

the Presbyterian Church of Canada, in connection with the Established Church of Scotland, to meet the deputation from the Presbytery, on Monday following, in the church, at 11 o'clock, A. M., and that on Monday, at the hour appointed, the deputation met in said church, when a considerable number attended. The number would not have been considerable, had it not been for the following circumstance:—That on the evening of the Sabbath on which the announcement was given, the missionary of the Free Church of Scotland, already alluded to, preached, when there was a large number present, and also the Rev. T. Macpherson. Before the congregation was dismissed, I stated, amongst other things, that all the people under my ministerial charge were aware, that I had often told them, that if they wished the tie between them and me to be dissolved, I would give them their wish at any time,—but that no one ever expressed any such wish to me—that even three months previously, in the view of going to Scotland with my family, I called a meeting of the office-bearers, and asked them if they were willing to part with me: that they all assured me they would deeply regret, if I were to desert my charge, and that the people, they believed, felt as they did. I also mentioned, that I understood that an intimation had been given in the forenoon, that a meeting was to be held in the church, on Monday, at which the Hon. Mr. Macgillivray and Mr. Sheriff Macmartin were to be present; that what the object of the meeting might be, was a mystery to me. However, I requested all to attend, but not in consequence of the intimation, but of my request, I said that I would prefer to be deprived of all that I possess, and, indeed, that is not much, and to make bare my breast to receive into my heart the weapon of death, to spill its last drops of blood, that I might fall, in honor, into the embrace of death, as a faithful, though most unworthy, soldier of the cross, than to become a perfidious follower of men of "crooked ways," for the gains of the world. But

3. It is stated in the *Presbyterian*, that the considerable number who attended the meeting referred to, declared their unalterable attachment to the church of their fathers, and expressed their earnest wish, that the Presbytery would continue their spiritual superintendence over them, and send, as often as possible, one of their number to address to them the word of life.

Mr. Macpherson used one stratagem to gain followers, which I never heard any person use before or since. When one of the deacons, a very pious intelligent man, was making some remarks upon the present state of the Established Church of Scotland, he exclaimed, "do not speak to me about that church, I do not belong to it—I have no business with it." Shortly after the meeting, I was in conversation with several persons who were present; but it cannot be seen how Mr. Macpherson could, in honesty, have uttered such an expression. However, the artifice, novel, and shocking though it was, had not the expected effect. Only ten remained to testify their willingness that he should get his wish; and what he professed to be his wish, may be seen, from the following extract, from a note of his, sent me upon the very day of the meeting; and which, with his own permission, I read and commented upon at the meeting. "In regard," he says, "to church property, there is no intention whatever to interfere in the meantime; only, that when a member of our body may come to preach, the church will be open to him, when unoccupied by you,—this, I assure you, is all the object of our mission." Notwithstanding of this, however, no sooner was the meeting over, than without the knowledge even of the trustees, "he succeeded in obtaining the original deed of said property." There is not amongst the ten referred to, a single trustee, elder or deacon. There are, however, estimable, friendly persons among them. I have no reason to believe, that they regard me, otherwise than with feelings of love, respect, and confidence. It may be stated, that at a public

meeting, at which I presided, called for the purpose of settling some temporal matters, in which both parties were interested, the person who acted the part of speaker for the adherents of the Establishment, said, that he always had a regard for me as a gentleman and a minister, and that he had so still, and in this, all who adhered to him appeared to concur. When a division took place, six or seven sided with the Establishment, that is, of the ten referred to, and all the rest with the Free Church. But the writer in the *Presbyterian* goes on with his misrepresentations, and says,

4. That the major part of the Indian Land congregation still adhere to the church of their fathers, and are of opinion that much good would result from complying with their request.

By the church of their fathers, the writer evidently means the Established Church. But how can the above statement be reconciled with the following facts:—(1.) That though no minister or missionary, belonging to the Presbytery of Glengary, came here for the last 6 years, until March last, no one ever expressed to me a wish that I should send for any of them. This I can solemnly declare, in the presence of all the people, without the least fear of contradiction. (2.) That it is still a mystery, who requested Mr. Macpherson to come here in March last. Mr. John McRae, in whose house he put up, was suspected: he denied, and finding that he was still suspected, and knowing that the suspicion would not be an honour to him, he procured from Mr. Macpherson, a document, setting forth that he was unjustly suspected,—and thus he read on a Sabbath day, at the gate of the grave yard, publicly, while the people were retiring from the church. (3.) That on the second Sabbath after Mr. Macpherson preached here, in March last, a stranger, who is very popular, came to officiate, and there was a very large gathering. I believe, the ten referred to were present. Before the congregation was dismissed, I referred briefly to the meeting that had lately been held. I said that I was indeed very happy to find so much unanimity prevailing among them; that only ten could be found to agree to the proposition brought before them by the deputation from the Glengary Presbytery, viz: that the church should be open to them when unoccupied by me; and addressing the ten, or as many as were present, I said, that if they were to admit the Glengary Presbytery, they had evidence at the meeting, that ministers might come to preach to them like the worthy deputy, who denied that he belonged to the church which they call the church of their fathers, or had any business with it; that the ten, I was very sure, were not aware that they were entering upon a course which, if persisted in, would most likely end here as it did in Lochiel, where the church is shut against all except the Presbytery referred to, and such as they may send. I also said that I would be very glad to countenance, and to co-operate with any minister from Scotland, even should he be of the Establishment, if there was reason to believe him to be honest, consistent and decided, though mourning and praying over the delinquencies of his church, in order to enlist the sympathy and the prayers of the pious in her behalf. But is it likely that the Presbytery referred to, would send, to officiate to them, a man publicly pursuing such a course as this, even should he do it for the benevolent purpose referred to? I then said that I wished to know if there were any present that wished the same change to take place here, that had taken place in Lochiel, where the church is shut against all except the Presbytery referred to, and such as they may send. Silence was observed for five minutes, in order that any one having the wish referred to might retire, if there were any such, without disturbing the solemnities of the day. I begged, that if any had this wish, they would act honorably and go out. Only one man went out; and it is proper to state that I do not think he meant to differ from those that remained. He sat at the Sacramental table on the 15th of this month, with his wife and three

of his family, who are promising young persons.

[The writer shows satisfactorily that with respect to church property, and other temporal matters, he has acted on honour, and manifested a becoming spirit; but as this part of the communication does not possess general interest we omit it.]—Ed.

I stated in the presence of, I believe, about 3000 persons, lately, on the last day of our sacramental solemnity, that should I not have a house of my own to live in, or a church to preach in, I would not leave my people, while encompassed as they are, at present, with dangers, and beset with evils, unless they should themselves change and request me to leave them, or I should be compelled to do so by a necessity which I need not name.

It might be well to publish this letter in the *Record*: all that is in it is not only strictly true, but can be proved, and I think it might give useful lessons to the friends and the enemies of our blessed Saviour.

I request, Rev. and dear sir, an interest in your prayers. Remember, when it is well with you, a poor fellow-labourer, who is often in sorrows, but can sometimes rejoice. With much respect and esteem, I remain,

Rev. and dear Sir,  
Faithfully and affectionately yours,

DANIEL CLARK.

Indian Lands, by Martintown,  
July, 1849.

#### THE INQUISITION AT ROME REVIVED.

Rev. Dr. Giacinto Achilli was arrested by order of the French prefect on July 30, and thrust into one of the secret dungeons of the Inquisition, where our readers will remember were found in the early part of this year the bones and other remains of former victims.

Dr. Giacinto Achilli is a Protestant of above five years' standing. Formerly "Vicar of the Master of the Holy Palace," under Gregory XVI., Professor of Theology and Professor of Moral Philosophy at the College of the Minerva, he subsequently became a Protestant, and is well known, both in England and many other parts of Europe, as one who, from conscientious motives, had quitted the Roman Catholic Church. He exercised the right which the *de facto* Constitution of Rome gave him, to take up his residence there, and to labor in the dissemination of the Holy Scriptures, and in the propagation of his principles among those who were disposed to hear; and for doing this he is seized in the name of the representatives of the French Republic, and thrust into a secret dungeon of the Holy Office. Any allegation that the friends of "the Beast," which of course includes our Consul at Paris, Mr. Walsh, make that Dr. A. has interfered in politics, will be unfounded, as he, in a private letter of the 12th July, says:—

"I shall take advantage of these circumstances not to move from my post. I have never mixed myself up in political affairs, much less shall I do so now. My mission is too innocent to cause me any fear till the return of the Pope."

Dr. Achilli placed full confidence in the honor and loyalty of the French authorities, to protect equally Catholics and Protestants, so long as the administration rested with them.

The *Christian Times* (London) of the 17th ult. says:—

"We understand that steps are being taken to bring the political question before the proper department of the French Government. The name of the French Republic has been used to re-open the diabolical tribunals of the Holy Office; an eminent theologian has been thrust into an inner dungeon in the name of France. It cannot be that France,—that M. de Tocqueville, the panegyrist of American liberty,—that Louis Napoleon, the representative of universal suffrage—can suffer such an atrocity to pass unnoticed and unpunished! We shall see."