect money for a large increase of the agency. Besides an arrangement for extensive visiting in the

city, the Readers had much conversation with the young men who assembled for recreation in the Park. To mention one case of blessing upon their efforts there.— One of the Readers was talking to about twenty Roman Catholic boys in the Park, when a man came up and sent the boys away, calling the Reader a heretic, and telling them not to listen to him. He reasoned with him for a few minutes, bringing forward the Douay Testament, and saying, “This is the Roman Catholic Testament, and I am reading what St. Peter and the Blessed Virgin taught and believed.” The man would not answer him, and went his way. Three months afterwards the Reader met him again, when he came up and shook him warmly by the hand, telling him what a change had taken place in his views and feelings. He said, “From the day you spoke to me I was filled with doubt; I went to Confession and that only increased my doubt; I then went to the Controversial Class, and there Mr. MacCarthy convinced me that there is no hope for any sinner but in the Lord Jesus Christ. I gave up the Church of Rome and am now a Protestant.”

The spirit of inquiry was demonstrated in many ways, and the Readers were full of work in consequence. The two elder Lay Agents had week after week more than one hundred people going to them, and entering into full discussion, and among them were some of higher grades in society.

The visit of the Honorary Secretary is thus incidentally mentioned:—

“Mr. Dallas has been amongst us for great good. He preached often. Four persons have come to me since, whose minds have been moved to think of their best interests.”

Again, from the Reader at Monkstown:—

“Since the opening of the present year numbers of Roman Catholics have come to my own lodgings seeking instruction. Day after day have I spent hours at a time, often from four to five hours, in conversation with them, reasoning with them out of

the Scriptures ; the Readers have done the same in after hours ; and the result has been, under Divine grace and blessing, that the majority of those with whom I have conversed have actually left the Church of Rome. The number, if we include children, amounts to fifty-six. Others seem wavering, but have not yet the courage to come out. The Wednesday evening class was never so well attended as at present."

The following are instances of the blessing which attended the reading of God's Word :—

"I visited an old woman who is always willing to receive instruction. After reading to her and conversing a little, she began to weep, and said, 'What would I care for riches, if my poor soul was saved ! I went to Philip's town, to Father ——'s grave, and brought home some of the blessed clay, and I thought I could earn heaven by that ; for he said when alive, that he had done a great deal while on earth, but when in heaven, he said, everyone that would frequent his grave, he would intercede God for them, so I thought he would do something for me. I also went one cold morning three miles beyond Tullamore to a blessed well, and brought some of the water from it, and I kept it in the house, thinking all the time I was earning heaven ; but I can see now, I am as far off as ever, and further, may be. Will you come again soon ? I never heard so much before. You have shown me that there is no purgatory, and that the blood of Jesus Christ will cleanse me from all sin.'"

"A labouring man of Kilkenny having become a convert, had his work taken from him, and a mob assembled and broke his windows more than once. The poor man was obliged to go from home to seek employment, and while he was away his wife got sick and died. Broken-hearted, the poor man gave up his house and came to Dublin. Some kind friends provided him with tools, and for a little while he was left in peace, and had the pleasure of seeing both his sons leave Romanism. But his enemies again found him out. His Roman Catholic neighbours attacked him one morning, beat him, cut his head, tore his clothes, and broke his furniture, throwing the fragments into the street. The man called upon a constable, who did his duty well till he heard he was a 'Jumper,' and then he would do no more. Our poor converts need a martyr's spirit to enable them to bear their trials ; some of them have grace given them to rejoice in their suffering, and to thank God that they are counted worthy to suffer for His name. To Him be all the glory."

"In a very wild part of the country a new Reader has been lately

sent, and to the great joy of the clergyman, he was received in almost every house, many inviting him to come again and read to them. On his way back he held a night inquiry meeting in a district in which some years ago an Irish Teacher, named M'Donnel, was barbarously murdered. This meeting was attended by upwards of forty adults, from twenty to seventy years of age ; some had their Bibles with them, and all were very deeply interested."

QUEEN'S COUNTY AND KING'S COUNTY.

This Mission extended over a large district, including a population of 150,000. Courses of controversial sermons were carried on by the Missionary, the Rev. W. Berry, in all the principal towns, besides the French and the English Churches of Portarlinton. During this year the Missionary reckons that above 5,000 Roman Catholics had the offer of the Gospel from the Readers, and 20,000 handbills, unfolding the way of salvation, had been circulated. There being a large Protestant population, an appeal was made to them for the support of the Missions, and upwards of £100 was collected, which proved their sympathy and interest in the work. Official returns showed a progress in moral and social position wherever the Word of God was received. While the proportion of Roman Catholics to Protestants was six to one, the proportion of Roman Catholic criminals to Protestant criminals was this year nineteen to one.

Among many precious fruits of grace was that of a young woman, who being convinced of the errors of her own Church and determined to join the Protestant congregation, met with violence and insults of every kind. Her relatives and friends stood aloof from her, and left her to great trial. She was a by-word and a proverb on every lip, and proved to every one that it was no light thing to become a convert ; but through the grace of God she stood firm, and was the first fruits of a large increase of blessing upon the preached Word.

KILKENNY.

The Readers had a season of rest in this town, and were much encouraged and well received by the people, till the beginning of this year, when the priest delivered a violent harangue in the Roman Catholic Chapel of Graiguenamanagh, the purport of which was to excite the people to violence and persecution. Even a whip was used to keep the people from going to the Readers, and the children were encouraged to disturb any conversation with them with old kettles and fire-irons, &c. The rabble once let loose upon them were not easily dispersed, and it became necessary for the magistrates to interfere and to quell the riots of the town. This made the priests ashamed of the part which they had taken, and some of the ringleaders were sent to prison ; one of these was a priest, who was bound over to appear at the assizes, and indicted for uttering seditious and inflammatory language to his congregation on several occasions. The prompt and faithful way in which the magistrates acted soon restored order, and the people, ashamed of their opposition, again settled down quietly as before. Soon after this, the Readers who had been so fearfully illtreated were able to bear a most encouraging testimony to the fruits of Missionary work. They speak of a controversy for two hours at their own houses, at which sixty persons were present, all listening very attentively ; and of four persons coming to them from Graigue, expressing a desire to become Protestants. They were so fully engaged every day in conversing with the people who came to them, that they could not report a twentieth part of what they had to do.

There was an extensive demand for the Douay Testament, the anxiety being great to search the Scriptures for themselves.

“ One of the boys of the Mission School seeing a picture hanging up in a neighbour’s house, asked who it was. The woman said,—
‘ It is the Blessed Virgin Mary.’

The boy replied, 'She is much whiter than that in Heaven.'

'True for you,' said the woman, 'she is the bright and morning star.'

'Oh, ma'am! you make a great mistake,' said he; 'that is one of the titles which the Bible gives to our Lord Jesus Christ, and He says He will not give His glory to another, nor His praise to graven images.'

The woman was at a loss to answer this. After a pause, she said,—

'Who can go between God and His Mother?'

The boy said, 'How can any woman be the mother of God? The Bible tells us God made all things, and He had no beginning. Did He not make Eve, who was many hundred years older than the Virgin Mary? How then could she be God's mother?'

The woman then said, 'I believe you are right, my boy. I never saw it in that way before.'

He then showed her that the Blessed Virgin was the mother of our Lord as to His human nature. While he was thus speaking, a number of other boys came in, turned him out in spite of the woman, and hooted him home. The woman afterwards told the boy's mother that she was sorry he went away, as she had a great deal more to say to him."

From other Missions we have similar instances of disseminated light:—

"*Boyle.*—Two soldiers of the 33rd regiment (stationed in Roscommon) having come to the sermons and classes, were convinced of the errors of Rome's creed, and changed their denomination in the roll-book, and have since walked steadfastly in the faith. It is interesting to think of them now, gone in their country's service to join the army at the seat of war—monuments of grace and fruits of God's blessing on the Society's working here. The case of one is peculiarly interesting. He obtained a Bible, and though at first only able to spell words of one syllable, he has persevered, and can now read with ease. As soon as he became a regular attendant at our different means of instruction, his neighbours persecuted him; he bore it patiently, and at length so won them by his consistency, that they now meet regularly at his house to read the Bible with him; each of the neighbours, in turn, providing the candle by which they see to read, the poor man being unable to bear the expense himself. A great effort was made to induce this convert to return to the Church whose errors he had abandoned. Father Rinolfi visited him at his house, and invited him to the chapel vestry; he respectfully declined, and doing so

in the street the next day, in the presence of an immense crowd of Roman Catholics, Rinolfi publicly spat in his face. The poor man bore the indignity in a spirit which was the best evidence of the reality of his conversion, meekly saying, 'The servant is not greater than his Lord,' and that he forgave the insult. He has since continued steadfast and consistent, acting of his own accord the part of a Missionary in the townland in which he resides."

"*Derrygimla*.—Two of our converts appeared near their death, but in no instance, did their faith fail, for to the last they called upon Jesus, and upon Him alone: and He graciously heard them and raised them up to health again. One of them was requested by Romish relatives to call even once upon the Virgin Mary, *her own namesake*, the mother of God; but she answered, with great energy, 'No, never, never! Jesus is able and willing to save me. I know Him; I have found Him. He is my Saviour; I will never ask any to *help Him*.' She continued during the whole night with her husband, a convert also, praying, and the following morning she began to improve, and she and her husband are now on their way to America. Some of our converts have joined the coastguard and constabulary forces, and have entered these forces as Protestants.

"*Dublin*.—A new controversial class has been established, principally through the exertions of a poor convert woman. She began by gathering her neighbours together when she expected a visit from Mr. Franklin, the Lay Agent. Her cellar at length was too small for the number who were brought by her, and she persuaded Mr. Franklin to visit Mill Street school instead of her house. This he did, and she regularly gets a class for him; she has sometimes had as many as forty collected together."

Many had been brought by the classes out of darkness into light, and from the power of Satan to God. One of the first who attended was a tenant farmer, who spoke out very strongly in defence of his religion. He was much shaken by the arguments of the Missionary on the doctrine of Purgatory, and said as he left the room, "Well, the bottom is knocked out of Purgatory; my soul is safe through that." He continued attending the classes, his mind gradually opening to the truth. On one occasion he said, with tears in his eyes, "Why hadn't this work begun forty years ago?"

THE DOWN AND ANTRIM MISSION.

This Mission presented encouraging features. Controversial sermons were preached in Antrim, Cushendall, Carrickfergus, Randal's Town, Larne, Glenarm, Crimlough, Ballycastle, Culfeightrim, Lisburn, and regularly in Belfast, where the controversial classes were kept up with great spirit, and many were brought out of the Apostate Church: some having to endure much persecution, and proving that their change was truly by the power of the Spirit. The instance of one old woman only can be given. When asked by the Reader, "Do you pray to the Virgin Mary now?" she replied, "No, I do not." When asked the reason, she said, "Because I reason in this way,—if Christ cannot save me, His mother cannot, and if Christ will undertake for me, I need not go to Mary to help me." "But do you think that Christ will do all you want?" Her face brightened up, tears of joy rolled down her aged cheeks, and she exclaimed, "Oh yes! I know that Christ both can and will save me, and I bless God who has sent you here to tell me of Christ's love to poor sinners."

CORK.

In this city there was an important meeting of the local clergy in the spring, when eighteen of them put their names down to preach controversial sermons, and engaged themselves to carry forward missionary work earnestly and vigorously. The result towards the close of the year is thus reported by the Missionary:—

"The controversial class in Upper Shandon has been crowned with complete success. Several have been awakened to search the Scriptures for themselves. Every night numbers of Roman Catholics throng the door, and many go away for want of room. First one, then another, and a third champion for Rome appear to combat every point, sometimes with vigour and ability. One of the most persistent of these has lately sought a private interview, and is seeking to know the truth. The handbills which used to be torn down are now studied. God is working among

us of a truth, and to His great name be all the praise. Six of our converts have been admitted into full communion by partaking of the Lord's Supper."

In North Sligo a large measure of success was also vouchsafed to the labours of the Missionary Agents:—

"An inquiry class was opened, and many attended and began to search for themselves, and procured Bibles for this purpose. The Romanists came in large numbers, headed by a champion, who very ably advocated their cause, and was loudly cheered by his party. The priests hearing this, and knowing what would be the result, denounced the meeting in the strongest manner, and forbade their people from attending. Such was the influence they possessed that their threats and curses succeeded, and the people left off attending; but it did not check the spirit of inquiry after the truth. That very champion, who was looked up to as the greatest controversialist in the town, was thus led to study his Bible, and being clearly convinced of the errors of Romanism, and the danger of remaining in that church, has openly renounced her communion."

IAR CONNAUGHT.

A very interesting Home for Orphans and Destitute Children, which for many years has been carried on in Spiddal, the principal village of Iar Connaught, had its rise at this time. The matron has been supplied by the Society, but all other expenses of the Institution have been defrayed by private charity. The Iar Connaught Mission had been at work two years. This district of Galway, twenty-five miles in length and from one to six miles in breadth, contained upwards of 5,000 inhabitants, and most of the landlords being Romanists, there was no Church or school. The first Missionary effort was made in a little room, eight feet by twelve, where about fifteen Protestants occasionally assembled for Divine service. Four Roman Catholic children and three Protestants formed the first school. From this room they were soon expelled by the landlord, who gave notice that he would not allow a "Jumper" to live on his property. The school was then carried on in an open area behind the Missionary's

cottage, with a sail-cloth to shelter them from the weather. Two English gentlemen hearing of this, supplied funds for erecting a school-house large enough to contain 150 children; to this a Church was added, in which the Bishop of Tuam had confirmed 182 persons, of whom 160 were converts. Among these were five of the priest's schoolmasters, one of whom said that he was first led to doubt the truth of the Roman Catholic religion by hearing the priest say that he stood at the altar as God and not as man. The poor people of the place earned their living by weaving friezes and woollen cloth, and those of them who became converts lost all their employment. One of their houses was burnt to the ground, another was thrown down, and the inmates passed their night in the open air. The distress on every side, caused by the opposition of the priests, induced a few Christian friends to collect money to build a Refuge for the persecuted people. This building contained accommodation for widows and orphans, with work-rooms in which the boys were taught weaving, and the girls useful work. This was the commencement of that Orphanage which has ever since been maintained at Spiddal by private contributions, and from which orphans and destitute children have been sent forth to useful situations in life. The Missionary writes at this time, "God has blessed our work beyond our most sanguine expectations; we have well filled schools and well attended churches."

LOUGHREA.

A poor old pensioner suffered much in the confession of Christ; but continued to go to church till incurable illness confined him to his bed. His patience and resignation to the will of God, were a lesson to all around him. The Missionary administered to him the Holy Communion, and on this occasion remarks, "His knowledge of his own sinfulness and need of a Saviour,

and his heartfelt trust in Christ, would put to shame many who have been all their life enjoying the privileges which this old man had only a few months." His wife and four sons all were brought to know the truth and renounce the errors of Rome.

In the history of the Christian Church collectively, as well as in that of each individual member, the "ways of God are unsearchable, His judgments past finding out." In the sunshine of success, with a harvest field, as it were, ready for the gathering, a dark cloud is sometimes permitted to stop the labourer's hand; and in His spiritual kingdom the brightest prospects are sometimes suddenly overclouded with the darkest exercises of faith—that faith which must be 'tried in the fire that we may be rich.' Everything hitherto combined to show that the command of the Great Captain was to '*go forward*'; but towards the close of this year it was evident that the work was outstepping the supplies. The first impulse arising from the romance of new missionary effort was getting slack. A pecuniary crisis in England absorbed the interest of her people, and the breaking out of a war after many years of uninterrupted peace, turned the current of public feeling, drained the resources of the country, and plunged hundreds in distress, the best flower of her army being left dead on the plains of the Crimea.

In an address to the Missionaries from the Honorary Secretary, he thus writes:—

"There is at this moment a great pressure upon the hearts and minds of all persons connected with the Irish Church Missions. Having proceeded for a long time in an almost unchecked career of success, the funds necessary for carrying it forward are not permitted by the Providence of God to flow into our treasury with sufficient increase. The consequence is, that the machinery cannot be put in motion to the extent required. The activity of those engaged in supporting the system of Romanism has indeed been fully excited and organized; the lively feelings of the

interesting people whose souls we seek to save, have indeed been quickened into expectation and inquiry. These are the tokens of God's hand working with us; and now, when we look for the required means, we find some tokens of a pause in the progress of that blessing which has hitherto been amongst the strongest of the proofs that He has indeed been our help.

"This state of things suggests the solemn question—Why has the Lord withheld His hand in this behalf? And in every heart that has rested solely upon His help it prompts the earnest prayer—'Shew me wherefore Thou contendest with me.'"

At the same time it pleased God to withdraw Mr. Dallas from that active work which had so long engaged his energies and his heart's warmest sympathies. For a few weeks he sought renewed strength in a tour abroad, and upon the day of his return he was seized with more serious illness, which laid him for many weeks on a bed of sickness. The Committee thus lost for a season their chief Adviser at home, and the executive Agent in carrying out their decisions in Ireland. Much spiritual teaching was drawn out of this trial by the chastened minister of God; and his letters to the Missionaries from his sick bed open the gracious purposes he saw unfolded, and convey that comfort to others with which he was himself comforted of God. After suggesting much searching of heart, Mr. Dallas adds:—

"This Missionary work, in which we are engaged in a special manner, is the work of God for saving souls. It is not the ordinary ministry of a stated pastor. It is attended with peculiar difficulties. It must be *aggressive* upon deadly error, yet forbearance and love must give the charm to its faithfulness. It can only spring from a spiritual motive—it can only be carried on successfully under spiritual energies. Are my motives spiritual? Am I truly seeking the glory of God in communicating the truth to the Roman Catholics? Am I sincerely desiring to rescue their souls from perishing? And with how much of ardour do I follow this object?"

"May not second motives have insensibly taken the place of the first motives? Have extraordinary efforts of aggression for a spiritual object dwindled into the ordinary performance of a stated duty? Has my self-denial flagged when it has received less of the praise that results from being seen of men? In what

points do I plainly shew the distinction between a *Missionary* to arouse the Roman Catholics and the *parochial minister* appointed to instruct a stated flock? In what spirit do I go to the work? How far does that spirit find its breathings in prayer?"

Again:—

"If the singleness of our purpose be turned into the channel of selfishness,—if the ministrations are perfunctory, and if we perform them only that we may eat bread, instead of eating our bread with thankfulness only that we may be able to do God this service,—if thus we should be passing from the position of a chosen band, selected for the purpose of making an aggressive invasion on the regions of darkness, in order to extend Christ's kingdom amongst men, to take up the attitude of domestic soldiers in a time of peace,—then indeed we might discover a plain answer to the supplication, 'Wherefore contendest Thou with us?' No wonder that He whose is the silver and the gold should direct it into other channels."

A deeper trial was laid upon the heart of the Honorary Secretary, when retrenchment was proved to be necessary, and the Committee decided that some Missionary stations must be given up. There were not wanting those who were ready to say, "Why was the work so much extended?" and to judge that Missionary stations were too hastily undertaken. Shall we admit "*too hastily*," when souls were gathered from every one for the Redeemer's kingdom? Can we regret that in these early years, when so great and effectual a door was opened, and when the calls were so urgent from all parts of Ireland, all the money was expended as it came in? The appeals to the Christian public were frequent and urgent, but were always taken first to the throne of grace, and marvellous have been the interpositions of the Almighty Hand, just supplying the need of the day on the day. Many earnest addresses were sent forth by Mr. Dallas, urging continual united prayer—"A union of more hearts, and earnestness, to give the Lord no rest till He establish and make His name and His gospel a praise in the length and breadth of Ireland."

The 22nd of December was set apart by all the friends

of the Missions as a day of special intercession, and it was also kept thus in all the Mission stations, numbers being gathered to pour out deeply exercised hearts under this depression. And prayer was answered in the Lord's own way and in His time; not in removing the pressure altogether, but in making it a means of much spiritual fruit. It led in some cases to useful retrenchment, and to a scrutinizing economy in the executive department; and during the illness of the Honorary Secretary, the financial arrangements which had been hitherto carried on at Wonston under his own eye, were transferred to the office in London. This gave him more time for the directly spiritual work, and though there was some necessary increase of expense in collecting the funds, the whole of this department was planned and conducted with an order and economy in the arrangements which bear the mark of an Organizer well trained in the army commissariat, whose mind infused system into all that came under his hand.

It must not be unnoticed that while the collections in England fell off, the offerings of Ireland increased under the increased experience of blessing and spiritual gain. But the order was given for *retreat*. One special subject for prayer was, that discretion might be given to select those posts from which to withdraw, that would least affect the general good—those places, where parochial aid might be most efficiently supplied, and where there was most self-support. The Bishop of Tuam, who had urged an extension of the Missions, deeply shared in the trial which the depressed state of the funds caused, and the following letter to Mr. Dallas shows how entirely his heart was in the work :—

“I confess your letter of the 30th ult. knocked me all of a heap, and left me in a state of great despondency; but I now feel on reflection that this reverse has been caused for some wise purpose, and that He who has hitherto so abundantly blessed the Missions will continue to bless and support the good work as He thinks

best, and most expedient for us. I entirely concur in the course which the Committee have taken. I think they have acted wisely in determining to concentrate their forces. I shall be most anxious to learn how the funds are coming in. I heartily wish I could give you more help."

The following years present more concentration of force. In Dublin and in Connemara especially, we have a full exhibition of the Society's operations, and we see what might be effected in all the other districts had Christian hearts been warmed as at first with self-denying liberality for the great object, and had Christian men been found to give themselves to this Missionary labour. If it was not at this time the purpose of God that the Reformation should spread over the land as its professed religion, it was clearly His purpose that a great multitude should be gathered out of the apostate Church, and translated into the kingdom of His dear Son, from the Sister Isle.

This year cannot pass from our review without one note of sorrow. The seed so plentifully sown in the Clifden Mission was watered with many tears. The beloved Rector had married the lady whose energies and affections were so thrown into the Missionary work at its commencement, and the name of "Fanny Bellingham" is connected with all its early enterprises. She had been his help-meet in Connemara for nearly two years, and was suddenly called at the birth of her first child to join the Church above. From her dying bed she sent a message to Mr. Dallas, to be given by him to all the Missionaries and Agents. The message was:—"In the Missionary work make CHRIST first, CHRIST last, CHRIST all." This was sent by him to every one, with an earnest word of heart application.

CHAPTER VI.

THE New Year's welcome of 1855 was mingled with many a tear. The winter was one of unusual severity, and while the Crimean war had desolated many a fire-side, dark were the forebodings in every heart, as post after post brought news of disaster and death. The motto sent by Mr. Dallas to all the Missionary stations was, "*The Lord reigneth*;" and in the address which accompanied it, he thus applies it:—

"Though there be wars and rumours of wars, men's hearts failing them through fear, the Christian may rest in this assurance; *The Lord reigneth*; and His purposes must hasten to their accomplishment; and while the world is absorbed in struggles of earthly warfare, He is directing another conflict with the powers of darkness; souls long enthralled in error, are being rescued by the power of the Holy Ghost from Satan's grasp, &c.

"*The Lord reigneth*; and He calls all to declare themselves His servants and to fight manfully under His banner. The loyalty of the brave men who leave home and friends to face death for their country, puts to shame the coldness and indecision of many who are called Christians, in the cause of the King of Kings.

"*The Lord reigneth*; and the time is short. The struggle may not last long. He has said, 'Surely I come quickly.' What a stimulus to activity is this, in spreading the knowledge of Christ! Let us work while it is day, &c.

"*The Lord reigneth*; the victory is certain. The Christian in this conflict can feel an assurance of success which the bravest earthly soldier cannot secure. 'He can do all things through Christ who strengthens him.' May this certainty animate the Church to go forth boldly, clad in the whole armour of God, looking forward to the triumphant day when the King who now rules unseen shall appear in His majesty," &c.

Precious fruits of grace were indeed ripened in these cloudy and dark days, and the Crimean war, which called so many to danger and death, tested the sincerity of the Irish converts. A great many young men enlisted as Protestants, and among them some who were not known as such in their native land. The letters that were sent home from the battle-field prove that the Word of God can alone give confidence in the prospect of death. In one written to a Missionary, the young man says :—

“I request your reverence to pray for me, and I hope you will speak to my brother that is in the poor-house and bring him to school, and I will die contented on the battle-field. I fret sometimes until I look at my Bible, and then my heart rejoices again. I have two converts with me.”

From another in barracks to his wife :—

“On the first Sunday morning when the men were asked to turn out and go to their places of worship, there were over 360 men, all Roman Catholics by birth, and all except eighty went to Church. Many had been in the Mission schools and others never before went to Church ; but they were free, and not afraid of the priests. I assure you, my dear wife, though I am to be a soldier of the Queen, I will never forget that I am a soldier of Christ, and that I never shall have peace with the Man of Sin, but do everything in my power to tell the name of my Saviour in the barracks and on the field of battle, and never part with my Bible but with my life first, with the Lord's blessing,” &c.

From another :—

“*Balaclava Heights.*—We are losing a great number of our men every day. I trust in my Heavenly Father, that He will bring me safe through the dreadful battles we have to fight with carnal weapons. Although I must fight with them, I must fight at the same time with the sword of the Spirit and the helmet of salvation. I do not despair, my dear wife. My God! the God of my salvation! He will not forsake me. He will be my Friend, my Comforter and Shield in the hour of the expected battle. This is my sincere belief in Christ my Saviour. Dear wife, be of good cheer. Hope in God. Pray to Him without ceasing; ask of Him and you shall receive.”

These are a few extracts of many that might be given which prove that the teachings of the Mission schools became through the blessing of God a living and powerful principle of action.

Even the Roman Catholic soldiers returned to their mountain cabins with an enlargement of mind, and more prepared to receive truth. In Turbot Island, when during a service which the Missionary was conducting, several Romanists were attempting to make a disturbance, a soldier who had returned wounded from the Alma interposed to quiet the disturbance. He was so disgusted with the conduct of his friends, that though very bigoted before, he came into the lecture before them all, and the following Sunday came boldly to Church at Ballyconree. This is the last step a Romanist takes, and it evinces not only boldness, but decision for truth.

In that once savage island many souls were from time to time added to the true Church. The Schoolmaster in walking out one evening passed by the cabin of a poor convert widow, the door of which consisted of three baskets piled one upon another. Looking in, he saw the poor woman and her son kneeling down together. The son was praying simply and earnestly, not only in his own words but also from a book of written prayers. He found this boy never neglected prayer, and took every opportunity of reading his Bible. The Sunday service here was attended by increasing numbers.

In the autumn of this year a most interesting tour was made by the Bishop of Tuam, who thoroughly examined the Missionary work. On this occasion five new Churches were consecrated; and five new parsonage houses were inspected. A Visitation of the clergy at four different places brought before the Bishop thirty-seven Missionaries; and at the Confirmations held in five different centres, there were 376 persons confirmed,

of whom 305 were converts from Romanism, in the face of much opposition thus confessing their adherence to the truth of God's Word.

MOYRUS.

One of these Churches was at Moyrus, where a Mission of most lively interest had been carried on for some years. It is one of the most wild and uncultivated places, situated on a promontory running many miles into the Atlantic Ocean, thirty miles from Galway, the nearest access being from Roundstone, nine miles across a rough sea. The first entrance of the devoted Reader, Mr. M'Guigan, is thus related by himself:—

“It was a bleak and stormy afternoon when I arrived, and I was weary with long travelling, and, indeed, as I looked around me on the wild region I had entered, my heart almost sank within me; I asked, however, for shelter at a cabin, and it was given me, and being tired with my journey I lay down and slept. It was getting dusk when I awoke and joined the family of the house at their evening meal, intending then to go to bed for the night. In conversation, however, I made some remark in reference to the one salvation offered to us through Christ, upon hearing which the man started up. ‘Ah,’ said he, ‘I know where you come from; we don't want any of your sort here; you must leave this roof to-night.’ The storm was howling outside, but it was in vain for me to plead, and I left the house. In my distress I then went to the nearest police barrack, and asked one of the policemen for his advice. ‘Leave the place,’ he said, ‘as quickly as you can; for there are a bad set in it; all the worst characters in the neighbourhood flock into this wild spot to hide themselves from justice, and the sooner you are out of it the better.’ I took the policeman's advice, and sought in every direction for some one who would take me across the bay to Roundstone. The storm, however, was rising every moment, and I searched for a long time in vain; at last I bribed a poor man, by an offer of two and twenty shillings, to venture across.”

Such was the reception of the first Missionary to Moyrus. Mr. Dallas was not, however, discouraged. Other messengers were sent, and by kindness and perseverance the hearts of the wild peasants were gradually

won, and they began at length to value schools for their children and the teaching of the Gospel for themselves. The Readers were then received by the poor simple inhabitants with a hearty welcome. The first report mentions :—

“ I never witnessed such a reception as the Word of God meets with here. When I go out I am at once surrounded with people anxious to know how they must escape from the wrath to come. The universal cry is, ‘ We have no religion; teach us!’ I have been reading and speaking all day to several people. Though they are in the grossest ignorance, they are most anxious to have their children instructed. When busy in the fields they will lay aside their work to listen to what we say or read, and some of them put most interesting questions to us.”

The circumstances which followed the commencement of this Mission are too interesting to be omitted. In the year 1851, an energetic Christian lady, Miss Moore, attended a meeting in Lisburn for the Society for Irish Church Missions, and the appeal of the Rev. Alexander Dallas so impressed her with the importance of the work, that she determined in the strength of God to raise funds to help it forward. After the meeting she requested an interview with him, and asked him to direct her to the locality most needing help. He at once fixed on Moyrus, where a Church and school-house were greatly needed. It was a great undertaking, but Miss Moore did not shrink from it; she worked often sixteen hours a day writing letters and addressing circulars, only asking a penny, and of these she despatched about 30,000, keeping a register of the names of all those to whom she applied. After almost insurmountable difficulties and disappointments, she obtained 6,000 subscribers, and thus blessed and prospered by God, she raised sufficient funds to build a spacious Church. She did not stop here, but by the same means was enabled to add a School-house and a comfortable Parsonage for the Missionary Clergyman at Moyrus.

The 31st of July, 1855, was a day of great joy, when Miss Moore met the Bishop of Tuam with Mr. Dallas and sixteen Missionary Clergymen for the consecration of this Church. The poor people flocked in great numbers to the shore, and gave Miss Moore a joyous welcome. The Rev. A. Dallas preached on the occasion from Zech. iv. 7, in connection with Ezra v. 5, applying the passages to the peculiar circumstances in which the Church had been built, and he concluded with a forcible and personal appeal to all present. The Bishop at the same time confirmed fifty-one persons, every one of whom were converts from the Church of Rome, and afterwards sixty-eight partook of the Holy Communion.

The accounts from time to time of this Missionary station have been such as greatly to rejoice the hearts of those engaged in its support. The honoured Christian lady who thus commenced it was shortly after called to her heavenly rest, having caught a severe cold in a journey for Missionary work in the depth of winter, from which she never recovered. What sheaves of blessing will be hers in the great harvest day when those that sow and those that reap will rejoice together!

BELFAST.

A great impulse was given to Missionary work in this town by means of the Discussion Class. A Roman Catholic champion was sent for from Scotland for the purpose of putting down the proselytism, and a challenge from the President of the Catholic Defence Association drew together hundreds of listeners, among whom were great numbers of Romanists; and the Mission house being too small to hold them, the meeting was transferred to Wellington Hall, where a discussion took place on different doctrines of the Church of Rome. There was much interest shown, and no excitement. But the champion did not long continue on the plat-

form; on the second night he very suddenly retired, leaving an immense crowd to be addressed by the Agents of the Missions.

ACHILL.

Achill was at this time a fruitful field, in spite of fearful opposition. A truly excellent and benevolent landlord received a notice headed "Death! Death! Death!" warning him to leave the country before the new year, or he would certainly be murdered. The noblest sympathy was shown to this gentleman, and the Protestants were ready to a man to venture their lives in his defence. The landlord took no notice of the threat, boldly stood his ground, and continued to encourage the converts around him.

Spies were sent by the priest into different localities to keep him informed about the Missionary work; notwithstanding all this, the congregations and schools increased, the Missionary had a hearty welcome in most of the villages, and many of the converts gave bright evidence of grace. The Missionary writes:—

"The adult converts attend service very regularly, and are making good progress in religious knowledge. Two nephews of the priest attend school and service regularly. It was delightful to see 106 converts confirmed by our Bishop on the 8th, most of whom are well built up in the Word of Truth. They have counted the cost and have now declared themselves openly on the Lord's side. The old convert who was confirmed in 1853 advances in spiritual knowledge. He has attended the prayer meetings regularly, and his remarks on Scripture in his own native tongue have great weight with those present. 'I am so happy,' said he, 'that I was delivered in my hundred and fourth year from priestly bondage. I was like a man confined in a dark prison, the priest my keeper; but a stronger than man, a Priest, let me go! Three years I have been thanking my Great Deliverer.'"

A convert widow died at this time at eighty years of age, only a short time out of Rome. She begged the Missionary to administer the Lord's Supper to her, telling

him she had till very lately wrong views on the subject, but now that the Lord had opened her eyes to her grievous errors, she was anxious to receive the memorials of a dying Saviour's love. Her language was, "To me to live is Christ, and to die is gain." Her brother, an aged Romanist, asked her to have the priest. "Dear brother," said she, "I have Him already, and I will have Him the other side of death! Jesus is my Priest; He alone can forgive sin! Dear brother, look to Him, and turn away from all beside!" She was buried, by her own desire, in the Protestant burial ground, and many Romanists attended her funeral.

LOCAL COMMITTEES.

The Local Committees presented features of unusual interest at this time. The Irish clergy proved, in this branch of Missionary operations, their zeal and love for the souls of their Roman Catholic parishioners. From Athlone, Celbridge, Kinsale, Newry, Lisnaskea, and other districts, most interesting reports were received; in the latter place fifteen adult persons had renounced Popery under the deepest conviction of truth. These operations were carried on, not only by the clergy uniting in a rotatory system of preaching, but also by the location of a Missionary and Agents in a district including several parishes; and also by the occasional visit of a Missionary staff in times of special emergency: the Clergy thus uniting being engaged to carry out the *principles and practice of the Society* according to clearly defined rules. From all the *fifty-three* Local Committees scattered throughout the country there was continual evidence of blessing, and that by this instrumentality the Hand of the Lord was manifested in turning many souls from darkness to light, and from the power of Satan unto God. The aspect of this Local Missionary machinery gave the brightest hopes that by this means the Reformation would spread through the

length and breadth of the country. But the Lord's time was not come. Has He purposed this glorious consummation for another generation ?

SPECIAL MISSION.

The Redemptorist Fathers came on a Mission to Kingstown in November, and pursued a most active and well-organized course of services, sermons, and confessions, producing great excitement. True to the principles and example of the Founder of their order, Alfonsus de Liguori, they sounded forth perpetually the Virgin's name, and almost deified her by attributing to her the attributes and prerogatives of our blessed Lord. Mr. Dallas visited the Mission at this time, and preached very powerful and effective sermons at the Mariners' Church, on "The two Missions"—the true Mission of the Church of Ireland, and the erroneous Mission of these Fathers. On the 5th of November, Father Pitcherine, a Russian, and an emissary from the Pope, caused two wheelbarrows full of portions of the Scriptures, with text-papers and pamphlets, to be publicly burnt in the Chapel yard. As there was indisputable evidence that it was the Bible that was thus burnt, the Protestants were aroused ; and though some gloried in the act, many even of the Roman Catholics condemned it.

This circumstance became under the wonder-working hand of God a great means of furthering the knowledge of His Word. It led to continual discussion, and though the book that had been burnt was continually designated "the Devil's book," and vilified in every possible way in even their leading Journals, yet many were led to search for themselves, and find truth from their own Scriptures. Protestants became more awake to the real character of Popery, and to the necessity of Missionary operations ; and above all, the steadfastness of the converts was tested. A short time after this, the Missionary reports :—

“A persecuting spirit has been stirred up, and our poor people have suffered much. In one house where several converts reside together, the windows were smashed and other injuries perpetrated, but the converts remained faithful. More Roman Catholics have attended our services and schools than ever before.”

The discussion which ensued from this Bible-burning led also to an enlarged attendance at the Controversial classes. On the 18th of January, fifteen hundred were present at St. Thomas's Church, to hear the Rev. F. Dowling preach on the subject, “Why were the Bibles burnt?” Roman Catholics were divided in opinion and feeling, and many of the higher orders bought Bibles to compare them with their own versions.

“‘Sure no one ought to burn that Book,’ said one Roman Catholic to another, as the Priest read the Gospel in English one Sunday. ‘Oh, that was not the one that was burnt,’ said the other, ‘but the Protestant Bible.’ ‘Well, there is very little difference between them, for I have read and compared the two.’”

Thus was Irish curiosity set to work. The Missionary adds, “Never was the Bible so much talked about. All minds were stirred up by this conflagration.” The succeeding winter brought increasing numbers under instruction, and the power of the Lord was present to convert. He shewed His servants that it was His own work and that He would accomplish it.

The countenance which the Archbishop of Dublin gave to the Mission brought on him a most insulting and violent attack, and a letter appeared in the *Freeman's Journal*, which is the strongest proof of the extent and progress of the Reformation. One sentence will suffice:—

“The whole system is directed by one head, and that, one of the ablest intellects in Europe, a man who has been sent over from England, and receives several thousand pounds of Irish money yearly for destroying the faith of the Irish poor. No man can say how many come within their influence. If I said 5,000 yearly, I should be under the mark. How many of these go over altogether and apostatize, God knows. The truth is, we are in an emergency.”

Neither did the family of the Archbishop escape. It is added :—

“ He has his wife and daughters to carry out his plans. They spend their days among the Catholic poor, and to their exertions are chiefly due the gigantic proportions of the Townsend Street hell.”

These letters of abuse and calumny contained appeals for funds for more systematic action in crushing the Reformation of Ireland, and plans were organized in a Synod of the Roman Catholic Hierarchy convened for that purpose.

The efforts thus made by the Church of Rome to check the growing heresy, continued during the year 1856 with unabated energy. With such numbers leaving the Apostate Church, it was to be expected that her slumbering sentinels should be aroused, and that the heads of the Church should take stronger measures to stop the egress from her dark dungeons to light and liberty.

In June a Pastoral was sent forth by Dr. Cullen, the Roman Catholic Archbishop of Dublin, to be read in all the chapels of the diocese, the object being to arouse the people to a sense of the danger impending over their Church from the aggressive proselytism which was prevailing. In this document *twenty-one* different Protestant institutions are mentioned by name as in different ways helping forward this work, and united by one common bond in the destruction of their Church. He recommends “ great and extraordinary precaution as necessary in such times of urgent danger,” and appoints a general Committee, consisting of all the parish Priests of the city, the Heads of religious orders, and some other members of the clergy, to watch over and check the progress of proselytism. A collection also was to be made in every chapel in Dr. Cullen’s diocese on Sunday, June 29th, for the means to carry out this— by handbills, establishment of schools, &c. This Pas-

toral closes with an appeal for prayer in the following words :—

“ Let our prayers ascend like sweet incense to the throne of the Most High; and in order to render our prayers more effectual, let us place them under the patronage of the blessed Virgin Mary, the Holy Mother of God, whose power is so great with her divine Son. We trust that during this month you will unite with your clergy in adoring the altars of the Virgin, celebrating her praises, and endeavouring to emulate her virtues. Beg of the Holy Virgin to watch over us, and to preserve us from all the snares of our enemies. She has brought us safe through many dangers. To secure her protection more effectually, we request that five Hail Marys will be said every day immediately after or before Parochial Mass.”

Great pecuniary resources were at their command, and the Missionary writes :—

“ Dr. Cullen’s new organization is in full force. Priests, nuns, shopkeepers, and even coal-men go through the streets and lanes inquiring of every person where they send their children, and where they go themselves. I called on one of these agents, and he said, ‘ The six priests of Meath Chapel are determined to put down the Mission Schools. I am worth £1,000, and I will spend every penny of it in helping them to do so.’ ”

A few days after the publication of the “ Pastoral,” Dr. Cahill, the great controversialist, again came forward and wrote a series of Letters to the Lord Lieutenant; and the tenth letter, which was on this subject, was widely circulated through the town. The steadiness of the converts, and their determination to maintain their Christian liberty, was in many cases tested to the utmost, and the quiet and simple Scriptural conversations they had with their new visitors, carried the light of the Gospel into new places and to those who never before came in contact with it. Even while a large and influential Synod was sitting in Dublin, the Missionary writes :—

“ The Controversial classes were never better attended by Roman Catholics, and there is great anxiety to know what is

truth. Nothing could have more powerfully tested the strength of the Reformation movement, and that Almighty grace is working upon the hearts of the people."

The system of Ragged Schools was introduced with great success into the Missionary work at this time. The attendance in Townsend Street rapidly increased to an average of nine hundred. One text was appointed each Sunday, which every one present had to learn.

This text-teaching, opened with explanations and questions, was established in all the Mission districts, and continues to the present day. A stranger who visited the school thus writes:—

"There were 866 individuals, almost entirely Romanists, being taught the verse for the day, which was John vi. 67. They were divided into fifty classes, and after an hour's teaching they were addressed by Mr. Dallas. It was an animating sight to witness the deep interest and attention of these poor listeners."

Instances of individual blessing upon these schools are too numerous to relate. One or two only can be given:—

"Mrs. —, convinced of the errors of Romanism, with five of her children, began to attend Church. This as usual led to much persecution. The two eldest sons, whose work was the mainstay of the family, lost all employment. After a time they were reinstated in their work, but were forbidden to go to school. Their fellow workmen tried to argue them out of their Bible teaching, but one boy replied with great energy, 'I believe in the Lord Jesus Christ, I pray to Him, I trust in Him, I have no hope but in Him. This is my religion. I won't have any other.' These Sunday scholars had learnt their lessons to some practical effect, and the grace of God strengthened them all to take up their cross. They again lost their situations, and the want of work reduced the family to abject poverty. They were turned out of their house, and were indebted to a poor Protestant neighbour for shelter."

A policeman stationed at the door of Mount Brown class, was so interested that he asked for a Bible and some book explaining the controversy. These he care-

fully studied. His sergeant threatened him, but not willing to give up that which concerned his eternal interest, he applied for compensation money, and soon after went to America. Again a Lay Agent writes of a woman who was the leader of a mob:—

“ She always gave us insults and annoyance whenever any of us passed along Townsend Street, and was one of the most violent persons I ever met. At one time she was imprisoned for a month for an assault upon the Readers, and again a second time for two months with hard labour. She is now quite a different being, her mind quite softened. I have often seen her on Sabbath evenings eagerly listening to the message of salvation.”

KILKENNY.

Kilkenny was again the arena of fierce conflict; and after some time of quiet progress, and great promise of fruit, this Mission called for the anxious deliberations of the Committee, and their most earnest prayer for wisdom and guidance in its direction. The principle of the Society required that their Agents should stand firm, and present a bold face to danger in the strength of their Divine Leader. To withdraw under the persecution which they at this time received, would have brought dishonour on His cause, and have given great advantage to the emissaries of Rome, the influence of which would have weakened the hands and dispirited the heart of every Missionary in Ireland. At the same time it was necessary to protect the Agents who, in the discharge of their duty, were subject to no common insult and abuse. A regular system of assault was carried on by the rabble of the town whenever they met them; mud, broken bottles, and showers of stones were thrown at them, neither could they leave their houses without endangering their lives. An appeal to the Petty Sessions gave no redress, and the magistrates being on the side of the Romanists, dismissed the case with a nominal fine to two or three persons, at the same

time expressing their disapproval of any conversation on religious matters, especially any that would offend the prejudices of the people. The tone of the chief magistrate rather encouraged the populace to renewed opposition, and a clergyman and his wife happening to drive by, encountered such yellings and shoutings that they could not go through the town, and were forced to turn back.

This state of things called for the immediate presence of the Honorary Secretary, who always hastened to the Agents in a moment of emergency. On arriving in Ireland, he addressed a letter to the Mayor of the town, claiming respectfully, but firmly, the liberty which the law affords to every subject of the Queen, and the protection which it secures. He thus expressed his bold determination in this struggle for truth and liberty:—

“It is but fair that I should inform you that the Agents of the Irish Church Missions, who have conducted themselves so well under such trying circumstances, have been charged *to continue their efforts for the benefit of Roman Catholics with unabated zeal and undiminished discretion.*”

This letter, which was published in several newspapers caused a lull for a time. All went on peaceably till a new magistrate was appointed, when persecution again burst out, and the lives of the Readers were again in jeopardy. Mr. Dallas felt called upon to substantiate the rights and freedom of Ireland, and he then wrote a letter to the Lord Lieutenant, the Earl of Carlisle, stating the facts of the case, and narrating the evidence of the trial, from which it was plain that no charge could be brought against any of the Scripture Readers for offensive language; and that they had behaved with great patience and forbearance under provocation and insult. It was also clear that they had been severely handled, though always by other persons than those to whom they spoke. His Excellency is

then appealed to for "protection and for even-handed justice." Before this letter reached the Lord Lieutenant, a deputation had been sent to him by the local clergy and the respectable inhabitants of Kilkenny, and a body of police and a troop of Lancers were sent down to quell the riots and restore order. It was, however, some time before the Agents could leave their houses without annoyance, and much wisdom as well as grace was needed to steer the right course under these very difficult circumstances. After this the Honorary Secretary wrote a letter to the inhabitants of Kilkenny, urging them to seek the truth for themselves, and opening to them the Gospel of the Lord Jesus, as the true way of salvation and the one point to which the Agents of the Society sought to lead them.

A few months of quiet passed, when the under-current of intolerance again burst forth. Four of the Scripture Readers were summoned to attend the Petty Sessions again, on the charge of preaching or speaking loudly on religious matters. The only witness called, affirmed that the Readers talked about St. Paul, but he could not tell what they said, but "it struck him it was most improper." They were this time ably defended by Mr. Martin, of Dublin, who in his address proved that there was nothing indictable in the conduct of the Readers. He had taken the opinion of counsel and had law on his side, and the advice given was, that they should not accept bail. The Mayor was about to put the Scripture Readers under arrest, when the Crown Prosecutor restrained his zeal by showing him his error, and as there was no evidence found against them the Head Constable was ordered to release them. On this occasion the Rev. J. L. Drapes, the Vicar of St. John's, and the Superintendent of the Missions, wrote a letter to the Mayor and the Roman Catholic magistrates of the town, which was characterized by much of the "meekness of wisdom." In this letter he reviews all that had

passed, and, as no offence had been committed of which the magistrates could take cognizance, he claims *the right* of opening to his fellow townsmen the Gospel of God, and of proving to them that the doctrines of Rome were incompatible with the open Bible to which he refers them; and he then sets forth the completeness and sufficiency of the Mediation of Christ, as contrasted with the idolatrous invocation of Saints and the worship of the Virgin.

Great blessing was vouchsafed to the untiring and persevering efforts of the Readers, who were thus "bold to speak the Gospel of God with much contention." The year following, the reports are very encouraging and testify of many souls brought to receive the love of the truth, though persecution in some form or other was the sure consequence. The Missionary writes:—

"The people are very generally reading their own Bibles, and comparing them with what they hear from the Readers, and are greatly disappointed that their priests avoid the controversy."

The Missionary work was not, however, to be carried on in this town without another outburst of Papal rage.

In 1857, a new measure was resorted to,—to arrange bands of the lowest of the people to take it in turns to follow the Agents from place to place, making the most intolerable noises with kettles, &c., and sometimes with drums; and the municipal magistracy being under the power of the priests, no adequate protection could be obtained. It could hardly be believed that under British rule such conduct could be systematically pursued against a few inoffensive men, whose only desire was to speak of the salvation of Christ to those who were disposed to listen to them. The patience and forbearance with which they bore all the insult that was heaped upon them had a great effect on the rabble. On one occasion a man stepped out of the crowd and followed them into the Mission house, saying, "You

must be angels to bear all this; your religion must be the true one."

When this was put down another device was attempted to get rid of these teachers. A petition was got up among a few of the Protestant inhabitants (only thirty-two signatures could be obtained) praying the Bishop of the diocese to get the Mission withdrawn from Kilkenny. To this the Bishop gave a reply, of great importance to the cause of the Reformation in Ireland, which was printed and largely circulated, and produced most happy results, silencing those who would have yielded to the pressure, and encouraging the work of Missions. He entered at full length into everything that had occurred; and gave, not only his sanction, but his approbation of the conduct of the Agents, and of their Christian forbearance and patience under such persecution. From so long a document we can only give the following extract:—

"I feel, indeed, that in whatever degree it is true that, as you say, 'mob law has been discomfited, personal liberty established, and the principles of our free Constitution fully sustained,' the community, Protestant and Roman Catholic, owes these great blessings mainly, if not wholly, to the resolute assertion of their constitutional rights by the Agents, lay and clerical, of the Irish Church Missions Society. And if there were no other reasons against the proceeding, it would seem a very bad return for such services, to take prompt advantage of the comparative tranquillity which has been established, chiefly by their patient suffering, to dismiss them, in order to propitiate those who resorted in vain to such unjustifiable means to drive them away.

"And, no doubt, there are many cases where one may feel that he is bound to assert a right, and yet that he is at liberty to refrain from exercising it, when it is established or conceded. But this is only when the exercise of the right is unconnected with duty. When, as in the present case, what is a right is also a duty, the same liberty cannot be supposed to exist. So that, if it were certain, as you seem to think it is, that the attempt to expel the Mission by force from Kilkenny has been finally abandoned, I do not feel that I ought therefore to take other methods of removing it.

(Signed) "OSSORY & FERNS."

Subsequent notices of this Mission prove that the Lord had much people in this city, to confess His name in the face of persecution. Emigration was the refuge to which numbers resorted.

Increasing desire was manifested toward the close of the year 1856, for more instruction in the Scripture. There was a general cry for Bibles, especially from the country districts. At Portarlinton, where a colporteur was employed, 583 copies of the Douay Scriptures, and nine copies of the authorized version, were sold in the course of the year. Among the purchasers were twenty-seven priests, some of whom bought several copies; and one, who was very ill on a dying bed, bought a copy of the Rhemish Testament, which he did not possess before being visited by the colporteur. This feeling was continually promoted by the different handbills circulated through the country, all referring the reader to passages of Holy Scripture. The following handbill was one which was widely circulated, and which led many to search the Scriptures:—

“All the doctrines of the Protestant religion are to be found in the Roman Catholic Bible, while none of the peculiar doctrines of Rome can be found there. Who can remain a Roman Catholic?”

So lively was the desire of all classes to possess this sacred treasure, that for the first time perhaps in the history of Ireland, an advertisement appeared in the newspapers from a Roman Catholic bookseller, offering the Douay Bible for sale, to which is added, “Wanted, some Catholic men to sell these Bibles.”

The Roman Catholic hierarchy was awake to this new feature of progress. The violent opposition that had led to the burning of the sacred volume had caused a reaction on the minds of their own people, and an earnest desire to read for themselves. Popular feeling forced upon the priests a new line of policy, which had never before been considered allowable.

Before closing this chapter, it is important to mention, that in the year 1856, the alliance between the Irish Church Missions and the *Dublin Irish Society*, which was arranged for three years, was dissolved by mutual consent. After much friendly discussion and a clear statement of their distinctive principles of action, the Committees agreed, not to renew this compact, but in the spirit of brotherly love to pursue independently their different paths. Earnest prayer was offered up that while there was "diversity of operation" in the two Societies they might ever be influenced by "the same Spirit," and thus keep "the unity of the Spirit in the bond of peace."

The Irish Society of London continued to be united, and has become amalgamated with the Society for Irish Church Missions.

CHAPTER VII.

IN the following year, 1857, new and conspicuous placards appeared on the walls of Dublin, announcing for sale "A new edition of the Holy Bible, sanctioned and approved by Archbishop Cullen, the Papal Legate, and Head of the Church of Rome in Ireland."

The laity could not believe these placards to be genuine, and numbers of the Romanists tore them down, on the supposition that they originated with the Protestants, and could never have the sanction of their Church. A new edition of the Douay Bible was actually in the hands of the people, stamped with Dr. Cullen's own imprimatur, and with that of every Roman Catholic bishop in Ireland; and it was published, not only with his permission, but with his "approbation," which is affixed to this Bible, and which states that "the same may be used by the faithful with great spiritual profit, provided it be read with due reverence and with *the proper dispositions.*" Then follows the signature, *Paul Cullen, Archbishop of Dublin, Primate of Ireland, Delegate Apostolic, &c.*, with that of sixteen bishops. The last clause of the proviso was still made use of by the priests to discourage its perusal.

A genuine Roman Catholic can never be a true reader of the Bible. The Second Article of the Creed of Pope Pius IV. so subjects it to the sense and interpretation of the Church as to make it a dead letter; its words are :

“I also admit the Holy Scriptures according to that sense which our Holy Mother the Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.”

Nevertheless this was a most important step, and a *thousand* copies of this “New Bible” are said to have been sold during the first week of its publication. As a necessity to prevent the people from reading the Protestant Bible, Dr. Cullen sent forth this new edition, trusting to the notes and mistranslations, backed by the power of the Confessional, still to keep them from acknowledging the fact to which so many were awakening—that the religion of Rome is not in the Word of God. While this was the object of the Church of Rome, the purpose of the Almighty Head of the Church was that this book should lead hundreds of precious souls from darkness to light, and from the power of Satan to Himself. With the controversy so active in the country, the power given to the people to compare the two versions led to very important results, and the Word of God was a powerful weapon to the “pulling down of strongholds.” The Bible which had been purchased was brought forward continually on the visit of the Reader, and led to interesting and profitable discussion. A letter from the Missionary at Ballinakill, states that he “discovered many reading the Scriptures in private, and he is surprised to find how correctly they are quoted by persons whom he did not think were acquainted with a syllable of it.”

In Middleton the Reader’s house was beset every night with inquirers, and several applied for Bibles and Testaments to prove the truth of what was said. In Fermoy also, the Mission work derived a fresh spring from the opened Bible.

The Missionary from Dublin also writes:—

“One respectable Roman Catholic shopkeeper walked into

my place, and taking up a copy of the New Bible that was on the table, said, as if musing with himself, 'Aye, indeed! they gave it reluctantly when they found they could keep it from the people no longer.' The pages accidentally dividing at Exodus xx., he began to read the Commandments; then closing the book, he expressed a hope that the second as he had just read it would soon appear in the same way in their Catechism. This led to an interesting conversation. These Bibles being exposed for sale in Duffy's shop window attracted the attention of a man passing by, who stopped to look at them; the Reader who was there made some remark upon the subject. 'Well,' said the man, 'it is a glorious sight, but a very curious one. Now that's the book they say has caused all the different religions, Ranters, Swaddlers, Soupers, &c.' A crowd of not less than forty people had collected while we were talking, and two priests who were inside the shop came to the door, wondering what the crowd was about. 'Thanks be to God,' said the man, as he saw the priests, 'who has given such power to His Church to give and withhold such things at pleasure; but now if it was not for that book, there would not be half as many Soupers in Dublin as there are.' The priests laughed heartily at this, and the crowd joined. The Reader then remarked, that it seemed as if Dr. Cullen wanted to increase the number; and he added, that the people would now see plainly that the doctrines of Rome were not in the Roman Catholic Bible. Two policemen came up and stopped to hear more. A quiet and friendly discussion ensued. The man who had before spoken, denied that there was any passage in the Bible to show that Abraham was justified by faith. The Reader placed the Douay Bible in his hand, open at the fourth of Romans. Great surprise was expressed by several of the people at the truths explained to them in that chapter, and the result was, the purchase of Bibles to prove for themselves that what the Reader said was true.

"Numbers of Bibles were distributed to a large company of emigrants before they sailed. Among them was an elderly couple from Drunbane, who had with them a great many hand-bills. They told the Agent that their son was carrying off a Bible, which had caused them a deal of trouble from the priests in the country before they left home. 'I told one of them,' said the old man, 'that if he would give me a Catholic Bible I would get the Protestant one away; but he told me that neither of them were fit for the like of us to read, and that we should be contented with our catechism and prayer-books. Now I took that very much to heart, and have been wondering ever since, why Protestants are so anxious we should read the Bible, and our priests always anxious to hinder us.' An intelligent young man who was acting as clerk to the priest, also came to the clear light of

truth by reading the Scriptures. He told the Reader he had become fully convinced that it was not right for people to bow before the Host, against which he quoted several texts, showing that God forbids the making or the worshipping of images. He soon after gave up his office as clerk, and continued not only an earnest and diligent study of God's Word, but also of the Thirty-nine Articles. He drew four young men with him to the English Teacher's house, where they all wrote out the Articles on paper, adding to them proofs from Scripture. They read the Word like the Bereans with great readiness of mind, conversing together upon it. One of them remarked on reading the second Article, 'Christ's manhood and Godhead were joined together in one person never to be divided:' 'What, does not our priest separate the divinity from the humanity when he breaks the Host?' 'No!' said this young man, 'he could not; for we are told in the Douay Bible, that a bone of Him cannot be broken: he only breaks bread.'

"A priest being in conversation with a poor woman, said that priests were much better than ministers, as they had power to change the bread and wine into the Body and Blood of Christ. The woman replied, that she did not believe that. 'Why,' said the priest, 'did not our Lord offer the first Mass?' The poor woman replied, 'I will allow your Reverence, if you like, that our Lord offered the first Mass, but it was the last Mass too, as *'there remaineth no more sacrifice for sin.'*"

From Forkhill the Reader reports the conversation of two men, who sat down just outside his doors:—

"'This is where the Bible Readers live.' 'Them are the boys,' said the other, 'I would not allow one to come into my house.' 'I would not care,' said the man, 'if they came into my house ten times a day. My little boy got a Testament the other day; you would wonder at the nice reading that is in it. My boy is reading it from end to end. And his mother scolds him for burning the candles, and he tells her still to wait until he sees this.' 'And where did he get it?' 'Oh, he just got the loan of it, and upon my conscience, it would be worth your while to come over some night until you hear it. Do you know what I think would be well done? why, just for the priests to put men of our own out to read the Roman Catholic Bible for us; and sure we can pay for it as well as for anything else.' 'Well,' said the other, 'I can't say but it is all fair.' 'Man,' said he, 'that would be the way to do. I like so much to read the Testament the little boy has got. In troth, when I sell my corn I will buy one of our own Bibles, and then I will be sure if it's all right.'"

And from every station similar reports were given of the welcome reception of the Word of Life.

Soon after this another placard appeared on the walls of Dublin, announcing a New Mission of the Vincentian Fathers. In this the form of the Protestant handbills was exactly copied. The order of the services is first advertised—three different times for Mass each day; then Confession and Sermons, with the “Rosary of the Blessed Virgin.” The placard terminated like those of the Irish Church Missions, with an earnest exhortation to attend to the instruction offered, specially to that on “the Sacraments,” “the Sacrifice of the Mass,” and the “great duties of a Christian life,” adding, “Let all unite in saying an act of contrition and three ‘Hail Marys’ each day, begging of God through the intercession of the ever blessed Virgin that He may pour down His abundant grace and blessing on the Mission. Matt. xxi. 26. ‘These are the days of salvation.’”

The Missionaries issued a handbill in answer to this, which as a specimen of their teaching is given at length:—

“The Vincentian Missioners in their placard say, ‘The grace and blessing of the Mission mainly depend on hearing the *Word of God* preached and explained.’

“Is not the Word of God in the Bible?”

“Will the Missioners explain the doctrines of the Bible?”

“Will they teach the people out of the New Testament?”

“Is the religion of Rome in the *Bible*?”

“What text proves the Sacrifice of the Mass, Purgatory, and Invocation of Saints?”

“Do not the Protestant Missionaries teach the Word of God from the Bible? Who minds Christ’s bidding, ‘Search the Scriptures’: St. John v. 39, (R. C. Bible)?”

“Will the Missioners tell the people to buy and read the Word of God, the BOOK of GOD, the BIBLE?”

THE COOMBE SCHOOL.

The quarter of Dublin called “The Liberties,” was the stronghold of Papal darkness and intolerance. The

appearance of the streets, once the abodes of splendour and opulence, now of squalour and wretchedness, indicate the fact; the same houses only sheltering now the famishing victims of ignorance and vice. In the very centre of this misery were erected by the benevolence of Christian friends in Dublin, the *Coombe Ragged Schools*, which stand in strange contrast with the filthy mansions around them, a beacon in the darkness and a protest against the system which perpetuated it. This district had been the scene of tumultuous violence on the first introduction of spiritual teaching. Day by day the Readers were pelted with mud and stones, and what was worse, were left totally unprotected by the authorities. At length the mob-rule became unbearable, and the priests who had encouraged it found it necessary to restrain the violence of their own people by the arm of the law. Many of the children had persevered through all the tumult to attend the Schools. The Classes continued thronged with Roman Catholics, and to the amazement of all, the chief spokesman and leader of their party was convinced by the force of truth, and became one of the most patient listeners, with the Bible in his hand.

The opening of these Schools was a great day, and gathered an immense concourse of people of the lowest grade, beside a number of others who had never before visited that part of the city. Mr. Dallas presided; it was an occasion of deep feeling as he addressed the vast multitude on that which belonged to their eternal interests. Thanksgiving ascended from every Christian heart to witness such a building completed, and such an assemblage of ragged people and children within its walls. On the next day the new building was inaugurated by a Missionary meeting. The two large schoolrooms were thrown into one, and were filled with people. Mr. Dallas spoke with deep thankfulness of the change of scene since, six months before, angry mobs

had gathered to stone and hoot the Readers; and he prayed that the blessing of the Holy Spirit might rest on everything that should be said or taught in this school. The meeting separated without a word of abuse or token of disapprobation from the dense mass of Roman Catholics who inhabit the narrow lanes and courts of that low district.

DUBLIN RIOTS.

But it was not long before riots again burst forth in this quarter. A very trifling occurrence lighted up the smouldering ashes of discord. A poor Roman Catholic maniac got into the Francis Street Chapel, and being mistaken for a "Souper"—the name applied by the populace to the Protestant Agents—the people became excited and raised a cry which again gathered a mob from every lane and by-way in "The Liberties." The Mission Schools were attacked with stones and brickbats, and several persons were injured. The police were unable to quiet the outbreak, thousands being gathered from different parts, who continued shouting and pelting. A stronger police force had to be called out. During the night they fell upon one another, and hundreds were beaten and bruised in this fearful affray. The scene was terrific, and the old people said the like had not been seen in Dublin since the days of Lord Kilwarden. The strong arm of law put down these riots; but the Scriptural teaching and services at the Coombe School have since exercised a holier, gentler influence in transforming lawless ruffians into loyal quiet citizens.

The Dublin Missionary work was in no way impeded by these outbreaks. A visitor at the close of the year writes:—

"The classes are as large as ever. The Roman Catholics without are imbibing religious and controversial instruction to a degree we have little idea of. The priests are forced to speak of the work in their sermons, and they are perpetually questioned by their own people. While they look upon the Superintendent

Missionary as the cause of their uneasiness, they are compelled to speak of him respectfully, and even in terms of praise. Dr. MacCarthy's piety and good humour have so won the people, they dare not do otherwise."

The testimony of the late Bishop of Rochester, Dr. Wigram, was also given on his visit to Dublin at this time:—

"The Townsend Street establishment I did see thoroughly: and I was really surprised, not only at its organization and the vigour of its proceedings, but at the steady business-like manner in which its work appeared to be carried out. I was at the morning service there on the 21st of September, where I saw a large interested congregation, and joined in Communion with a proportion of the attendants which I would fain see remaining for the Lord's Supper in my own parish Church. I returned for the ragged classes in the afternoon. There I witnessed one of the most interesting sights which ever met my eye. The order by columns of classes (thirty-six in number, I think)—the teachers of classes, chiefly from among the converts (these maintaining the cause they once defamed)—numbers of really ragged '*boys*' (Anglicé *men*) raw Roman Catholics, in the classes—the teachers from the family of the Archbishop of Dublin—the one-text-lesson system thoroughly carried out (an admirable system; I had no idea previously of its power and use)—these and other matters met my eye, and gratified me exceedingly."

The Mission Schools also stood firm, and weathered the storm. Dr. Cullen's committee, set to watch and to check the proselytism of the city, pursued their work vigorously. Priests visited the house of every parent whose children attended the Schools, and when quiet means failed mobs assembled in the streets to waylay them. Every means was resorted to to carry out their Archbishop's determination "*to uproot Protestantism.*" Nevertheless, after three weeks the Schools were not only not emptied, but were fuller than they were before.

Even while there were fifteen bishops sitting in the Dublin Synod, the Missionary writes:—

"They have tried priestly influence, money, food, clothes, and the horse-whip; but all have failed, and the testimony which the converts give to the power of God's grace in their own souls is

a great cause of thankfulness to us. It is delightful to witness the courage which the children display, and the life and spirit with which they sing, 'We won't give up the Bible.'

The following are a few extracts from the Journals :—

"I had a very long conversation the other morning with a very interesting convert. I found that he had considerable knowledge of the truth; he had learnt it chiefly at the Mission church, but was first led to it by his own son, who was for two years reading the Bible before his father knew of it. On discovering it, the father, to use his own words, 'flew into a rage,' and treated the boy with great severity: but his firmness combined with respect to him at last overcame him, and he allowed the young man to read to him portions of the Holy Book. He then read it for himself, and under the teaching of the Holy Spirit received its truths into his heart. His son afterwards went into the army, and from Canada he has sent his parents money, and appears to be getting on nicely."

"A clergyman in the neighbourhood of Dublin, went into the hospital a few days since to see a poor convert girl. While speaking to her, he observed two other young women, one in bed, the other seated by her side, and found that they were also converts, and had been attending the Mission church. He soon after discovered another and another who likewise were converts, and thus five young women in that ward, had all been brought out of Rome by means of the teaching they had received in Townsend Street School."

ENNISCORTHY.

The work was at this time going on steadily here. At a controversial sermon in the parish church 750 people attended, among them a great number of Roman Catholics: the Controversial Class was attended by twenty young men of the town, who were much interested in the subject; among these, five were converts from Rome.

The handbills which were circulated largely at this time were sometimes carried to the mind and conscience of those who got them as it were accidentally, when often thrown away by others as waste paper; and the following incident proves that God may bless the weakest instruments for the furtherance of His work.

The Missionary writes:—

“I was acquainted with a man who was a staunch and decided Roman Catholic. Many and many an argument we had together apparently in vain. He was a cattle-dealer, and used to attend fairs and markets. The last time I saw him I thought there was something remarkable in his manner; I perceived in his conversation a total absence of that bigotry and strong party-feeling which he used to shew when we talked together. Not long after this, I received a message from him saying he was very ill and wanted to see me. I found the poor man on his death-bed, and I remarked to him, that at our previous meeting he appeared more liberal in his conversation than I had ever known him. He then told me that one stormy day as he was riding to a fair, he noticed a piece of paper blown about in the wind, and without being able to account for his curiosity he alighted from his horse and secured the piece of paper, which turned out to be a handbill upon the full salvation which is found in Christ Jesus. After reading it over and over again several times, he felt so interested in the texts it contained, that he bought a Bible to read more of them, ‘and,’ he added, ‘the reading of that Bible accounts for the change you noticed.’ He died soon afterwards a decided Protestant.”

From another letter:—

“I was lately visiting a dying Sunday School girl whose faith in the Saviour was unclouded and firm. She had gained much knowledge of truth at the Inquiring Class in the days of health and strength, and was entering the dark valley with that hope that maketh not ashamed. I had bidden her farewell for the last time, when she called me back and said, ‘I have a little money of my own, and I want you to take some of it for the Irish Church Missions.’ Her poor emaciated hands could hardly open her little purse as she gave me nearly all it contained, amounting to one pound, longing with her latest breath to make known to her poor Roman Catholic neighbours the Saviour she had found so precious.”

SLIGO.

One of the first-fruits of the Mission at West Sligo, was a tradesman in a village. He became dangerously ill, and as usual all his neighbours urged his sending for the priest. He told them he had the Great High Priest to trust in, and that he needed no other. The Missionary visited him, and having prayed by his bed-

side he seemed comforted and refreshed, and he exclaimed, "What a blessing to be able to come in prayer to Jesus, who can hear and help and save, and not be blindly calling upon the Virgin Mary, who can neither hear nor help; and to have a minister pray in English by my side instead of mumbling in Latin which I too long listened to." And he added, "Glory be to the Holy Spirit that He shewed me my sins and led me to the fountain." This man had two fine intelligent sons who were bold champions for the truth.

No stronger evidence could be given of the real influence of Missionary work than the change which was manifested in the minds of the Roman Catholics, and which necessitated a change in the tactics of their priesthood. A spirit of independence had taken the place of a servile subjection, and the light of truth which had been so dispersed through the country awakened the free exercise of mind in the naturally intelligent Irish people. The large distribution of the Douay Bible, the references to different points in the public press, the addresses at numerous public meetings, the handbills which were scattered in profusion among the people, all concurred to make the controversy with Rome the important question of the day. The fact that these handbills had never been answered or attempted to be met by their priests, influenced the mind of the people in their favour, and they were determined to think for themselves, as they had never before been allowed to do.

Those who have been blessed with Protestant education can hardly conceive the difficulty of reaching the minds of those who have from earliest years been thus enslaved. The overcoming of this difficulty in individual conversions, accompanied as it was with violent opposition from without, can only be traced to the direct power of the Holy Spirit influencing the heart. But beside this result, there was an effect upon the nation

generally which was acknowledged by all parties. This was manifested in the year 1858, by an event which was hailed with great excitement in the Roman Catholic Church—the visit of Cardinal Wiseman to Ireland.

A Cardinal, a Prince of the Church, had not been in Ireland for many centuries. The occasion of Dr. Wiseman's visit, eminent as he was for learning as well as position, was felt to be a very important one, and it was considered that it would greatly advance and strengthen the cause of the Roman Catholic Church. On the other side it was an opportunity for exhibiting that principle of bold and open yet affectionate *aggression* which the Society advocated, and which God had so often blessed. The object of his visit was to consecrate a new large cathedral at Ballinasloe. The ceremony was one of great pomp, and the people were gathered from all parts of Ireland. It was a time of great excitement, as several other archbishops and bishops were present to meet the Cardinal. On this occasion seven Missionaries of the Society were appointed to go and assist the local clergy in presenting the truth of God in opposition to the doctrines of Rome. The Rev. J. C. Walker arranged sermons and lectures every day during the Cardinal's visit, and all the specific doctrines of Rome, beginning with that of the "Immaculate Conception" and "Assumption of the Virgin," were set before the people, and brought to the test of Scripture. Twelve of these lectures were delivered during the week. The Romanists attended in large numbers and listened attentively; and many heard for the first time the story of the gospel of peace. Mr. Walker also sent round to his parishioners a loving but faithful letter, beseeching them to search the Scriptures for themselves like the Bereans of old, and to seek for the Holy Spirit that they might know the truth—that truth which would "make them free."

Before the Cardinal left Ballinasloe, the local clergy

united in presenting an address to him in which they state as the ground of their resistance of Papal error, the obligation laid upon them by their Ordination Vows, "to banish and drive away all erroneous and strange doctrine contrary to God's Word," and they asked him to prove from his own Bible the twelve doctrines stated and enjoined in the Creed of Pope Pius IV. To this letter is affixed the names of eleven clergymen.

On the Cardinal's visit to Dundalk he was met by the same bold Protestant demonstration, with a similar address signed by five clergymen. These challenges remained unnoticed, but while in every place at which he stopped there were most gorgeous processions, and hundreds were on their knees to receive his blessing, there was an independence of feeling shown by the Protestants and converts, which proved that they were awake to the fallacies of the Apostate Church and no longer slaves of Papal power. In Dublin the assumed liberality of the Cardinal gave place to his real feeling, and in a sermon at Westland Row Chapel his denunciations against proselytism were as violent as those of Dr. Cullen. This was not left unanswered; and a gathering of two thousand persons in the Rotunda proved the interest which the various addresses and discussions had awakened there. As lecture after lecture was delivered, the interest awakened among the people was observed manifestly to increase, and the Protestants strengthened in courage and confidence, attended in increasing numbers. Never was prayer more plainly answered, or a bold testimony for God's truth more signally honoured.

At Tuam the Cardinal was received with great adulation and a grand display of vestments; and the Host being carried before him in procession, the Rev. C. Seymour, the present Dean of Tuam, protested against it as an illegal innovation. There was much discussion in the streets, and some angry abuse; but the

absence of violence and riot proved the indirect influence of Christian teaching upon the populace.

On returning to London, Dr. Wiseman delivered a lecture in Hanover Square rooms, on the state of Ireland. In this lecture are the following remarkable words:—
“Ireland at this moment represents a great nationality rousing itself from a state of depression in which it has been for many years.”

What might it now be, if Christian England had continued to respond liberally to the call of her sister country for the light of life?

The Pastorals of Archbishop Cullen had assumed a new tone, and whereas the policy of Rome had been for many years to ignore the Missions, they were now strong in invectives against them. Controversy, which had been forbidden under severe penalty, was now advertised in a placard which announced “a series of controversial sermons to be delivered in the Church of the Catholic University by the Rev. W. Anderdon,” a clergyman who had left the Church of England, and was indefatigable in his efforts to get others to follow his example. These sermons were continued throughout Lent, and embraced all the subjects of controversy, beginning with the Supremacy of St. Peter. The service commenced with a hymn and prayers in English, which no Protestant could disapprove. Soon, however, a series of prayers to the Virgin followed of a most painful character, and then one addressed to the Lord Jesus, asking Him to obtain for them the intercession of His Mother. These sermons were replied to by lectures on the same subjects, and an invitation was sent to Mr. Anderdon to discuss publicly the points in question, together with a letter from Dr. MacCarthy and the Rev. H. Cory. This correspondence as usual, being largely circulated, awakened much interest and inquiry. The Bible was in the hands of the people, and these extra efforts of Rome only led them more earnestly to search the Scriptures. The Missionary in Dublin writes:—

“Never was inquiry more awakened, and the addition of *eleven* converts to the Church during the last few weeks has not been without its effect.”

The eloquent chairman of the Committee, Mr. Colquhoun, in a speech for the Society, says:—

“Dr. Cullen has been driven to the absolute necessity of doing *our work* in this movement; the Bible in any shape, the Word of God, will unmistakeably speak to thousands of hearts. They have also adopted preaching. The Church of Rome has descended into the arena, and become a preaching Church. All hail to the work that is going on! This is the clearest evidence that the work is telling. These are the fruits of this strong controversy which from the outset of the Society we have not disclaimed and have never concealed, but which we have acted upon with the utmost boldness, and from which we can never depart. And never so long as the blessing of God rests on the labours of this Society, never will we relax our energies or cease our efforts, until Ireland knows in truth the Gospel of peace, and along with the waters of her many rivers and the tides of her glorious seas there rises also from human bosoms a chorus of praise to a redeeming God.”

RESULTS.

“*Dublin.*—Great interest has been awakened among the poor people by the recent death of a convert, who witnessed a good confession amid much trial and suffering. Her neighbours brought the priest to her. He pitied her, and said he was come to save her. She calmly replied, that she required none to save her but Him that died for her. And so she continued resting in Christ to the last, though every effort was made to disturb and shake her faith.”

“*West Sligo.*—An intelligent man who is gaining considerable knowledge in the Word of God, and is anxious to learn the true way of salvation, pointed to a stone in a field under which he kept his Bible. His wife, stirred up by the priest, had given him no peace while the Bible was in her house, declaring that either she or the Bible should rule the house, and the other should leave it;

so for peace sake the poor man yielded, but he keeps his Bible safely and reads it constantly."

"We got into conversation with a ragged sickly boy who had been some time in the hospital. After expressing a few words of sympathy for his destitute condition, I spoke about his soul and his hope of salvation, and asked, 'Now, are you depending altogether on Christ, or are you trusting to the Virgin?' He laid his hand on my arm, and looking up with sudden animation, replied, 'Ah, no! I don't pray to the Virgin: if I did I would not be in these rags to-day, I would be comfortable at home with my mother.' The allusion to his mother brought tears to his eyes, but recovering himself he went on: 'The people all round about the place told her it would be unlucky to have a heretic like me in the neighbourhood, and so she turned me out.' On inquiring how he had discovered it was wrong to pray to the Virgin, I found that some time ago, being in Dublin, he attended the Ragged School in Townsend Street, and had never lost the instruction he there received."

The means for carrying on this extended Mission work were often so limited that the faith of the Honorary Secretary, on whom the responsibility devolved, was tried in no common degree, and the work was carried on by continued earnest prayer.

The strength of a religious society is in proportion to the degree in which each of its members realizes his high position as called by Sovereign Grace to know his Saviour and to work for Him. It may experience from time to time that necessity for entire dependence on God, which is the lesson all His children need to learn increasingly; and in the history of the Irish Church Missions, God has often brought His servants into the greatest extremity, to prove their faith and His own power to supply the need. Continual seasons of united prayer have in every case been answered with tokens of the Lord's hand, supplying the need according to His own wisdom and love. In the month of June the Society was in the greatest possible difficulty with respect to funds, and the payments being always made in advance, there was literally nothing in hand. A "Call to Special Prayer" was at once sent forth by the

Rev. A. Dallas to all the Missionaries, and to a number of Christian friends who were anxious about the work. The 2nd of July and two following days were thus set apart with much solemn feeling, and a great number of God's believing people pleaded His promise to united intercession. On the 12th of July the Secretary wrote to Mr. Dallas as follows :—

“ I paid in all the Missionary cheques to-day except £100, and after just mentioning the circumstance as a cause of thankfulness, the last was immediately provided for by a valued friend of the Society walking in with the exact amount. So now all is clear for gathering for August. What reason have we to trust Him who has hitherto helped us ! ”

Mr. Dallas adds :—

“ It is an honour to a Christian man when God tries his faith and permits him to realize that his dependence upon Him is not in vain. It seems to be thus that God is dealing with our Society. May all its members and friends be led to pray more earnestly and to trust God more implicitly, and we cannot fail to experience more and more of His blessing, both in the success attending our operations and in the supply of the means by which they are maintained.”

To the recognition of the mercy of God in this interposition, Mr. Dallas adds another theme for thanksgiving—“ *the Agents raised up for the work* ” :—

“ God has been very gracious to our Society in giving us a body of earnest, zealous labourers, who go forth with the Bible in their hands and the love of Christ in their hearts, rejoicing that they are counted worthy to suffer shame for the Name of Christ.”

The Rev. Dr. Collis, Rector of Cork and Superintending Missionary in that town, thus speaks of the Agents :

“ The Agents in the town, all converts from the Church of Rome, are men of sincere piety, zeal, and fidelity. We are not planting weeds, we sow the precious seed which must receive the early and the latter rain, and we have already instances of God's blessing on our feeble efforts. One of the most interesting was that of a lady, who was led by the quotations in Dr. Butler's Catechism to consult the Douay Testament, and to compare them

with the context; the result was a suspicion that she was in error, which increased as the truth opened more and more to her. Hoping to find peace to her conscience she entered a convent, and there she found the worship of the Virgin was required, and this she resolutely refused to join in. The bishop and the abbess both argued with her, but failing in giving her satisfaction they were glad to get rid of her, and she returned home to worship God in the simple Scriptural services of the Protestant Church, and became a regular communicant.

“This lady’s character always stood high for every moral excellence, and her position in life rendered the charge of corrupt motive simply absurd. She learnt so much of Christian truth from the Douay Testament that she joined our Church self-educated in Protestant doctrine. How safe for us and how dangerous for our opponents are the open pages of even a Roman Catholic Bible!”

An important movement was set on foot at this time by the Bishop of Tuam, assisted by his nephew, the present Dean of St. Patrick’s,—the formation of “the Church Endowment Society;” the first meeting of which was held at Kingstown on the 13th of October. Its inauguration formed a new era in the history of the Irish Reformation. The clergy in the district of West Connaught had increased from eleven to thirty-five, and of these only nineteen received any emolument from the Church, of which the net average did not amount to more than £150 per annum. The object was to form a permanent endowment for the clergy of the new churches that had been built since the Missionary work began, the living members of which had been first gathered. The fund thus supplied would not only give a permanent character to these churches, but it was hoped that it would also greatly relieve the Society, and enable them to extend their operations. The object which Mr. Dallas had always in view from the first was not the support of a local ecclesiastical establishment, but that when one Church was formed the Missionary staff should advance to another post.

This Society engaged much interest, and large sums were collected, so that before the disestablishment of the Irish Church in 1869, eleven churches were endowed from the fund, the clergy of which had all been previously maintained by the Society for Irish Church Missions.

CHAPTER VIII.

THE year 1859 is memorable in the history of the Church for the commencement of a special extraordinary influence upon the hearts of many, which, being independent of any human agency or direction, could not but be recognized as Divine and supernatural. Its results, though sometimes evanescent, were in a far greater number of cases manifested in a total change of character and conduct. "*The Revival*," as it is commonly called, began in the North, and seemed to waft its breeze of blessing here and there through the country. It attracted general attention, and was acknowledged by all classes to be an influence for good, and by those who recognize the Hand of God and the power of His Spirit it was received with thanksgiving.

The facts were too patent to be denied. In the North of Ireland, where the inhabitants are peculiarly unsusceptible of excitement, the whole face of society appeared changed, whole villages seemed awakened to new feelings and new life. In one place, where there were twenty-two publichouses, drunkenness was given up, and the state of morals was so improved, that only four could be maintained. Large meetings for prayer and addresses were held in different parts. Even in the vessels plying between Holyhead and Dublin, there was quite a new tone of feeling; the sailors met together daily for prayer, and a great many were seriously

impressed. The Unitarian confessed the divinity of our Lord, the Roman Catholic renounced the errors of Rome, the drunkard became sober, and the careless and immoral virtuous and religious.

Though not commenced in the Missions, it led to much and earnest prayer, and the answer was mercifully vouchsafed in fuller blessing upon every effort,—increased seriousness and more liveliness of inquiry among the Roman Catholics, and among the Protestants fresh life in helping forward every spiritual work. In the month of April, when the clergy assembled in Dublin, the accounts of the awakening from different parts of the country testified that it was a real work, the origin of which was far beyond human ken. The *Quarterly Review* thus refers to the subject:—

“We read that at a Diocesan meeting at Belfast 105 clergymen returned written replies to the Bishop’s queries; seventy-three reported increased attendance at Church, and in sixty-four of the cases the attendance had doubled. The Bishop usually holds only one annual Confirmation in Belfast; in 1859 he was obliged to have *five* distinct Confirmations. The Incumbent of Ballymena reports to his Diocesan that sixty Roman Catholics in that Protestant parish renounced Popery since the commencement of the Revival. The lowest estimate of the number converted from Popery in the counties of Down and Antrim puts it as 1,000; in the whole province it is nearly 1,200.”—*Quarterly Review*, p. 163.

At the same time the demand for Bibles and other religious books was unprecedented. Meetings were held for prayer and for addresses in different parts of Dublin, which were crowded with anxious and attentive hearers. Dr. Marrable writes:—

“Last night at a prayer-meeting in Townsend Street we had nearly 700 present, and many poured forth the earnest cry, ‘What must I do to be saved?’”

The Honorary Secretary watched this movement with much prayer and investigation, to discriminate that which was spiritual and of God, from that which was

the effect of natural excitability. He wrote many letters of wise warning to the Missionary clergy, recommending the Scriptural test, "By their fruits ye shall know them," urging them diligently to watch the conduct, and wait for the experience which time would give. He felt that the personality of the Holy Ghost had not been sufficiently acknowledged in the Church, and that He might in this way make His influence to be felt as a mighty wind sweeping over the hearts of men.

Conviction of sin to a degree not felt in the general and gradual operation of the Holy Spirit, alarm in the realization of a judgment to come, seeking refuge in the Saviour, and an acceptance of His salvation with a confident faith, and with anxiety to communicate it to others,—these were in some cases the immediate results of this Divine influence. At the same time Mr. Dallas's knowledge of human nature led him to warn his brethren of the device of Satan to counterfeit truth, and thus turn it into ridicule among the ignorant and profane, and to discredit the real work by false profession and excited natural impulses.

Never was wisdom from above more needed. A solemn tone of expectation pervaded all the Agents. The meetings for prayer were frequent, and many Roman Catholics attended. On one occasion at the New Room at the Coombe School-house, of 640 persons 200 were known to be Roman Catholics, all appearing earnest in prayer for an outpouring of the Holy Spirit. Individuals came forward in distress of mind, asking the prayers of their Christian friends. It was felt by all that this was a preparation for a larger shower of spiritual blessing than had yet been vouchsafed on the Mission field.

REDEMPTORIST MISSION.

One of the most important orders of the Missionary army was to be ready for action to assist the clergy in

any service of danger or difficulty. The Redemptorist Fathers, five in number, opened a Mission at Tinahely on the 7th of October; and at the call of the Rector, the Irish Church Missionary with three Readers arrived the next day, and, in a spirit of Christian love, carried on the controversy. During three weeks, twenty-two controversial sermons and lectures were delivered, and several thousand handbills distributed. God's Word was put forth in antagonism to their errors; and the people felt its power. The Roman Fathers shrank from the sword of the Spirit, and retired from the contest. The Rev. W. Brandon, the Rector, wrote a letter of warm thanks to the Honorary Secretary, in which he bears testimony to the Missionary Mr. Gault's diligence, and speaks of the blessing that followed:—

“He teaches controversy savoured with the sweetest Christian love. His whole heart is in his work. The Protestants, not merely of Tinahely, but of all the country round, manifested an interest in the movement which I did not at all expect, and came night after night to the lectures in large numbers. A considerable spirit of inquiry is diffused among all classes.”

These operations may be taken as an example of the manner in which arrangements of the Irish Church Mission might be brought to bear upon the aggressive efforts of the Roman Catholic Church, if the funds of the Society were adequate to maintain a standing Missionary army ready to unfurl the Banner of Truth wherever the powers of darkness were concentrated.

The Bishop of Winchester, Dr. Sumner, accompanied by his two chaplains, Archdeacon Jacob and the Rev. Alexander Dallas, visited the Missions in the autumn of this year; and perhaps no circumstance could more greatly rejoice the heart of the Honorary Secretary, than that his own beloved Bishop should see and appreciate the work of the Reformation there. He was an unprejudiced judge, not only from the caution and wisdom of his judgment, but also from having con-

tinually heard statements in England prejudicial to the Society; he was therefore desirous to test the truth for himself.

He went through all the different districts of the work, visited all the schools, listened and took part in the examination of the children, addressed the converts and the agents, conversed with the Missionaries, and thoroughly investigated the whole; and besides being deeply interested himself in all he saw, he left everywhere the feeling of great encouragement and gratification on the minds of others. He met in the Connemara district thirty-five Missionary clergymen, and in many of the mountain districts it was the first time an English bishop had ever appeared. On his way back to England he wrote a letter to the Bishop of Tuam, expressing his hearty congratulations on the success that attended Missionary work in his diocese, in which he says:—

“If envy was permitted, I could feel it very strongly. It is a glorious thing to be connected as you have been with such mighty operations. I know not which to admire most, the devotedness, ability, and patience of the Agents, or the faithfulness and constancy of those on whom they have acted. Your Missionaries are men whom any bishop would thankfully see planted in every parish of his diocese if he could get them. I have seen churches crowded, meetings thronged to overflowing, and late comers who could find no room swarming like bees all round the buildings; the schools I have never seen equalled for knowledge of Scripture and readiness of application in any part of England. It has been a wonderful sight to me to observe the lads coming in from play, or ‘saving their oats,’ at a sudden summons, sitting down in their shirt sleeves with a Bible in their hands, and turning to passages as familiarly as if they had nothing to do in life but to study them.”

An English clergyman who was travelling in Ireland was much struck with the answering of the School children, and thus writes of what he saw and heard:—

“I determined to test the children, and meeting a little bright boy on the road, I said, ‘Now, you read the Bible, go to church, attend school, and avoid Sabbath-breaking, and other evil things

which naughty boys do ; are you not making amends to God for all the naughty things which you did before ? and will He not pardon your past sins because you are now so good a boy ?' The little fellow, fixing his eyes upon me as if he would look me through, said with emphasis, 'No, sir ! *I* have nothing good ; *I* have nothing to give to God ; if He pardons my sins, it is for *Christ's* sake.'

This clergyman adds :—

"Do you want to see the calm confidence of faith ? Then look at you Scripture Reader encountering the rage of an angry bigot, who breathes out threatening. 'Is it because of this book (Bible) you hate me ?' 'Yes,' he exclaims, 'it is because of that Book I hate you, and I hate every one of your sort.' 'Then,' replies the Reader, 'it is because of this Book I love you and pray for you.' The man of wrath is conquered !—the roused spirit of revenge is subdued ! What ! he thinks within himself—does that Book I hate teach him to love and pray for me ? The next morning this man's three sons were sent to the converts' school to read that unknown Book, and have continued there since, notwithstanding the priest's denunciations. Would you witness an artless display of Irish eloquence ? See at yonder cabin-door a poor woman ; two children stand beside her, two bailiffs stand before her ; an infant clasped in her left arm, and her right raised towards heaven :—'No !' she says, 'Go back and say that I love the Bible ; that my children love it ; my husband loves it, though once he persecuted me for reading it. Tell my landlord that he can throw down this old house, and throw us and our children on the road ; but by God's grace, we will not give up the Bible, nor the Bible-school.' The bailiffs remained for some time silent, and then returned to tell their employer the strange resolve, the incomprehensible heroism, with which the Bible could inspire the poor woman of Derrygimla. On the roadside, a little distance from Clifden, stands a better sort of Irish cabin. Accompany me there for a moment. A young man having burst a blood-vessel, is laid upon a bed ; blauced as the pallor of death itself ; he breathes, but feebler each returning heave ; the spark of life maintains a momentary flicker, and all is still. 'He's dead !' is passed from friend to friend. Amidst tears and sobs, one sternly paces up and down the cabin floor, as if some fierce conflict within had stretched his mind beyond the power to weep. At length he breaks silence : 'There is the fruit of Bible Readers ; nothing would do him but to join the Protestants ; God's judgments have fallen on him, he has died like a heathen or a Protestant. My poor boy !' And turning to his wife, he exclaims in bitterness of soul,

You encouraged him in all this, and now his soul is in hell, with the other Jumpers who turned their backs upon the Church.' As if returned from the spirit-world the young man revived, and said, 'No, father, I am not in hell, but alive to witness that the blood of Jesus Christ cleanseth from all sin.' The scene which followed I shall not attempt to describe. God graciously prolonged the life of that young man, and he lives to witness boldly the same glorious truth. This is but a meagre sketch of what I might record during my visit to some of the scenes of Missionary labour and success in Connemara."

Encouragement poured forth at this time from all the Missionary stations, but the results of Missionary work, for which we have most reason to thank God and take courage, were the numerous cases of real conversion of heart to God; many living to adorn the doctrine they professed, some dying with the joy and peace of an anchor within the veil. "The deeper I get into the clefts of that Rock, Jesus, the safer I am," were the words of one of these; another, in the near approach of the last struggle, said, "I think I see my Saviour stretching out His arms and calling me to come: I long to go." A contrast this, to the purgatorial fire which would have been her prospect in her old religion.

The Missionary of Borris writes:—

"The disposition of the people is changing in a wonderful manner towards our Agents. They are, of course, sometimes shouted after, and are often in danger of being ill-treated, but the change appears to be the deep working feeling of respect among those who have weight and influence among the people. The aid of the local clergymen there is everything. They organize plans in the parishes, and so there is a steady work going on, and a work that not only promises well, but that has already produced, and is producing daily, with God's blessing, abundant fruit to His glory, and the spread of His blessed truth."

The Missionary in the King's and Queen's Counties writes:—

"A feeling of sadness comes over me as I now hear or read the account of the progress of our feeble staff of Agents through this immense district. I see openings on all sides for doing good, which I cannot fill. I have large towns on my list, where there

is every facility for two Readers at least to be permanently located, and I cannot do more than send the Readers there *once in six months*; and I feel this the more because it has been almost my uniform experience that the oftener the Readers visit a town, the more they are appreciated."

This feeling of sadness was shared by many friends of the Society in England, as well as by the Missionaries, who were convinced that great things might by God's blessing be done if the instrumentality were commensurate with the opportunity. At this time the reserve fund was exhausted; and while the Committee cast themselves on the Lord, whose is the silver and gold, in much prayer, very earnest appeals were also made to the Christian public.

Ere this year of abundant fruit passed away—a year which awakened a song of thanksgiving from all the labourers in this Mission field—Mr. Dallas sent forth an earnest invitation to *prayer*,—"combined, social, individual prayer,—for a still larger outpouring of the Holy Spirit,—that there might be more manifestation of His power in all the Missionary districts,—that, while gratefully and humbly acknowledging the blessing of the last ten years, they might go forward in the spirit of wisdom, gentleness, and forbearance,—and that the Roman Catholics whose minds are enlightened might have grace to make an open profession of the faith." This invitation and address was signed by all the ordained Missionaries; and the Secretaries and labourers for the Society in England, deeply feeling their need of prayer, subjoined their names, making a combination of fifty-eight clergymen, who engaged at the same time to unite in pleading for the fulfilment of the gracious promise of the Lord and Giver of Life. The members of Committee, in issuing this paper, also requested a special remembrance, under a deep sense of their need of the teaching and guidance of the Holy Spirit. This subjoined request was signed

for them by their chairman, that devoted servant of Christ, Mr. Colquhoun.

It was arranged that Saturday, the 10th, and Sunday the 11th of December should be specially set apart, not only by the clergy, but by all the friends and helpers of the Society, both in England and Ireland; and it is no exaggeration to say that very earnest prayer ascended on those days from hundreds of praying hearts.

1860.—This voice of united prayer in December was carried with increasing earnestness into the new year; and the 16th of January was set apart with deeply solemn feeling, as the shower of Divine blessing was falling around.

It was a custom from the commencement of the Society to begin the year with a Scripture motto, chosen by the Honorary Secretary, and sent to all the Missionary stations, often with an appropriate address. The motto for this year consisted of two words, "*Ebenezer*" and "*Jehovah Jireh.*" The past year had presented such manifestations of Jehovah's power and grace, that the future of the Missions might well be committed to Him in confident expectation.

In his address, Mr. Dallas says:—

"The one feature which has marked the work is its increasingly spiritual and prayerful character. The events of the year have impressed the minds of those engaged more than ever with the solemn realities of eternity and the great value of the soul. The controversy with Rome has been brought more than ever into the region of earnest inquiry and personal anxiety about salvation. Meetings for prayer are held more frequently in the Mission districts, and the large numbers who attend them show how much the minds of men are moved, and how earnest is the spiritual feeling which pervades all classes. In the North, openings were made as by the finger of God to persons and places before inaccessible. And," he proceeds, "If '*Ebenezer*' be our motto as we review the past, shall we not say '*Jehovah Jireh*' as we look forward to the future? Confidence in God is the very life of Missionary work. In this spirit our effort for the spread of the Gospel in Ireland has been hitherto maintained; in the same

spirit let it be carried on. The faith of the Society is the faith of the individuals who constitute that Society. Let them grow cold, the work must flag. Let them go on in strong confidence in God, and the work must flourish.

“*The Lord will provide funds.* He has done so for ten years. He will do so still. Though often straitened, the Committee have been able to maintain their ground. To doubt or despond is the surest way of losing the blessing we desire. Let us rather believe that God is willing, as we are sure that He is able, to supply what is needful; and as we enter upon the year 1860, let us do so with this word upon our heart, ‘*Jehovah Jireh.*’

“*And the Lord will provide men,* so much needed,—faithful labourers with courage for the conflict, men of intelligence to meet the Roman Catholic mind, men of piety to labour for souls, and men of prayer to work in the Lord’s strength.

“*And more: the Lord will provide grace.* The most efficient organization is powerless, and the most zealous labours unavailing, without the power and energy of God’s Spirit to quicken and gladden the heart. For this we prayed continually during the year that is past; we trust we can say it has been literally fulfilled. To God be all the praise! Looking forward to the New Year in the light of present encouragements, and after the experience of such signal blessing, well indeed may we say, ‘*Jehovah Jireh.*’

“Let this year be one of more persevering and believing prayer, and at its close we shall have to record a far greater revival in the Missions,” &c.

And prayer was answered. The cloud so full of blessing did not pass over Connemara without some large drops falling there. In Dublin also it was very abundant, and the precious fruits of grace which followed testified that its spring was the Fountain of Living Waters. The people flocked to hear the Word, and the meetings in the different Schoolrooms and Mission houses were filled with anxious listeners. The Missionary writes:—

“I am so thankful to God, that I cannot go to bed till I tell you of the meeting in Corrig Avenue last night. It was as full as it could be. A large number of Roman Catholics. The windows open by request of Roman Catholics, that they might hear outside all that was said inside.

“The three largest congregations ever assembled, perhaps, in

Derrygimla, were on last Christmas morning, on New Year's morning, and on Monday, the 2nd January; and of the three, the united prayer-meeting for the outpouring of the Holy Spirit on the Church of Christ, collectively and individually, was the largest, and all acknowledged that God was present among us on the occasion. Our united prayer-meeting on the 16th was cheering and encouraging also, both to ourselves and to all present. Many of our converts are decidedly changed, and become far more serious than they were some time ago; to the Lord be the glory and the praise. Who knows but that we, too, may feel and be moved by the rushing of the mighty strong wind which is now moving through the Lord's vineyard? May the Lord, for Christ's sake, grant it to us also."

In Clifden Church, 171 converts came forward to receive confirmation from the Bishop, and publicly profess the change in their views and feelings: none had been in any way pressed or urged to come, and all were of sufficient age and intelligence to understand the nature of the step they were taking. One of the Missionary clergy writes, "A real revival and true awakening has indeed taken place; and far more than at any former period, Missionary Agents and converts help together in earnest constant prayer." The power of the priest lost its terror, and a warm welcome awaited the Readers in many places. Progress was manifested in the habits and outward conduct of numbers. It was clearly an inward awakening, and acknowledged by all to be the power of God.

Numbers would be a very fallacious test of progress at this time, for the exodus from Ireland was increasing daily. A leading article of the *Times* expresses surprise at this, as the country was in an improving condition; and one prominent cause seems to have been little apprehended by the English writers,—the tyranny of the priests, and their hostility to the light and liberty which their people had imbibed. Many who could not burst their fetters at home went to Australia and Canada to profess openly a more Scriptural faith.

One of the Readers went to America, but, from ill

health, returned within a year. He mentioned that there were 189 Roman Catholics on board, on the passage out—that a lady and two gentlemen had distributed among the passengers Bibles and tracts—that there were also on board a Protestant minister and a Roman Catholic priest. On the Sabbath there was a service by each; and of the 189 Roman Catholic passengers, all of them, for three successive Sabbaths, attended the Protestant service, except *eleven*, who constituted the priest's congregation. The Reader found that the majority of these emigrants had been influenced more or less by the operations of the Irish Church Missions.

In spite of this continual drain of the population, there were in the Schools in Dublin at the end of this year, 250 more Roman Catholic children than at the beginning, and within a few weeks twenty-eight Roman Catholic boys desired to have their names entered as Protestants. From the Ragged School, of thirteen lads who enlisted in the army, twelve enrolled their names as Protestants, under no pressure or influence, though all these had entered the school as Romanists.

The Confirmation at Donnybrook Church was an occasion which brought forth some precious fruits of blessing on Missionary labour. Sixty-eight converts came forward, manifesting that with their hearts they desired to give themselves to the Lord. Could the history of all these converts be recorded, it would form a deeply interesting chapter in the annals of Missionary enterprise.

For instance: One was a young woman respectable in appearance and devout in manner, who a few months before was perhaps the most bigoted Roman Catholic that ever entered the Mission schools; intelligent, ardent, and sincere, she contended for Romanism as stoutly as possible, declaring again and again that she would never be a Protestant. She was dealt with patiently; her conscience was never coerced, and she was allowed

perfect liberty of opinion. Gradually her prejudices yielded to the force of truth; the plain testimony of Scripture came with power to her mind, while we trust the Holy Spirit was working upon her heart, and she was there at the Confirmation, sincere, and earnest, and apparently changed in every way.

Not far from the one here referred to might have been observed another young woman of a still more respectable class in life, who seemed to be peculiarly thoughtful and attentive. Her tone was solemn and subdued; she had indeed suffered much for Christ; her own mother had persecuted her and turned her out of her house, and cast her forth upon the world, because she dared to follow the dictates of her conscience, and become a Protestant.

There again, was kneeling an old man who had become a convert a few months before, when he was almost at the point of death. His mind opened to the truth with a clearness which made those who knew him confident that he was taught of God. Another convert, a relative, had been the instrument of his conversion, and there they were together to confess the faith of Christ before men.

A young man might have been noticed also, who, as an ignorant Roman Catholic, had dropped in, as he thought accidentally, to one of the Sunday ragged schools. The text for the day arrested his attention, and led at last to his conversion; and after many vicissitudes and trials, he stood there amongst the crowd, intelligent and self-possessed, improved in body and mind, and likely to be a useful member of society.

Amongst the agents of the Mission was one who was confirmed on that occasion. He is now the master of an important Mission school, but had been originally educated in a monastery, and trained to be a Roman Catholic teacher.

It is difficult to select cases where so many were

interesting, and where all appeared to be satisfactory. The whole occasion was felt by the friends of the Mission to be most encouraging.

The intelligence received at this time of the Papal crisis in Italy, though exciting the deepest interest even in the lowest ranks, found the people in a very different state of feeling from that in which they would have been twelve years before. While expressing sympathy in the sufferings of the Pope, they were no longer his abject vassals. The power of thinking for themselves was more in exercise even among his own people.

The handbills were widely circulated, and the blessing that accompanied this dissemination of Scripture was marked, in numberless instances. Perhaps no part of the Missionary arrangements has been more opposed or contested than this; the right to circulate them, as well as to post up the placards, having been again and again mooted and investigated, often by an appeal to law. The determined and increasing opposition made by the Roman Catholic priests to free inquiry, and the prohibition constantly sent forth that their people should never look at them, prove that this has been a powerful engine against error, and a weapon which they have cause to fear. In June this contest was renewed at Dundalk. The priests were annoyed at the people continuing to read the placards, and by their order they were torn down. The right of posting them up was again brought before the bench of magistrates, the Rev. Marcus Rainsford being the plaintiff. The law was decided on his side, and the defendant was fined, with a caution. The priest asked permission to state in court that the Roman Catholic clergy did not approve of either taking down or putting up such placards. These handbills were the means of conveying the truth of God and the knowledge of His word into many a home and mountain cabin in which it would have never otherwise entered, and have led thousands to search the Scriptures for themselves.

Another mode of extending the knowledge of truth has proved most successful, reaching many who would not read the handbills; two of the daily newspapers in Dublin were willing to insert the subjects of the handbills as advertisements, and thus a circulation of 28,000 was obtained. The system of thus giving publicity to Scriptural truth is one which has been much condemned by Protestants as well as Romanists, and it certainly requires much wisdom and much of the spirit of Jesus in its adaptation and practical working.

A Protestant gentleman investigating the Dublin Missions with this preconceived objection, asked to accompany a Reader in his visits, and the following was the result. On entering the first house, the Roman Catholic received them willingly. The Protestant gentleman said at once, "I don't agree with this work at all; and don't you find these visits very annoying?" "No, indeed," replied the Roman Catholic, "we don't find it so: we are very glad to see these men coming in, and though we do argue together, yet we are very good friends afterwards." "Ah, but you are a Protestant." "No, indeed, I'm not, but I like to see them well." In several other rooms they received a precisely similar answer to the same question. "But," said this Protestant visitor to one Roman Catholic, "what about the handbills? don't they give great annoyance?" "Well," said the Roman Catholic, with an admission of which he did not see the force, "I do object to those bills, they do disturb the minds of the people. I saw a dozen Roman Catholics together and they got the handbills, and they were all arguing about them. Their minds are greatly disturbed. Why, people now don't know which is right or what to think. I wish," he added feelingly, "I wish I knew which was right, for my mind is in a dreadful state."

This was exactly the state of mind for the entrance of that blessed Word which "gives light and under-

standing to the simple." A few instances only of many can be given as to the results of the handbills :—

"One family proposed to send to Dundalk, to a friend of theirs, who had a Roman Catholic Bible, in order to test the correctness of some quotations in the handbills. On the night of the 14th of March, fifteen Roman Catholics met in the same house to have the matter proved; and I have the great pleasure to state that I have this day been speaking to the person who brought the Bible from Dundalk. He told me they all agreed that the quotations were true, and he added, that he sent two of these handbills to the County Antrim, to a friend of his, stating, at the same time, what occurred about the Bible. I have written several letters for Roman Catholics to their friends in England, Scotland, and America, and I have invariably enclosed in each one or two handbills. I have seen some of the answers to these letters, requesting that more of the handbills might be furnished in future communications.

"Again, on the public cars we found evidences of the working of these little papers. Chatting with a man beside me, on one of those Bianconi cars, so much used, I, by degrees, introduced religion and controversy. After a little, he said to me, 'Sir, perhaps you know something of this paper,' pulling out a handbill on the doctrine of 'Purgatory.' 'I picked it up on the road last week, and I have kept it ever since.' I *did* know something of the subject, though nothing of that particular bill, and we discussed the whole paper in quite a friendly way. He was a Romanist, but most intelligent, understood thoroughly all the arguments used, and he promised me to read the Douay Bible more frequently than he had done. I gave him some other bills on other subjects, which he most thankfully received.

"A woman said to us, 'I read as many of those pamphlets as I get, although I hear many say that they are not fit to be read. But I think it is very right for every one to read about Jesus Christ, that suffered so shameful a death upon the cross for sinners.'

"A respectable young man said, 'I am very fond of reading those bills, though some of my neighbours say that they are a forgery. I told them that I compared them with the Bible and that there was not the difference of a single letter.' We had a very interesting conversation; and he admitted that Christ was not bodily present in the Host.

"Three boys took some bills from us. We quoted several passages to encourage them to read the Scriptures. An old woman came out and abused them, and told them to tear the bills. They

refused to do so, and she said she would complain of them to their mother. The boys said, 'We don't mind that, because *mother reads those papers herself.*'"

It pleased God in the early part of this year to cast a dark cloud of sorrow over the hearts of all the Missionary agents, in the removal of two ladies who had in their different ways been earnest and devoted helpers in the Mission work. Mrs. Whately, the wife of the Archbishop of Dublin, was a woman of peculiar wisdom and discernment, and her devoted love to her Saviour and His cause made her position one of great influence for good. Her daughter, Mrs. Wale, also gave her energies and interest to the same cause. They were both within three months called to the presence of the Lord whom they loved, and the converts, the Readers, the Missionary, all mourned their loss with no common sorrow.

In the following year, a project these ladies had much at heart was carried out in the form of a memorial to them. A large institution for orphan and destitute children was established at Kingstown, and the building erected was called "The Birds'-nest," the name chosen by them, as it was to be a refuge for friendless little ones, in which they might be educated in the fear and love of God, and in the knowledge of His Word. An abundant blessing has rested upon this happy home, in which to this time 150 children have been trained for useful positions in life. The teachers alone are supplied by the Society, private charity maintains the poor children; and in the continual supply of this there has been continual evidence of the Lord's power and love.

Mr. Dallas's address on the occasion of laying the first stone of this building beams with gratitude and encouragement. Referring to the number of institutions raised by independent subscription as adjuncts to the Missions, he adds, "Whatever has been required, there have been always raised up Christian women in

Ireland, who have set to the work with intelligence and zeal."

The visits of the Honorary Secretary from time to time invigorated the spirits and strengthened the hands of all the Missionary agents. The account of one of these visits in a letter from the Rev. H. D'Arcy, is a specimen of the ministry he was permitted to fulfil:—

"We have just had a flying visit from Mr. Dallas; but it has been just like putting a match to a train of gunpowder. He came on Saturday evening, and went on Sunday morning to Sellerna, where was a congregation of 212. Text, 'Why persecutest thou Me?' Then to Omey. The rain began; but we found the school-house quite full. Text, John xvii. 3. Then a baptism. Walked round to the south side of the island, and got well wet. A boat met us there from Ballyconree. It blew and rained pretty fresh; so we did not reach Ballyconree till half-past seven. Had a cup of tea with Mrs. Harris, and proceeded to the school-house. A splendid congregation there. He preached from 2 Peter i., and then baptized the Lay Agent's child, and reached home at eleven. Monday morning, to Glenowen. A nice talk with the children for an hour and a-half. Started for Ballyconree at one. The orphan boys had tea in the new dining-room, nicely decorated. Many visitors were collected. The day was beautiful, and the garden was greatly admired. Mr. Dallas was in great spirits, and addressed the boys, and prayed with them; then went through all the new building, and was greatly pleased. After this, to Mr. Donaldson's school, where 106 children were assembled. After a few words of exhortation, left for Clifden, cheered by an immense crowd of converts and children. A dinner with Missionaries alone at Glenowen at six; and such a meeting as never was in Clifden closed the day's public proceedings. A talk with Missionaries in his bedroom after tea, till one this morning; and started at nine for Galway. The Lord bless him, and strengthen him, and prosper him as he goes."

From another Missionary:—

"Mr. Dallas fell upon us like a burst of sunshine; the clouds of kidnapping, persecution, and lying statements of priests vanished in an instant. Oh, if you had seen the dear old man bringing the rays of truth to a focus upon the hideous darkness and deformity of Rome, and exposing by every touch the plots of priests, you would have been, as every one was, burning with godly enthusiasm to oppose, with the weapons of truth, the men

who ensnare and ruin souls. Why, dear Mr. Dallas appeared as young and fresher than any of us—made us all ashamed of our trifling labours, and inspired us all with fresh zeal and courage. I have been talking to many of the agents since, and they all appear to have got a good impulse. God grant that it may continue, and that we may all renounce self, and become devoted, heart and soul, to the Mission.”

The rapid growth of a system of doctrines and practices in our country essentially conformed to and fraternizing with the Apostate church, led to the discouragement of a Society whose object was to promote Reformation in the sister country, and thus the contributions from England gradually diminished. Wherever the sacramental errors of Rome are adopted, the idolatry which characterizes her worship is ignored or denied. In Ireland, where her true colours were more unveiled, a midway position was more untenable, and in proportion to the extent of Missionary work and the true exhibition of Romish doctrines, the sympathies of Irish Christians increased. Dr. Cullen did not allow the Feast of the Immaculate Conception to pass without a Pastoral to his clergy, urging them to check in every way “the invasion of perverse doctrines which spring from the principles of the disastrous Reformation.” At the close of this Pastoral are the following words:—

“In order to strengthen ourselves in this struggle, let us have recourse with increased fervour to the powerful intercession of our Heavenly Mother, the help of Christians, the Protectress of the Church, the Advocate of all the faithful. Let us lay our wants before her; let us invoke her in all our trials, and implore her to deliver us from the evils to which we are exposed in this stormy world. Above all, let us beg of her to protect us from the perverse and wicked maxims now so widely spread, and to obtain for us a strong and persevering attachment to the holy Catholic faith, without which it is impossible to please God. The grace of our Lord Jesus Christ, and the intercession of His Immaculate Mother, be with you all.”—*Pastoral on the Feast of the Immaculate Conception, Nov., 1860.*

Such a Pastoral was calculated to stir up the dormant energies of the ministers of God to sound forth in every

place the thrilling call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

KIDNAPPING.

A case of kidnapping occurred at this time, which has been often since referred to, as an instance of the manœuvres sanctioned by the Church of Rome in order to secure the young and keep them under her power; and the following facts were legally verified.

A man of the name of Sherwood having suffered severe injuries in a shipwreck, came to Dublin and died there in the autumn of 1859. He was a Protestant, and his widow, though nominally a Roman Catholic, was a sincere inquirer. She was anxious to have his four children brought up in the faith of their father, and, being very poor, obtained admission for them into the Spiddall Orphan Refuge. The children were sent from Dublin to Galway by train. A Roman Catholic, named Denis O'Connor, travelled in the same carriage; he made inquiry of the children where they were going, and to what religion they belonged. They replied that they were going to Spiddall to a Protestant school. Then he invited them to come with him, and said he would provide them a good dinner, clothes, and lodging. They arrived safely at Galway; the matron of the Spiddall Orphan Refuge was waiting on the platform to receive the children. The man Denis O'Connor told the matron he was in charge of the children from Dublin, and would bring them safely to Spiddall. The matron was deceived by this plausible lie. He quickly put the children into a covered car, and drove off. He went, it is said, to the Roman Catholic bishop's, and from that to the lodging-house of John O'Connor, in Abbeygate Street, Galway, and left the children there. Ellen Sherwood, the mother of the children, having been apprised of the matter, at once proceeded to Galway,

and, accompanied by the Rev. G. O. Brownrigg (one of the Orphan Refuge Committee), went to John O'Connor, and demanded her children. He admitted that they were there, but refused to let even the mother see them; whereupon (the assizes being then going on in the town of Galway) an application was made to Mr. Justice Haynes, one of the judges of the Queen's Bench, for a writ of Habeas Corpus, and an order was obtained for her to claim her children—but the children were gone. The case was brought before the Court. The return of John O'Connor was to the effect that the children were brought to his house by Denis O'Connor, where they were left, to be kept until demanded by their natural protector; and that they had either left his house of their own accord, or had been removed by some one without his knowledge; that they were not then in his custody, nor did he know where they were. At the close of the evidence,—

“ His Lordship said he had only to deal with the frame of the return as then before him, independently of the facts; and it was plain that it was informal and insufficient. The taking of the children from those to whom they had been intrusted was admitted, and no excuse was offered for this interference with their liberty. Denis O'Connor says that John O'Connor was unknown to him, and yet he takes on himself to hand over strange children to a stranger. He must be accountable for that act. His Lordship, having gone through the leading statements, said he could arrive at but one conclusion, that this return was informal, illusory, and insufficient in law, and should be set aside.

“ Mr. Buchanan then applied for a conditional order against Denis and John O'Connor, and if the children were not produced these men were to be arrested.”

Mrs. Sherwood returned to Dublin in a state of distress more easily imagined than described. She had scarcely entered her humble dwelling in Taylor's Court, near Westland Row, when her neighbours raised a cry against her. A mob gathered; every window was broken; large stones were thrown into the room; every article of furniture was destroyed, and the poor woman,

who had dared to try to get her own children from the custody of the priests, was assaulted during almost the entire night, the mob even going so far as to throw a lighted straw chair in through the broken window, with a view of setting the room on fire. In that state Mrs. Sherwood passed the night in the city of Dublin, and narrowly escaped with her life early on the Sunday morning.

A few weeks after this, M'Robins, who was discovered to be one of the ringleaders in the conspiracy, was apprehended and committed to prison together with four others. This did not satisfy the bereaved parent, who could not rest without searching for her lost children. After some time, hearing that one was with some relations in the town of Wicklow, she went there to the cottage of a man named Farrell. When within a few hundred yards of the house, she was recognized by a woman who shouted and gave an alarm to get a little boy out of the way. Farrell and his wife acknowledged that they had had Willy Sherwood with them three months. The poor woman spent an hour in vain endeavours to get them to give him up; and at last was going to leave, when she found a crowd round the house and some fierce-looking men entered. She tried to escape by a back-door, but was obliged to return, stones being thrown at her. She became faint, and it was some time before she could get away, Farrell declaring that he was afraid to escort her, as his house would be wrecked by the mob. When she again started, she was struck violently on the shoulder with a stone, and was only rescued by a stranger, who rushed from his cabin and seized the ruffian. A sergeant of police then came to escort her, and passing a police station, she was asked to take shelter there; but they determined to make their way to the railroad station, though under the unslackened fire of yells and shouts from the infuriated mob, some of whom got into the train with them; but owing to the

undaunted bearing and prudent management of the police sergeant, they reached their home in safety. This poor woman never heard of any of her four children again. She afterwards left the country and settled in Scotland.

The legal proceedings continued with more determination, and the practice of kidnapping received an important check from another case, which was soon after this time carried through the Court of Queen's Bench in Dublin. Miss Aylward, the head of a Roman Catholic orphanage, was unanimously condemned by the judges for detaining the child of a Protestant mother against that mother's consent. By her own admission, Miss Aylward changed the name of the child from Matthews to Farrell to elude the search of the mother; and her only defence was that the child had been removed by some person unknown, so that she was unable to bring the child forward. With respect to Miss Aylward's defence, the Chief Justice said:—

“It does appear to me, and also to my brothers, that, instead of the contempt being cleared, a case of aggravated contempt appears to arise from the answers, and the documents brought out by them—a case of wilful, deliberate, contemptuous disobedience to the mandate of the writ.”

And when the Chief Justice dealt with the religious aspect of the case, his Lordship said, in words which could not fail to have a great influence in the country:—

“Such conduct as that does not admit even of the miserable gloss of that sophism which would justify the means by the end, because both the means and the end in this case were equally unjustifiable—the withholding from the mother her child—the doing of all that she has done with a view to withhold it—the concealing of all that she has concealed—the refusal to give the name of the nurse, as she says, ‘for obvious reasons,’ without telling what those reasons were, any further than those she has given, and the admission of her purpose and object to withhold the child from the mother. Her claim thus to violate the law in so serious and mischievous a manner is a ground for denominating this, as I have done, an aggravated contempt of the jurisdiction

of the court, and, therefore, one which makes it necessary, on behalf of the public—on behalf of those parents and guardians who must look, and naturally do look, to this court for protection against such mischievous proceedings, under a mistaken sense of duty—to see that such mistakes are not allowed to cloak or palliate such outrageous violations of liberty and security of her Majesty's subjects, the parents and guardians of children, as have been effected here."

The other judges gave expression to similar opinions in this important case. Mr. Justice Fitzgerald, a Roman Catholic judge, condemned the conduct of Miss Aylward in very strong terms. Miss Aylward, refusing to submit to the verdict, was condemned to six months imprisonment for contempt of court. She was regarded as a martyr by the Roman Church; but the sentence of the court was an effectual preventive to future practices of this kind.

The following account of a stranger brought to the light of truth proves that the Lord Himself was working by the Irish Church Mission agency. The Missionary Secretary had been engaged in a special meeting for prayer in the Townsend Street Mission Room, when a very respectable elderly man came and waited at the door with an air of mingled curiosity and embarrassment. He waited some time till he was able to speak to him. He then made many apologies for intruding, and stated that he was a Roman Catholic, but that he wished to have some conversation on religion. Mr. Cory bade him sit down, and alone in the dusk of a December afternoon he entered into his doubts and difficulties, with his wonted sympathy and tact, and with fervent prayer that he might be guided in what he said to him. Mr. Cory thus relates the incident:—

"He began singularly enough, by begging that we would not allow people to be kept waiting when they knocked at the door of the Mission house, that this was a dangerous place to come to, and that he fully expected the children in the street to begin shouting at him as he stood waiting for admission. I told him

that his request should be attended to, but that there was not the same danger now that there was formerly, as the neighbourhood was much improved. 'Ah, but, sir,' said he, 'I am a Roman Catholic, and it is not safe for one to be seen here. Now, sir, though nominally a Catholic, I don't go to confession, and there are many things which I don't quite approve of, and I am inclined to think that the Reformed religion is the best; but I have a few difficulties on my mind: would you kindly help to remove them?' He again made many apologies, and said that he had travelled in a great many countries, and had been in Rome, but that he was not satisfied upon religion, and being now in the 'sere and yellow leaf,' as he expressed it, he thought it was very important to know the truth. He was an eccentric-looking person, with, nevertheless, a good deal of intelligence. I need scarcely say that whatever he was, it was enough to know that he was an immortal being with a soul to be saved, and I listened with great anxiety to hear his 'difficulties.'

"The first point he raised was the subject of 'transubstantiation.' He said he felt it hard to receive,—he could not understand it,—it seemed an unreasonable doctrine, and so on. I at once set before him a number of Scriptural arguments on this subject. I first showed him how contrary to reason it was that a substance should exist without the accidents or qualities belonging to it, or the accidents without the substance. I then said that the humanity of our Blessed Lord was in heaven, and showed that if He were truly a man, His *body* could not be there and in every part of the world at the same time; and I dwelt on the two texts, 'Lo, I am with you alway,' Matt. xxviii. 20, and 'Me ye have not always,' John xii. 8; showing how impossible it was to reconcile these if the doctrine of transubstantiation were true. The stranger listened to all these points with the greatest eagerness, and showed by his remarks that he assented to them.

"At this point in the conversation, my friend suddenly paused and said, in a whisper, 'You won't be offended if I ask you another question, will you, sir?' He then said, 'Is it true that in this place you revile the saints and spit upon the image of the Blessed Virgin?' Of course, I repudiated the charge, told him that it was an old calumny, and explained that we always spoke of the saints with respect, but that we did not worship them nor pray to them. 'Ah, sir,' said he, 'I said so; I was sure it wasn't true.'

"After going through a few more of the leading points of the controversy, to which he listened with great apparent interest, I began to ask him solemnly about his own soul, and the hope he had for another world. 'That brings to my mind, sir,' said he, 'a question which some one once put to me. He said to me, 'Do

you love God?' and I was obliged to answer, 'No, I am afraid of God, I dread His judgments.' It was then my privilege, in fact, to preach the gospel to this poor man, and to tell him how, *in Christ*, he might *know* God, without being *afraid* of God. He listened with some emotion, and on my inviting him to come to the same building the next evening, where I told him I was to preach on the 'Immaculate Conception,' he seemed a little alarmed, but said he would try to come. On the Sunday evening he was there, in the front seat, and listened with the utmost attention; I endeavouring to throw in many remarks which I thought would be suitable to his case.

"The following day he came to me again, and expressed his entire concurrence with what he had heard; but he told me that there must have been spies in the church, as the Roman Catholics had already charged him with being there. He was at Mr. MacCarthy's class the next evening, and I saw him again on the Wednesday. He then said to me that he felt like a man whose eternal destiny was trembling in the balance.

"A day or two after, just as I was about to leave Dublin, I received a letter from this man, saying that he was very ill, and in great distress of body and mind. I desired Mr. MacGuigan, our Lay Agent, to call on him. He promised to do so, and I returned to England. I had scarcely reached home when I received a letter telling me that the man was dead, that he had died soon after MacGuigan saw him, and that his last words were, 'Lord Jesus, receive my spirit.' God sent him to learn how his soul was to be saved, and saved it. He said to the Lay Agent, 'Oh! you are all talking about the Lord Jesus Christ, and after all He is the only One to trust in.' He refused to see the priest who came to visit him before he died, and was constantly heard repeating the words, 'Lord, forgive all my sins, for Jesus' sake.'"

The words, "*Search the Scriptures,*" over the Mission door attracted his attention, and led him there for instruction. Who can fail to see the guiding hand of God, who had for him a purpose of mercy and salvation?

A parsonage house had been built at Sellerna through the kind exertions of Christian friends, who had collected money for this important object. The Missionary was conducted to his new home by the Rev. H. D'Arcy and the Rev. A. Dallas, and the house was consecrated to the service of God. The Missionary was at the same time cheered by the following testimony of God's blessing on his labours:—

“On the day after the opening of the parsonage, I visited a sick convert, whom I found in a very weak state. My visit was the cause of much joy to him. Taking me by the hand he said, ‘Thank God, I have lived to see you return to me; I have been well during the past two weeks, but to-day I find my strength giving way, but in another way I am getting strong.’ His mother who is a Romanist, visited him, and urged upon him to call for the priest. His answer was, ‘No, mother, I will have no priest but the Great High Priest; He will never leave me nor forsake me.’ His mother then said, ‘Jemmy, you are not now very bad, but when you feel that you are going, then call for him.’ He looked at his mother with an eye of sorrow, and said, ‘Mother, is that the advice you give to me, to act the part of a hypocrite to my last hour? No, mother, I will not; may God turn that from your mind.’ When she found all would not do to turn his mind back to the priest, she left him and never saw him afterwards, nor would she even attend his funeral. The day before his death I visited him early in the morning; he then seemed to take no notice of any one in his room. After prayer I left him for a few minutes to see the schoolmaster, and on my return, taking me by the hand, he said, ‘Who was that that prayed just now? don’t let strangers in to me, nor pray with me’ (this was said fearing a visit from the priest). When I told him that it was I who prayed, he then said, ‘It’s well—that’s well.’ He then said, ‘Sir, God sent you to teach me. I remember the first Sunday I went to church to Sellerna. Was not that a happy day for me? IT WAS! I thought your words were all to me. I never will forget it. You said, Christ the way, Christ the truth, Christ the life. I told my father-in-law, on my way home, I had heard to-day what I was in want of—the way, the truth, and the life. Well, they are since in my heart.’ He then turned to me and said, ‘How long is it since the first day I went to church?’ I told him three years. He then fixed his eyes on me and said, ‘Oh, oh! If I had died three years ago, I knew nothing then but the priest, confession, and the mass, *but I did not know the mass!* but going home now, I know the way, the truth, and the life; I am happy now, I can go in peace.’ Subsequently he gave me a solemn charge respecting his little son, saying, ‘You may have another to take care of (the second was born on last Sunday to the poor widow), and if so, bring both up in the knowledge of God.’ Afterwards he said to his brother-in-law, who is a convert, who during his sickness never left him, speaking words of comfort to him, ‘Why don’t you go more regularly to church? Attention should be paid to the services of the church, to the words of the Lord read and preached.’ As his bodily strength was giving way each moment, I remained with him till he fell asleep in Jesus. Throughout his

sickness he gave many proofs of the power of the Holy Spirit upon his heart, and his faith never failed. A large number of converts attended him to his grave in the Protestant burial-ground, and joined in our beautiful service."

RESULTS.

"*Bandon.*—There is scarcely a week that your Missionary has not had interesting discussions with Roman Catholics. On more than one occasion he has been asked questions on the public road by perfect strangers on the subject of religion, and has often had most serious conversation under the furze hedge with the labourer, who speaking only in his native tongue, would seem to ordinary eyes to have no thought beyond his daily toil."

The Portarlington Mission presented a bright model of the important working of Local Committees. The Rev. W. Berry thus writes:—

"Since my last report, our staff of Agents has been augmented, and the result is most encouraging, 8,381 Romanists have been personally addressed on the great concern of their immortal souls, beside many thousands more to whom the message of the Gospel has been sent by means of handbills freely circulated by the Readers. When I state that the number of clergy who directly aid our work exceeds forty, and that if our Agents were incompetent or inconsistent we should have no clerical aid whatever, I have furnished one of the most conclusive proofs of the character and ability of the class of persons employed by the Society."

"*Dublin.*—A gentleman came to the class to see for himself what had been told him by the driver of his car. The driver had been induced by curiosity to attend a discussion, and there he was surprised to hear it stated that none of the Roman Catholic Priests were real sacrificing priests, and that they could not prove that they were, or they would long since have taken up the challenge so often given to them publicly on that point. He then went to his priest to have the question settled for him, one way or the other; 'for,' said he, 'I argued that if there were no priests, there could be no mass.' Instead of getting an explanation, he only got a severe scolding from the priest for daring to go to such a place as Townsend Street, or having any communication with heretics. He then resolved to buy a Bible for himself, and this he had used with such good effect, that the Protestant gentleman said he felt quite ashamed at the superior knowledge of the Scripture and readiness of quotation which this humble car-driver manifested."

CHAPTER IX.

THE decision of the Court as to placards at Dundalk, does not appear to have at all settled the question in the more distant parts of the country; and during the year 1861 it was again a cause of disturbance. At Pallaskenry, in the County Limerick, some had been exhibited which gave offence, though they consisted simply of texts of Scripture, such as may now be seen in the waiting rooms of our railway stations, and though not one other word was added to them. On Sunday, the priest harangued the people, urging them to tear down these handbills. The next day the houses of the Readers were attacked, their windows smashed, and they were not only insulted, but their lives were in danger. Mr. Waller did not feel it right to give way; he called in the police, and again put up the placards in the face of a riotous mob. The disturbance increased, and the clergyman was nearly felled to the ground with stones. The sergeant of police suggested that Mr. Waller should put himself under the priest's protection, and that he should ask him to keep the mob quiet; but this he refused to do, declaring that if he could not go out under the protection of Her Majesty's police, he would stay where he was. One of the police was severely hurt by a stone on the back of his head, and others were wounded. Lives would have been sacrificed, had not an extra body of police arrived at the moment, and

forty-four of the ringleaders been taken up. The riot was quelled, but the Readers were for some time in a state of siege ; they could not leave their houses even to fetch water or obtain the necessaries of life.

The verdict respecting the circulation of these placards had been given again and again, and the right to expose them had been claimed and proved. Even so early as 1853, when a deputation of the Committee waited on Lord Palmerston, and the Government was memorialized on the subject, the right was clearly established ; and it was continually used by the Roman Catholics themselves, to advertise their sermons and services.

It was important again to substantiate this liberty, and also to defend the Missionaries from these insults and annoyances, especially as the Pallaskenry riots had been referred to in the House of Commons with considerable misrepresentation. Mr. Dallas addressed a letter on the subject to the Chief Secretary, Mr. Cardwell, detailing the exact facts of the case and disproving the false statements that had been circulated by the Romanists, both in their own papers and also in the English newspapers. With this letter he enclosed a copy of all the handbills that had been circulated ; and claimed for the Protestants of Ireland the liberty that had been granted to them on former occasions. The publication of this letter did service to the cause of truth in the country. The right to exhibit unobjectionable handbills and placards was again substantiated, and when quiet was restored, Mr. Waller received several letters from his Roman Catholic parishioners, encouraging him to persevere in his course, and expressing their sense of the value of his ministry and instructions. There was considerable awakening in this town after this, the placards were read by hundreds in perfect quietness, and they were so valued that a Roman Catholic gentleman wrote to Mr. Waller to remind him

that he had forgotten one week to send him the hand-bills. The gentle forbearance and Christian spirit of the Readers was appreciated by all the inhabitants.

The Protestant Bible was making its way in the country districts, and was largely purchased. It might be seen on the stalls in the markets of all the large towns, and colporteurs carried about both versions without molestation. In this year, out of 687 Protestant Bibles sold in this way in the specially Romish County of Louth, no fewer than 504 were bought by Roman Catholics.

The Bishops of the Roman Church became more and more awake to the fact, that as their people advanced in intelligence their allegiance to Rome was gradually loosened; they were therefore more distinct in their denunciation of mixed education, and more peremptory in their demand for the separate instruction of their own flocks; this was natural, and showed on both sides the futility of compromise. The latest decision of the Papal Legate to break away altogether from the National Board, was a strong testimony to the power of truth upon the young mind. To reclaim their delinquents and bring back their wandering children, extra missionary efforts were again resorted to; bodies of priests from various orders—Oratorians, Passionists, Jesuits—acted as travelling missionaries, offering benefits, pardons, and indulgences, to all who would return to the true Church. The machinery of the Missions of the Irish Church was also adopted by them in every possible way. Schools and orphanages rose where none were thought of before, and earnest appeals were made to their congregations to strengthen their hands by large contributions.

This Roman Catholic Mission having been sent to the town of Fermoy, gave another occasion for the Society to supply that assistance to the local clergy which has been from its commencement an important branch of

its operations. Dr. Collis immediately wrote to Dublin, and nine of the best Agents were sent down to meet and refute the arguments of the Jesuits. A large room was hired, which every night was crowded with an audience who were interested and willing to hear both sides. No opposition was aroused here, but the Missioners refused controversy and retired. A letter of thanks was sent to Dr. Collis, as the Superintendent of the Mission, signed by *nineteen clergy* of this locality, in which they affirm: "That the principles which these emissaries of Rome have sought to disseminate and fix in the minds of the people, are contrary to the truth of the Gospel and the Word of the Living God, has been fully established by the course of lectures maintained without intermission during the entire sojourn of these ecclesiastics." They also add: "That a Divine blessing has accompanied these efforts, we are fully persuaded, and desire thankfully to ascribe all the praise to Him from whom all holy desires, good counsels, and just works do proceed."

THE CENSUS.

A very striking index to the external progress of the Reformation in Connemara, was the result of the census which was taken on the night of the 8th of April, and which required all persons to state their religious profession. This inquiry appeared to take the priests by surprise; and they issued orders in all their chapels to their people to eject the converts from their houses on this night. Little effect was produced by this, as many persons came forward, saying that it must come to their openly professing the Protestant faith, so they might as well take this opportunity of doing so.

In filling up the official papers, great care and caution was exercised by the Agents that those undecided should not be recorded as Protestants; yet the individual details, as well as the aggregate result, afford the

strongest testimony to the power and influence of Missionary teaching, where a fair opportunity is allowed for its application.

In 1834, the last time that a census was taken with the inquiry as to religion, the number of original Protestants did not reach 100 in this extensive district. The famine had drained the country, and during the past twelve years of the Society's operation, numbers of converts had year by year emigrated to the colonies, and young people trained in the Mission schools had left for employment in England and Scotland, or entered the army and navy. Yet such had been the continual accession, that above 2,000 persons voluntarily entered themselves as Protestants in this district alone, while more than 700 were added to this list from the neighbouring districts of Oughterard, Castelkerke, and Iar Connaught.

A home for destitute boys was at this time established, which from its commencement has fed, clothed, and educated above 500 of poor ragged outcasts from the streets of Dublin, many of whom are now filling very respectable situations as Protestants and as consistent Christians. This with a dormitory for poor girls, and the extension and enlargement of training schools, were fruits of the Christian love and zeal of many friends in Dublin, whose labours have been indefatigable in maintaining them by private subscription to this day. The teachers alone are supplied by the Society.

The autumn of this year brought an interesting occasion of showing the love and the sympathy of the Irish converts towards their suffering brethren. The Spaniards, Matamoros and several others, were at this time in prison, their only offence being that they had gathered their friends and neighbours in their houses to read the Scriptures, and had renounced the religion of the country; it being against the law of the Spanish government for any Spaniard to change his religion.

Mr. Dallas and Mr. Cory were at the Evangelical Conference in Geneva in September, and from thence they undertook to convey to the persecuted Christians in Spain a letter of sympathy and love from all assembled there. They had a most interesting interview with three of the Spanish Protestants in the common prison at Granada. On their return they communicated all they had seen and heard to large gatherings of people in Dublin, Tuam, Galway, Clifden, and other Missionary districts. It was proposed that an address of sympathy should be drawn up and sent from those in Ireland, who, like these poor prisoners, had renounced the communion of Rome; though without incurring the same penalties and sufferings. The address was only to be signed by those who were above the age of fourteen, and who had openly joined the Protestant Church. No pressure was laid upon any one, and in the course of a few weeks addresses were received from the Missionary stations in Connemara with 640 signatures. Dublin added 462. The converts of other stations, and some not at this time in connection with the Society, in Limerick and East Galway, would not be excluded, and joined in this testimony of Christian love, till the signatures amounted to 1,887. This address was deeply affecting and consoling to the poor sufferers for the truth's sake, and their reply is a document which breathes the spirit of the martyrs of the sixteenth century.

RESULTS.

The following reports from the Missionary in Dublin are very encouraging:—

“I have only time to give you a few out of many proofs that God is blessing the work. We all feel deeply that His hand is with us. A few weeks ago I was speaking at one of our classes, when a respectable man came up and accosted me, and alluded to something I had said. From his manner, I thought he was a Protestant, and talked to him for some time as such. In the course of the conversation, I happened to say, ‘I hope that you

have the enjoyment of that truth of which we have been speaking.' 'Ah, sir,' said he, 'I am a Roman Catholic, but I am in an agony about my immortal soul; I feel like a man on the edge of a precipice.' I walked up and down with him, and we had a most earnest conversation. He told me that he had been long thinking on these subjects, that all his family were bigoted Roman Catholics, and that he would not, for any consideration, they should know that he had been at that meeting. That man has since then been constantly inquiring and receiving instruction.

"A short time since I was speaking to a nun who has lately left the Church of Rome under remarkable circumstances. She entered the convent, in order, as she said, to secure a happy death. She was distressed to find, that every nun that died departed apparently in the greatest misery. Even in the convent, God worked upon her heart, and showed her the falsehood of the religion of Rome; and now that she has made her escape and embraced the truth, her joy in the full and free salvation of Jesus, after, as she says, trying for sixteen years to save her own soul, is something indescribable.

"I had a long interview also, a few days ago, with a monk, a lay brother, who had been nine years in a monastery. He, too, seemed impressed with an earnest desire to be a Protestant. Poor fellow! he was anxious, but very ignorant, and could neither read nor write.

"In one of our dormitories, the most remarkable change has come over the inmates within the last few months. Every one remarks it, and we can only rejoice and say, 'What hath God wrought!' To remember how bigoted and determined, as Roman Catholics, many of them were, and to see them now, so orderly and serious, and such decided Protestants, is very encouraging."

From the Missionary at Ballinakill:—

"I have been much comforted and encouraged by the evidences of true conversion and the work of the Holy Spirit, in the case of an aged convert in this district. Some time he has been in a delicate state of health; but, though weak and feeble, never neglected divine service on the Lord's-day, although living at a distance from the place of worship. Lately, he has been very ill, and is confined to his bed, which is likely to be his death-bed. I visited, read to, and prayed with him; and never did I witness greater faith or surer hope in any believer. Although a poor, illiterate old man of sixty-seven years, speaking scarcely any English, he is full of comfort and joy in believing. Out of the fullness of his heart, he repeats (in Irish) and claims many of the most comforting promises of God's Holy Word. I asked him how he

felt. He said, 'I feel I am going home to my Father's house.' When asked, Had he any fear of death? he thanked God, and said, 'Why should I? Did not my Saviour go before me? and although a sinner, yet this Saviour has made satisfaction for me with His blood, and is even now pleading my cause with God the Father.' He said he felt Christ and His Word in his heart, and he rested firmly on His promises. When asked, Was he sorry to leave the world? he replied, 'Why should I be?—it is only the poor body that is to be laid in the grave; my soul is about to go into joy and happiness to my Saviour.' He said to me, 'I am sorry to be parting with you; you have been a good friend to me since I knew you, but I know I will meet you again at the right hand of God.' He said to his wife, who sat weeping near his bed, 'You need not fret for me; I will be far better off than here. Only seek the same Saviour, and the same salvation I have found, and you will meet me in glory.' I cannot express the feelings of joy and gratitude with which my heart was filled to see and hear such clear and unmistakeable evidences of the Holy Spirit's work. There, in that lone cabin, on the side of a bleak mountain, forsaken by all earthly relatives except his wife, lay that aged though simple child of God, joying and rejoicing in Christ his Saviour, and ready to depart and be with Christ, which he felt was far better. The words of our blessed Lord occurred to me most forcibly on the occasion, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'

"A man was observed, by some Protestant people residing in a village in my district, to leave his home at an early hour on Sunday morning during our last course of controversial sermons; but where he went they could not tell. He avoided the public road, and crossed the bog, to escape observation; he was muffled up, too, in such a way as not to be easily recognized. Twelve hours before our service began, he started on his journey, and we have since discovered that he lingered about the town until darkness concealed him; and as soon as our service began he was always noticed occupying the same seat in the Church, and with eyes riveted upon the preacher. An important change was taking place in his mind, but he never breathed a word of it to a single individual. The time came for him to attend confession—he was absent; the priest inquired the cause, but no one could guess what it was; a message was sent to him, that if he did not come forward he should be denounced from the altar, and his chief means of living, which was keeping a little school under the priest, should be taken from him; but he took no further notice of this mandate than to give notice to the children that they need not come again to him. He knew he need not think of maintaining

himself in this way in opposition to the priest. The next Sunday he was denounced from the altar. He is now an avowed Protestant. This man spent seventeen hours away from his home, that he might unobserved hear the controversial sermons preached on the Sabbath evening."

1862.—The blessing of God upon every Missionary effort was manifested during this year in continual reports of individual conversion, too numerous to be recorded. The Readers also record about 4,000 families where they were kindly received. The effect of the gentle untiring efforts made by the Agents may be illustrated by the following case. Two Readers visiting occasionally a house, where on different floors there were inquiring Romanists, found one family violently opposed to their visits. They continued to tap at this door, and were always refused admittance. For the fourteenth time they knocked, when a woman within said, "There is no standing your boldness; come in, and let us hear what you have to say." That woman was shortly afterward hearing the Scripture, and attending every means of instruction.

From the Missionary at Dublin:—

"A Reader recently went into a room for the first time. In it was a woman and a little boy. When the door was opened, the woman addressed him by name, saying, 'I'm glad to see you, sir.' 'How do you know me?' he asked. 'Why, sir, don't you remember the day I first went to the Sunday school in Townsend Street, you put me into a class; and sure, when the teacher began to question me, she found out that I did not know anything, except that there was a purgatory, and that I ought to confess to a priest, and pray to the Mother of God. And then she took such pains to show me that these things were not in the Bible, and that neither Christ nor His blessed Apostles taught them, and that they were not true at all; and she got out one place in the Bible, where the Saviour asks us all to come to Himself, when He says, 'Come unto ME, all ye that labour and are heavy laden, and I will give you rest.' And she showed me that there is no necessity for any other mediator. I never knew the truth till I learned it from her.' 'And what is the truth?' said the Reader. 'It is to believe that I am a lost sinner, and deserve nothing from God

but hell; and that the Saviour is able and willing to save me if I put all my trust in Him, and that He has paid all my debt of sin.' 'And do you trust Him?' 'Oh! yes, I do. I would not give up trusting in Him for all the world.'"

"I am happy to be able to report to you that the Roman Catholic schoolmaster, mentioned in a former letter, has at length taken the decided step, and thrown in his lot with us. Surely nothing less than a miracle of grace could have enabled him to do this, living, as he is, with a bitter enemy to Protestantism, who will be sure to dismiss him from his house, knowing how the finger of scorn will be pointed at him; how he will be mocked at by some, despised by others, and persecuted by all. But, having counted the cost, the salvation of his soul being at stake, he did not look to consequences, and so presented himself at our Church, where, for the first time in his life, he listened with delight to a service he could understand and take part in. On his return home, the news of his having become a '*Jumper*' was there before him. He got notice to quit if he persevered. The following Sunday he attended our Church again, and in consequence I fear he must lose his place, for Rome has no mercy on those who dare to think for themselves in matters of religion. All we can do is to pray that God will give him more grace to support him in the trials which are before him on account of the step he has taken."

From the journal of an Agent attached to the Coombe district:—

"In the year 1857, I visited a family in which there were the father, four daughters, and one son. When I went in, they were fighting, the daughters cursing; one of them flung a stool at her father; the elder children vowed they would leave him; the younger ones declared they would do nothing he bid them. After some time peace was restored, and the father listened while I pointed out to him the necessity of giving children a Scriptural education. He promised to send them to our school; and accordingly, on the following morning the young ones came. With a good deal of difficulty they were kept in attendance. I visited their house almost every week, and the priest was in it nearly as often. They were very eager to learn from the Scriptures, and soon became reconciled and affectionate, but the father often told me that none of them spoke so endearingly to him of his soul as little Ellen the youngest.

"One morning lately, he came to ask me to go and see her, as she was very ill. 'And I fear,' said he, 'that she is near her death, for she made a kind of a little will last night, distributing her Bible

and hymn books amongst us all; she begged of us never to go to mass again, and sent for her aunt to request her to come out from the Church of Rome.' Her sickness increased, and for the few days she lingered, all her conversation was of the Lord. She made them all promise that they would live in peace and attend to the Bible-teaching. She died early in July. A few days since the old man showed me her small Bible. 'I valued it at first,' said he, 'as a keepsake from my child, but I trust I have since learned to love it as the precious gift of God.'

"Kate M. was very ill, and sent to the Missionary clergyman to visit her. He went, and she expressed a wish for him to pray with her and speak to her about Jesus. He was surprised, and said, 'Why! are you not a Roman Catholic?' 'I was,' said she, 'but my husband has been bringing home the Irish Church Mission handbills every week for the last two years. While I was reading them over and comparing the texts upon them with the Scripture, I began to think many of the things I was taught to believe must be all wrong; but, thank God, I learnt also that Jesus Christ is able and willing to save me.' On the Missionary's second visit he found her very weak, but in a peaceful frame of mind, though all her friends were gathered round her urging her to have the priest called in. 'You know, Kate,' said her father, 'you would disgrace us all by dying a Protestant, so you must get the priest.' 'Ah!' said Kate, 'you know how I always obliged you. Will you now force me to give up my Saviour?' Her sister said, 'Dear Kate, will you not even say, Jesus, Mary, and Joseph, I give you my heart and my soul' (a common prayer with the Irish Romanists)? Pausing for a moment to recover her little strength, the dying woman said, 'Not for all the world. I could not do that!' She then began to say the hymn, 'Jesus, lover of my soul,' and repeated some passages of Scripture which came into her mind, ending by repeating, 'Rock of Ages, cleft for me.' Worn out with the exertion, she paused, and there was a complete silence, which her father was the first to break, saying, 'Well, Kate, I could not ask you to send for the priest after saying such beautiful things.' 'No,' said her husband, 'she seems so happy, let her die in peace.' The Missionary knelt in prayer, and the hearty 'Amen' proved how earnestly all present joined in it. Poor Kate was not again disturbed, and soon after fell asleep in Jesus.

"A little girl, who died at the Coombe district, in Dublin, was brought to the school in a very remarkable manner. About two years ago a Scripture Reader was returning home from his daily rounds late in the afternoon. The snow was falling fast, and a party of boys were amusing themselves snowballing the passers-

by. When they saw the Reader coming, they put stones into the balls, and with these he was assailed. In order to escape quietly, he turned into a court, where he saw two children standing on a door-step. The Reader went up to these little children, and spoke to them. They seemed very much pleased, and asked him to come in. He went in, and found that the father, mother, and children were all Roman Catholics. He spoke to them of Jesus, and invited the children to come to the Mission school. The following week the children appeared at school. They had never even heard of the Bible, and great was their delight when the story of Joseph was read to them. When they went home they told the story to their father, and he promised them he would get a Bible to read at home. Little Jenny was the reader, and evening after evening she read to her parents out of the Holy Book, calling their attention to passages about the love of Jesus, and His willingness to save all who come to Him. Quite a little missionary was Jenny; but her day of work was short. In February last she was laid upon her dying bed. One day her father said to her, 'Jenny, when you go to heaven, you'll pray for me.' 'No, father,' said she; 'read the Bible, and you will see that there is no intercessor but the Lord Jesus Christ, and that He is able to save you to the uttermost.' For two months Jenny lay suffering, but she was quite peaceful. She said Jesus was taking her to Himself, and she begged of all her friends to come to Jesus, as she had done, and trust entirely on Him."

"*Portarlinton.*—Never before was the extensive field occupied by this Mission so thoroughly leavened with the knowledge of the gospel of Christ, and evidences have not been wanting of great blessing attending the labours of those employed in the work.

"Nearly 10,000 Roman Catholics have had the offer of the gospel personally made to them, besides many thousands more who have been reached through the publications of the Society. One other cause for gratitude remains to be noticed, which is the token of increased appreciation of the work apparent amongst those in whose sight it is being carried forward. This is evident from the large support given to the Society in the district, more than £200 being raised within the Mission itself during the past year, although that period has been one far from prosperous in this country."

"*Sligo.*—Two of our converts have died during this month, and in suffering and weakness they bore a noble testimony for the truth; they each declared that their trust was in Christ, and in Him alone; and they seemed to be really sustained by His power and grace. When asked whether they would have the priest

to anoint them, one of them said he needed no priest but Jesus, who had already both pardoned and anointed him; the other said they might bring the priest, that he might tell him how that he rejected all his false teaching, and trusted only in the sacrifice of Jesus. It was very touching to witness how the wife of the former, who is herself also a convert, threw herself upon her knees beside her lifeless husband, and blessed the Lord, in the presence of a number of Protestants and Roman Catholics, for the faith in which he had died, and the evidence he had given of being a true believer in Christ. This woman, by her husband's directions, has committed her children to our charge, to be reared in the faith of the gospel."

Among the most interesting cases of individual conversion was that of George Connor, of whose story we can only give a few incidents. On the visit of the Lay Agent, Mr. M'Guigan, who found him in deep poverty, and inquired the cause, he gave the following details:—

"Well, sir, I suppose you know my wife there was always a Protestant, and she always liked to have the children in the Mission school; and I never opposed her wishes, though I was a stiff Roman Catholic, seeing as the wee things got on so nicely, and learned to sing so pretty. But you know, sir, when you and the gentlemen from Townsend Street began to come here, and leave me them bills, and my mind was turned a bit to see the error of my ways, then I began to have a different feeling about the children. I felt so thankful like, that they had been kept from ever going the way I was going, and learning the things that would never lead them to heaven. Then you know, sir, I went over to the classes and the sermons, and I quitted going to confession, and the priest found me out, and he laid a trap to snare me and some others who acted as I did."

That snare was to persuade his master, a baker, to oblige all his men to send their children to a Roman Catholic school, or to turn them away. He adds, "And so we determined to stand firm, and that's why ye find me so poor to-day." Every time he got employment he was tacked out by his persecutors and dismissed. At last famine and disease were stamped upon his brow, and his health quite failing, he became an inmate of a hospital; and after many weeks, during which the Bible

was his constant study, and he grew in meetness for the eternal inheritance, he was admitted to the hospital for incurables, where he died. The simple experience of his heart is thus expressed to a lady who visited him:—

“The first question you put me when you called will never leave my mind:—‘Connor, if you have come out from the Church of Rome, have you come to Jesus?’ Oh, the day you put this question to me, I felt just like a man in a strange country, who comes to a cross-road, and does not know which way to turn. I stood; I looked up to Jesus, and said, ‘Lord Jesus, if it be Thy merciful goodness to direct me on the right road, O Lord Jesus,’ said I, ‘will you send the Holy Spirit to direct me, that I may not go astray?’ This prayer was answered. My Saviour sent the Holy Spirit to guide me, and brought me on all the way safe. I applied to Jesus by myself in prayer. I said, ‘O Lord Jesus, strengthen me to abandon all false schemes of priestcraft; O Lord Jesus, be merciful to me a sinner; O Lord Jesus, give me strength to look up to Thy atoning blood for salvation. Oh, make me *see*, and *feel*, and *understand*, that I must apply to you, as I am a miserable sinner. O Lord, I heard of your telling Nicodemus, unless we be born again, we cannot see the kingdom of God. O Lord Jesus, may I be saved from the wrath to come.’

“This was my prayer to Jesus. I found all my petitions answered; I got pardon, glory, everlasting life. Oh, may Jesus bless the hour I first took up the holy book. Jesus has made all my rough places smooth, and my heavy afflictions light and healthy ones; and although I have not much knowledge of the Scriptures, yet glory, honour, and praise be for ever to the name of Jesus, the Holy Spirit has taught me to know my Saviour, my Advocate and Mediator, and that the kingdom of eternal glory which He has prepared for me is a *free gift*, without money and without price.”

Afterwards he thus writes to this friend:—

“I send you these few lines to let you know of the great change I have got for the worse—no, not for the *worse*, for I think my precious Saviour deems it for the *best*. I feel GLORIOUSLY HAPPY at His will being done. I was growing wonderfully strong for a few days, until, about ten o'clock on Friday night, I got this great change. My breathing nearly ceased; but I pressed my heart and mind towards the mark of the great calling of God in Christ Jesus my Saviour.

“Tell Mr. MacCarthy, if you please, if I am out of his sight, not to let me out of his mind in prayer to the Holy Spirit.

"I am getting very weak ; but glory, honour be to the Lamb of God, I can look up where I find strength and peace in my loving Saviour, whom I will shortly see, and then enjoy the happiness of that glorious rest He has purchased for me, and faithfully promised to all who believe. Oh, I believe, love, and adore the name of Jesus Christ ; and may my eyes close, and my heart cease to beat, looking up unto Him who is the Author and Finisher of our faith !"

Again, to his wife he writes :—

"The grace of God, with faithful prayer, can do more than we can comprehend. Dear wife, you will have these few lines when perhaps you will not have me. It is all in the hands of Jesus Christ. So, may God the Father, God the Son, and God the Holy Ghost, ever dwell with you and my three little children—for Jesus says, 'I will be a Father to the fatherless.'"

Thus he lived on, longing for the time when he should hear his Saviour's call, "Come up higher !" and as he reached the deepest place in the swelling flood he cried out to those he left behind, "*JESUS is more precious than ever !*"

It will be remembered that the work at Kilkenny had been nurtured in storm and animosity, but the Lord had many souls in that town to gather out, and it survived. The Missionary writes :—

"I am happy to say that since I came in connection with this Society, the work never seemed to me to go on more successfully than it has done here for the last month. The Agents have had free intercourse with the Roman Catholics almost all through this district, and, except in the town of Kilkenny, they are able to pay visits in the houses of the people with very little opposition."

At Graiguenamanagh also, the reality and steadiness of the converts were again tested. A Pervert from England came there and delivered a lecture. The chief Reader, Mr. M'Namara, who was a listener, afterwards waited on him at the hotel and conversed with him to request a public discussion, which was refused. The Missionary then sent forth a handbill detailing the interview, and exposing the errors of the lecture. This handbill was

widely circulated in the district, and caused great excitement and openings for discussion all through the neighbourhood, particularly amongst the more respectable portion of the Roman Catholics, who almost all condemned the conduct of the Pervert. A respectable Roman Catholic told one of the Readers that there is scarcely a house in the town of Graigue but was a scene of controversy, the Roman Catholics in general taking the Protestant side. A very intelligent man said, "We will never be right until we all have our Bibles, and can have the free use of them."

A young man, a Roman Catholic, about this time called on one of the Missionaries in Dublin. He was intelligent and sincere, and seemed deeply in earnest. He said he could not believe in Romanism, and had acknowledged his doubts to a priest, who had only imposed penances on him, without giving him any satisfaction. The Missionary showed him the Bible. He could hardly quote a single verse, and could not find out a single place. He said he often thought it strange that they should not have the Scriptures, and had once asked the reason; but he was told that if he read them he could not understand them, and that, besides, they had the priests to teach them, and that was enough. It was deeply affecting to see his mind opening as passage after passage was brought before him. Such cases are of frequent occurrence, and show the true spirit and practice of Rome with respect to the Bible.

From a remote part of West Connaught there were many evidences of a change of feeling:—

"One testimony is that of a man who has been always looked upon as such a devout Romanist, and such a bitter enemy to Protestantism, that he went by the name of '*the little priest.*' The Readers scarcely ever got an opportunity of conversing with him. A short time since, however, to the surprise of every one who heard him, he declared that he was now on his deathbed, and might be in another world in an hour, and that he wished to give it as his testimony that he was convinced that the Protestant religion was the true one."

“At Ardee, a district where we found it almost impossible to get Roman Catholics to take the Bible *gratuitously*, our colporteur has disposed *by sale* of thirty-two copies of the Bible, together with eighteen Testaments, and that in a very few weeks, while several other copies have been ordered.

“In Cappaduff, the spirit of inquiry is equally working as in Partry. One Roman Catholic said one day last week, ‘The priests never looked for any schoolmaster for us before the Mission came, but as some *bagman* or other would come the way, and set up a school, that was the only chance we had of getting instruction. Sure that was no teaching. If it was not for the Society that sent us the schools, we should have had no means of instructing our children, and so long as my children are capable of receiving instruction, I will send them to your schools, no matter what the priest will say to the contrary.’”

CHAPTER X.

DURING the year 1863 the position of the Irish Church in its relation to the State and to the Roman Catholic population, began to be discussed in Parliament; much was said which led to inquiry, and awakened in the minds of the clergy generally, a sense of the necessity for more openly manifesting their care for the souls of their Roman Catholic parishioners. It seemed an occasion not to be lost for offering to them the aid of the Society in the furtherance of this object. A letter was accordingly written to every Incumbent in Ireland, signed by the Chairman of the Committee, Mr. Colquhoun, and stating the nature of the Society's operations, and their readiness to supply agency according to the means placed in their hands. With this was enclosed a Memorial which had been sent by some of the clergy of the Co. Limerick to their bishop, in which they earnestly prayed that his sanction and influence might be given to the introduction of Missionary work in their several parishes. This letter of the Committee had many responses expressing the readiness of the clergy to accept the offered help; and thus a way was opened in many new districts for the extension of Missionary work.

In one instance alone this letter was the cause of offence, and gave rise to serious opposition and unfounded calumny against the Society. Charges which

had originally emanated from Romanists, and had been again and again proved to be false, were brought forward by a clergyman in the diocese of Cork, who even in his pulpit mentioned the Society with disapprobation, and assertions were made maligning the Agents, and stigmatizing the whole system with bribery and corruption. These slanderous statements were spread by the enemies of the truth far and wide, while all the friends of the Missionary work were greatly distressed and discouraged. It was very important that they should be at once refuted, and the Chairman of the Committee, Mr. Colquhoun, undertook this task. Letters were written to the clergyman by him, and also by the Missionary Secretary, Mr. Cory, which led to a lengthened correspondence, and appeared in the *Cork Constitution*, and other papers; and as in the English *Telegraph*, the false charges were stated as proved facts, and in Dublin also an opposing spirit was aroused in some of the clergy, it was most important that this correspondence should be brought before the public.

The food and clothing supplied to the children of the Ragged schools and the poor converts from time to time, appear to have been the ground of these misrepresentations. The fact is still often forgotten, that no money of the *Society* is thus expended, and that these charitable adjuncts have been always supplied from private and independent sources. Another objection which assumed to the world a more specious form, was that the people were induced to act contrary to their *conscience*, and that in reading the Scriptures or in any other way acting against the order of their Church they were guilty of moral delinquency. *Conscience* being thus the ground of attack, Mr. Dallas felt it important to open this subject in its true Scriptural light, and he published a tract, in which he brings this objection to the test of Scripture, and shows the three classes of Divine law:—1. The natural law of right and wrong

originally written by God in the heart of men. 2. The declared moral law stated in the Decalogue, which "was added because of transgressions." 3. The law of the Gospel of Jesus Christ. He then adds:—

"The fallacy of this dogma is, that *conscience* is put into the place of *law*, and instead of witnessing whether the man has followed God's teaching, assumes the authoritative teaching itself. Such a doctrine, carried fairly out to its consequences, would be nothing less than a refined phase of Pantheism, constituting each man his own God.

"In the Epistle to the Romans we find conscience characterized as a witness to testify to ourselves how far we have conformed to the law of God, and as an advocate pleading our cause against the accusations of the law, or pleading the law against our defence."

To put conscience in the place of law is therefore to endow it with Divine authority. "The unenlightened conscience of St. Paul, which led him to oppose the Gospel and to do many things contrary to the Name of Jesus of Nazareth," is an illustration of the fallacy of this common argument against Missionary effort.

A thorough investigation of the charges brought forward also took place in Dublin, before Archbishop Whately, when general vague statements were brought to the test of particular facts, and exaggeration and falsehood were exposed, and the principles of the Society fully justified. The attack was one of bitter animosity, and the more painful as coming from those who as clergymen of a Protestant Church were pledged in one bond of union to "banish and drive away from their communion all false doctrine;" in the end, however, it only more fully gave occasion to verify the Divine Word, "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."—Psa. lxxvi. 10.

The persistency of bitter hostility to the Irish Church Missions produced a reaction of feeling in the country in their favour. A public meeting was soon afterwards held in the city of Cork, when a nobleman of great

influence in the neighbourhood came forward to take the chair, and the explanations which he gave were received with enthusiastic applause. At the public meetings in Dublin, the same earnest feeling of approbation and appreciation of the Society was manifested. This reaction was shown in many expressions of sympathy; and a memorial was signed by fifteen of the Dublin Incumbents, expressing their earnest desire to strengthen and increase the operations of the Society, and commending it to the consideration and support of their congregations and friends.

The improvement in the general tone and habits of the people resulting from the Scriptural education of the schools, could no longer be ignored by the world. The *Times* newspaper, after putting forward arguments for the disendowment and disestablishment of the Irish Church, thus refers to it:—

“Where the clergy of the State Church have congregations large enough to occupy them in parochial duties, the grievance is less felt, and *where, as in some districts of Connaught, a real and progressive work of conversion is going on*, a strong argument in favour of the existing system may be urged. We believe that this (the Missionary work) *is the most active and successful part of the whole religious enterprise of that country. What has been done, has been done chiefly by voluntary agency.*”

Another important testimony to the beneficial effects of Missionary labour on the country generally was given in a speech of the Right Hon. J. Whiteside, Q.C., who says: “The crimes of Tipperary and the South are unknown in the West. Connemara is a singularly peaceful district. That district of one hundred miles, as it is now worked by able, zealous, indefatigable men, is less stained by crime than any other portion of our Island, and in that view alone this is a great, a useful, and a wise work to follow on.”

The distress in Lancashire concentrated the charity of England; the winter of 1862-3 had threatened a grievous famine among the cotton-spinners, only to be

averted by prompt and vigorous relief. The gratitude of the converts in Ireland was proved by a self-denial which fully acted out that of the early Church, expressed by the Apostle, 2 Cor. viii. 2, "The abundance of their joy and their deep poverty abounded to the riches of their liberality." It is remarkable that the offerings of the Convert Churches were the first contributions sent from Ireland to this relief fund; and the poorest of the Connemara congregations were eager to swell the collections sent to their suffering brethren.

It was evident, however, that contributions to the Irish Missions diminished, and that the stream of English benevolence was gradually diverted into other channels; and the Committee felt it to be their duty, though with great sorrow, to contract their operations. The Honorary Secretary had the painful and difficult task to apportion to each Mission a certain fixed sum to expend; and at a time when the blessing vouchsafed to every one seemed to demand extension rather than contraction, it was difficult to convince the Missionaries that it was a duty to yield to this necessity. Under this trial there were not wanting many instances of personal self-denial and of increased labour, which proved the devoted spirit in which this work was carried on.

Letters were received from several of the Missionaries, offering to give up part of their salaries for a time. Retrenchment tested the true feeling of the people, and when, on the ground of economy, it was proposed to discontinue one Scripture Reader at Sellerna, no less than forty Roman Catholics waited on the Missionary to beg that they might not be left without a Reader, and they requested that they might sign a petition to the Society, praying that the good man might be reinstated in his work.

With the hope of modifying some of the retrenchments, the Honorary Secretary gave his assistance in the department which was now generally left to others,

that of acting as Deputation for the Society. In a letter to Mr. D'Arcy, he says:—

“The decrease of our funds is alarming, and calls for special prayer and watchfulness that we are employing all we do get, as God would have us. I have been giving some time to stir up the people in the towns of England, and have delivered in twelve days twenty sermons and addresses. I purpose, if God will, to go again for a week, on Thursday next, when nine occasions are arranged for me in six days. I tell you all this that you may specially help to support me in this effort by prayer, as I need all the help you can possibly ask of the Lord.”

Before the year closed, this trial of faith was somewhat relieved, and large donations from Christian friends enabled the Committee to restore to the Reserve fund what they had borrowed in the time of necessity.

In spite of all that combined to hinder, the Dublin Mission pressed on its way. Two Roman Catholic institutions were established avowedly for the purpose of counteracting its influence—that of “St. Vincent de Paul” and the “Orphanage of St. Bridget”—and their appeals are full of the bitterest invective and abuse of the Protestant establishments of the same kind; but they did not succeed in retarding the progress of the truth of God. In the schools were to be found more than 1,000 children, and many who entered them as bigoted Romanists were studying their Bibles, and giving a bright evidence that their hearts were influenced by its teaching; and it was interesting to observe the efforts they made for the enlightenment of their friends.

The true liberty of the people was strengthened by a case which was at this time decided in the Court of Queen's Bench, in Dublin. The priest had assaulted a boy very severely whom he had overtaken on his way to a Protestant school. When brought before a magistrate, he declared in the course of his examination, that he had a right to strike a boy with his whip, and run after him to force him away from a Protestant

school. The jury, of whom the greater part were Roman Catholics, condemned the priest to forty pounds damages.

The following letter from a Mission schoolmaster, shows the earnestness of the children :—

“A boy in this school, though ignorant, is very anxious to learn, and is improving very much. Some few evenings ago, he was sitting by the kitchen fire, very intently poring over a portion of an old Bible, as if not knowing what to do with the torn part of God’s Word, and thinking it a pity to throw it away. He happened to go soon after into the village, and was observed to take the Book with him, but no one noticed whether he brought it back, and in all likelihood no more would have been heard of the torn Bible were it not that this boy was observed to be unusually long on his knees by his bedside that night. Curiosity prompted his companions to ask why he prayed so very long. He answered, ‘I put a part of the Bible that I was reading this evening in under the chapel door, and I was praying that it might be the means of doing good to the poor priest, or to whoever should open the door first.’

“We are having some new building work carried on here just now. The tradesmen employed are all Romanists. I scarcely ever pass by that I do not hear either this boy, or some other, engaged in controversy with them. One man told me he thought I would have a great deal to answer for, for ‘stuffing so much Scripture,’ to use his own expression, ‘into those little urchins’ heads.’ May God grant that the seed sown by those earnest youthful missionaries may be productive of much good.”

A long and tried convert of respectable position in society, was this year called to his heavenly rest,—Mr. Kennedy, of Nenagh. He was one of the multitude who have been led to see the error of their creed by means of the handbills.

“Little more than ten years ago it pleased the Lord, by means of a series of deaths among his children—fourteen of whom he buried in rapid succession—to arrest his mind, and make him inquire, ‘Am I a servant of God, that He thus afflicts me?’ He lived, indeed, from his earliest years, what is called a good life; he was a thoroughly upright and honourable man of business. He was a man who, while worldly affairs prospered with him, never neglected his immortal soul; in the midst of his wealth he remembered his God. He paid all diligence to the things which

he believed would secure his soul's eternal welfare. He might well have said, with St. Paul, 'After the most straitest sect of our religion, I lived a pharisee.' If heaven could have been won by works, he was on the highway to win heaven, as far as knowledge informed him of his supposed duties. When he visited the metropolis of our country, he would order fourteen masses and three benedictions to be celebrated for the welfare of his soul on each successive Lord's-day. If, on a journey, he passed within sight or hearing of a *Station* being held in any house, he would break his journey, and turn aside, that he also might share in the priestly absolution. On each Lord's-day might he be seen wending his way *four times* to the celebration of the mass; and in fine, he sought, with all the ardour of a keenly sensitive mind, to be a thoroughly religious member of the Roman Catholic Church. In the midst of this routine of duties came the losses I have mentioned above, viz., of his fourteen children. 'Surely,' he said, 'something must be wrong; here am I, full fifty years serving God, better than any other person of my acquaintance, more religious and strict than the most devout of the very priests themselves, and yet the curse of God is upon me, and He breaks my heart by removing from me one after another of my beloved children; something must be wrong.' One day while meditating in this manner, he observed a printed placard posted up by the agents of the Irish Church Missions Society, on which it was stated that a reward of £5,000 would be given to any Roman Catholic priest who would prove such and such a doctrine of the Church of Rome by one single text in the Bible. 'Now,' reasoned Mr. Kennedy with himself, 'if the priests could prove it, of course they would, if only to get the money, which I know they desire; much more would they do it in defence of our holy religion. Ah!' he said, 'I will get a Bible myself, and read for myself, and then I shall be able to do what they neglect.' So he purchased a copy of the Douay Bible, and, strange to say, he began reading it at the end. He read the Book of the Revelation many times over with the greatest attention, and he then found out the marks of the Church described there as 'the Beast.' One day, as if carelessly, he asked a priest what colour the Pope was garbed in. 'In purple and scarlet,' was the reply. 'Then, sir,' he said, 'as sure as you are a living man, the Pope is Antichrist, and we are all wrong.' The priest replied that the thought had come from hell.

"From this moment he set himself industriously to work to satisfy the doubts which were fast bursting in upon his hitherto unruffled confidence in the Church of Rome. He roved from priest to priest, seeking that solution to his difficulties which craved truth alone, and would now be satisfied by truth alone. Suffice it to say, that at length, worn out with care and anxiety,

and utterly at a loss where to find the light, or how to calm his troubled soul, he one day cast himself on his knees with his Bible open before him, in the privacy of his bedchamber, and poured forth these simple words: 'O God, I have been to all the cleverest priests I could find, but they do nothing but abuse me. I have told them all my doubts, but they tell me I have a devil; do be so kind as to come and show me the truth; You know You promised to give the Holy Spirit to every one who asks: give Him to me that I may understand what to do for my soul.' He began earnestly to call upon God and to study His Word, and gradually his eyes were opened. Still unable to satisfy his mind as to *how* he might be at peace with God, he returned home more an infidel than a believer. He looked round for help and found none. At length it pleased God to put it into the heart of one of His ministers to visit him. He conversed with him some time on the lost condition of man, pointing out to him the fact that the Lord Jesus was 'made sin for us, that we might be made the righteousness of God in Him,' and that 'in Him we have redemption through His blood, even the forgiveness of sin.' The light broke in on his mind. He entered fully into the clear logical reasoning of St. Paul, and ardently embraced it, and became a believer in Christ in a sense in which that term could never before have been applied to him. He gave himself to the Lord henceforth, and devoted his time and talents to the work of calling others to the light, and using every means for their salvation.

"It was not long that he was permitted to remain in peace; the fiercest persecution ensued. Numerous large stones fell on his very bed, the windows of his house were riddled with the bullets of those who hoped to kill him; but he escaped unscathed, and was preserved by the loving favour of his Heavenly Father. With prudent but firm consistency, Mr. Kennedy outlived persecution. He spent the remainder of his days going from house to house in his native town among the most bigoted of his neighbours, declaring to them the wonderful works of God, and what He had done for his soul. 'Why do you laugh?' said a Roman Catholic acquaintance to him; 'why do you laugh, while you know that you have the devil?' 'Ah!' said he, 'you would laugh too, if you were only as happy as I am in Christ alone.'"

From the Missionary at Sligo:—

"An intelligent national schoolmaster came to me a little while ago. The Readers had had discussions with him and found him very ready to listen to the truth. He had also gained much instruction from a Protestant woman, the wife of a farmer living near him.

together to heaven.' 'How do you know, Peggy?' I said. 'Oh, sir, I know my Saviour died for me, and that His blood took away my sin; I read it often in His own Book in the school; won't you read some of His Word for me now?' I read several comforting portions, and she eagerly listened, and drank in all I said. She, too, bore glorious testimony to the truth and power of the gospel in presence of the Romanists who were there.

"After spending, in that poor and wretched cabin, one of the most refreshing hours of my life, I left, not expecting to see either again alive. I have been, however, permitted to see them, and each time their faith and hope seemed stronger. Poor little Peggy was the first to enter into her heavenly home."

1864.—The manœuvres of the Papal policy were based on a wisdom and subtle ingenuity, which was little perceived by Protestant England. The open aggression of Rome, which in 1850 had awakened somewhat of Protestant feeling, and given an impulse to antagonistic efforts, had yielded to a system more adapted to the taste and habits of the day. Through the insidious introduction of the doctrines and ritual of the Apostate Church, Protestant spirit slept and Protestant effort waned. Dr. Manning's lofty aspirations are thus expressed: "England once restored to the faith, becomes the Evangelist of the world. If ever there was a land in which work is to be done, it is *here*. Were heresy conquered in England, it would be conquered throughout the world."

In proportion (in a much larger proportion) as Rome has lost her influence in Ireland, she has strengthened her hands in our country. The defection of many of our clergy to her ranks ought to have been a powerful appeal to all Christians to help a work which God has so blessed in our sister country, seeing that the Scriptural teaching in the Mission schools presented the strongest bulwark against Rome. It is thus mentioned by a Member of the House of Commons, who visited the Missions this year:—"The Irish Church Mission teaches children what I should like my children to

know, namely, the real meaning and origin of Roman Catholic error, and it compels the examination of Scripture as the final Court of Appeal and supreme authority upon this controversy."

When the annual competitive examination for the Ranelagh Scholarships took place at Athlone, of the five successful candidates one was a boy from the Mission school at Aughrim, making the seventh scholarship taken by boys from this school, all of whom were converts except one; and their faithful Pastor and Missionary, the Rev. J. Crampton, was greatly cheered by the subsequent reports he received from all these young men. One obtained a certificate of merit in King's College, London; another, a schoolmaster, was placed at the head of his district for ability and efficiency. Of the former pupils, three became clergymen, and above twenty were holding situations of importance, most of whom had been rescued from Romanism.

In Drogheda, the Ragged schools, containing persons of all ages, from ten to seventy years of age, were very encouraging, and no fewer than 106 Romanists came under instruction in them during the year. The system of text-teaching was also in full operation, the average of the scholars under instruction being from 1,700 to 1,800 at a time. The Missionary at Sligo thus describes it:—

"The business of the Teacher is to persuade his Roman Catholic neighbours to commit five verses to memory each month. My eighteen teachers have over 260 pupils, principally in remote and mountainous parts. One has nineteen Roman Catholic scholars. One house which I visited was filled with Roman Catholics, some of whom I had never seen before. The father repeated his verses without missing a word; he is seventy years old, and cannot read. One old man asked which Bible the verses were taught from. He said he should like to hear them read from the Douay, and Acts x. 43, particularly concerned him. I handed a Douay Bible to a Roman Catholic young man, and asked him to read it, which he did. 'Well,' said the old man, 'I am now satisfied that ye are teaching the truth. I came here to-day to ask ye about it, for on

last Sunday the priest told me that what ye taught was out of your own books that ye got printed to put down Catholics.' This led to further discussions."

Emigration was scattering the converts in all parts of the world, and it was most encouraging to those who laboured with no little self-denying perseverance in this glorious cause, to receive testimonies from time to time of their steadfast and consistent conduct. From India, from China, from Canada, from New Zealand, from South Africa, from Scotland, and from other parts such testimony has been received. From New Zealand a lady writes:—

"We are exceedingly pleased with C. and his wife. I am sure if they are grateful for any little kindness from us, we rejoice at having them on our station. It is not only that they are such conscientious servants to us, but their example is worth its weight in gold in these country places, far off as one is from a clergyman, and where the working classes are worse than the natives, and are more influenced by a fellow-workman's integrity than by reading and talking."

Clifden was again visited by a Jesuit priest, who came on a fortnight's mission, preaching morning and evening, and holding confessions every day; closing his services with the Pope's blessing, which he said he was authorized to bestow on all who worthily attended. The Protestant Missionaries had a lecture every evening, disproving his statements from Scripture. Mr. D'Arcy adds:—

"Placards and handbills were circulated. The Readers assembled each morning for prayer, and we talked over the priest's sermon, which they made their subject for the day, and found the people ready to discuss it. I am convinced an increased spirit of inquiry was awakened, and it seemed to give fresh life to the Mission."

At Pallaskenry both Missionary and Readers had been fearfully persecuted. On one occasion, the Rev. Mr. Waller was pursued by an infuriated mob, and assailed in spite of the police with every possible in-

dignity. Though severely wounded on the head, his valuable life was spared through the mercy of God. The Lord stood by His servants, and said to them, "Be of good cheer!" This outbreak was traced to a zealous band of Roman Catholic Missioners, who established their head-quarters in the County of Limerick. These Missioners continued to itinerate from parish to parish, using all their influence to check the progress of truth, often by misrepresentation and even ridicule of the Protestant religion. They were met by a strong body of Missionary Agents who assisted the Clergy. The sermons of the Liguorists were heard and answered, and they were invited to friendly discussion. Though no notice was taken by them, the people were awakened to much interest in the different subjects brought forward, and the Protestant lectures were overflowing. The Romanists became greatly changed in their feelings towards the Protestant clergy, and owned that "*they* were not ashamed of proving their religion before the world, while the Liguorists would prove nothing outside their chapel;" and towards the close of the year the Readers had access to numbers of those whose doors had been before shut against them.

RESULTS.

From the Missionaries' letters:—

"*Sligo*.—I asked a young man now in the Training School, why he left the Church of Rome, as one of the men present said it was for lucre that he left his Church. He then said that he began by learning verses from the Irish Teacher, 'and ye all know how long I was arguing with Mr. P., and every Inspector that came down, until God gave me His Holy Spirit, and shewed me my sins and the freeness of salvation in Jesus. I then saw the errors of the Church of Rome, and after long struggling I left her; and I hope to see my father and family and many of ye, my neighbours, with your eyes opened to follow the same course.'"

"*Sellerna*.—In the month of August I was called to the death-bed of one of my scholars. I found her in great pain, and suffering from a bad fever. After reading and praying with her, she said

to me, 'Sir, if you consider me in danger, would it not be well that I should be moved to Clifden? as I fear my parents will do all they can to force a Roman Catholic priest upon me.' I told her the Lord would be her keeper, and with this she seemed satisfied. On one occasion I found her much disturbed in mind, as she had been earnestly pressed to see the priest; she said, 'Those are no priests; let none of them come to me, I will not have them. There is but one priest, the High Priest who is passed into the heavens, Christ Jesus. I will have Him whom I have already. He who is after the order of Melchizedec, He has the unchangeable priesthood.' Her father turned to me and said, 'She is raving.' She at once replied, 'No, father, I am not raving, I am speaking the truth; God's Word is truth. Oh! that you could believe it as I do this day, and know it, and feel its power.' A few minutes before she departed, she joined me in earnest prayer, repeating each word after me with great strength."

"*Galway.*—As an example of the steadfastness of the converts, we may mention that a most respectable family, consisting of eight persons, were reduced to the greatest distress, owing to want of employment. A situation offered, which the father was capable of filling, and which he would have got had not his change of religion been known. The Romish priests having heard of this circumstance renewed their endeavours to get the family back into Romanism, and made large offers of assistance. The temptation was great, but grace was given for the trial, and the offer of relief was refused, the father of the family saying, 'It was for their souls' sake and nothing else, that they had left Rome and become Protestants; and they would rather die, if it were God's will, than go back to a false religion.' This is one of several cheering cases which have come under our observation, of those who have stood faithful in the face of fearful opposition from Romish relatives and friends, urged on by their priests."

The Louth Mission presented this year very encouraging prospects. The Night school at Drogheda was crowded with Romanists, and the Missionary speaks of 156 under instruction. He adds:—

"One of the Readers handed me the sum of £1 0s. 2d., collected by a poor woman, a convert from Romanism. This poor woman is an inmate of an alms'-house, and her sole means of subsistence is four shillings per week. About two years ago she was induced to attend the Ragged School, and was remarkable for her ignorance and filthy condition. She, however, became deeply interested, and eagerly sought instruction. She embraced the truth in the

love of it. She has learned to read four chapters of St. John's Gospel, and is now as remarkable for her extreme cleanliness as she was formerly for the reverse. Early in the last year she determined to show her gratitude, and set about collecting in halfpence and pence from every one she could beg from, and last week she brought to the Readers the above-mentioned £1 0s. 2d., to assist the Ragged School, in which she had received that which has made her a happy rejoicing Christian."

From Headford:—

"Controversy with the Roman Catholics is carried on every day in the week by the Reader (and I wish we had one or two more like him) in the reading-room, in the market-place, in the street, in the Roman Catholic houses, and in fact whenever and wherever the opportunity arises, and it is always carried on in good temper, and what is the consequence?—that in every house where he visits, he is well received and attentively listened to, not only in discussing with them, but in reading and explaining the Scriptures. Roman Catholics constantly bring their Bible to him to compare it with ours; many, who a year or two since would not listen to nor speak with him, now come to him to explain their difficulties in the Bible, and in our Church Services. Many when sick and in expectation of death send for him to read and pray with them, telling him that they do not want the priest, and prefer the comfort which the Bible gives."

Controversy was carried on in all the Missions in a loving spirit; and that this is necessary for the enlightenment of the poor Romanists is proved by every page of the Readers' reports. Even where there was no intention of introducing it, it was forced upon them. "My Trinity," said a Roman Catholic, "is Jesus, Mary, and Joseph." Could controversy be avoided in such a case?

Both men and means were more than ever urgently required: for these much believing prayer was offered up; and though often under a great trial of faith, and in extremity, the Lord's ear was open, the Lord's hand was stretched out. The funds of the Society received a fresh impulse from a City of London Auxiliary, which many influential men joined; and a meeting was held at the Egyptian Hall, presided over

by the Lord Mayor, at which the present state and future prospects of the Irish Reformation were fully opened. A very large bequest was also, at the close of this year, the means of averting from the Missions some of those painful reductions which were anticipated.

The year 1865 was one of great disturbance in many parts of Ireland. Combinations against English rule have been from time to time frequent in our sister country : nor can this be wondered at, while the influence of their spiritual guides has been exerted to maintain the supremacy of the Pope, not only in religious but in civil matters, as paramount to that of the Sovereign. That disaffection had been thus nurtured for some time previously, may be proved by the tone of the Roman Catholic papers and the public addresses of the priests, in which rebellion was more or less openly justified ; and there is clear evidence that through the Confessional and other means, the priests were aware of that spirit of rebellion against English rule, which developed itself at last in the combination called " Fenianism."

Revolutionary principles and action which had been long rampant in America, once planted on the shore of Ireland, found a genial soil in many of its counties, and was quietly nurtured and grew, till like a baneful weed it burst forth in strength and vigour, and called for a firm and powerful arm to uproot and to clear it away. Popular demagogues went through the country exciting the common people to revolt, representing English rule as oppressive tyranny, and gathering large bands to unite in taking an oath to resist the government, and dissolve the union with England.

The effect of this state of things on the Irish Church Missions, though in some parts of the country tending to discourage Missionary efforts, was overruled eventually for their furtherance, and resulted in great encouragement to all who laboured in the cause.

Wherever the Missions were established, most clear and satisfactory proof was elicited that true loyalty was one of the fruits of Scriptural teaching; and wherever a district was fully impregnated with this influence, there Fenianism found no place. The County Kerry, where there had been very little Missionary work, though the counterpart of Connemara in the origin and general character of the people and the wildness of its natural features, was foremost in rebellion, while West Galway remained tranquil and loyal. The summer and autumn of this year was a time of great excitement; and a diligent watch was maintained both by friends and foes, as it would have been a great triumph to the latter had the spirit of rebellion burst out in any of the Missionary districts. At last three men were arrested as having taken the oath of treason, who, though not in the districts, were taken up on the border, and were supposed to have been in the Mission schools. Being brought before the magistrates, two were dismissed as being unjustly suspected, and one only was sent to Galway for trial. The Bench sat five days for this Fenian investigation, and the decision was most satisfactory to every one present. The respectable shopkeepers, to a man, expressed themselves pleased as to the result of the trial, and said, if such a state of things did really exist in their town, every loyal man should at once stand up against it, and defend their home and property. Nothing came out to show that this combination had in any way spread westward of Recess, where this man was taken up. Mr. D'Arcy writes:—

“One thing is clear from the trial and the examination. If Fenianism shall be proved to be in Connemara, it will be on record that the Irish Church Missions School was the means of detecting and crushing it. The man committed was a water bailiff living in a village south-west of Recess, and in searching his boxes, lists of names were found supposed to have been sworn in by him, none of whom lived in the Missionary district. This man had persuaded a young man in the district to take the oath

but this young man having been in the Missionary school at Roundstone, it preyed so heavily on his mind that he could not rest till he had spoken to the schoolmaster Connelly, who persuaded him at once to give himself up to the police, and he was consequently arrested. One would suppose that a storm of odium would have fallen on the schoolmaster; but on the contrary, he only gained respect; and it was proved that Irish Church Missions and Fenianism cannot exist together, and that Scriptural teaching would do more to allay disaffection than the Special Commission and the police force."

Mr. D'Arcy greatly rejoiced in the testimony thus given. The verdict was so satisfactory that the Advocate in his address expressed the strongest approbation, and the Crown Solicitor followed him with a commendatory testimony equally gratifying. Another attempt was made to interrupt the peace of the little town of Clifden by some Fenian strangers. A room was hired, and one of the ringleaders came to deliver an harangue. He was at once answered, and put down by the respectable inhabitants and the Protestant Agents, who attended the meeting, and was in fact *driven away*, this effort to work on the people of the town having signally failed. It was a triumph over republican principles which left a high tone of allegiance to the sovereign throughout the district; and it was cheering to hear the song always burst forth on entering the schools, and indeed continually in the streets of Clifden, "God save our gracious Queen," &c.

At Limerick, Fenianism assumed a more formidable aspect. There, the character of the people was very different from that of the Celts of the West, and they were more ready for revolt. No converts were however involved in the outburst of revolutionary feeling, but the violence of animosity was in many parts of this county diverted from political to religious fury and discord. This feeling was augmented during the Mission of the Redemptionist Fathers, and in some of the new districts the assaults upon the Readers were terrific.

The account from one who was living on the spot states :—

“ The Romanists were set upon us from all quarters, shouting, throwing stones, calling abusive names, and cursing most bitterly. On one occasion we were assaulted by the mob in the public roads, on another by an infuriated lawless mob at the Church gate, and the Rev. Mr. Gault was grossly insulted. He bore all with patience, and told them he freely forgave them. It is impossible to describe the madness, fury, and fiendish rage manifested by these poor deluded votaries of the corrupted Church. The Rev. Mr. Gault was bleeding freely in his face, and his clothes were stained with blood from the stoning he got ; but, thank God, not a hair of our heads suffered. Neither did the poor people escape. One young man who gave away a handbill to his neighbour, was fired at, on entering his own house, and narrowly escaped with his life.”

Under all this persecution the Word of God had free course and entered many hearts, and during the succeeding month the Readers report having conversed with 260 Romanists, all of whom were civil and attentive. Some who were most insulting came and apologized and listened to the Scripture. The following little incident proves the effect of a right influence on these poor misguided people :—

“ During the height of the excitement connected with the ‘ Fenian ’ movement, two of our Readers encountered a large body of them engaged in ‘ drilling. ’ Six of these young men followed the Readers, and walked part of the way with them. They spoke in rebellious words of the English rule, and freely expressed their sympathy with Fenian designs. Our Agents talked quietly and wisely to them, contrasted the countries under Roman Catholic government with the happiness of English rule, illustrated their statements by the examples of Spain and Rome; and having thus gained the attention of the young men, they turned the conversation to the all-important question of their own personal salvation. The young men were deeply impressed, declared their eyes were opened, and wished the Readers a blessing in their good work.”

It was often found that Protestants who were ignorant of the principles of the Society, in speaking against it did more to injure and crush Missionary work than

could be effected by the open opposition of the Romanists. This has been remarked in all the foreign Missions. A case occurred in Louth, in which facts dispelled prejudice, which is thus mentioned by the Missionary :—

“At a dinner party in Drogheda, the conversation turned on the Mission work, and one of the party, a clergyman, said he was persuaded there was nothing doing, and that the only convert he ever came in contact with, he knew to be a drunken rogue. Another gentleman, a man of candid mind, said he would very soon test the matter by an appeal to me. My reply was, ‘You have it in your power any evening you please to see and judge for yourself by visiting the school, and the only condition I make is, that you will not let it be known beforehand that you intend to go.’ He went and took a friend with him, and he found the Readers and Schoolmaster hard at work, teaching two adult classes, to the number of fifty-four Romanists, and there were besides twenty-four children being taught to read. He met me the next day, and handed me a subscription, and expressed his thorough conviction of the reality of the work, and of the wrong judgment which he had formed on the subject.”

The ladies in Dublin, who threw all their energies into the Mission, devised a new plan for reaching the outcasts of the streets and the poorest classes of the city, in the form of Tea Meetings. Invitations were sent on cards, on which were written some striking texts of Scripture, which the Readers offered to any to whom they had access, who had never been known to attend Sunday School or Church. Before these tickets were issued, the Agents united in earnest prayer that they might be accepted by the people and be accompanied by the blessing of God. This was the commencement of a means of usefulness, which has been since largely extended in Dublin. At the first gathering twenty-eight sat down to tea, and were waited on by the ladies. They were afterwards addressed by the Agents, and very touching and interesting were the earnest exhortations of those who were once poor ignorant Romanists like themselves, and were now enjoying the life and light of the Gospel of Christ. Nothing could exceed

the good order manifested by these poor people. One man, a Roman Catholic, on bidding the Reader who invited him 'Good night,' spoke with deep interest of what he had heard for the first time, and many after this attended the Sunday school.

A Reader was also at this time sent among the ships in the Liffey to bear the Word of Life among the Roman Catholic sailors.

In the month of August, Mr. Dallas visited all the Missionary stations, and was permitted to witness many marks of God's blessing upon the work. One who was with him thus writes :—

"We were relieving our tired horses by a walk up the hill by the side of Lough Corrib. We had only a few minutes left the carriage, when a farmer came by on his old Irish pony, looking very respectable in his blue frieze coat, equipped for market. We made a casual remark as he walked the horse up the hill by our side. He looked hard at Mr. Dallas, and then said, 'Sure, and don't I know your Reverence?' 'How do you know me?' was his reply. 'Sure and didn't I learn the Gospel from ye when ye preached at the Glan School-house some twenty years back, and my cabin was over the mountain yonder. Bless God I ever saw your Reverence!' He then proceeded to tell us of the first sermon which led him to seek the salvation of his soul in the only true way, by one Mediator, Christ Jesus. On further conversation, we found he had ever since attended the Mission Church, and had brought up his two sons in the Mission School, both of whom were walking in the truth, and now in respectable positions in life. There was only time for a few words of encouragement with the old farmer, but it may be supposed that we went on our way rejoicing."

SHRULE.

The interest awakened by the introduction of the Gospel into this town, was not long to remain without being tested by opposition. A schoolmaster being settled there, awakened the animosity of the priest. The Reader writes :—

"An exciting address from the priest called forth the worst feelings of the people against us; they were forbidden to speak to

us, or have any dealings with us in the way of selling and buying. This was strictly observed by all classes of the Roman Catholics. All the shops were closed against us; we could not buy any of the necessaries of life, turf was refused us, and the water was polluted. As we walked along the road we were hooted and shouted after, and our ears assailed by the foulest epithets. The windows of my house were smashed, large stones were frequently thrown against my door, and myself and wife were waylaid and stoned. Nothing was left untried to frighten us, and crush in the bud the establishment of Missionary work in Shrule. But, thanks be to God, in whom we trust, He did not forsake us in our distress. He strengthened and supported us, and brought us out unscathed from the midst of the furnace, so that we may say with the apostle, 'Persecuted but not forsaken, cast down but not destroyed.' After all this violence I can say, our work has prospered and progressed in every branch. We have a most flourishing school, our morning congregation has doubled, and I am thankful to say we have fifty-six Protestants and converts, nearly double our last year's number. Violence and bitterness has exhausted itself, and though exclusive dealing still remains, the people are well inclined to sell to us, if they can do so privately."

"*Portarlinton*.—It is a most pleasing sight to witness the joy which 'the good news' brings when it is first appreciated. A very striking instance of this occurred last month. The Readers met with a poor woman from Kilkenny, who was ardently thirsting for peace, but was in search of it through the means which the Church of Rome prescribes to her votaries; and it need hardly be said that, of course, she had not found it. Her own account of herself was that 'she would do anything on earth to save her soul!' She accosted the Reader on the road, not knowing who he was, and asked him a question about one of the handbills. This led to a very long conversation. The poor woman had a book in her possession which she firmly believed was the Bible, but which proved to be 'Devotions to the Virgin Mary.' When some of the Bible was read to her, it so impressed her mind, that she dropped on her knees before the Reader, and wished to confess her sins to him. When he pointed out the evil of confessing her sins to man, and seeking man's forgiveness, she produced a scapular, and said, 'If that does not take away my sins, nothing will.' But her ignorance was again pointed out, and the work of the Lord Jesus Christ explained to her, and then she raised her hands to heaven and cried, 'How shall I ask God to pardon me?' She was taught the publican's prayer, and was so struck with its beauty and applicability, that she went on her way crying, 'God be merciful to me a sinner.' Even if we met with great discouragement

ment, which surely we do not, all things considered, one such case as the above is enough to make us thank God and take courage."

"*Ardee*.—An interesting work is being carried on, under God, in this Mission, through the humble instrumentality of a young woman, who formerly conducted one of our cottage schools, and lately has resumed the same employment. Once a poor benighted Roman Catholic, she is now a follower of Jesus, and it is evident her great anxiety is to bring others to experience the same enjoyment which she feels. She was very useful to a young woman lately, who feeling ill, sent for her, and said, 'I am going to die; my parents do not think I am so ill, and don't you tell them. I am quite happy; my sins are pardoned.' She said to her mother, 'Mother, if you wish me to die happy, do not send for the priest. My sins are forgiven, and I am going to heaven.'

"An aged man came to her under great anxiety. He was a drunkard, and she told him that no drunkard would inherit the kingdom of heaven. This young woman showed him the way of salvation through 'a crucified Saviour.' She prayed with him then and there in the open air, and he has ever since been happy in a consciousness of pardon through Jesus."

"*Dublin*.—Late one Saturday evening a Scripture Reader received a hasty summons to visit a dying woman. He immediately went with the messenger, who led him to a low cellar in Townsend Street. In the dying woman he recognized one whom he had sometimes seen in the Ragged school. She was lying on the ground. A bit of wood covered with a piece of cloth served as her pillow, and her only covering was an old tattered dress. As he entered, a smile lighted up her countenance. 'You're welcome,' she said; 'I am going to Jesus; He has saved me.' The Reader spoke of Stephen, and of his death, upon which she remarked, 'Stephen was stoned to death for loving Jesus; I have not his death, but I have his prayer—Lord Jesus, receive my spirit.' She was asked if she had any message to the people in Townsend Street. 'Ask dear Mr. MacCarthy,' she replied, 'to keep telling them about Jesus' love. That is what gives me comfort now.' As she said these words, she leaned back on her hard pillow, and fell asleep in Christ.

"Mr. K. held a situation in one of the police courts; he was a decided opponent of the Missionary work, and a vehement Romanist. He used frequently to attend the discussion classes with the hope of finding something objectionable in the manner of carrying them on, which he might lay before the public, and thus damage the interests of the Society. 'But,' said he, in a late conversation with the Readers, 'instead of that, I heard Mr. MacCarthy pray for the priests as earnestly as he did for the

Protestants; and the fair way in which he treated Roman Catholics, in allowing them to say anything they could in defence of their system, led me to the conclusion that the opinion which I had hitherto held was quite erroneous. After this, he continued, 'I bought a Roman Catholic Bible, to see if the things which I had heard were contained in it. I found that not a single misstatement had been made, while to my surprise I could not get one text to support the doctrine of Pope Pius's creed.' This man is now a regular attendant at one of the Dublin churches. He expresses himself as having experienced much happiness in the study of God's Word, and prays earnestly for the conversion of those who are strangers to that word which is able to make them wise unto salvation, through faith in Christ Jesus."

An interesting report was received of three aged converts. One in Dublin at the age of ninety-one, and another in Co. Galway at eighty-seven, were monuments of God's converting power. Another died in a remote island off the Coast of Connemara, whose own words were, "I am eighty-six years old: for eighty-three years I was a Roman Catholic, I am only three years a Protestant, but thank God I know now who is my Saviour." The Missionary thus describes his death:—

"God's gracious dealings are indeed wonderful! An old man who having lived eighty-three years in Papal darkness, was brought at this advanced age to the knowledge of his Saviour, has just died rejoicing in Him, having made a noble and fearless profession of his faith before many witnesses. Neither persuasions nor threats could shake his strong faith in a crucified Redeemer. In answer to those who threatened him, he said, 'You may kill my poor body if you like, or throw me out to die in the ditch; but you cannot hurt my soul; it is safe in Jesus.' The Reader asked him, a short time before his death, if he would wish to see me. His reply was one, which I think, under the circumstances, exhibits the *solid* nature of his faith. 'I would,' said he, 'like to see the clergyman, but it is better not to send for him now. It would be a comfort for me to see him; but, after all, what can any minister do more than point out Christ? and, thank God, I know Him already. It is better not to bring him, it will only cause a disturbance in the island.

"I was at first very much inclined to censure the Reader for not sending for me; but his explanation was quite satisfactory. He could not leave the old man, surrounded as he was by his

Roman Catholic relations and neighbours, who would have brought the priest to him whether he would or not. The old man asked the Reader not to leave him; and without his assistance the boat could not have been sent for me."

The Bishop of Oxford, Dr. Wilberforce, desiring to investigate the Reformation work for himself, took a tour among the Missions in the autumn, and was able thoroughly to vindicate the converts from the charge brought against them, that "they embraced the Protestant faith from mercenary motives." He returned fully convinced that they are converts from conviction. The Bishop's words are thus reported:—

"I have myself had great pleasure in going round the district with Mr. Plunket; and I think it due to him and to myself, that I should state to you, as I think I can state without a shadow of a doubt, that those imputations which have been cast upon that work, of its being a mere mercenary work, and that those who have come over to our purer views of the faith, have come over because they have been bought, or were given food, or the like: that such statements are absolutely without the shadow of a foundation. I certainly saw some things that I disapproved of in the management of the Missions; and I took the liberty, at the time, of stating my opinions upon them with the fullest openness to my friends there. I also saw a great deal that I approved and rejoiced in heartily; but about this there could be no mistake—that these men were as deeply convinced in their own souls that they were come over for the sake of God's truth, and for that only, as it was possible for any men to be. Further, I could go on to say, that I went round the schools of that district; that I was almost astonished at the intellectual development and at the Scriptural knowledge of the scholars; and that I saw at least in one of the orphanages—that at Clifden—a practical example of the kindness of great Christian love, tending for Christ's sake Christ's little ones."

The Rev. F. Whitfield also sent very encouraging notes on his tour in the West of Ireland. Among other little incidents proving progress, is the following:—

"I strayed into a thatched hut. Its inmates were a very aged woman, who sat on the undulating mud floor with her back against the wall, and a young woman, apparently her daughter. A turf fire was burning on the floor, and all betokened cleanliness and

comfort. The young woman advanced to the door, and bade me welcome. In conversation, I turned towards the old woman, and said, 'Do you know anything of God's Word? Can you read?' She took her Testament from her side, which she had lately been learning to read, and with a beaming countenance she replied, 'Come here, and I will read you something.' She turned to the third chapter of St. John, and with a countenance radiant with joy, and with deep feeling blended in every word, she read, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"From the schools I went to the Orphan-house, and heard Mr. Harris, the excellent and devoted master of the home, examine the boys. Never was I more gratified with anything than with their proficiency, with their order and attention, and their attachment to the master, and matron, and the home. Four of these young men were to leave the following day for America. Mr. D'Arcy commended them in prayer to the Lord, and deeply did they feel the loss they were about to sustain in parting. I felt sure that they not only knew the truth, but loved it. It was a sight I shall never forget, and would have warmed the heart of any child of God. Upstairs, lying on a bed of death, was a young man who had been brought to a saving knowledge of the truth. He was in the last stage of consumption. Conviction of sin had laid hold on him. The iron had entered his soul. He had, however, found peace with God, and on asking him if he were happy, he replied, 'Quite happy. I have peace which none can take away.'"

Mr. Whitfield's visit to Moyrus is thus described:—

"The following day I visited a most interesting station, Moyrus. Here, as in the other stations, are a church, a parsonage, and a large school. I examined the children, more than one hundred in number, and the answering on all the various subjects was excellent. I cannot speak too highly of the instruction in all the schools. Those who would truly estimate it should visit the stations themselves. In the evening I preached in the school-house to a large and attentive congregation, and my discourse was afterwards interpreted in Irish by the Incumbent, the Rev. John Conerney. Of this excellent man's earnestness, zeal, and love for souls I cannot speak too highly. The Agents are gaining ground among those who were hitherto hostile to the good work. The Sunday-schools are well attended. It is truly cheering to witness the large attendance at our church on the Sabbath, as well as the respectful demeanour and attention to the Word of God."

He then went to Sellerna, and remarks :—

“Never shall I forget the attention, the devotion, the order of the congregation. The church was nearly full, and had it not been for the barefooted and ragged exterior of many of its worshippers, I could in every respect have imagined myself addressing a London congregation. Not many years ago there was not to be found a single Protestant in the place; and now the schools are full, the church full, and on every side God’s work progressing. Not long ago, Mr. Dallas, Mr. MacCarthy, Mr. Shea, and others, were stoned on all sides. The Incumbent could never venture out without carrying his life in his hands. Now the Protestant minister has not a finger uplifted against him, but on all sides is met with respect and affection. So great is the change over the whole of this place, so wonderfully have the labourers of this Society won the hearts of the people, that the clergyman said to me, ‘I could now go out at midnight among these wild rocks and roads, and trust my life with any one in the place.’ After the morning’s service, Mr. Shea said to me, ‘Did you see a strong, wild-looking woman sitting under the pulpit, listening so attentively, with her Bible in her hands, to every word you said.’ I said ‘Yes.’ ‘Well,’ he replied, ‘not long ago that woman was the terror of the whole neighbourhood. Under the instigation of the priests, she used to stand near the church and threaten all who entered it, throwing stones and other missiles, and terrifying every one. Now look at her! There she is sitting at the feet of Jesus, and in her right mind!’ What hath God wrought! Yet this is only one out of numbers that came in my way in this visit. In the afternoon I went to the Island of Omev. There I preached in the large room to a most attentive congregation of converts, and afterwards administered the Lord’s Supper to about thirty communicants. Poor creatures were there, barefooted and barelegged, with their long hair flowing wildly down their backs, and with only one or two garments on them! Yet with what attention, with what earnestness, with what a solemn spirit and manner it was entered into! How audible their responses! It was to me a strange and yet solemn and delightful sight. As I returned from church how my heart warmed afresh with gratitude to God, for such a noble Society as the ‘Irish Church Missions.’ And one thought was forced on my mind wherever I went, ‘What *would* become of these poor wild forlorn creatures in these neglected and desolate parts, but for such an agency as this?’”

1866.—The present Archbishop of Dublin, Dr. Trench, in his primary charge, when speaking of the duty of the

Church of Ireland towards the Roman Catholics, made special mention of the operations and success of the Society. After referring to "the treasures of truth which as Protestants we have in our possession, and which if communicated to Roman Catholics would make them rich," he adds:—

"With so many hindrances within and without, it is only too easy for us to acquiesce in doing nothing, in not so much as attempting to do anything for our Roman Catholic brethren; and forgetting, in part at least, the vow of our ordination, to persuade ourselves that not merely our primary, but our sole commission is to those of our own communion. And yet can we of the Church of Ireland admit that this is the case? For myself, I must rejoice in such a visible protest against this doctrine, as our successful Missions in West Connaught present.

"It is, indeed, a matter to me of sincere regret that I have not as yet seen with my own eyes that remarkable work of conversion in West Connaught, which has now stood the test of some five-and-twenty years. The reality and extent of other works of conversion have been sometimes called into question: few or none have ventured to call in question this. Visitors have inspected, some among them have jealously scrutinized the work; and have given their well-weighed, not a few their authoritative, testimony to its *genuine character*, and have not unfrequently declared how far it exceeded any expectations, and that not the half, nor near the half, had been told them."

This testimony was confirmed by the Archbishop's own personal observation during the year 1866, in a tour through the West of Ireland; and on the 10th of May, he published a letter in the *Times* newspaper, giving a detailed account of all he saw and heard, having gone with a determination to scrutinize and really test the truth of the reports. He accompanied the Bishop of Tuam, and assisted him in confirmations and consecrating new churches. He examined the schools, and his letter, written on his return home, presented to the English public an important testimony of facts. In the *Dublin Daily Express*, he also writes: "For myself, I shall always look back with thankfulness to that brief visit which I made to the scenes where this work

is going forward, and to those crowded congregations of converts with whom I had the privilege of worshipping in Connemara."

At a confirmation which he held after his return from the West, Dr. MacCarthy, the Superintending Missionary, presented ninety-seven candidates, of whom seventy were converts recently come out of the Church of Rome.

Very exact statistics have always characterized this Society, and this year the books record Divine service held in forty-six Churches and licensed School-houses, the usual attendance being 4,699; beside this, sixty-one meetings for instruction and prayer are recorded weekly. The Discussion Classes were carried on with much earnest prayer, in the continual and deep conviction of the truth of those words, "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

On two occasions during this year the Society supplied Missionary aid to the Incumbents of parishes to enable them to meet the invasion of Roman Catholic Missioners. At Mullagh, the Rev. S. Taylor invited the Jesuit Fathers to discussion, and with the assistance of two experienced Agents from Dublin, entered into the arena of controversy, and the doctrines of Rome were attacked with the sword of the Spirit. The effect of this on the Protestant inhabitants as well as on the Roman Catholics, was to awaken earnest inquiry and more diligent study of God's word.

The other occasion was at Errigal and Garvagh, where Dr. MacCarthy and two Readers went to strengthen the hands of the Rev. Mitchel Smyth; and on the visit of the same Missioners, sermons were preached on four successive Sunday and Wednesday evenings. The Lay Agents also visited through the parish, and distributed handbills on the subjects brought forward by the Jesuits; the result being a remarkable

shaking of confidence in the teaching of the Church of Rome. The Clergyman writes :—

“I cannot too highly value Mr. MacCarthy’s services; for while preaching on controversy, which he did most effectively, he never forgot that he had persons before him with immortal souls who require to have the Gospel proclaimed to them quite as much as their Roman Catholic brethren. In this way it is impossible to over-estimate the benefit which with God’s blessing is likely to ensue from the present visit of the Jesuit Fathers in the parish of Errigal. I must tell you that Garvagh Church, which is well filled with 200, has now a congregation of from 500 to 600, and many are obliged to go away; the interest drawn out by this Mission has been so great.”

The Honorary Secretary had long laboured beyond his bodily strength, large as was the measure allotted to him by his gracious Master, and advancing age led him earnestly to desire some relief from the responsibility which had rested on him for so many years. The “Council for Missions,” which he arranged at this time, afforded this relief, and assistance both to himself and to his beloved friend and fellow-worker, the Rev. H. Cory, the Missionary Secretary. It also supplied important help to the Committee in the executive department of their work, and in the consideration of difficult questions arising in the different Missionary stations. The Members of this Council consisted of the Rev. H. Cory, the Rev. E. Auriol, the Rev. T. Birks, and Major-General Browne. General Browne had just returned from India, and the Committee hailed the offer of his valuable services in the cause of the Irish Missions; but the Master whom he served had another purpose for him, and called him into His presence very suddenly, a few days after his appointment to this Council.

The 16th of January was observed throughout the Missions of the West, as a day of special prayer; and in the remote district of Moyrus it is thus mentioned :—

“Our annual prayer-meeting was held on the 16th of January, in the midst of snow and frost, our school-room crowded with

adults and children, who said they could not forget to assemble together to thank the Lord for having raised up our excellent Society, and rendering it instrumental in bringing them out of darkness into the marvellous light of the glorious gospel. The Word of God has produced an union among our people characterized by loyalty to the throne; it renders our brethren joyous, contented, and happy."

From Errismore the Missionary writes:—

"We have great cause of thankfulness for the steadfastness of our converts in foreign lands. We have now a new generation in our schools. The boys and girls of our school, with very few exceptions, have left this place and are scattered in all parts of the world. One of them writes from Australia:—'My dear Sir, You remember when you first met me near the Bunownbeg school-house, in the year 1853. I was then a houseless, homeless orphan, without friends, without means, and my poor sister, too, two years younger than I. You asked me to go to your school. We did go, and remained five years at that school, as you know; you then gave me £2 to get an outfit to enter the police force, and here I am now head constable of police, having £200 a year with other advantages, all through the loving mercy of that Saviour whom I was brought to know in Bunownbeg school. Oh, what shall I return unto the Lord for all His blessings to me and my dear sister! We both love and serve that Saviour. She is now married to a good Protestant—a Christian man, who has a saddler's shop in Melbourne. I am about sixty miles away from them, but I see them often, and you are often the subject of our conversation; and though we both are now well off in temporal affairs, yet our great gratitude to God is for the knowledge we have of our dear and precious Saviour, whom we both love more and more every day, and Anne's husband loves Him too.'

"Another scholar of the Bunownbeg school was ordained in England, and received a purse with sixty guineas from the parishioners as a mark of their affection and esteem for him when he left them, after a little more than a year's ministration among them; and he is now attached to the British Consulate in a remote locality in South America, where he is the only English clergyman for a district of fifty miles round.

"Another who was trained in the Derrygimla school, writes from the East Indies:—'I am happy to have to state that the Irish Church Mission boys in the 88th are sound and sincere members of the Church of England and Ireland. We are a good number. On the last occasion when the captain was unable to attend our Thursday prayer-meeting, I and two other soldiers prayed in

succession. I knew the Holy Spirit would give me utterance. There were some of our Irish Church Mission boys present; and I am glad to hear that my friend, one of the Derrygimla boys also, in another regiment now in Poona, offers up prayers occasionally at prayer-meetings held by the officers of that regiment. He is married to a good Protestant wife from Cork."

The Missionary adds :—

"One of our soldiers has been at home for twelve months on account of health. He is humble and gentle, yet faithful to his Lord and Master. I fear he is consumptive, but though weak in body he is strong in faith. No weather, no circumstances will keep him from the Lord's house on the Lord's day. He is zealous to bring sinners to Christ. He has no connection now with the Mission or with the school, and yet there is not an Agent on the Mission more anxious for the Lord's work than this young man."

The Rev. H. Cory also speaks of the fruits of grace manifested among the soldiers, the seed of which had been sown in the Mission schools :—

"Two or three convert soldiers were home on leave, and in each instance went to church in the presence of the people, showing how false is the statement so constantly put forward by the priests, that the converts go back to Romanism as soon as they leave the immediate influence of the Mission. Not only were those who returned stedfast, but they bore testimony to many others whom they had known, and some of whom had died in distant lands. One case in particular was mentioned of this latter class, of a lad whom I had known many years ago in the Mission schools, and who enlisting went with his regiment to India. He there stood out nobly amongst his companions as a soldier of the cross, and at length was seized with a severe sickness, of which he died. When his end was just approaching, one who was standing by his bed-side, noticing his exhausted condition, exclaimed, 'Poor man!' 'No,' said he, 'I am not poor; I have God for my Father, I have Christ for my Saviour, I have heaven for my home, I am not poor;' and so he died with this blessed sentiment on his lips. While we often lament that so many of the fruits of the Mission go out of the country, it is most cheering to receive from time to time such accounts as these, and a great pleasure also to see the ranks of such converts supplied by new comers, to whom the same glorious truths can be taught, and in whose case we may look also for a similar blessing."

An interesting case is recorded of a gentleman, who some years before lived for a time in the Island of Omev, and there heard the Bible read by an Irish teacher. The seed of the Word was long in fructifying, but at the age of sixty-two he became a believer in the Lord Jesus, confessing the change in his views and feelings. In his last sickness his Roman Catholic relations urged his sending for the priest, but he refused, saying he wished to pass into his Saviour's hands and into no others, saying, "Into His hands I shall go in whom I believe, and to His praise I shall hereafter sing, and to no other." He took pleasure in speaking of Christ as "the only name," and rejoiced in His finished work. A few days after, the Missionary read the burial service over this gentleman in a Roman Catholic cemetery, and gave a solemn address to above 300 persons, who were gathered around, many of whom were Romanists. One man who had come many miles to attend the funeral said he was well repaid by hearing "that grand service."

The improvement in the general tone of the people is testified by the reports from the Missionary at Bunlahinch :—

"It is a well ascertained fact that in this whole district, worked by your Society, there is not one Fenian to be found, not one who would associate himself with that lawless confederation. They hate and dread it. Their acquaintance with the Bible and Protestant principles has made them really well-disposed towards England and English laws and rule in Ireland. 'I now confess,' said an intelligent Romanist a few days ago, 'that all you say about the Fenians is true; they are our most dangerous enemies, and I am thinking, and so are many with me, that all you have been telling us about religion is true also. Many of us are thinking that there is nothing for us so good as English law, English habits, and the religion of Englishmen, too; I wish we had them all; such men as Stephens and his followers would not be feared then. Well, one good thing at least is done by them; they have shown the world that we are not such fools as to follow them—that is one good effect. They have done good to you, too; for hundreds will hear you now who would not listen to you while

the Fenians were expected to begin to fight to drive ye all away; but the humbug is now over.' Such are the sentiments and such the expressions, in substance, of all the Romanists in this Mission district."

"*Dublin.*—After the scenes of violence which characterized the commencement of Missionary work in Coombe, the contrast is striking in the following report of a Discussion Class held there: 'New Roman Catholic disputants came forward to maintain the cause of Rome. One of these, a young student, clever and ready and apparently sincere, challenged one of the Missionary Clergy to a public debate, on Infallibility and the Rule of Faith. The discussion continued three successive Thursday evenings, and drew a large concourse of people, who listened with eagerness to the various arguments which were brought forward on either side. The Roman Catholic champion spoke in the best possible temper, and though unable to meet the overwhelming force of Scripture, showed a right spirit, and shook hands cordially with his clerical opponent after the discussion.' These meetings always closed as they began with a word of spiritual exhortation and earnest prayer, and the people separated quietly and solemnly.

"There are many interesting cases of conversion, and of earnest inquiry after the truth. Scarcely a Sunday passes but some Roman Catholic appears to have gained spiritual good; and a similar testimony is borne by the Agents in their visits through the city. One is that of a young man who had been brought up in a monastery, and who when first visited by the Readers was dark and bigoted, but whose mind was gradually opened to see the simplicity of the gospel and the preciousness of Christ. Now, though in great bodily weakness, he rejoices in the new-born comfort which he is experiencing, and thanks God for his affliction, without which he would never have been in a position to receive the Agents, but would have remained a bitter and ignorant Romanist."

The power of the priesthood was evidently waning among the people generally; but that it was maintained politically, is evidenced by the following fact from the letter of the Rev. H. D'Arcy, Clifden:—

"Early in April, the postmistress in Clifden asked me, as a magistrate and clergyman, to recommend her a young, trustworthy man to carry the post from Clifden to Errismore, about seven miles. I did so, and she appointed him in the usual way she had heretofore done. The young man gave general satisfaction, even to the priest himself, who more than once met him on

the road, and took him up in his car. When the move came, to which I have alluded, amongst the schools, the priest met him one day on the road, and took him up. As they drove along, he said, 'Well, my boy, now that you have a public situation, I hope you go to mass, according to your conscience.' 'Oh,' said he, 'that would be against my conscience.' 'And what do you do with yourself every day when you go to Errismore till the hour for the return post?' 'I go to school to improve myself,' he answered. 'What school?' 'Mr. Ryder's.' 'And where do you go on Sunday?' 'To church, with Mr. Ryder.' 'Oh,' said he, 'a fellow that goes against his conscience is not fit for carrying the post; I must have you dismissed.' The young man took no notice of it. However, not very long after, the postmistress received a form from the Galway office to be filled up for another young man, said to be recommended by Mr. M'Manus, P.P. of Clifden. When I heard this, I remonstrated with the authorities. Mr. Ryder also remonstrated. We both received for answer, 'Inquiry was made, and the latter being duly appointed, no change could be made.' How it was managed we cannot say, but so it is. And this is only one of many ways in which persecution is carried out, and shows the perverted notions the priests have of conscience. This young fellow might have kept his situation by going to mass, or attending the National school. However, it brings out for us the genuine work."

At the close of the year the Missions sustained a great loss in the death of the good Bishop of Tuam, Lord Plunket, who had nurtured the first seed, watched over its growth, and found his greatest joy in the precious fruit he was permitted to gather. The Missionary tone shed over his diocese, rebounded in blessing upon his own soul; and in watering others he was himself watered, and found the consolation of those truths he had been the means of supplying to others. Many were the expressions of appreciation of the Bishop's kindness, and sorrow for his loss, which were received from the Agents. A Missionary speaking of his funeral, says,—“The Bishop is to be buried at Tourmakeady, one of the Mission fields which has been planted, watered, and nurtured by him. In the infancy of the Mission work there, I ministered to about twelve persons, his servants and attendants, in a barn in his

yard; I have since often ministered to a large and overflowing congregation in the same place, in a beautiful church, built through the kind help of his lordship and his family."

God was mercifully pleased to raise up in the place of Lord Plunket, a Bishop who is a firm friend of this Society, and an earnest promoter of Missionary work.

CHAPTER XI.

THE year 1867 appears to have been one of total cessation from all open hostility on the part of the Romanists, presenting a new phase in their ecclesiastical tactics. In some cases the gentle influence of truth drew them nearer in feeling to their Protestant neighbours; but another cause of this change was the expectation which was very lively among the common people, though it was never to be realized, that some steps would be ere long taken by the English government that would make the Church of Rome dominant in the country. From every Mission in the West the Reports speak of peace and security. For example, from Roundstone:—

“The feeling from being hostile towards us has become friendly. Those who formerly gave us a dogged look, perhaps a curse, as we passed by, now meet us with a friendly smile.”

Even at Tuam, a district once noted for bigotry and intolerance, the Missionary speaks of “the absence of open opposition to the various instrumentalities employed for their conversion; of the kind feeling shown to the Readers; and of the spirit of loyalty which pervades all classes.” This change of tone, though giving larger scope for the extension of efforts, and bringing greater numbers under instruction, called for much watchfulness that the truth should not be compromised, and thus lose its power. In a report from the Mission-

ary Secretary at this time, he urges "the importance of maintaining the original principles of the Society in their integrity, and of not shrinking from faithful testimony," and he expresses his conviction that it was "a time calling for new impulse, that the Missionary clergy should not settle down on past results, but go forward in fresh Missionary action towards those who had not yet been reached." Mr. Cory devoted his energies more and more to the advancement of the Mission schools, and raised them to a high tone of secular as well as religious instruction; and the *doctrines* of Scripture being early implanted in the minds of the children, the Agents trained in these schools have attained a high standard in divinity examinations. Under the superintendence of the Rev. J. Austin, the present Curate of Clifden, the eighty-six schools of the Society advanced to great efficiency. These with fifty-four Sunday schools numbered 3,663 children under this Scriptural teaching.

If there is truth in the saying of the late Sir Robert Peel, that "the battle of Ireland's prosperity must be fought in the schoolroom," spoken with respect to secular education, how much more important does the conflict become, when the object is not only to improve the social condition, but to win immortal souls from the dominion of sin and Satan to become the subjects of the Lord Jesus! To the glory of God we may add that hundreds have been thus rescued from ignorance and vice by means of these schools.

The Missionary spirit imbibed by the children is also very remarkable; instances are innumerable of adults being brought by them to hear and receive the gospel. Their love for Mr. Cory has always manifested the warmth of Irish hearts. On one occasion when he was returning from England the weather became very stormy, and unknown to their teachers, the children of one of the schools united together in prayer to ask the

Lord, who stilled the tempest with a word, to bring Mr. Cory safely to their shores again.

For many months of this year the declining health and increasing infirmities of the Honorary Secretary necessitated his retiring from active occupation for the Society. In the autumn, however, his strength seemed renewed, and he was enabled again to visit the scenes of his much loved work. To facilitate business on this tour, he prepared a set of questions to be answered by the Missionaries in writing before he saw them, upon the answers to which he framed his communications with them. He then met them for private communication; six in Dublin, nine in Galway, thirteen in Clifden, beside the clergy connected with the Society in other parts; the prominent subject in all his communications being the necessity of maintaining an active Missionary course under the new circumstances of a more settled and parochial position, to which, in the providence of God, so many of them had been brought. In Mr. Dallas's report of this tour, he says:—

“I felt it right to speak to all the Missionaries in faithful openness upon the short comings to which this might lead; and I urged the necessity of an onward aggressive movement, as if the work were only beginning, as long as it is not completed.”

He again set on foot a rotatory circuit of preaching, by which plan the Missionaries agreed to preach a well prepared lecture in ten different places on one day in each week, so arranged that each clergyman would be absent from his post only five days in one week, and after an interval of five weeks, five days in another week. Short and pointed handbills were to precede each lecture, and the Agents were to circulate extended notice among the people. The diagram of this plan was sent with a letter from Mr. Dallas to each Missionary, and the rotation was commenced on the 28th of October. The result was acknowledged with thankfulness in many subsequent letters from the different Missionaries. The following are extracts:—

“MY DEAR MR. DALLAS,

“I feel certain you will be glad to hear something of my Missionary tour, and if I recollect rightly, you asked us all to write you on the subject.

“I commenced at B. and ended at A. In each place the greatest interest was shown. Judging from my own district and those I have visited, nothing could have been better or more complete than the course of Missionary lectures arranged by you. They have given quite a fresh impulse to the work. In some places, the priests are greatly enraged about them, and I am credibly informed they are about getting up a similar organization.”

From another Missionary :—

“I am sure you will be happy to hear that the controversial lectures in this district are a complete success, so far as we can judge. Three have been already held. Although the evening on which the first lecture was delivered was very dark and wet, there were eighty present, ten of whom were Roman Catholics. The subject was ‘Extreme Unction.’ The next Monday evening our subject was ‘Invocation.’ There were 138 present, fourteen of whom were Roman Catholics. These were all inside the house; but in addition to them there were between thirty and forty Romanists around the door and windows, all of whom listened with deep attention to every word, and did not attempt the slightest interruption.

“We have, besides, two discussion classes each week—one on each of the Islands on alternate Thursdays; the other on the mainland every Friday, in the cottages, in different parts of the district. The numbers of Roman Catholics who were present at the three classes held within the last fortnight were—at C., twenty-two; at T. I., thirty-three; E. I., forty-five. Nothing could exceed the good temper with which the Romanists argued. I did not hear a single angry word spoken.”

Again :—

“We have had the fourth of a series of our controversial lectures here last evening, and the effect of these lectures has been to give a great impulse to the work, and to create a spirit of inquiry amongst the Romanists by the handbills, as well as to give important information to the converts and original Protestants, who have attended in large numbers. It was most cheering to see the animation and interest of about fifteen young lads from about sixteen to twenty.”

From another :—

“Our controversial work has been most successful. Fully entering into the importance of your observations, addressed to us at our recent valuable ‘Congress,’ I have set on foot a systematic course of controversial lectures on the ‘Creed of Pius IV.,’ which alternate weekly with our discussion classes.”

During the winter there were one hundred lectures, ten in each district, given by ten clergymen, and a very special blessing attended them. Among many instances of real conversion was that of a National schoolmaster, a very intelligent young man, but he with two other young men who also became decided Protestants, were deprived of their support and forced to emigrate to Scotland.

The year 1867 was one which presented many results evidencing the blessing of God upon Missionary work. The following are selected :—

“*Dublin.*—At a tea meeting given to the poor outcasts and Arabs of the city, a woman was present, who, struck by the words she heard, afterwards came to the Sunday school and brought her whole family with her, attending regularly and with much interest to the teaching of the Word of God. Her teacher took a warm interest in her, but there was no evidence of any change in the poor woman’s heart. Some time afterward she was laid upon a bed of sickness, where the Missionary at once visited her. During his conversation she affirmed most confidently that her full trust was in the Lord Jesus as her Saviour. Knowing how often the Romanists express this, and at the same time put a very different meaning on the words they use from that which a Protestant would attach to them, he pressed the question if her trust was in Jesus *only*. It was soon evident she had confidence in others beside Him. Moving her hands from under the bed-clothes, *a set of beads, with a crucifix appended, was tightly grasped by this woman, who just before expressed her confidence in her Saviour before the Missionary, who immediately asked her, ‘How is it, that having such trust in Jesus, you put any confidence in these beads?’* Her answer was remarkable, and characteristic of Romanism. ‘May I not,’ she said, ‘trust in these *along with Him?*’ How sadly this proves Rome’s denial of Christ’s sufficiency, putting with His glorious person and precious blood the paltry beads of man’s workmanship. It proves, too, that you

cannot instruct a Romanist without putting the instruction controversially; for what you teach they may adopt, not to the exclusion of the errors they hold, but in conjunction with them; for when the Missionary pointed out that the work of our blessed Saviour upon the cross was a full, perfect, and sufficient sacrifice for the sins of the whole world, and therefore for hers, she replied, 'Yes, but I never knew I was to give up the others.' Thus, this poor woman and many like her join with the work of Christ their own figments of beads and scapulars, crosses, images, while, alas! many of them trust entirely on the 'figments' without even a dim knowledge of the Saviour's work.

"After some further instruction the Missionary was rejoiced to see the evident working of the Holy Spirit in the heart of this woman, for she soon placed in his hands the beads and crucifix, saying, 'Take away this temptation.' She daily grew in grace and confidence; beads or crucifix being no temptation to put hope in any other than in Jesus. Surrounded by Roman Catholic neighbours and relatives, her courage was undaunted, her testimony unshaken in bearing witness to the truth. During the Missionary's visits she frequently spoke of her children, and expressed a most decided wish that they should be brought up in the Protestant faith. Her husband was dead, and all her relatives Roman Catholics, and hence there was a difficulty in securing the children after her decease from Romish influence and teaching. The instruction afforded in the schools to the children had had its effect, the two eldest, aged eighteen and fifteen, being most conscientious in their acceptance of the truth. With the younger ones, however, the mother's wish could not be carried out, without legal authority given by the mother. This, however, was effected; and four days after she signed her dying request, the Lord took her to Himself."

From the Missionary:—

"*Portarlinton*.—Considering the small sum expended on this Mission, a large portion of which is raised within the district itself, it is cause for great thankfulness that so many benighted people are reached. Our plan is this:—About the beginning of each month the Agents meet the Superintendent for instruction and prayer, and after consultation, two suitable centres of work are selected, generally in two distinct counties. After earnest prayer for a blessing, the Agents start for their destination, and in every case are prepared to put themselves under the direction of the local clergy in whose parish they labour. Diverging daily into different radii from these centres, they seek out Christ's sheep that are 'scattered through this naughty world.' They

frequently report themselves to such of the local clergy as desire this arrangement, and send to the Superintendent a weekly return and statement of their work.

“In the meanwhile they are provided with a plentiful supply of handbills, which are sown broadcast on the Mission. We know that they are read, we know that they are preserved; we know even of priests having them. The next month some other two stations are selected, and whilst our staff is so small, and such a pressure to economize our resources is put upon us, it must be a long interval before we can return to the centre from whence we started. In the meanwhile this town is the chief centre of the work; care is taken that in it there shall always be maintained an open uncompromising witness for the truth. This is done partly by the occasional visits of the Agents, but chiefly by placards. On each of the church doors there is always posted a plain, striking verse, which, in large letters, condemns Roman Catholic doctrine. Thus at this time, on one door, stand the words—‘Thou shalt worship the Lord thy God,’ etc., and upon the other door the question is put, ‘What is written in the Bible as the Second Commandment?’ and then follow the words of the Commandment. The church is built in the most public part of the town, which on fair days is crowded, but no one, even on such occasions, ever injures or defaces these placards. Besides this place, we have a shop in a very public part of the town in which there are large placards, refuting nearly every peculiar doctrine of the Church of Rome. This shop is constantly resorted to by Roman Catholics, and many an interesting discussion takes place in it.”

The following is an instance of blessing on the Mission schools:—

“A young man who had been roving about our streets for many months, full of zeal for Romanism, but under no moral restraint, was taken up for thieving, and sent to gaol for a week; this only seemed to harden his heart. At last his mother was persuaded to send him to the Boys’ Home in Dublin: she consented on condition that the neighbours knew nothing about it; they however soon discovered it, and the mother had no rest until she got the boy back again. Through the blessing of God on the instruction he had received, he came back a true convert, disgusted with a life of sin, and seeking to walk in the narrow road. His greatest anxiety now is that his mother should go to church and hear the same saving truth which has changed him.

“Thanks to God and the Society’s active operation, there is not a Fenian to be found in this extensive district. A short time

since, a suspicious character entered it, but did not find rest for the soles of his feet in it. He set himself down as a monk, a classical teacher, etc., etc. One of your Agents met him, and had a discussion with him. The Agent soon proved to all present that he had no pretensions to information of any kind, not even such as the Roman Catholics around us, who are informed by daily discussions and intercourse with us. Deeming it to be my duty to give information to the police, I told them where the man had slept the previous night. Accordingly they set out on a fearful night, and went fifteen miles over a mountain pass in search of him, and only arrived an hour after he had escaped into the county of Galway. Yet such information was obtained as led to this Fenian's apprehension, and his being safely lodged in gaol. The peaceable and well-affected dread the name of Fenian, and they do not wish to have any connections or associations that would be subversive of the present state of things, and of the authority of our gracious Queen in our land."

Emigration was rapidly progressing and carrying numbers of the young people out of the country. Of forty-five who were confirmed in the year 1863, fourteen only were found remaining in the district. A still greater proportion from other places were dispersed to different parts of the world; in many cases, through the blessing of God, diffusing that Light of Truth which they had received in the Mission school. Very interesting letters were received from those who had emigrated. The Missionary at Ballinakill had one annually from a young man, enclosing a subscription to the Society. In one letter he writes:—

"It is with much pleasure I send this small token of my grateful regard for that Society which was, by God's mercy, the means of bringing me and two brothers to a knowledge of the truth as it is in Jesus; and it is my constant prayer, that the remainder of our family may be brought to a knowledge of the same Saviour."

Neither was dying testimony wanting to the power of the gospel, in many more cases than it is possible to report. One dying convert said to another who had been the means of bringing him to the light, "They call this a dark valley, but it is all light. I have Jesus with me, and it is brightness and joy and peace. Bless

the Lord, O my soul, and all that is within me, bless His holy name. It is a sweet thing to know Jesus in life, but it is a glorious thing to know Him in death."

In the spring of 1868, the Honorary Secretary was again in Ireland, and though under the pressure of much bodily infirmity, his mental energy was gathered up for the interesting work before him. He was accompanied by the Bishop of Ripon and his curate, the Rev. C. L. Karney. Under very deep feeling he delivered an address at the public meeting for the Society in Dublin, and afterwards had private interviews with many of the clergy. At the evening meeting, he not only spoke himself, but introduced several Missionaries, who each gave a report of what was going on in their respective districts. The next evening a meeting was arranged unknown to Mr. Dallas, which deeply affected him; it was suggested that not only the Agents, but all the converts in Dublin should have an opportunity of meeting once more the father of the Society, the one whom they had all learnt to revere as having brought to them the Gospel of Peace. Each Reader was supplied with cards of invitation, which they were to give to any one whom they knew to be a convert from Romanism, and to none other. The number was necessarily limited, but the result was that *six hundred* people were gathered, all of whom felt it an honour to be invited to meet him, and of those present, only ninety were original Protestants. The sight was deeply affecting to Mr. Dallas, whose heart was too full to speak many words. He was greatly overcome, and left it to the Bishop of Ripon to finish his address. The Rev. C. L. Karney writes: "The welcome which Mr. Dallas received on entering the room was enough to overpower the strongest heart."

Much important business was transacted during this visit, which was closed by a large meeting at the Birds'

Nest. Determination gave strength; but beyond this, he leaned on an Omnipotent arm, and thus completed all he had purposed.

Placards and handbills to the amount of hundreds of thousands continued to be scattered over the country. These leaflets penetrated everywhere, and Rome felt their power and acknowledged their efficacy by adopting the same plan in the dissemination of error. The "Catholic Truth Society" was established as an aggression upon English Protestantism, one of its objects being the distribution of tracts in large print. One point was, however, necessarily avoided in them,—the teaching of *Scripture*; the sword of the Spirit was kept in its scabbard. Meantime the teaching of "the Hundred texts" was laying a groundwork of truth in the minds of thousands of children. The Inspector, Mr. Austen, came one day upon a group of children playing at teaching in the street; the little teacher was one of the children of the Grand Canal school, and he had a dozen little Romanists round him, to whom he was teaching the first five of these texts. Mr. Austen reports:—

"Our work is becoming more deeply spiritual, and our little children are often, under privation and pain, enabled to rejoice in the Saviour they have learnt to know and love in the schools.

"A little boy only ten years old, who attends a western school, knelt with his Romish parents while they prayed to God, but when they began the Litany of the Blessed Virgin Mary, he stood up and refused to join in it. His parents beat him, and ordered him to worship the 'Mother of God.' The child said, 'The Lord Jesus said, Thou shalt worship the Lord thy God, and Him only shalt thou serve; and I cannot displease Him, so do not ask me, mother.' The parents, struck with his reply, have not since asked him to join them in the Rosary. Many other instances of the power of the Word to change the heart, by the teaching of the Holy Spirit, might be given."

The system of Irish teaching was still carried on, and was greatly blessed to the poor on the mountains. One hundred and sixty-two Teachers chosen from their own class were employed, and this was the only practicable

way of reaching these scattered sheep in the wilder parts of the country.

One sample of the ripened fruit of the schools may stand for many:—

“During the past year one of the earliest converts has been called to his rest. He was one of those who came to the Sunday school on the first day of opening, in the large room of the Mission house. He has borne a consistent Christian character, and has done much to bring sinners to Christ. Many years ago he and another convert went to live in a lane, and came to a determination that they would never leave it until they had told every inhabitant the good news of a free salvation in Christ. They did not confine their Missionary efforts to the inhabitants of the lane, but wherever they went their light shone before men. One of them goes about with a hand-cart selling turf. Wherever he goes he tries to speak a word for Christ, and has been made a great blessing.

“The other has already met in glory *many* whom he led to Christ: instant in season and out of season; speaking for Christ to his employers; taking anxious inquirers into an upper room to read and pray; causing even Romanists to admire his constancy and zeal. He often said that it was the *one text* system which was blessed to him; he learned it by heart; pondered over it, fed on it, and grew in grace. His large Bible is marked through and through, wonderfully studied. Meeting with a Romanist one day, who said he should be saved by keeping the commandments, his answer was, ‘Try it.’ The man went away, but in a fortnight came back to him: ‘It’s of no use,’ he said, ‘I’m a lost sinner.’ P. took him aside, and opened up the 103rd Psalm, and the Lord showed Himself ‘merciful and gracious,’ and the man found peace in believing.

“Another to whom P. was the messenger of mercy is in a situation in the country, doing good to those around him.

“On the last Sabbath that P. sat in his usual place at the Mission Church, he had two men with him about whom he was anxious. One of the Agents walked home with him; he was full of joy. The next Sunday he was lying on his dying bed. His mind was filled with texts and hymns. The Spirit of God applied them to his heart with great power. He would often gather his family together, make them kneel down, and then pray earnestly for them. On the day of his death he repeated his two favourite Psalms, the 23rd and the 103rd. His farewell to his best friend on earth was most touching. ‘Good-bye,’ he said, ‘we’ll soon meet in heaven, and be happy for ever; go on working.’ Then he looked up to heaven, praying earnestly for the people attending

the Sunday school. 'Tell them,' he said, 'there is room for them all. He is willing to receive them all. Oh! tell them all to come.'"

Encouraging reports were also sent from Connemara :

"The Lord has been pleased in a special manner to bless the late exertions made in behalf of our Roman Catholic brethren. A young man, a National School teacher at —, has abandoned Romanism. He is a nice young fellow, about nineteen years of age, already well acquainted with the Scriptures and the controversy, and has made a noble defence of his conduct in abjuring Romanism, both before the priest, Roman Catholic friends, and his parents. Yesterday morning he had to leave his home, being beaten out by his parents. The second young man is a brother of the National Schoolmaster at —. He is equally intelligent and determined. The third is called after St. Cumming. 'It is little I thought,' said his grandfather, 'when we called him after the blessed Saint, that he would be now a *jumper*.' Two other families have also come out. One man named —, who would not allow his son to be confirmed at the late confirmation, is now a convert. I have reason to believe that there are many more on the threshold of embracing Protestantism."

CORK.

In the East Cork Mission, for the first time in our Missionary annals, a threat of assassination was sent to the faithful and devoted Missionary clergyman, Dr. Collis. Many were the threats of murder on the Land Question, but this new resort is an evidence that Fenianism was lending its aid to the Ultramontane party, and that the priests were determined to extinguish the Reformation at any cost. The placard sent to Dr. Collis was headed with a death's head and cross bones, with the words "Live or die," accompanied by the following letter :—

€ "Sir,—As the lot has fallen on me, I am in honour, and under pain of death, bound to carry out our design, I hereby tell you, that if the Bible Depôt at Queenstown, of which you are the father, is not shut up within four days from this date, you shall be shot through the head without delay. Please yourself—Live or die.

"Yours truly,

"A GOOD CATHOLIC."

This threat was met with the spirit of a man confident in the righteousness of his cause and in the protection of his God—a protection which, we are thankful to say, was not withheld. He immediately printed and circulated the following reply:—

“Rectory, Queenstown, 13th May, 1868.

“DEAR FRIENDS,

“I have just received the following letter, which will explain how ‘A GOOD CATHOLIC’ carries on controversy.

“What is there on the windows of the Bible Depot which ought reasonably to offend any honest Roman Catholic? A few beautiful texts of Holy Scripture, and a copy of the Creed of Pope Pius IV., which every Roman Catholic of religious profession is bound to subscribe.

“I beg to suggest to the ‘Good Catholic’ to prepare his instrument of murder, because I dare not withhold my testimony for God.

“I will only add that I have left, by a codicil of this date, £1,000—£200 a year for five years—to the Irish Church Missions, on the condition that two Missionaries and a band of Agents, immediately after my death, settle in Queenstown, and maintain in full efficiency the usual operations of that Society in this town and neighbourhood.

“Your sincere Friend,

“M. A. C. COLLIS, D.D.”

Courage in the cause of Christ wins the day. Even the Romanists were dismayed and ashamed, and the tide of opposition turned. A few months later, Dr. Collis writes:—

“The placards continue in Fermoy to dispense Scriptural light and food to thousands. The window of our Queenstown shop, open at the greatest thoroughfare in this populous seaport, is the daily resort of myriads of emigrants, sailors, and of that mixed multitude who frequent this lovely harbour for business, health, or pleasure. The subscriptions here rather increase, and the interest in the good work does not abate amongst our Christian friends. One who long helped the Society with prayer and money, departing in good and honourable old age, has this year left a considerable legacy to evidence his undying sympathy in its welfare. And although any loosening of superstitious bondage, except produced by the Word of God, is of very uncertain value, still one cannot see without hope and pleasure, as affording oppor-

tunity for extending the Gospel, evidence of declension in the once dominant tyranny of the Romish priesthood. Like the great apostle of the Gentiles, we recognise these tokens for good coming to meet us, and we thank God and take courage."

DROGHEDA.

The Rev. C. Miller gives an encouraging report of the schools, which many Romanists were attending. Early in the spring it was announced that a party of Redemptorist Missioners would visit the town. On hearing this Mr. Miller issued a handbill announcing his intention to give a lecture for each one the Missioners gave; the result of which was that they retired to Armagh. There they were boldly met by the Rector, who with the assistance of two experienced Agents from Dublin, entered upon the controversy. The impression made in the city led to a suggestion from the clergy, which was sent by Mr. Miller to the London Committee. The suggestion was "that a small band of controversialists should be organized to watch the proceedings of the itinerant Roman Catholic Missioners, and accompany them in their movements about the country, to neutralize the pernicious effects of their visits, and turn them to advantage by the faithful exhibition of their errors, and by the proclamation of the pure Gospel."

The Readers held an open-air meeting under a large tree, and numbers of Roman Catholics attended all their addresses, the town being full; some having come in from all the country round, to the distance of twenty-five miles. The Missionary reports:—

"The work in Armagh has been a complete success. Several said to us, 'Before this controversy began, we thought the priests had it all their own way: now we see they teach error, and that the clergy can meet them.'"

During the summer vacation some of the Readers were invited by Christian friends in Scotland to follow the Irish reapers there, and the openings for spiritual

instruction among these poor people were most interesting. The gentleman who received them, writes from Kelso:—

“It is pleasing to see our own people interested in their accounts of their work, both in Ireland and Scotland. They held meetings in our church on Sabbath evenings, and quite delighted our people with their addresses. They had many opportunities of speaking to their fellow-countrymen, and to the Scotch as well. It seemed to the Irish reapers quite a feast to listen to the Word of God, without any daring to make them afraid; and I trust that the Lord has sent a ray of light into many of their dark souls, which shall grow in brightness, till it issues in the blaze of eternal day. I trust also that not a few of our own countrymen have received benefit from their visit.

“A most interesting discussion took place with a Roman Catholic in Dr. Bonar’s Mission room. I never heard the truth more ably defended, and the great truths of the Gospel were never lost sight of.”

A visit of inspection made in the autumn of this year by two members of the Council, the Rev. Edward Auriol and the Rev. Edward Bickersteth, brought forward much which proved that, were it not for the oppressive system of spiritual bondage in which the poor people were kept, they would gladly welcome the Gospel message, and the efforts made to benefit them. During this tour many opportunities occurred giving evidence of real spiritual life among the converts, and that their higher tone of morals was admitted and respected by their Roman Catholic neighbours.

CHAPTER XII.

THE readiness of the people to receive instruction is proved by all the reports of the year 1869. The following extracts from letters received by the Honorary Secretary from different Missionaries, give reliable information, and will be the last supplied by this little volume.

The facts given, gathered from hundreds left untold, may encourage fresh effort in the confidence of believing prayer, and may with the Lord's blessing strengthen the hands of all who labour in the Mission field.

Dublin.—The year 1869 will ever be remembered in Ireland as the year of murder, agrarian outrage, and political agitation. But the Irish Church Mission has kept aloof from everything that would in any degree tinge the Society with a political colour, or cloud the spirituality with which the Agents desire to carry on their evangelizing work. And it reflects not a little credit on the Society's Agents, that, *where known*, they were not hindered in their work, nor charged with being the 'grievance' on which the 'spoliation' was defended; thus proving that our Mission—aggressive in its opposition to Romish error, but loving and affectionate in its dealings with Romanists themselves—was received by those who knew us as the true 'message of peace'—peace through the Blood of the Prince of Peace—delivered in all sincerity for their spiritual welfare and eternal happiness."

Renvyle.—Thank God, the converts have stood firm, and have not denied the faith, notwithstanding the influences brought to bear upon them. One of them, a young married man, lives with his wife and little ones in a remote and densely-populated village.

His cabin is, in more senses than one, a centre of light for the surrounding villagers. He has purchased a lamp, and I have supplied him with oil; so that during the long winter nights he has, in his simple way, been unfolding the Gospel, and displaying the lamp of life to his dark and benighted neighbours. He reads both the English and Irish Bibles, and has a very good knowledge of them. He seems very earnest in his work, and I have no doubt but that, under God, he will do much good."

"Lough Mask.—In this district, where for so many years inquiring Roman Catholics, converts, and even original Protestants, have gone through incessant persecution, persecution which one would imagine impossible in a civilized country, it is cheering to find those who have endured it all, and have come forth from this fiery ordeal, able to say with St. Paul, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.' Such was K. G., an aged convert woman. Many indeed were the 'cruel mockings' of Romanists, ay, and of Protestants too, the day K. G. walked twenty-eight miles through rain and mud to be confirmed by our beloved Bishop. She was deeply conscious of her own sinfulness, and that she had no righteousness of her own, but was enabled by the Holy Spirit so to believe in the promises of mercy through the atonement and righteousness of the Lord Jesus Christ as to have a glorious hope of eternal life. Though her relations and friends gathered round her, and entreated her to receive the last rites of the Church of Rome by calling for the priest, she persistently refused, saying she had her Priest with her, and that was Jesus, that He was her rock and her only strength; that Christ had died for sinners, and that she was a poor miserable one, that she trusted entirely to Jesus' blood to wash away her sins.'

"A convert man lately met with an accident, and was carried to the — Hospital—a Romish institution. The nuns there told him the priest would soon be round. The man politely said, 'I do not want him.' They then asked him, 'Can you say the 'Hail Mary'?' 'I used to say it seventeen years ago,' replied the convert. 'And why not now?' said one of the nuns. 'Because,' replied the man, 'there is no occasion to address her; and even if I repeated it she couldn't hear me.' To this the nun made no reply; but another said, 'Do you remember the 'Hail Mary'? if you do, repeat it.' The man did so, and immediately the nun said to him, 'Oh, when you can say that, you are a Catholic.' 'Why, Miss,' was his reply, 'Dr. MacCarthy at the Mission Church often says it, and is he one?' 'Do you go there?' asked one of them, sharply. 'I do, Miss,' said the convert; 'but I'll not again, if you give me one verse to prove we should pray

to, or ask the intercession of the Blessed Mary!’ The nuns looked at him for a moment; and then, without attempting a reply, passed on.”

“*Dundalk*.—The Controversial missionary Lectures have been renewed for the usual time, and were particularly well attended by Roman Catholics this year; and since the early days of the Mission I do not recollect so much interest manifested by the Roman Catholics at the Inquiry classes. On some occasions there have been fifty of them present, and the freedom with which they have debated, the clearness and readiness of reply, showed how deeply they had studied the subject. A shopkeeper, who is a great opponent, unwilling to come himself, sent all his arguments, through another man, which shows the controversy goes much farther among the people than the mere attendance at the classes, encouraging even as these are.”

“*Coolaney*.—Right before my window stands at this moment an officer of the United States army, who has sought and found many a sinner in his regiment and led him to Christ. But he was himself sought and found when a boy among the mountains of Galway, by one who is now a Brooklyn City Missionary, who taught him the Lord’s Prayer in the Irish tongue. He had never before seen a Protestant, but was interested in that prayer, led to a Mission school, led to Jesus, led to the Missionary in America, led to a long campaign of fidelity, both to the starry folds, and to the colours of the Cross. The Brooklyn City Missionary was Scripture Reader to your Society in the Lough Mask district.”

“*Lough Mask*.—At — there are fifteen boys at the night school, which has been, in fact, a night school and a controversial class. Several have asked for, and obtained Bibles. Several of the Roman Catholic neighbours came to the Readers by night for instruction. There is one man especially who is a member of a confraternity—a lay brother—who has a great number of hair ropes round his loins and body, and who comes for instruction to the Reader, evidently anxious, poor man, about his soul. The ‘hair cords’ bring him no peace, and he is now advanced in years, in fact, tottering on the brink of the grave. I need not say that the Readers speak the truth in love to him, with all the earnestness his case and position call for. He may not be far from the Kingdom of God. There are very many Roman Catholics throughout the district who are equally anxious, and not a few who are convinced of the unscriptural teaching of their Church, and yet through fear, are hindered from boldly coming out.”

“*Moyrus*.—There never was a period when the enemies of Gospel

truth assailed the Missionary work with greater determination; but I rejoice to say our dear brethren stand firm as a rock against all the powers of the prince of darkness. The Irish teachers are doing a great work among the adult population. Many are anxious to commit to memory God's precious Word, as well as learn to read their native language. The people around us, for the most part, are quiet, orderly, and civil, and regard the Agents of your Society as their best friends, and are most anxious to afford their children a good scriptural education; as the returns of the schools testify. The Sunday school has been well attended by adults and children, and the Sabbath congregation affords strong ground of encouragement at this inclement period of the year. The week-day services are taken advantage of by the people, even on dark or rainy nights, and some of those who attend afford strong evidence of conversion to God."

"*Sellerna.*—I do not think that there ever was more real good work done in the Mission than in this last year. A very wide range of the country has been well visited by the Agents. Parts of neighbouring Counties where no Agent had ever before visited, have been reached, and localities that seemed inaccessible from their great distance have been brought into our field of labour. The system of Irish text teaching, which is carried out here to a great extent, is productive of much good, not merely on account of the amount of Scripture which is thereby imparted, but also on account of the opening which it affords the clergyman and readers to the houses of those who learn the texts. Upwards of two hundred scholars are taught these texts each month, half of whom are adult Roman Catholics. The course of Controversial Lectures, which has just ended, has also been a source of much good.

"An old man aged ninety heard the Word of God gladly in his own native language, came out boldly from Rome, attended the house of God while his strength permitted, refused the visit of the Romish priest, and passed from time to eternity, rejoicing in his great High Priest, and Him only. An aged widow, M. S., about eighty-four years old, is another case. She was a very exemplary woman, with clear views of the Gospel plan of Redemption, and told those around her in her last illness she was not afraid of death, as she was saved with an everlasting salvation. 'No priest for me,' she said, 'but my great High Priest who liveth to make intercession for me: through Him I am more than conqueror.' These aged servants of the Lord endured much for the sake of the Gospel, and neither murmur nor complaint escaped their lips. They were wonderfully supported in all their trials and conflicts."

From Dr. Collis:—

“*Cork.*—The sermons this Lent were attended by a very numerous and interested auditory, and some of the younger clergy gave valuable proof of their ability and readiness to further Missionary work in the future Church of Ireland. I will only add my earnest hope that no reasoning, however plausible, or novel arrangement, however seemingly popular, will be permitted to change or overlay that system of loving aggressive Missionary work which was originated by, and grew up under, the experienced care of our departed founder, and which he has bequeathed to the Church of Ireland, consecrated with constant prayer, and commended by evident success.”

To these testimonies one more must be added. Lieut. Gen. Sir Arthur Cotton visited the Missions early in the year, and in his report to the Committee, the result of careful investigation, he expresses his conviction that “the foundation of Missionary work which has been laid is perfectly adequate to bear a far more extensive superstructure than has yet been raised;” and he urged upon the Committee that “the present circumstances of Ireland require that the more important Missionary stations should be immediately strengthened, and that a decided onward Missionary movement should be made.”

The experience of his tour was made use of, with that sound judgment which has so often aided the cause of these Missions which he has so much at heart, to obliterate the slanders of the world, and defend the principles of truth. In a speech of Lord Grey in Parliament on the Irish Church question, he had expressed strongly his disapprobation of the Missions in Ireland, as “not making converts to Christ, but only *controversialists*, and as promoting fierce and angry feelings.” Sir Arthur Cotton wrote a letter to the Editor of the *Standard*, in which he calmly and yet most convincingly proved that the “work was carried on in the spirit of love.”

“Instead of the Missions producing ‘fierce Protestantism’ and ‘fierce Roman Catholicism,’ they have, where vigorously prose-

cuted, had exactly the opposite effect. The replies of the clergymen and Scripture readers to my inquiries were almost without exception, that where they were constantly attacked and beaten twenty years ago, several of them having been left for dead, and could scarcely enter a single Roman Catholic house, now they never meet with anything of the sort, and can enter almost every Roman Catholic house, and quietly discuss the points at issue without the slightest anger or disturbance. In fact, Connemara, where the operations of the Missions have been most extensively carried on, is the most peaceable district of Ireland, that is, of the Roman Catholic parts of it. Fenianism has not gained the least footing in it. And I am quite certain that if the Bible had been as patiently and diligently pressed upon the Roman Catholics throughout Ireland as it has been there, there would now be real and solid peace and loyalty everywhere. As to calling these humble, faithful, and peaceful Scripture readers, 'fierce Protestants,' no more gross libel could be uttered against men. If Lord Grey really knew anything of the actual state of the case, it is impossible he could have said anything so directly contrary to the real facts. And so with respect to the converts; if they are not real converts to Christ they are certainly most remarkable imitations of real converts. But it must be remembered that not only are there open converts, but a much greater number are so well instructed in the Bible, that though they are still so much afraid of the priest's curses as to call themselves Roman Catholics, they are in heart no more Roman Catholics than I am.

"Wherever these Missions have been vigorously prosecuted, there are now very numerous converts who have stood the terrible ordeal of openly rejecting Popery, in the face of such difficulties as we cannot imagine, unless we have carefully inquired on the spot; and for one such convert now in Ireland, I am convinced there are fifty more in America, etc.; for of course in the great majority of cases, as soon as a Roman Catholic finds he is getting upon Protestant ground he immediately tries to emigrate, and get into a country where he will be protected by the Government from violence and from the anger of the priest. If all those who have been brought out of Popery were now remaining in their own native places, Connemara and other parts would now be filled with a dense population of as energetic, intelligent, and loyal and orderly people as Ulster is."

A dark cloud was lowering over the Church of Ireland. The Bill for the Disestablishment and Disendowment of the Church had just passed through the English Parliament, and the excitement throughout the country

was very great. Expectation of disaster and extermination on the Protestant side, and dominant Papal ascendancy on the other, roused up the deepest sensibilities of all hearts.

The last visit of the Honorary Secretary to the Missions which he had for so many years nurtured with so much loving care and labour, calls for more detail, as it will close this story.

The energetic spirit which so continually rose up to conquer the infirmities of old age and bodily suffering, was once again thrown into the Mission field, and with his wife and her niece he undertook the entire circuit, which occupied two months, from the 14th of June to to the 14th of August. The following are extracts from the account of this tour already published:—

“All was bright and full of joy when we started for Ireland, and Mr. Dallas shewed so much vigour and vivacity, that it brought us back twenty years in our thoughts and feelings. He could not travel as then, and many rests on the way were needed that he might be strong enough to bear the ‘*Cead mille failthe*’ that awaited him. On landing at Kingstown, a band of Readers were waiting to assist him, and the joy of these good men was very great in welcoming their beloved friend once more to Erin’s shore. The next day he appeared in the Mission Church, and the work of that day is a specimen of many others. Having attended the morning service and assisted in the celebration of the Lord’s Supper, he visited and addressed the Coombe Sunday school, then made a ministerial visit to Mrs. Holden, the schoolmaster’s wife, who was sick, afterwards visited the Townsend Street Sunday school and addressed them. In the evening he read the lessons and preached to a crowded congregation, on Luke xxi. 28, the subject of which verse shed such abiding consolation on his own spirit.”

Of a fortnight thus fully occupied perhaps one of the

most interesting days was spent at Howth, where all the Agents and all the children of the Mission school had a day of recreation and a country ramble; and to have their beloved Father with them, made it a treat never to be forgotten. Before the happy day closed upon the beautiful hills which circle the Bay of Dublin, the whole assembly gathered round him for a solemn address and earnest prayer. On returning, as we went along the road with a large cavalcade of conveyances for a thousand children, the country people expressed their feelings with much Irish pleasantry. "Ah!" said one, "we shall soon get rid of all the sort of you, for the Bill is passed." "And you'll soon want us back again," was the answer of the happy Agents, in whose joyful hymns the people all shared. Respect and civility were not wanting from the grateful Irish of all classes and creeds to the man of God, whose work was now appreciated by many, and acknowledged by all.

Another very interesting evening was spent at the house of the dear friend, Mrs. Smyly, who had arranged all these opportunities of spiritual edification; when forty young men met the aged minister, all of whom had been trained in the Boys' Home, and were now located in different parts of the city, earning their own living in various trades,—a noble set of youths, rescued from vice and degradation, and from Romish delusion, and all manifesting with Irish warmth their love and gratitude.

In Galway, a town which has been for many ages the stronghold of Romanism, the Bill was causing great excitement, the idea being encouraged by the priests that it would lead to the supremacy of the Papal power and the total overthrow of Protestantism. For a time every door was shut against the Readers, and no open effort was prudent. But inquiry could not be crushed; one man met the Reader and said, "I want a Bible, and I want to hear more about all you tell us. If you will

meet me at the corner of — Lane at — o'clock, I shall be so glad to talk to you; but don't come to my house: if you are seen there, my life is in danger."

Mr. Dallas felt that it was a time to test real principle, and he said to the Readers, "I will be at the School-room to-morrow evening. Tell any of the converts who may be living still, that their old friend Mr. Dallas is here, and will be glad to see them. I do not want the upper classes or the Protestants, only the converts and inquiring Romanists." He expected that perhaps a dozen might be collected,—what was his surprise on opening the door to see the room well filled with 180 people! Pleasure was on every face, and from many, the Irish greeting burst forth, "Your Reverence is welcome to Galway." Many Romanists were among these poor people, who were seeking the truth, but had not courage to come out of the apostate Church. Mr. Dallas having read and explained a passage of Scripture, spoke to them of the circumstances of their country, and then earnestly prayed for a blessing upon the Mission in that place. After the service many crowded round to get a word with the minister, and aged men and women spoke of the early days, when through his preaching they were brought to the light of the Gospel.

At Clifden also a warm welcome awaited the Honorary Secretary. Making Mr. D'Arcy's house his head quarters, he was able to inspect all the surrounding Missions; preaching at Clifden, Errislannon, and Sellerna, visiting the schools, and every day addressing different gatherings of converts. Many important cases were brought to him to decide, and the Missionary clergy were greatly invigorated by his presence once more among them.

Under the influence of that gracious Spirit, whose Presence was invoked at every step, a new impulse was given to the whole work. The Roman Catholic Bishop Dr. M'Hale was on a visit to his clergy, which caused great gatherings of people in the streets; but with so

much to arouse opposition, the feelings and behaviour of the people to Mr. Dallas presented a striking contrast to that manifested in the year 1850, the last occasion in which he and Dr. M'Hale were together in Clifden.

On one occasion only was there an attempt to disturb the peace. To give the children of the schools an opportunity of welcoming Mr. Dallas, about a hundred and seventy were assembled for tea in the school-room. After examination and an address from him, we were surprised by a mob of people collected round the house, with some loud expressions of dissatisfaction. Mr. D'Arcy went out to inquire what they wanted. The offence which aroused their indignation was rather an amusing one. The teachers and children had decorated the room with banners and welcomes for their beloved friends. A gentleman who had a yacht in the bay, lent them his flags, which were placed at the entrance of the room, two or three signal flags being placed outside the house. One of these flags had, as they supposed, a mixture of orange in it. The cry was to take down the party flag. One of the ringleaders of the mob, pointing to the Union Jack, said, "Sir, we respect these, and would die for them; but that red flag with the yellow cross we want to have down." Mr. D'Arcy said he could not see any orange in it. "Oh!" said he quickly, "don't red and yellow make orange?" About two hundred were by this time collected, and one of the women cried out, "Och, then! don't be talking about 'Orange;' if ye were listening to the questioning of the children inside there, ye'd be proud of them; they are able to teach the best of ye." The resident magistrate, who happened to drive by at the time, joined with Mr. D'Arcy in trying to convince them that no insult was intended; and after a little while they all scattered.

By Mr. Dallas's order the flag was not taken down till the clamour had ceased, and the people were brought to reason; the importance of firmness as well as con-

cession being always tested with success in dealing with them. His address to them, closed with prayer, calmed and solemnized the minds of all present.

Every part of the Mission was visited, and nearly every school, and Mr. Dallas was greatly encouraged by the progress he witnessed. One school, Barnahallia, was situated some distance from the road, and as he was unable to reach it, the Rev. G. Shea, the clergyman, brought the school to him, and an interesting examination was held on the mountain side in the open air.

At the Island of Omey, and at Sellerna, many were assembled to give him an Irish welcome; thankfully calling to mind many incidents of the early days of the Mission, when some of those present were bitter persecutors, but now rejoiced in the liberty of the Gospel of Peace. They were proud to have their children present, and able to answer well from that blessed Word which had been so long withholden from them. On Sunday he preached for the Irish Church Missions in Clifden, and after examining several schools on the way, preached again for the first time in the new Church at Errismore.

The National school at Ballyconree had been twice closed during the winter, all the children in the district coming in a body to the Mission school. On this spot the liberality of General Hall had secured an endowment for a permanent ministry, with a contribution towards the Church, and the sum of £500 was collected for the building of one. To this was added the very last grant the Ecclesiastical Commissioners for Ireland were able to make, as the Act of Parliament for Disestablishment and Disendowment put an end to that body. A different site had been chosen, but on this property there was a head-rent to be paid to the proprietor of the soil, who was a Roman Catholic. It was necessary that half-an-acre should be released from the head-rent in order that the site might be freehold, which the

law requires for a Church. The Proprietor, after making terms for a remuneration, referred the matter to his solicitor, who prepared a draft of the Release. On the deed of Release being presented to Mr. D'Arcy, it was found to contain the following conditions: "That no Roman Catholic should enter the church built upon it—that no effort should be made for their conversion—that no tracts or books should be given away in the district calculated to disturb the faith of the Church of Rome—that no sermon should be preached against the doctrines of that church"—with other specifications totally irreconcilable with the object for which the church was built, under penalty of losing possession of the said church. This extraordinary deed made it absolutely necessary to obtain another site. A Protestant landlord then came forward and freely gave the present site, which, though less convenient, was thankfully accepted.

One of the brightest days of this tour was the 17th of July, when Mr. Dallas laid the first stone of this new church at Ballyconree. It was the *sixty-third* building that had resulted from Missionary labour among the Roman Catholics, and of these twenty-three were churches. It was a lovely day, and above three hundred people were gathered on a mound, which was the intended site. The beautiful mountains of Connemara bound the horizon on the east, and on the west an arm of the Atlantic rolls in, while scattered around are numerous cabins containing a large population of poor.

The interesting establishment of the Boys' Connemara Orphans' Nursery, with the grounds around forming a model farm, is also in the vicinity. Very solemn addresses were spoken by Mr. D'Arcy and Mr. Dallas, who called the attention of his hearers to the second chapter of Haggai, dwelling much on the fourth and nineteenth verses; and he made an earnest appeal to the young and the old assembled, entreating them to

ask themselves whether they were living stones of the true Church, built upon the only foundation, "the Rock of Ages, the tried stone laid in Zion," on which all the spiritual members of Christ are built up a holy temple. The youngest boys of the schools were called out to put their hands to the stone, and the ceremony closed with prayer and suitable hymns. This day will not soon be forgotten by those who now meet together from Sunday to Sunday to worship God in this church.

At Oughterard, Mr. Dallas also gathered together the old converts, and his visit is thus afterwards mentioned by the Missionary who had just been appointed:—

"The day after my arrival here I was met by my very dear, much beloved, and revered friend, the late Rev. Alexander R. C. Dallas, under whose wise and prayerful counsel I had the privilege of being started in my new mission field. He remained over Sunday, and preached for me in the morning of the 25th of July, 1869, on the subject of 'Redemption,' and was remarked by all as never having preached so earnestly and pressed more urgently on the minds of his hearers the necessity of Redemption.

"He was most anxious about Oughterard, that it should become what it once was before—a great Missionary success. He wrote a suggestive programme for my guidance, which I prize greatly, and have tried to act upon to the uttermost. His very kind, affectionate, fatherly, and I may say saintly counsel I shall never forget, and I shall always remember with pride and pleasure that I entered upon my work of faith and labour of love in Oughterard under the guidance and godly counsel of so great and so good a man."

On Monday, July 26th, Mr. Dallas held a prayer-meeting of all the Agents there, and spoke much to them on their work, and in the afternoon he met all the converts, whom he had expressed a wish to see and speak with before he left. It was his wish to see only the

converts, but of course others joined the meeting, several of whom came out of personal regard for Mr. Dallas. He left Oughterard on the following day, full of hope and spirits about the Missionary prospects there, and in fact, the work of the Missions in general.

The visit to Aasleagh was saddened by the recent death of a young Missionary, the Rev. Brent Neville, who had just entered upon his work when he was suddenly called "within the veil." He was going round preaching a course of controversial sermons at the several Missionary stations, when he caught a heavy cold which brought on rheumatic fever, and he died in a brother Missionary's house, at the last station at which he was to preach. He was greatly beloved by Roman Catholics as well as Protestants. After his death, some of the Roman Catholics said that they were more sorry for him than they would be for the priest.

Before the year closed another fellow-helper in the Missionary cause was also called away, the Rev. George Maxwell of Askeaton, who took a lively interest in the labours of the Readers, lectured continually for the Society, and superintended that Mission till his death.

Mr. Dallas was strengthened to carry out the work he had proposed, and his last rest was at the house of his friend Archdeacon Thacker, where he met the few Agents that were left in Kilkenny, and strengthened their hands with much loving counsel.

During this tour one hundred and ninety-three Agents of the Society were personally examined by him, and that so carefully and minutely, that on his return to England, he prepared a book, arranged in separate columns, enrolling the name of every Reader, his wife, the number of children, his age, length of time in service, and every particular of the work in which he was employed. Another document was also written by him, which proves his undiminished power and prompt

action. A Report was sent in to the Committee by him, containing a compendium of his observations while in Ireland, and suggestions consequent upon them, which occupies eleven large folio pages of print. The subjects, treated with Mr. Dallas's usual clear arrangement, are:—

I. The general condition and state of mind of the Roman Catholics.

II. The position and state of feeling of the Protestant Laity.

III. His opinion of the feeling of the Clergy.

IV. The bearing of each of these subjects on the course proper to be adopted by the Irish Church Missions.

The following are a few of his observations:—

“The general expectation as to the Church Bill which prevailed even in classes beyond the very poor, was that the Protestant religion was to be done away, and that all Ireland was to be of one religion; also that, somehow or other, the people were to be the gainers from the funds of the Church.

“The kind reception of the Readers is thus accounted for. In two places where they were well received it was stated that the priest had desired them to show this kindness *for the present*; and in several places I was told that the Roman Catholics had said they should be much more disposed to listen to what Protestants might say about their religion now, as they were all on an equality, and it could not be said if they turned, that it was to join a State Church. There were, however, not wanting places where bitterness and exulting triumph are manifested, which in every case may be traced to the temper of the priest and the manner in which he spoke of the change.

“The triumph about the Church seems nothing compared with what they were anticipating with respect to the land question, which is an absorbing one, both with

the expecting losers and the expecting gainers. The wildest notions are fostered by the misguided tenants. A very strong proof of the extent of these expectations may be found in a fact communicated to me by an eminent Agent connected with a very large property. He told me that, during the fifteen years that he had managed the property, in his yearly accounts he had never returned to his employers a larger deficiency in unpaid rent than £250; but that at the close of the accounts for 1868, there was a deficiency of £6,200 arrears of rent. This in one district sufficiently shows the state of the people's minds on this subject. There is great danger to be apprehended from this state of things, but it is not a danger that affects the religious question; rather, on the contrary, it tends to divert the mind of the people from opposition to the Missionaries' work, and removes rather than imposes a difficulty in their way."

Under the last head Mr. Dallas concentrates much practical suggestion as to the important position of the Missionary clergy:—

"The Missionary endowments being untouched, and the means of all being in no way connected with the arrangements to be made for the support of the clergy of the 'Church body,' their liberty of action is enlarged, and their service is likely to be more acceptable to their Church brethren; especially as they are engaged in a work which, how much soever it may be a matter of duty to all, is a duty which the parochial clergy cannot possibly enter upon while their Church is in a state of transition."

After various details, Mr. Dallas adds:—"A careful consideration of all the points set forth in the preceding paragraphs will bring us to the conclusion that everything shows a fitness for increased and energetic Missionary operations at the present crisis.

"The crisis in the religious history of Ireland is the

most remarkable that has occurred since the era of the Reformation. A spiritual machinery, such as the Irish Church Missions, having been raised up and brought to maturity by twenty years' experience, must be expected to manifest that it is equal to so great an occasion, to do which it must bring into action a suitable instrumentality.

"For this purpose the organization of the Missions should be thoroughly set to rights, the practical resources of the Agency should be adapted to the new circumstances, systematic efforts should be made in well-selected places, and arrangements carefully made should be carried out with energy and the power which discipline gives to a well-trained Agency," &c., &c.

In this Report the state of the different Missions in the summer of 1869 is fully related, and perhaps a more correct view could not have been given than that supplied from this personal inspection by one who had watched their progress with anxious care for twenty years.

Through the watchful superintendence of the Rev. Hyacinth D'Arcy, the Connemara Mission presented a *model exhibition* of the working of the principles and arrangements of the Society. A Missionary in spirit, and in the training of twenty years, with the continual dependance upon and communion with God, which characterized his whole ministry, Mr. D'Arcy never suffered the aggressive principle to flag. The blessing which descended upon these western Missions was known and felt by all. On Mr. Dallas' visit to Clifden the congregation was counted, and three hundred and five persons were present, of whom only eighty-six were original Protestants; and in the book in which the numbers were noted every Sunday, it appeared that the morning congregations averaged from two hundred to three hundred and twenty. He speaks of this district as a "church gathered,—the first-fruits of the *early rain* of the Spirit which it pleased God to give. There

is a living body of Christian converts in various congregations giving a character to the Missionary work in the whole neighbourhood. To this may be attributed, under God, the progress that is perceptible, and the distinct difference between the present state of the people generally, contrasted with their condition when the Mission commenced."

His mention of the Dublin Mission is also one of great encouragement:—

"It may be considered the depôt and arsenal from which our weapons are drawn, and where our recruits are trained. The present condition of the Mission is very satisfactory; cases of conversion under interesting circumstances are of frequent occurrence, and the controversy in the several Discussion classes proceeds with good effect. Through the unwearied and hearty exertions of Christian ladies, separate classes have been invited to tea—cabmen, sailors, &c.; and the Agents have had the most favourable opportunities of addressing from two hundred to four hundred together, and the most blessed results have followed.

"But perhaps the most important of the hopeful features in the Mission field is to be found in the state of the Schools, which is highly satisfactory. This may be attributed, under God, to the admirable arrangement and superintendence of the Missionary Secretary, and under him to the intelligence and diligence of the Inspector and Examiner."

The Training Schools were felt by Mr. Dallas to be most important adjuncts to the Missionary work; he suggested that the most promising pupils of the country schools should be brought up to Dublin for them, and Mr. Austen mentioned to him the names of more than twenty who might be received as probationers.

It could scarcely be expected that the freshness and vigour of the first efforts should not have languished and faded from many of the country stations. The

warning to the church at Ephesus, Rev. iii., continually applicable to individual Christians, depicts the state of many a Church and Mission in its fullest sense. In some of the most important stations where the gospel had forced its stream of blessing over most impenetrable barriers, there was an evident stagnation of living power. The Agents had settled down, quietly diffusing Protestant influence, guarding the outposts, but were not in marching order. Mr. Dallas thus expresses the need he saw in many districts of more aggressive action :—

“In examining the present condition of these Missions I have been struck by the importance of the first principles with which we commenced, not so much from their success as from the effect of relaxation of the original rules. Frequent payments of salaries, and always in advance, was arranged, not only to give no excuse for debt, but also to maintain a readiness for change of district and of duty, so that the whole agency might be available at any time for whatever openings might be presented to us by the providence of God. Every Agent is engaged to devote his whole time and mind to Missionary duty, and not to enter into any other occupations. It was never intended that they should settle down in one locality and form permanent connections there; the great object being kept in view, to gather by God’s grace the souls of Roman Catholics out of doomed Babylon: ‘Come out of her, my people.’”

Again, after remarking the change which twenty years had made, he adds :—

“Many of the older Agents live upon the memory of past success. The novelty of an open aggression upon the Church of Rome has passed away, and with it the surprise and excitement. The influence of the priests being much diminished, the people are ready to talk to the Readers, and there is a standing testimony for God’s truth in the midst of the population. All this is well so far; but does it satisfy the requirements of the

Society's great object? Are souls converted? are converts leaving the Mass and coming to Church?"

Mr. Dallas traces this state of things "in many cases to be a necessary consequence of our regular Missionaries being also Incumbents of parishes; and in maintaining the discipline of the Society, the combination of the two offices does not work well." He adds: "Our Missionaries were meant to be independent clergymen, working in concert with the parochial clergy, but having the responsibility, and bearing the burden of the blame of the Mission operations, taking them off from the incumbents, and gaining thereby power to work. I think that a habit of settled satisfaction with the amount of good attained, sometimes stands in the way of active aggression for the decided conversion of souls."

Deeply feeling the consequences of the transition state of the Church of Ireland and its influence upon the Missionary work, Mr. Dallas then suggests a scheme of operation which he feels might be considered by many as unfeasible:—

"It would be advisable to have a place of headquarters in several districts extending widely over two or three counties. Here should be stationed an independent Missionary, who should be in connection with some influential Incumbent who might be willing to accept the honorary office of Superintendent, to whom the Missionary should look for counsel and assistance in the arrangement of the Mission; but in case of difference there should be an appeal to the Council in England. The Missionary should have a staff of Agents, half being more experienced and half novices. All the Agents might have then a home at the central town, and be sent to and fro to the different towns and localities in the district, as the Missionary should direct, remaining there the time appointed by him, not exceeding a month. They should direct their efforts to the calling out of individuals, and in their visits should always

leave the impression that *there is no safety for the soul while continuing to worship at the Mass.*

“They should especially extend the text-teaching everywhere, and explain the texts that are learnt.

“It would be the duty of the Missionary to confer with the Clergy and stimulate their interest in the Mission work; to deliver controversial lectures, and hold classes wherever they can be formed; to preach both controversially, and for the Society; to watch the progress of the Agents’ work, making unexpected visits to their districts; to take opportunities of beginning Mission schools; and thus to give the energy of action to all the Missions in the district.

“If all this could be arranged, with much prayer for a blessing from the Lord upon it, a great result of conversions from Rome might be expected in faithful reliance on the Divine promise.”

And must these suggestions from the last tour of the veteran Missionary, who had for twenty years traversed the length and breadth of Ireland, be hastily thrown aside as Utopian and impracticable? Is this Missionary plan more quixotic than that of 1846, when the conception was put into his mind to send out 40,000 letters and deluge Ireland with Scripture truth, without a penny in hand with which to commence the work?

The following extracts from Mr. Dallas’ letters show that this work was not delayed for want of means, and prove that when God gives faith, power follows—the power to attempt great things, to expect great things, to accomplish great things:—

“I, alas! have no means to carry out my plan; but I have already found a ready heart to meet the expense, and I feel that He who made the gold mines of Golconda will not let His own plan, if it be His, fail for a morsel of gold. I can say every possible economy has been exercised. The same God who has carried us on thus far will not fail us, but will do all things for us. I do see God’s hand in the thought He has laid

upon me, and feel overpowered with the greatness of its possible fruits. They are so great, so full, so blessed, that I can find no spot where I can stand to bear the overpowering thought, except at the very foot of the Cross."

If this was the expression of the honoured minister of God at the commencement of his life-labour for Ireland, what is his place of joyous praise now, if permitted to trace the multiplication of that blessing during these twenty years? Who will take up that mantle of praise which enwrapped every early step? Another extract, from a letter of November, 1845, will help to swell our note:—

"I have just risen from my knees, and from expressing most faintly what I feel most powerfully—praise, thanksgiving to our gracious God for His unspeakable mercy. Praise and glory to Him who alone can work the greatest works by the very least instruments. Yes! less than the least, but therefore more especially *the instruments* to show the power of the Hand that moves the mountains by the touch of a straw. Yes! the Lord is with us. The motto must be His own word to the crowd at the brink of the Red Sea, '*Go forward!*' At that word we go on, and be assured the sea will divide before us."

Who could at this date have foreseen the formation of a great Society, by means of which hundreds—we may say without exaggeration, thousands of souls have been brought "out of darkness into light, and from the power of Satan to God"!

What might have been effected as the result of this tour, had it pleased the Head of the Church to continue the labours of His servant! but the strength which his Lord had commanded for him was recalled. He returned to lay before the Committee and the Council once more the experience and the advice which had so long guided them; rejoicing to leave his work in the hands of men who were standard-bearers in the Church of God, who shrank not from labour, and who would undertake every step in earnest prayer.

One more effort for Ireland was permitted to the

Father of the Society : it was the last token of his love for the country that had been so long engraven on his heart. This visit found many of the Readers advancing in years : some had grown feeble in their arduous work ; and Mr. Dallas returned home with anxious thoughts for them, and with an earnest desire to make some provision for them in their old age. He wrote an appeal to Christian friends on the subject, in which he thus speaks :—

“Bordering on eighty years myself, my anxiety that some provision should be made for the declining years of those who have served with me in that noble cause in which by God’s providence it has been my lot to take a prominent part, is naturally very great. On my return from a two months’ sojourn in our Missions, I have felt it my duty to lay this before our Committee, that some provision should be made for those who having devoted the strength of their lives and the greatest part of their lives to the service of the Society, are entirely disabled and unfit for work.”

Mr. Dallas then appealed for contributions ; and Christian friends responded liberally, and after his decease, considered this as the best offering they could make to his memory. A large sum was gathered, from which many of the aged Readers are now supplied with means of subsistence, and think with grateful love of this last act of one whom they regarded not only as their master, but as their father and their friend.

The veteran Soldier was found at his post, and the deepening conviction that the time was short and that the Lord was speedily coming, nerved his energy and filled his soul with uncompromising zeal ; but he had finished the work the Master gave him to do.

This eventful year was not to close without a loss to the Society and the Missions, which cast its cloud of sorrow upon hundreds of Irish hearts. The Rev. Alexander Dallas had been raised up to form and

organize a great Society for Ireland's good. He had been permitted to nurture it and superintend it for twenty years; and on the 12th of December, 1869, he was called to enter into his eternal inheritance. His last thoughts and prayers were for Ireland. Ireland was on his dying lips; and his message to the Missionaries that "he died in the confidence and comfort of those glorious truths which he had so many years been urging them to set before their people," was the last effort of dying energy. He was permitted to *see* the fruit of his more abundant labours, in many Irish hearts won to Christ through the preaching of the everlasting gospel; but at the great Harvest Day, to which he was ever looking forward, the thought of which nerved his arm and urged his onward step, how many from all parts of Ireland's great Mission field will rise up as his joy and crown of rejoicing! how great will be the rejoicing of that Harvest Home!

The bereaved Society was thrown upon an Almighty arm to uphold it. Prayer was the great resource. The Lord's hand is not shortened, neither is His ear heavy. The work is His, and it stands.

This little volume must not close without a brief review of the peculiar features which mark upon this Missionary work the impress of an Omnipotent Hand.

1. The spirit of earnest prayer which has been maintained, is that which the Holy Spirit alone can give. The fire has never gone out, and it may be said to have been kept alive by discouragement and natural impossibilities.

It has been "inwrought" prayer, it has been believing prayer, it has been "prayer in the Holy Ghost." Not a step has been taken without asking the Divine guidance; and in every emergency the Throne of grace has been the resort.

Great have been the emergencies in the twenty years

we review. Often have the supplies failed, and the work been straitened for want of funds ; but there has been no bankruptcy. The Lord has provided ; and though often in the extremity of human hope, the supply has been sent, enriched with the accumulated riches of "gold tried in the fire." The annual income, though small compared with what might have been given by those who have the responsibility of property, has been a large increase upon that first thousand pounds laid down by Mr. Durant ; and encourages the confidence that the silver and the gold is in the Lord's own hand for His own use.

2. But there has been a still greater manifestation of His hand in the supply of Agents. From the man of powerful intellect, mighty in the Scriptures ; from the discriminating mind able to steer the vessel through rocks and quicksands, to the faithful, devoted, simple-minded Reader, ready to speak for his Master in the face of fire and faggot—all have received their graces and their gifts from one great ever-flowing fountain of life and light ; the same Lord working all in all. Some have been continued in their work to this day, employed still with dearly-bought experience to testify the Gospel of the grace of God ; many have been removed to the "house not made with hands ;" from all of whom the rivers of living water have flowed out in blessing to others.

The adaptation of the instrument to the work has also singularly marked the Omnipotent Hand in the review of past years. Men have been raised up for a particular service, then called away. The mournful inquiry, What can be done without such a worker ? has been answered by the unexpected providential supply of another ; and again and again by means unthought of by His servants, the purpose of the great Master is fulfilled.

3. The character of the work also bears the im-

press of the Divine Hand. The observation of a devoted Christian, in travelling through the Missions of the West was, "It is such a real thing." Now as the Spirit of God can alone reach the heart of any man in individual conversion, would not the best test of this be, a change of views influencing the life and conduct,—the Word of God made a standard of doctrine and a rule of life? and this has been substantiated in the history of the Missions. There is a sameness in the expression of truth with these poor converts; but let it not be forgotten that there is a oneness in the teaching of the Holy Spirit on every heart. There may be immense variety in His operation, and some great truths may be deeply engraven on one class of mind, others on another—education, personal influence, and a thousand different influences may cast a tinge of different hue upon the truth of God; a false glare may obscure some truths, and cause others to preponderate unduly; but as far as the teaching is from God, it cannot vary.

4. An important point to be remarked is the manifest blessing which has attended the *written Word of God*. It has been tested to be the great means of regeneration. Where there is life, the Scripture has been fulfilled, "Of His own will begat He us *with the word of truth*." James i. 18; "Born again. *by the word of God*." 1 Pet. i. 23. It has been in this ministry made the rule of faith; not united with traditions of the Church, but simply as it stands. Our blessed Lord used the Old Testament throughout His whole ministry as an infallible standard and a final appeal; the whole Bible in the same way is given to the Christian Church; and whenever thus used, its power is felt as "the sword of the Spirit," "mighty through God to the pulling down of strongholds." The rule is perfect in the hand of the Spirit; in the hand of unguided fallible man, it may draw crooked lines; but its accuracy is tested in the converted heart, and the records of the Mission prove its power.

to give light in darkness, strength in weakness, comfort in sorrow, and the full assurance of hope in a dying hour.

5. Another observation strikes us in the review. *The Priesthood of our Lord* is a doctrine which always stands forward in bold relief. The Priest was everything to the poor people in the religion of Rome; and it seems as if the error of the system was turned by the mighty working hand of God, to give a prominence to this glorious truth not sufficiently realized by Protestants,—that we have a High Priest to supply all the need of the sinner's heart, whose work and office are continually exercised for us, and to whom we may continually apply. This is always seen to be the comfort and the refuge of the dying convert; and perhaps it is the more realized from the contrast presented by the false assumption of the office in the Church of Rome, while the habit of thought leads to the true conviction that there can be no religion without a Priest.

6. While the general influence upon society in Ireland is not to be overlooked—the softening of prejudice, the enlargement of thought, and a higher tone of morals—this is not *the object* of the Irish Church Missions: it is nothing less than the salvation of immortal souls; to bring all for whom they labour to such a living faith in the Lord Jesus that they shall not be ashamed to confess His name.

And the watchword with which the Society commenced continues the same—"Christ first, Christ last, Christ all!"—the great object, to carry the everlasting Gospel to those who know it not, is still maintained; and a realization of the fearful judgment coming upon the Apostate Church gives power to the warning cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

May the blessing and success of these Missions during twenty years encourage all the Lord's servants to be stedfast, unmoveable, always abounding in His work, knowing that their labour is not in vain in the Lord. 1 Cor. xv. 58.

THE following are the Principles and General Instructions under which the operations of the Society have from the first been conducted:—

I. The object in view is to strive, by all holy means, to dispel the darkness and ignorance from the minds of Irish Roman Catholics; and to seek to communicate to as many of them as possible, the saving truths of the Gospel. The great means to be used in doing this, is to lift up Christ, and Him crucified, before the people in the simplicity of the truth. This must never be lost sight of, even when secondary subjects are necessarily brought forward.

II. In doing this, the Holy Scriptures must be used as the constant standard of reference and final appeal. The Missionary should never be drawn away from this great principle by the admission of an appeal to any other source, as of authority. If at any time other authorities are put forward by Romanists, the Scripture must be exhibited as the one great authority. From this sure ground, there must be no departure, under any circumstances whatever.

III. In exhibiting the gospel to Roman Catholics, it is natural to expect, that they will bring forward the notions in which they have been brought up. It should be the aim of the Agents, of all classes, to set forth the simple truth, with such plainness and fulness as will show to the Roman Catholics the contrast between the Gospel of Christ, and the errors of the Church of Rome. When controversy has arisen (as it inevitably will arise), it should be handled in a spirit of forbearance, gentleness, and knowledge. For this latter qualification, every Agent should take pains diligently to inform himself of the right arguments; all of which should be traced in due proportion to Scripture statements, or to Scriptural principles.

IV. In all the conduct of the Agents, the principles of Church order must be kept in view. With a kindly feeling towards all persons who profess the truth as it is in Christ Jesus, it must yet be remembered, that the Society and all its Agents are connected with the United Church of England and Ireland, and the due order of that Church must be maintained. If it should happen, at any time, that the Agents find themselves in unforeseen circumstances bearing upon this point, without distinct instructions, they must act upon the principle here laid down; and then apply at once to the Committee, through the proper channel, for such directions as the case may require.

V. The Society is formed, exclusively, for a religious object, and in no way whatever connects itself with anything political. This is to be very distinctly kept in mind at all times, and under all circumstances; and the Committee will never sanction any act, or course of action, which involves political advocacy or party distinctions.

VI. The subject of temporal relief to suffering and destitute converts, is one which requires the most decided course on the part of the Committee. The object of the Society is to enlighten the Romanists, by communicating to them the knowledge of the gospel, with the hope that, by the grace of God, many hearts may be truly brought to Christ. This can be only done by spiritual means; and all secondary motives should be as much as possible discouraged. The Committee is pledged, never to allow any of the funds entrusted to them to be employed for temporal relief; and they require every Agent to act in strict accordance with that pledge. The Missionaries of the Society are not precluded from the ministerial application of private funds, as the Clergyman of a parish would be the proper channel of communicating to his poorer parishioners, in the ordinary course of pastoral duties; but under the peculiar circumstances of the Missionary work amongst the Roman Catholics, the greatest caution and wisdom are required, in the adaptation of such pastoral assistance to the flock gathered out from so destitute a people, lest any inducement be, in fact, (however unintentionally) supplied for the encouragement of double motives in the objects of the Missionary's care. The Committee call upon them to remember, that they must be most careful, in maintaining that principle to which the Committee are determined strictly to adhere; not to allow any of the funds of the Society to be applied to temporal relief; nor ever encourage any course of conduct towards the converts, which can be construed into a temporal inducement to join the Church. The object of the Committee being only the spiritual benefit of the people, they do not intend to mix with their work,

any plans for systematic occupation of converts, for their temporal support. However desirable and advantageous such plans, whether agricultural or manufacturing, may be of themselves, the Committee leave them to the management of private enterprise.

VII. The Committee would impress upon every person connected with them, that the constant exercise of *earnest prayer* is the sure means of support, in the arduous undertaking in hand. This means has a promise of such blessing as will be sufficient to carry a Christian through the greatest difficulties; and the difficulties to be expected in the Missions to the Roman Catholics can be overcome by no other. The Committee would therefore urge the Missionaries to omit no opportunity of reminding those who are under them, to begin and carry on every part of their important duty, by prayer for the Holy Spirit in the name of the Lord Jesus Christ. This principle should pervade the whole work in every department.

THE largest extent of Missionary work undertaken by the Society for Irish Church Missions, appears to have been from 1852 to 1855.

The following list shows the different localities.

Some of these Missions have been since taken up by the Irish Society; others, as Achill, are self-supporting and are under a permanent ministry.

LIST OF DIRECT MISSIONS, 1853.

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|-----------------------------------|-----------------------------|----------------------|
| 1. Dublin. | 9. Spiddal. | 17. Upper Balla. |
| 2. Monkstown. | 10. Inverin. | 18. Boyle. |
| 3. South Eastern. | 11. Connemara. | 19. Sligo. |
| 4. Kilkenny. | 12. Ballinakill. | 20. Innishowen. |
| 5. Cashel. | 13. Lough Corrib. | 21. Down and Antrim. |
| 6. Lough Derg. | 14. Lough Mask. | 22. Lough Erne. |
| 7. Shannon. | 15. Achill with Burishoole. | 23. Louth. |
| 8. Galway with Tuam and Headford. | 16. Lower Balla. | 24. Meath. |

In the following places arrangements were made for Local Committees, by which the clergy undertook to carry on Missionary work on the principles and under the superintendence and rules of the Society.

LOCAL COMMITTEES, 1853-5.

- | | | |
|-------------------------|--------------------|----------------------|
| 1. Dublin, South. | 15. Nenagh. | 28. Carrick-on-Shan- |
| 2. Dublin, North. | 16. Parsonstown. | non. |
| 3. Monkstown. | 17. Portarlington. | 29. Elphin. |
| 4. Wicklow. | 18. Edenderry. | 30. Sligo. |
| 5. Wexford, North. | 19. Fermagh. | 31. Lisnaskea. |
| 6. Wexford, South. | 20. Ballinasloe. | 32. Clonés. |
| 7. New Ross. | 21. Westmeath. | 33. Newry. |
| 8. Ossory or Kilkenny. | 22. Longford. | 34. Belfast. |
| 9. Callan. | 23. Edgeworths- | 35. Roscrea. |
| 10. Leighlin or Carlow. | town. | 36. Celbridge. |
| 11. Tipperary. | 24. Meath. | 37. Belturbet. |
| 12. Tralee. | 25. Balbriggan. | 38. Lisburn. |
| 13. Askeaton. | 26. Drogheda. | 39. Killeshandra. |
| 14. Limerick. | 27. Boyle. | 40. Cashel. |

LIST OF MISSIONS IN 1869.

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| 1. Dublin, including Kingstown. | Connemara— <i>continued</i> . |
| 2. Portarlington. | Errislannan. |
| 3. Ossory. | Errismore. |
| 4. East Cork. | Roundstone. |
| 5. County of Limerick. | Moyrus. |
| 6. Anghrim. | Ballyconree. |
| 7. Galway. | Sellerna. |
| 8. Tuam. | 14. Ballinakill, including Renvyle. |
| 9. Shrute. | 15. Killery. |
| 10. Iar Connaught, including Inverin. | 16. Lough Mask. |
| Spiddal. | 17. East Mayo. |
| 11. Oughterard. | 18. Bunlahinch. |
| 12. Castelkerke. | 19. North Mayo and Sligo. |
| 13. Connemara, including Clifden. | 20. Coolaney. |
| | 21. North Eastern. |
| | 22. Armagh and Louth. |

THE OBJECT AND REGULATIONS OF THE SOCIETY.

The object of this Society is to promote the glory of God in the salvation of the souls of our Roman Catholic fellow-subjects in Ireland, through the instrumentality of the Church of Ireland.

In pursuing this object, the Committee adopt the following Regulations:—

I. At the request of Incumbents, they will support Missionaries in districts containing a large Roman Catholic population.

II. Missionaries may also be appointed, under the sanction of the Bishop, for the Roman Catholics of a whole diocese.

III. In parishes where the Incumbent is favourable to such efforts, the temporary services of able and experienced clergymen may be engaged, in visiting districts, in giving lectures, and in preaching to the Roman Catholics.

IV. Courses of Lectures, by competent lecturers, on the great subjects of the Romish controversy, will be aided in the principal towns in Ireland.

V. The Committee will, according to its resources, adopt any measure that may tend to the conversion of the Roman Catholic population of Ireland by means consistent with the principles of the Church of England and the Church of Ireland; and maintain friendly communication with all Protestant Societies seeking the spiritual welfare of Ireland.

VI. The Committee will gladly be the medium of sending any aid which contributors may wish to appropriate to the religious societies they have already assisted; and a friendly intercourse shall be maintained with other Protestants engaged in the same benevolent design of communicating the Gospel of Jesus Christ to the Roman Catholics of Ireland.

VII. No grant from the Society's funds for the benefit of any parish or district is to be made, unless the Incumbent himself shall apply, or sanction the application for aid, and shall furnish to the Committee sufficient proof of the exigency of the case.

PRESENT CONSTITUTION OF THE SOCIETY.

I. The Society shall be called "The Society for Irish Church Missions to the Roman Catholics," and shall be under the direction of a President and Vice-Presidents, a Treasurer, a Committee, and Secretaries, all being members either of the Church of England or the Church of Ireland.

II. Annual Subscribers of One Guinea and upwards (if Clergymen, Half-a-Guinea), and Collectors of Fifty-two Shillings and upwards per annum, shall be Members of the Society during the continuance of such Subscriptions or Collections. Benefactors of Ten Guineas and upwards, Clergymen making Congregational Collections to the amount of Twenty Guineas, and Executors paying to the amount of Fifty Pounds, shall be Members for life. The Committee shall have the power of appointing such persons as have rendered essential services to the Society, Honorary Members for life.

III. The Committee shall consist of a number not exceeding thirty laymen, and of all Clergymen who may be Members of the Society. The President, Vice-Presidents, Treasurer and Secretaries shall be considered *ex-officio* Members of the Committee.

IV. The Committee shall meet at such time and place as they may appoint; their meetings always to be opened with prayer. Five members shall be a quorum.

V. The Committee shall have power to appoint such Officers and Assistants, and to make such regulations, as they shall deem necessary for the well conducting of the affairs of the Society.

VI. An Annual Meeting of the Members of the Society shall be held in London, when the proceedings of the foregoing year shall be reported, the accounts be presented, and a Treasurer and Committee chosen.

VII. None of the Rules of the Institution shall be repealed or altered, nor any new ones established, but at the Annual Meeting, or at a Special Meeting called for that purpose.

VIII. Two Auditors shall be appointed by the Committee annually, for the purpose of auditing the accounts of the Society.

Office of the Society in England :—

11 BUCKINGHAM STREET, ADELPHI, LONDON.

In Ireland :—

12 D'OLIER STREET, DUBLIN.

APPENDIX.

THE following are extracts from the Tracts referred to in Chapters II. and III. :—

I.

A VOICE FROM HEAVEN TO IRELAND.

SURELY Ireland is a fine country: her hills and her dales, her mountains and her rivers, are cast in the mould of beauty, and covered with a soil of fruitfulness: but look upon them in a moral point of view, and there seems a mist hovering over them that makes the heart sigh, even while the eye rejoices.

Surely the people of Ireland are a clever people; they seem to have been born thinking happy thoughts, and to have been nurtured in the habit of making them group together in the attitude of wit: but a melancholy feeling seems to fold up the smile that their wit produces—the talent is full and overflowing, but it runs to waste, or to work mischief.

Surely the hearts of the Irish are warm hearts, buoyant hearts, elastic as a steel spring, and as strong to love, without being so hard to feel; yet is there a sorrow about their love, and all their energy of heart is powerless. It works no mighty—no sustained work; there is no greatness in it.

What can be the cause of so strange a disappointment?—so fruitless an autumn from a spring of such blossom?

There is one giant cause for this distressing condition;—all minor hindrances are merged in that. IRELAND IS ENSLAVED—she is in bondage under a foreign yoke—a yoke of most merciless tyranny, and all the more reckless in its tyrant rule because it is thoroughly un-Irish, wholly foreign to the soil, to the blood, and to the feeling of Irishmen.

The peculiar feature of this foreign usurpation is, that it works deceitfully, under the mask of the Irish name, to enslave, not the

soil, not the bodies, not the properties of Irishmen, but that which uses their soil, moves their bodies, and disposes of their properties. It enslaves their souls, places their consciences in bondage, and controls the very spirit of the man. An Italian ruler, governing a small district in temporal matters, has set up an unfounded claim to govern in spiritual matters the whole world, and every soul in it. He was originally the Christian Bishop of the diocese of Rome. In the darkness of ignorance, in which all Europe at one time lay, he fixed his fetters on the consciences of kings and of their people, boldly presuming to do this in the assumed name of Christ Himself; at the same time that he used the usurped power to seal up and lay aside the book of authority to which he pretended to refer for establishing his claim. This Italian put the yoke upon the neck, under the warrant of the book of which he showed but the outside, and forbade his foolish victims to search whether the warrant of God justified his ambitious claim.

The fathers, who first endured this Italian tyranny, have left the slavery as a legacy to their children; and tyrant after tyrant has risen up from generation to generation, even until now, when the consciences of men, cramped for centuries with the tight manacles that first wounded the soul, and then hardened the sore, dare not rise and think—dare not open the eye and see—dare not spring forth and act to throw off the terrible trammels.

But no wonder that the poor enslaved Irish are kept in the snare, and tremble at the thought of venturing to be free; for, in order to keep Irish hearts, the usurper has cunningly arranged a band of Italian police, who live among the Irish with the appearance of Irishmen. In order to effect this, the system is to take a young Irishman, and separate him from his family to place him under training, where all the special love of Ireland's liberty, and Ireland's hope, and Ireland's joy, is drafted out of his heart, and the vacancy filled up with Italian feelings and Italian characteristics; while an object is placed before his ambition, closely connected with the Italian supremacy, and absolutely involving Ireland's degradation. After transforming the Irish youth into this unnatural foreigner, when he has become Italianised, the usurper secures his agent from the return of natural and patriotic affections, by depriving him of the sources of Irish domestic feeling. He never can be under the temptation to feel for his original country again as a husband can feel for the people of a beloved wife,—as a father can feel for the country of his children. All the possible avenues by which Irish feelings of affection might flow in to mitigate, in the least, his Italianised heart, are not only closed, but the gates that shut them up are barred with oaths; and if such feelings creep in through any crevice, conscience is scared with the alarm of "sin." Can these be called

Irishmen, who have foresworn the links of Irish love—the ties of Irish domestic feeling, and have given themselves, body, soul, and spirit, to work the will of an Italian usurper in keeping the Irish people enslaved, and in hiding from them the Book of God that would set them free? No—these are no longer Irishmen, though their births were registered on the soil of Ireland. A poor Irishman would hold himself mocked if you gave him a potato from the outer skin of which all the mealy inside had been scooped, and every fibre, and every eye, had been cut off, so that it was neither good to eat nor to plant. You might tell him that the potato grew in Connaught, but he would not own it for a native root.

This Italian usurpation is the real foreign slavery of unhappy Ireland—the more depressing and terrible, because it fetters the soul, the spirit, and the source of action in the man, debases him, and crows his conscience; and leaves him without capacity to rise and ask for the document which proves the high warrant of God's Word, assumed by the tyrant. The debasing nature of this spiritual slavery can hardly be more clearly shown than by the cheat which is put upon the enslaved ones, to turn off their attention from the real usurper. The Italianised police boldly talk in terms that might seem to be suited to the real condition of slavery in which the Irish are kept; but these terms, which echo on the heart of the suffering slaves, are artfully misdirected to point to the political dominion of England as the cause of the evil, instead of the spiritual tyranny of the utterly foreign Italian. **IRISHMEN!** when will you open your eyes to see the cheat? Surely, in vain the net is spread in the sight of any bird.

There was a time when all the nations of Europe were in the same bondage to this Italian power as the Irish are now. Three hundred years ago the people of England, by God's help, and in God's strength, cast off their chains. They cried for the Book of God—they got it—they read it—and, by God's blessing, it dissolved the spell by which they had been bound. England became spiritually free, and the blessing of God has prospered her ever since.

* * * * *

IRISHMEN! what hinders the formation of the **FREE IRISH CATHOLIC CHURCH**, built upon the rock of truth by the working of the written Word of God? There is one only hindrance—the enslaved will of the Irish people, who, with their fathers, have been in bondage to the foreign despotism of an Italian priest. Whatever blow is struck in this cause must be by the heart of a Christian, wielding the Word of truth by the power of the Spirit of Christ. May that Spirit raise a host of such hearts to work for the glory of Christ, in **SETTING IRELAND FREE!**

If every Irishman who reads this, and feels his heart burn within him at the thought, were to carry that flaming torch at once to light his neighbour's heart, and he another's, and another's, there would be THOUSANDS OF BANDS of burning hearts, gathering together in cot and cabin—why not in palace and in parlour?—and many a word of counsel and encouragement would pass from lip to lip; and such bands would go in quiet boldness, and with untrembling courage, in numbers to their priests. Calmly and firmly they would say—“*We are CATHOLIC CHRISTIANS—we claim the power to read the written Word of God, in order that we may know Christ and His salvation for ourselves, &c.*”

Are there no Irish hearts that are moved by this thought? Surely the echo of GOD'S VOICE from Germany cannot find deafness in all Irish ears; and wherever it is heard, let not the evil enemy confuse the sound, by stirring up the din of ancient feuds in the Irish heart. There is no need to check this bursting effort after spiritual liberty, by imagining that the only way of escape is to join the ancient Protestants. England has had her own Reformation, and failed in conveying it to Ireland; and now the days of THE IRISH REFORMATION may be come. Who will join in forming the IRISH CATHOLIC CHURCH, and in casting off that fatal clog, the usurped tyranny of the Bishop of Rome, which has hitherto kept it from being the Church of Christ indeed?

* * * * *

May God in His great mercy carry these words with the power of HIS OWN VOICE to the hearts of multitudes of now enslaved Irishmen, and speedily raise up in His own way, by His own power, and with His own blessing, a goodly band to form THE CHRISTIAN CATHOLIC CHURCH OF IRELAND.

II.

A LOOK OUT OF IRELAND INTO GERMANY.

WHO has ever climbed up Carran-tuel, and had the joy of throwing a look clean over Clare Island—that dot in the waters? Many a man of Kerry has done this, not satisfied with what he might see from the top of Tork, nor with a glimpse from the gap of Dunloe; he must reach the height of the Reeks to get to the very tip of all Ireland—the nearest step to the blessed blue heavens. When you get there, you may catch a sparkle from the sun, as it plays upon one of the three hundred and sixty-five lakes of Glengarriff, you may peep over Skibbereen or Clonakilty;

but there lie the green waters beyond, far, far away—so far that it wants a week's wind to blow a boat across them. It must be a sharp sight that sees even the waters from Carran-tuel; but there is not a head in all Kerry with an eye that will see beyond them.

Oh, if some man of Kerry from the top of Carran-tuel could but have been looking on, and on, about the month of August, in the year 1844, and had the power to distinguish the objects as his look went forward, what a wonderful story, and a true story, would he have told to his countrymen! Fancy such a look cast from that tip of all Ireland into Germany, and you shall hear what he might have seen.

There is a great town in Germany called Treves, and in it, amongst many churches, there is one greater than all the rest. Within the walls of this great church there is an ancient garment, and they say that it is the very coat without seam that was taken from our Lord Jesus Christ by His executioners when He was crucified. *They* say this; and why are people so mad as to venture upon such a story? The real coat without seam was cast lots for by heathen soldiers more than 1800 years ago, and fell to the lot of a poor godless wretch, since which it has never been heard of. But *they* say this garment at Treves is the very coat; and they tell this lie upon very good authority—they have the authority of a Pope of Rome himself: and we have the authority of another Pope of Rome for saying that this is a lie; for the present man has solemnly declared that the real seamless coat is under the care of the priests in the great church of a town in France, called Argenteuil. Well, we will not stop to settle which of the two Popes told the real lie; but the garment at Treves, which they pretend is able to do a great deal of good, must be one of those rags that the prophet Isaiah speaks of (chap. lxiv. 6).

But the man of Kerry, at the top of Carran-tuel, would tell you that he saw the Bishop of Treves and all his clergy consult together how they should get money for finishing another great cathedral; and they settled that they would bring out the old garment for a show, and tell the poor souls in Germany that every one of them would have a full and perfect absolution of all their sins, if they would make a pilgrimage to Treves to look at the Holy Coat, sincerely repenting of their sins, and doing penance for the same—provided, to be sure, that they contributed liberally towards the cathedral at Treves, &c.

The greater part of the people of Germany are under the power of the Romish priests, just in the same way as the folks are in Ireland; and the poor things are much in the same condition with respect to their worldly concerns too: thousands and thousands of people in Germany live upon no better fare, for

them, than potatoes are for the Irish. But a Romish priest is a Romish priest all over the world; and the hearts and the cunning that can squeeze money out of the potato-eaters of Ireland, can manage the same matter out of the starving poor of Germany. It is all by making them believe the lies about Purgatory, and the Pope's power, and the charm of relics, and such like. And the poor things find it very hard to stand against what they tell them; only sometimes the priests push the falsehood so far, that it is harder to take in the lie than to resist the priests; and this is what has happened with the garment at Treves.

The coat with which the people were mocked at Treves, was shown in the cathedral from the 18th of August to the 6th of October, 1844, and the people from every parish were desired by the bishop to go to the cathedral in bodies on certain days, with their priests at their head. Every day it was station-day in all the parishes; and every poor soul that went on pilgrimage was sure to be washed clean of his sins, only he was to be careful to drop a suitable offering into the basin that was placed before the old coat. Before the six weeks were over, crowds upon crowds of Germans passed before this garment; and most of them had ruined themselves, that they might pay the coat for its kind service in saving them out of hell. The clergy counted the number of people, and tell us it was five hundred thousand. They counted the coin too, but they have not told us the number of pounds that they got.

Look out, man of Kerry, and tell us: can you see nothing else? were all the folks such fools as to worship the rag? Don't be so taken up with the beautiful sights, the flags and the banners, the flowers and the dresses of these crowds of pilgrims. Don't give your ear only to the singing of the hymn that begins and ends with, "Holy Coat, pray for us." If the man of Kerry had looked right on, he might have seen in a little village a Romish priest writing a letter. He was no great man—no bishop; he did not live in a great town; but he was just a simple priest, who had got some common sense in his head, more kind feeling in his heart, and, it may be hoped, most of the Holy Ghost in his spirit. His name was John Ronge; and from his little village of Laura-hutte, he wrote on the 1st of October, 1844, a letter to all Christian people in Germany, warning them to turn away from lying fables. He closes his long letter thus:—

"And you, fellow-countrymen, whether you dwell near or at a distance from Treves, unite your efforts to prevent the stigma from resting any longer upon the German name. You have magistrates, wardens, and provincial diets and assemblies; work through their medium. It is high time that each and all resolve

to make a bold stand, and with their utmost energy to oppose and restrain the tyrannical power of the Roman hierarchy. For it is not at Treves alone that this modern absurdity of traffic in indulgences is carried on; you well know that in the east, and the west, the north, and the south, rosary, mass, absolution, burial-moneys, and the like, are every day collected; and that the night of spiritual gloom grows darker and darker.

"Finally; you, my dear brethren in the ministry, whose sole aims and wishes centre in the welfare of your flocks, the honour, liberty, and happiness of your country, keep no longer silence. You sin against religion, against your native land, against your holy calling, if you longer hesitate to give effect to your better convictions. Prove yourselves to be the true disciples of Him who sacrificed all for Truth, Light, and Liberty; prove that you have inherited, not His coat, but His Spirit.

"JOHANNES RONGE."

Could any Irishman read this letter without crying out to the man of Kerry at the top of Carran-tuel—"Tell us, what do you see next? Go on now, if you please, and inform us what followed."

What was like to follow to the man that wrote it? Wouldn't he have been cursed by bell, book, and candle, if it had been in old Ireland? Curses grow at Rome, and are sent over all the Pope's countries, to one place as well as another; so his slaves in Germany get the same treatment as his slaves in Erin. Priest Ronge was degraded and excommunicated; and as much cut off from heaven as a Pope can do it; but as that's none at all, heaven is as open to Ronge now as the Lord Jesus Christ has made it. But the letter went about all Germany, in spite of the excommunication. In one city (Leipsic) 50,000 copies of it were sold in a fortnight; and in every city the people could talk of nothing else. Yes, thousands have taken courage, and vowed that, for Christ's sake, and for the honour of His truth, they will be such slaves no longer.

Was not this the work of God? Take one token that it was so, out of many. If the man of Kerry had looked a little more to the north, he might have seen far away in another part of Germany, another priest in the small town of Schneidemuhl. There God had been preparing a little flock by the pious teaching of John Czerski, a Catholic priest, whose heart had been touched by the Spirit of truth, and who was gradually getting rid of the chains that bound him to the Roman Bishop. When the scandalous pilgrimage to worship the old coat at Treves was going on, Czerski came forward, solemnly and strongly to protest against the tyranny and deceit of Rome. God had provided the instruments in different parts, to call upon the Germans to turn from the lying

devices of the Pope; and so the voice ran along all Germany, from one end of it to the other.

* * * * *

Is there any Irishman that reads this who wants to know what next would be done in such a case? The news which would have been brought over to Ireland before now, if no sea separated it from Germany, has been longer delayed, to be sure, but it has come at last, and the Irishman who reads this has heard the blessed sound; and if it is he that wants to know what would come next, let him and his Catholic neighbours set to work at once to get on as far as has been supposed already; and when he has come so far, then he himself shall be the man to tell us what will come next. Only one thing is sure, that the work that is begun for the glory of God and the freedom of souls is certain to be blessed in the end, through whatever difficulties and sufferings the Lord may see fit to bring us to the reward.

III.

EXTRACTS FROM "IRISHMEN'S RIGHTS."

EVERY man has got his own RIGHTS, except the man that lets them be taken away from him; and it would not be hard to say what the like of such a man is, only that it is not civil to call names. Yet to have some rights, and not to know what they are, is as good as not having them at all; so I will tell you what some of an Irishman's rights are.

Every man has a right to breathe the free air of heaven at least; and will any one deny that a man has a right to the springs of water from the earth? Who has ever been thirsty on a warm day, and felt the freshening of a good draught from the river as it flows along? Has not every man a right to that? Now, if you will attend to a story, you shall see what all this is driving at.

It was on a hot day in August—suppose we call it the twenty-fourth: that was a very hot day once upon a time—some Irish boys were working hard in a dry part of the land where there was no water. The Shannon flowed not far from them, and when they were all dried up with thirst, off they set to quench it at those waters. But they were stopped short of the banks of the river, for the only part they could come at was fenced off with a railing, made of strong posts, very high, with spikes at the top, and a deep ditch to hinder coming near. The poor fellows could see through it, to be sure, so that they could observe that the river was broad, and shone beautifully as it rolled along. There

was a gate to this fence, and a priest stood inside to take care of it; but it was bolted and barred, so that nobody could get through to get at the waters of the river.

"Please your reverence," said one of the boys, "we want a drop of water; sure every Irishman has a right to a sup of the Shannon."

"Never think of such a thing," said his reverence, "you are much better without it; it is dirty water, and won't do you any good."

"Dirty or clean, please your reverence, it will save a man's tongue from burning, and the boys are all dying with drought."

"Och," cries another, "look just over the river, there are plenty of them drinking of the waters on the other side." And so sure enough there were.

"You are mistaken," said his reverence, "those are nothing but Sassenachs; such water is only fit for heretics."

"But is a poor Irish Roman to perish for thirst, then," says Pat, "and the river all flowing before him, enough to make his mouth water, if it was all dried up past watering?"

Hard as they all tried, his reverence would not open the way to the river.

"Is his reverence never thirsty himself," cried Mick, "that he has no compassion upon the throats of his flock?"

"And don't you know, Mick, that his reverence does not trouble the water when he is thirsty, seeing that he has got a regular supply of the real whiskey that has passed the exciseman, besides the occasional drops of potteen? and these last are none of the fewest."

Now, who shall deny that these poor fellows had a right to a drink of the Shannon, all large, and broad, and deep as it is, so that all the throats in Ireland would never make the sea think it was less of a river, when she kissed its broad mouth between Kerry and Clare? And yet these poor fellows were not the more like to get their right. But presently there was some one seen inside the railings, that would be trying to help the boys in their extremity of thirst. Nobody could tell how he got there, whether he scrambled over the fence, or swam from the other side, or more likely dropped down from heaven, sent by the holy and blessed Lord Himself. He ran to the river, and dipping his hand in, he brought as much as he could in the hollow of it, and the best of good water it was, and he just handed it over to the first poor fellow that would take it; but the priest ran to stop him, and then he slipped round to the other end with another handful of clear water; and so he slipped about whilst the priest was in a terrible passion—mad entirely. But some of the poor fellows got

a sprinkling, and they that did, found it so refreshing that nothing would serve them but they must have some more; and so they went higher up or lower down the river, however far it might be, and never rested till they came to the place where they could stoop down and drink, and drink, and drink, so that they never thirsted again (John iv. 13, 14); while the poor fellows that stopped outside the priest's railings were left to die; for "Never mind," said the priest, "I'll say a Mass for their souls when they are in purgatory, and that will be better than a drop of water to save their lives now."

I was going to give an explanation of this story, but there is no occasion; for is there ever an Irishman that wants to be told what it means? and why should I waste time to tell him the meaning when surely it's in his heart: he feels what it means? And is it not the Lord Jesus Christ Himself, blessed be His holy name! who has said, "If any man thirst, let him come to Me and drink"? (John vii. 37.) Every man has a right to "take the water of life freely." This is so plain and so certain, that the Church of Rome itself does not pretend to deny it; only it sets the priests to watch the gate, and bids them take care whom they let in. Now it is the priests who keep the gate barred, and refuse to let a man in at all; they will not let the people read the Bible because it contains some such words as these, "Woe to you, Scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men, for you yourselves do not enter in, and those that are going in you suffer not to enter" (Matt. xxiii. 13).

Every man has a right to read the Bible. It is the right of his soul given him by God, as much as it is the right of his body to breathe the air of heaven or drink the waters of the earth given him by God. You will find that, according to the rules of the Church of Rome, anybody may read the Book of God if he has got a permission under the hand of a priest; and in case you would like to have such a permission, you may make use of that which is sent to you with this, and in which a true priest gives you the free liberty to write your own or any other name in the blank that is left for it.*

You are advised to begin to act upon this permission at once; but for fear you may be standing thirsty outside the paling, the man dropped from heaven in the inside runs to you with a handful of the water of life; and though it is but a drop, he sends it you in earnest prayer that it may refresh your soul with a blessing. This drop of the precious water comes to you in the shape of some small portions of the Book of God. Take care how you receive

* This "Permission" is printed in full on page 22.

these NOW, for by the welcome you give them you will be judged by God; and there may come a time when you may be like the man in the parable, who said, "Send Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame" (Luke xvi. 24); and know that there may be something even in this drop of the water of life now, which God, in His mercy, may make the means of saving you from that torment **HEREAFTER**.

THE DROP OF THE WATER OF LIFE.

Referred to in "Irishmen's Rights."

"IF THE SON SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED."—John viii. 36.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii. 12.

"God so loved the world as to give His only-begotten Son, that whosoever *believeth in Him may not perish*, but may have everlasting life."—John iii. 16.

"A faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners*."—1 Tim. i. 16.

"The *blood of Jesus Christ His Son cleanseth us from all sin*."—1 John i. 7.

"Believe in the Lord Jesus Christ, and *thou shalt be saved*."—Acts xvi. 31.

"There is one God, and *one Mediator* between God and men, the *man Christ Jesus*."—1 Tim. ii. 5.

"Come unto *Me*, all ye that *labour* and are burthened, and I will refresh you."—Matt. xi. 28.

"I, even I, am He that *blotteth out thy transgressions for mine own sake*, and will not remember *thy sins*."—Isa. xliii. 25.

"Call upon *Me* in the day of trouble: I will deliver thee, and thou shalt glorify *Me*."—Ps. l. 15.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If ye then, being evil, know how to give good gifts unto your children: how much more shall your Father from heaven give the *good Spirit* to them that ask Him."—Luke xi. 9, 13.

FROM "THE FOOD OF MAN."

"WHAT sort of food have you got in Ireland? and how much of it?"

"Sure the food of man has failed altogether—there is not a potato of the right sort to be found from Athlone to the sea;—and what will we do it's Him that's wiser than the wisest among us that must tell. You may dig a whole ridge, and not get a pot-full, and when the mother has cut out a few bits from some things that are ashamed to call themselves potatoes, and has left more outsides than in—it's the pig herself that takes to being genteel, that would not taste them at all—let alone the little family. Over the starving to death, there'll be no paying the rent that's due this year, nor any other dues; unless the dues of them that know how to squeeze the marrow out of a dry bone."

"Who do you mean by that?"

"Is it your honour that asks, with a tongue that won't let your teeth forget that they grew in Connaught? Haven't you found out that the Priests feed, let who will famish?"

"But how is it that the food of man is blighted entirely? What has been the cause?"

"It's the truth that your honour speaks there—it is the food of man that's blighted, and none other—the weakest weed, by the side of the black stalk of the potato, blossoms as elegant as if it was laughing at the boys that get nothing but weeds for their labour. The blessing of St. Patrick has clean gone out of the land: the Almighty has sent us a judgment; the blessed Mother of God has not had Hail Maries enough;—yet if they all handled their beads like that creature of mine, sure the Holy Virgin should not be in want of Hail Maries. There is a curse on the food of man."

"Of man, my friend! what do you mean by that? what is man?"

"I don't receive your honour's meaning."

"Do you know what a *man* is? what *you* are?"

"I'm an Irishman, please your honour."

"Put out your hand—is that *you*? or your foot?"

"Tom O'Creagh got his arm smashed under a waggon, and drives his car with a stump!—and Dan Flaherty has got a wooden leg."

"Then neither the hand nor the foot can be the man—nor the tongue, nor any other part of the body. Were you at the funeral of Michael O'Sullivan last week?"

"It was myself kened the loudest cry at the wake."

"And where was Michael all the while? he wasn't in the coffin, for that was only the corpse—where was the man Michael?"

"By Father Meghan's story to the widow, Mick was in Purga-

tory: for when she had sold his clothes and the spade, she had to borrow five shillings to make up the money for Father Meghan to say Masses to help him a bit."

"Wherever he was or is now, you see, my friend, that his body was not himself. It's himself that's gone out of the body, and the body is crumbling to dust. It's yourself that's in your body—that makes your body alive. You and your body are two different things; and it's *the man* that makes the body of any importance. The body wants food because the man is in it; and the man must live when he leaves the body: wherever he goes to, he is alive. Now the man within the body—that is, the precious soul—has to be fed; the body craves food only because there is a man's soul in it, which wants its proper food, that it may live in the presence of God for ever and ever."

"And can your honour tell us what's the food that is proper for that?"

"God Himself has told us. He says in His blessed book:—

"'And Jesus answered him, It is written that man liveth not by bread alone, but by every word of God.'—St. Luke iv. 4.

"So you see, my friend, that it is a clear and certain truth, acknowledged by all, that while the body is kept alive by bread and the fruits of the earth, the soul (which is the only thing that makes the body of any value) is kept in a state of life by 'every word of God.'"

"I think I see your honour's meaning; but this Word of God—this food for the man inside us—we have not got it at all at all."

"Is not there Batt. Flanagan that's willing to teach any man to read the Word of God in the old Irish; and will read it by the hour together to any that will go to hear?"

"Aye, but your honour must know that the priest has cursed Batt. Flanagan with bell, book, and candle from the altar. Myself heard the bell, and saw him close the book, and quench the candle; and his reverence threatened to do the same on any that would learn of him, or hear him read; he said the Bible was the devil's book, and taught the way to hell."

"Did you not tell me just now that there was a curse upon the food of man? You meant the potatoes—and so there is. But who began the cursing? 'Man liveth not by bread alone, but by every word of God.' Your hand, and your foot, and your tongue, are kept alive by potatoes; but all those are only the instruments of your soul; and your soul is kept alive by the Word of God; that is the food of man—really *the man*. The poor souls in Ireland have been kept in a starving state, unfit for God or for heaven, because men have dared to curse the food of man's soul—the blessed Word of God. And God has had long patience; but the cursings have grown louder, and stronger, and more daring, and at last God

has answered the cursings of the food mercifully provided for man's soul, by withholding His blessing from the land, so that it will not yield the food for man's body. One blast of God's breath brings a real curse on the land; but the daring curse of the priest is but the breath of a man that can do nothing.

"O foolish people! to be kept from the food by which your soul can live for ever, by the idle and blasphemous breath of a man. O foolish people! to make it needful that God should undeceive you by sending a real curse upon the food by which your bodies are supported.

"In order to remove this anger of God from you, hasten to say to your priests, We will have the Word of God, which is the real food of man; for 'it is written, MAN LIVETH NOT BY BREAD ALONE, BUT BY EVERY WORD OF GOD.'"

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