

confessional is there! Husband and wife are jealous of each other, and neither will do or say anything which the other might report against them at the next privacy scrutiny. Another illustration we cannot refrain from giving. A Protestant minister takes his stand in a Catholic village, and begins to pray. A few boys only are near, and they hastily run off, the prayers comes to a close, and, to his astonishment, the minister sees the boys running back toward him. He questions them, "Why did you run away? and why did you come back again?" "Sure, sir, the priest told us, when any of you came to pray or preach to us, we were to run off; but he didn't tell us not to come back again!" Here, then, we imagine that we discover indications that much of this fury may be as feigned as it is fierce—signs of an under-current, which we hope will soon take the place of the upper-current, and become a broad flowing stream. Railways—travellers—travellers—Bibles—and Scripture readers, all combined, are letting in light on the poor Romanists, despite all the craft and vigilance of their spiritual jailors. God speed the hour of emancipation!

What then is to be the issue of our visit? What results may be expected? What subsequent steps, if any, should be taken? It is a failure, say some—and, in a certain sense, we grant it is. Open air preaching has in most cases failed. But if by calling it a failure it is meant that no good will follow, we dissent to the conclusion. The very bitterness, the unconstitutional hostility of our reception, will excite enquiry and cause investigation, which might not have followed had we been suffered in peace to preach the Gospel. Inquiry will be excited amongst the people, agitation all over the land, and investigation in high quarters, otherwise this is no longer fit to be called a free country, and British liberty is at the mercy of popish priests. It has done evil, say others. It may be so. Christ came not to send peace on earth but a sword. And where there has existed a false peace—where the lukewarm Protestant was living hand and glove with the popish priest—our visit may have disturbed that hallow truce, and troubled the stagnant waters. But our experience in this—whatever that our of our brethren may have been—that in every case where the Protestant ministry, of any denomination, were doing their duty, they welcomed us with cordiality, and declared their conviction that good would follow.

One feeling must have been strengthened in the bosoms of all the hundred missionaries—a feeling of sympathy for our Protestant brethren in the south of Ireland—struggling for the defence and propagation of Gospel truth in the midst of such terrible difficulties. Let us pray for their safety and success. To the writer of this paper it appears, that whatever brethren from England or Scotland may henceforth do, in the way of occasional visits for consultation and inspection, the work of evangelising Ireland must be carried on chiefly through native agency. Best wherever it can be got, it is emphatically best among the Irish, for they are a peculiar people. Let us select and strengthen, or extend, some existing Irish mission, and by all means let us pour into the south a flood of Irish Scripture readers or reciters.

Another thought presses upon us. We have hitherto been too general and diffuse in our efforts against Irish popery. Let us concentrate them now on one point. Let us remember that this is not Spain, nor France, nor Italy, but Britain; and let us put forth all our energy to break the power of the priests. Shall it be said that these craven-hearted cowards who shoot their arrows in the dark and keep out of shot range themselves—that the minions of a foreign despot—the hired creatures of an Italian ecclesiastic, are to be suffered by their denunciations to curtail the liberty and endanger the lives of peaceful British subjects with impunity? Shall it be said that these Maynooth men shall continue to receive British money only to be taught to defy British law? We must and we will have liberty to walk the streets of Tipperary in peace—liberty to speak our sentiments, secular or sacred, if we do not talk treason—and liberty, with our Bibles in our hands, to instruct those who are willing to hear us, unmolested by the myrmidons of priestcraft, otherwise British freedom has become a mere name, and priestism is the law of Ireland. Let there be an earnest crusade against the priests. Their power must be broken in the south, as it has been in the north, and in some measure also in the west of Ireland. They are trembling for their stronghold. Let our motto be, "No truce and no compromise." Lately, in one of the disturbed districts, a number of the people met and resolved, that if any more of the inhabitants were shot, they, by way of reprisal, would shoot the priest! The effect was marvellous. There was no more thunder at the altar, and no more midnight murder. We counsel no such course. We have other weapons if we would but unite in using them. By the public press, by public meetings, by petitions to government, let us remonstrate against any unworthy concessions to these men—any attempt to govern Ireland through the priests—any continuance of public money to Maynooth. Persecution! This is none of it. Is it persecution, if a traveller has come into my house and shared my hospitality and forthwith begin to attack me—is it persecution for me to open the door and bid him walk out? Certainly not. Let Britain arise and break the power of these intolerant disturbers of the peace, and Ireland, will no longer need an armed force of 38,000 men to maintain public tranquillity! Sir Robert Peel could do it. He set them a fighting with one another. Our whig governments try to please them, but they never can.

We had much more to say, but this paper is already too long, and we must reserve for a future one some remarks on the ancient religion of Ireland—how it received and how it lost a pure christianity; and also some observations on the alleged insult to the religion of the Irish people implied in the August mission.

Meanwhile let us look for careful deliberation, and earnest and united action on the part of the brethren who have been concerned in this mission, and all others who agree with them.—U. P. Mag.

The Canadian Presbyterian Magazine.

TORONTO, NOVEMBER, 1853.

NOTE.—Owing to a report that certain parties have endeavored to propagate to the damage of the Magazine, that the number of subscribers has very much fallen off, it has been suggested that we should make a statement in regard to it. We have only to say that the subscribers are as numerous as ever they have been. The celebrated Presbyterian denunciations may have influenced some against us, but we have good reason to believe that the popular sentiment, in general, is decidedly with us. Why do those who make themselves busy in private in speaking against the Magazine not write in our pages, and show us our sins? The invitation has been repeatedly given, and we give it again. Our readers can make their own commentary on John III, 20.

We have much pleasure in announcing the arrival of the Rev. Mr. Bain, formerly of Kirkealdy, Scotland.

THE DIVINITY HALL of the U. P. Church, which was opened for the Session of 1853, on August 2nd, after the usual period of ten weeks, closed on the 7th of Oct. The two senior Students, Messrs. Loos and Fotheringham, delivered sermons, and addresses were delivered by Revs. Professor Taylor, and Messrs. Dick and Thornton. The number of Students was the same as last year, being ten.

KNOX'S COLLEGE, for the Theological department of the Free Church, was reopened for the six months' Session, on the 13th of October. The Rev. Mr. Young, formerly pastor of the Free Church of Hamilton, is now joined as associate with Dr. Willis, in room of the late Professor Eason. The number of Students is reported to be much larger this year than formerly, and notwithstanding anxious threatenings that were made during the summer, the prospects of the Institution, financially and otherwise, are even more satisfactory than on any previous year.

THE THEOLOGICAL INSTITUTE of the Congregational Churches of Canada, was opened for the Session, of seven months, on the 13th of Oct., with the usual number of Students in attendance. The Rev. Mr. Wickson, is associated with Professor Lillie, as tutor in several of the departments of study.

OPENING OF NEW CHURCH, FAKENHAM.—The new place of worship in Fakenham, in connection with the U. P. Church, was opened for the first time for divine service, on Sabbath, Oct. 16th. The Rev. Mr. Aitken of Smith's Falls, preached in the morning and evening, and the Rev. Mr. Henderson, minister of the congregation, in the afternoon.—The place of meeting, which is neat and commodious, was filled on each occasion with an attentive audience, and a handsome collection was raised.

Not many years have yet elapsed since the formation of the Fakenham congregation, and a considerably shorter period since Mr. Henderson's settlement over it. From the first it has had many hindrances to contend with, and its people deserve much praise for the steadfastness, energy, and liberality with which, often "hoping against hope," they have met, and, in a good measure, surmounted, the difficulties of their position. It is trusted that as the possession of a place of worship of their own will contribute to their convenience and comfort, so it will form the commencement of a new era of prosperity in their history as a congregation.

THE PRESBYTERY of TORONTO, of the U. P. Church, met on the 8th inst. The Rev. Mr. Dick reported his procedure in moderating in a call in the second U. P. Congregation, Toronto, which was sustained. The call was then laid on the table addressed to the Rev. Prof. Taylor, signed by 29 members and 46 adherents. Professor Taylor, in having the call presented to him, said, "I cordially and thankfully accept of this call." The induction was appointed to take place on the 23rd inst. The Rev. Wm. Dickson to preach, the Rev. D. Couets to induct and give the charge, and Rev. Thomas Dickson to address the congregation.