

Mr. Forbes has offered himself privately as a member of the Free Church, but he is anxious to present himself in his public and official character simply as a Protestant. It is his wish, before resuming his place in the pulpit, to be more thoroughly instructed in Bible truth; and in accordance with this wish, the Committee are desirous of consulting for him the means of procuring a course of theological instruction.

The addition of Mr. Forbes to the staff of the mission, is the first important development of their operations as a Protestant Institute. It is necessary, therefore, to raise a distinct fund for the purpose; and although the Committee's inquiries have led them to believe that Mr. Forbes's conversion is altogether an isolated case, and that none of the other prisoners at all sympathize with him, as might have been supposed from a single expression casually dropped in the remarks of the *Bulwark*.

In obedience to the instruction of the Committee, the Secretary wrote to various individuals, and having gone to Glasgow, made careful inquiries on the spot regarding Mr. Forbes. From these inquiries, we learn that Mr. Forbes, who is about twenty-nine years of age, was born at Aberdeen, but immediately after removed with his parents to Mortlach, in Banffshire. He was brought up as a Catholic from infancy, and received his elementary education at the parish school of that place. The Rev. John Murdoch, Free Church, Grange, was his school-fellow, and intimate acquaintance, and testifies to his irreproachable and highly exemplary character—his diligence and abilities as a scholar—his retiring manner and amiable disposition. In 1818 he went to Paris, to be educated for the priesthood, where he remained ten years. After having received the various orders from the late Archbishop of Paris, he returned to Scotland in 1828, immediately after the Revolution, with a number of other Scottish ecclesiastics. After his return, he entered the Collegio di Maria, where he received ordination as priest, and was sent to superintend the Roman Catholics of Glengairn, where he remained two years. In Glengairn he was admitted as an orator in public, and pleased his congregation by his affability and intelligence; but he gave great offence to a class who charged him with paying too little attention to saints' days, and other customs to which they had been accustomed; and more especially for holding the doctrine that there could be salvation out of the pale of the Roman Catholic Church. After two years he sought and obtained leave to remove to Glasgow, where he began his work in the summer of 1830. He was attached to the chapel of St. Mungo, where he preached, and twice every week performed mass. He had also in charge the Roman Catholic inmates of the City Workhouse, the Barony Workhouse, and the Royal Infirmary. The Secretary visited and conversed with the priests of St. Mungo's Chapel, where he resided. He has given great offence by his defection, particularly by his having left them without previously letting them know. They also charged him with a want of zeal and fervour, of long standing; for which they told him he had been censured by the bishop, but, though requested to do so, they did not show the censure which they said they had. On being met by the counter testimony of the officials of the Workhouses and Infirmary, where his duties chiefly lay, it was replied that it was not the external inattention to duty, but the manner in which it was performed, that constituted his offence. His successor at the Barony Poor-house, acknowledged that no disreputable conduct was imputed to him. In answer to inquiries at the chapel, what had become of him, the officials of the City Poor-house were informed that he was away on leave of absence. At the Royal Infirmary, the Medical Superintendent and the Chaplain unite in testifying to his punctuality to his engagements, energy in his general deportment, and irreproachable character. At the City Workhouse, the Chaplain and housekeeper unite in testifying to his excellent character, his open, honest disposition, and independent bearing. At the Barony Workhouse, the Governor's testimonial is quite in keeping with the others, but the Secretary did not see him personally. In addition to the above, there is a mass of other evidence all to the same effect, but by far too voluminous to introduce into a Report. The Report bears the signature of Mr. James Gall, jun. Secretary to the Mission.—*Scottish Press*.

THE MENONITES.

The founder of this sect was Simon Menno, a Dutch priest, who lived about the middle of the sixteenth century. The followers of Menno are about five thousand in France. In this Province, they and the Tunkers number about 8000, and are known by the name of Menists, or Menonists. They claim to have been descended from the Waldenses, and to preserve the forms of the primitive Church. Their true origin may be traced, along with that of the Anabaptists, to the fanatical disciples of Luther. The Anabaptists were turbulent—mixed up politics and religion—indulged in gross excesses—and took up arms to propagate their creed. The Menonites, on the other hand, were quiet and inoffensive, and patient under oppression.

Menno, who was a man of a sound judgment, earnestly seeking the truth, became disgusted with Popery, and on becoming acquainted with the doctrines of the Reformation, left the priesthood. He traversed Holland and Northern Germany, awakening the unconcerned and edifying believers. Such was the success of his ministry, that he revived the sect of the Anabaptists, and gave them his name. He says, "The great and mighty God has so made known, in many cities and in the country, the word of true repentance and of pardon, that not only the proud have become humble, the impure chaste, the drunkard temperate, the avaricious liberal, the cruel mild, but they have suffered their property to be

confiscated, and their bodies to be tortured and slain, that they might testify to the truth."

Their religious worship of the Menonists is performed without pomp. They meet in a plain chamber. One of their elders reads the scriptures, and makes a simple address. They sing Psalms, and in imitation of the Christians of Jerusalem, wash one another's feet.

They are rigid in discipline, truthful, and faithful to their engagements, proverbial for honesty, industrious in their habits, and peacefully disposed.

They allow their beards to grow, use an old-fashioned dress, similar to the Quakers—wear broad-brimmed hats, and large square coats without buttons. The women wear no jewelry.—Like the friends, they refuse to take an oath, and to do any military duty. Our government has exempted them from militia service, on the payment of a small fine, which we believe they pay cheerfully, and thus are saved from the humiliating burlesque of a Canadian militia training. In France, the Emperor Napoleon would not allow any exemption from the conscription, but in order to meet this conscientious scruple, decided that they might, after enrolling their names, remain in the rear, and take no active part in the battles. This quiet, inoffensive sect, is characterized by strict obedience to the laws, and a high standard of morality.—*Miss. Rec.*

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

The Magazine will be published on the 15th of every month, and it is requested that all literary contributions be forwarded ten days previously.

The Canadian Presbyterian Magazine.

TORONTO, DECEMBER, 1852.

THE MAGAZINE.—As this number concludes the half year of the second volume, attention is particularly called to the two following requests: First, that all who are in arrears remit before the issue of next number. Second, Ministers, and others, in their several localities are respectfully asked to use such means as they may deem proper to increase the list of subscribers. No subscribers are taken except to begin with either the July or January number. Only a few back numbers can be supplied. It is particularly desirable, for the sake of the interests of the Magazine and of the Church that, for next year, our circulation be considerably greater than now.

PREACHER ARRIVED.—Mr. Matthew Barr arrived last month from Scotland, being sent by the Mission Board. He is now in the London Presbytery fulfilling appointments.

The Committee on Missions holds its next meeting in Flamboro', on Tuesday after the second Sabbath of January. As it is at this meeting that claims upon the fund come up for consideration, congregations that receive supplement are requested to have their petitions forward, duly recommended by the Presbyteries in which they are situated, and accompanied with their statistics for the year ending December, 1852. Preachers are likewise instructed to send in their claims through the Presbyteries in whose bounds their appointments were, with an account of their week-day labors among the vacancies and stations they have visited.

ROBERT TORRANCE, *Con. Miss. Com.*

PRESBYTERY OF FLAMBORO'.

The Presbytery of Flamboro' met at Hamilton on the 23d Nov. Rev. Mr. Caw reported by letter that he had preached in the moderation of a call at Mount Pleasant, from Luke xii. 32, and that it had turned out unanimously in favor of Mr. Wm. Deas, preacher. The call was subscribed by forty-six members and twenty-three adherents. The Presbytery approved of Mr. Caw's conduct, as moderating minister, and sustained the call.

The Presbytery approved of the diligence of the Committee appointed at last meeting, to converse with the Church in Ancaster on their present condition and future prospects. After reasoning, the following motion was unanimously adopted:—"That this Presbytery do receive Rev. Mr. Fayette and his congregation into the U. P. Church; it being the declaration of the congregation, that they, with their minister, will conform to the rules of the Church, and it is no part of their design, in the proposed connection, to obtain any degree of temporal support for the maintenance of divine ordinances among them, from the funds of the Church." The Presbytery then gave to Mr. Fayette and the commissioners from his