

Crichton through a friend in Glasgow, for information regarding him, with the view of a more extended life than had yet appeared. Mr. Crichton supplied ample materials for this purpose; and when Dr. Burns was lately in Philadelphia, the venerable Dr. Green inquired of him particularly about his much respected correspondent, and sent him his kind remembrances.

On all subjects connected with the management of the poor, Mr. Crichton was well informed, and his views were peculiarly judicious and sound. On various occasions he furnished most accurate and useful information for different statistical works on the subject. He was not a man of theory, and having no peculiar system of opinions to maintain, he contributed at all times from his store of knowledge those facts, and those facts only, which form the elements of system, and its only sure basis.

He was the intimate friend of Alexander Wilson, whose unfriended and misdirected genius promised during the early part of his career nothing of that lustre which encircles the name of the great American ornithologist. In the biographical accounts that have been published of that remarkable man, Mr. Crichton furnished not a few epistolary contributions, together with various sketches of character, and reminiscences of local events.

In private life, and in the discharge of various official duties, Mr. Crichton uniformly maintained a character of Christian excellence. He was humble, pious, and devout. His unobtrusive modesty made him shrink from the public gaze. In the political vortex he was never once caught, and in religion, he had far more of the retired practical believer, than of the polemical controversialist. But his doctrinal views were clear, steady, and consistent, and his position latterly as an adherent of the Free Church, was the result of the soundest and most decided conviction. For some years past, he had retired almost wholly from public occupation, and calm and serene, he waited for the summons of removal. His affectionate partner in life, his children, and his children's children, mourn the loss of a revered sire; but they mourn amid the blessedness of hope. He has finished his career without one stain upon his character; and of him, as a man of real worth in the retired vale of useful life, there can be but one opinion, and that a highly favourable one, throughout an extended and discerning community.

HOME MISSION OF THE IRISH PRESBYTERIAN CHURCH.

A large and influential public meeting in behalf of this important enterprise was recently held in Edinburgh, at which much interesting and encouraging information was given by ministers and missionaries of the Irish General Assembly, as to the progress of the work of evangelization among the Roman Catholic population of Ireland. An attempt had been made on the part of the Popish priesthood to shake public confidence in the managers and agents of the mission. This attempt has been completely foiled by a thorough exposure of the groundless and lying fabrications which were pushed forward in support of it, and by the production of the most satisfactory and substantial proofs of the integrity and efficiency with which the mission is conducted, and the salutary and extensive influence which it is exerting. It is indeed truly refreshing to mark the signs of growing spiritual energy and activity in the Irish Presbyterian Church, in which we discern the dawning of a better day on that hitherto dark and priest-ridden and unhappy country, and substantial ground of hope for the moral regeneration of its degraded but most interesting population. We trust the Presbyterian Church of Canada will speedily be found imitating the example of her Irish sister in equally energetic exertions in behalf of the French population of Eastern Canada. The advancement of the cause of Christ and the well-being of the body politic equally demand this at our hands. The

following is an extract of an address by the Rev. Mr. Morgan, of Belfast, delivered at the meeting above referred to:—

"At this late hour, I shall confine my observations to a concluding remark of my brother who preceded me—the state of the country with regard to the possession of the Holy Scriptures. Would that I could impress it upon the mind of this audience, for the impression of this truth would work more effectually than the most eloquent speech. Permit me to state the facts. There are in Ireland three millions of Irish-speaking population, and about a million and a half of these cannot well speak any other tongue; and I venture to affirm that one out of every hundred of these persons knows nothing of the Holy Scriptures, as the Word of God. I will tell you one fact. In the year 1820, I lived in the town of Carlow, in the south of Ireland. I wanted to buy a bible, and I could not get one in the whole town, and yet this is a town with a population of 10,000. What would you think in Scotland of a town, with 10,000 inhabitants, in which, as far as I could ascertain, there was not a single copy of the Word of God exposed for sale? I will state another fact. In the favoured town of Belfast, where we have Sabbath schools in abundance, and many opportunities of obtaining the Scriptures, I had occasion, a short time ago, to make investigation from house to house through a large portion of the town to ascertain how far they were in possession of the Scriptures; and I am here to state the result, that there was scarcely a single house inhabited by Roman Catholics, in which there was found a copy of the Word of God. Not one, even in Belfast, in twenty houses. And how could it be otherwise? Who has not heard of the late distinguished Dr. Doyle? I knew him well. I knew him personally. I was his neighbour for four years, and that distinguished man was one of the most influential men that ever lived in Ireland; and he made a declaration which is a printed statement; writing against the Bible Society; he tells us, that in his diocese of Kildare a copy of the Scriptures once found its way to the house of a peasant. When the peasant came into the house, and the Bible was pointed to him, he stood aghast,—he would not touch it, but he got the tongue, and standing at as great a distance from it as possible, he picked it up, conveyed it carefully to the fire, and there burnt it to ashes. And Dr. Doyle stated, 'The first time I see that peasant I will reward him for what he has done. I ask you, what can be expected of the Roman Catholic population with regard to the Word of God, when they that rule them teach them thus? I will not dwell longer on the subject, but I would entreat this audience to think of these things. What is the consequence? Look at the real state of Society there, and judge for yourselves. I might ask you, if my time permitted, to contrast those countries in Europe which are in possession of the Bible with those which are not, and leave you to come to the conclusion whether it is a good or a bad, a safe or a dangerous book. I cannot do that; but I will do this. You all know the ten commandments. Let me look at a few of them, and let us see what is the popular sentiment in Ireland regarding them. The first commandment requires that we should worship God only. What is the object of worship with many of my countrymen? A wafer. You all know that is the truth. I ask you if this be true, that in the sacrifice of the mass, they put forward a wafer, and tell the people that they have made it God, and the people fall down and worship it in the highest degree of adoration? I ask, is that a fact in Ireland, or is it not? And if it be, I ask whether the authority of the Ten Commandments be not broken and violated? [Applause.] The second Commandment instructs us how to worship God,—the spirit and the manner of his worship too. But were you ever at any of the holy wells? If you were not, I ask you to make a summer excursion to the Struel Wells. If you wish to see superstition per-

sonified, you need go no farther. Ah, it would break a feeling heart to see the forms of superstition existing there, so that if the great object of worship is lost sight of by a wafer being put in the room of God, superstition—[Hisses and applause] superstition, I repeat—[continued uproar] I am glad that my observations tell. [Applause] I am glad that this assembly see it; I am glad that my feeble arguments are strengthened by theirs. [Great applause]"

Mr. Morgan closed his speech with other energetic remarks, which our limits will not allow us to give.

On Wednesday evening last, a discourse was preached by the Rev. William Reid, of Grafton and Colborne, in St. Andrew's School-house, Cobourg, on Puseyism,—a system which seems to be propagated in this country with a zeal not unworthy of the Tractarians themselves.

The School-house was completely filled by persons of various denominations. Mr. Reid took for his text part of the 14th verse of 2d chap. of 2d Cor.—"The churches of God, which in Judea are in Jesus Christ,"—and pointed out what was essential and what was not essential to a true church of Christ. The subject was ably treated, and seemed to make a deep impression on the audience.

At the close of the service Mr. Alexander intimated that (D.V.) it was his intention, assisted by his brother Mr. Reid, to give a discourse once a month on Puseyism, and other kindred subjects, during the winter.

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