

Honourable Gentleman and Gentlemen.

"The King's pleasure on the Bills reserved has not yet been communicated to me.

"I recommend you to examine the acts that may be about to expire.

"Your attention will also be drawn to an other subject of importance, the exposure of property, and the facility of depredations in certain districts, and the frequent cases of capital convictions, where, through the dispersive power of the Crown, it is thought advisable to arrest the sentence of the law, notwithstanding the evils that may arise from repeated mitigation, without a system of secondary punishment, or any means of disposing of offenders.

"With regard to the questions submitted to His Majesty's Government; whatever difficulties may have occurred in determining them, or in reconciling the respective interests with which they are connected, the diligent investigation through which they are passing evinces the earnest desire of His Majesty that this portion of His Dominions should reap the full benefit of good laws and free institutions."

Kingston, Jan. 13.—The case of *McNabb, vs. the Speaker of the House of Assembly* was argued before the Judges of the Court of King's Bench, at York, on Thursday last. The Attorney-General for the Plaintiff, and Mr. John Rolph's speech in support of the privileges of the Assembly, was a most able and eloquent one. The decision of the Judges is not yet known.

On Monday last a most melancholy occurrence took place here, which has cast a gloom over every person who had the pleasure of being acquainted with the unfortunate gentleman in question. Lieut. Cromie, of the Royal Engineers, accompanied in his sleigh by a lady and his servant, while driving by the market place, the horse took fright and ran at full speed, keeping close by the flag way in front of St. George's Church. Mr. Cromie appears to have lost his presence of mind, and instead of maintaining the straight road, ran the horse against the gable end of an old house, when as might be expected, the sleigh upset, and melancholy to relate, this gentlemanly fine young man, was (as is supposed) dashed against the foundation of the house, from from which the clap-boards had been removed, and fractured his skull in a most shocking manner.

P. S.—2 P. M. Mr. Cromie, died at one o'clock, this afternoon.

In announcing to the public the revival of the CHRISTIAN SENTINEL in the month of January next ensuing; the proposed Editor feels it to be requisite to explain, that the intermission of that work after the third No. of the present year was caused by circumstances of a discouraging nature: upon the ground of which, when they came to his knowledge, he felt himself justified by motives of prudence and foresight, christian as well as secular, to decline entering at the moment upon the task that had been suggested to him.

As it would seem, however, that those circumstances of discouragement are in a train to be removed, and that a prospect is now opening of carrying on the work with comfort and success, it will be revived at the period above specified, and, it is hoped, that it will be continued in monthly succession, instead of being published only six times a year as before.

It is not proposed to confine the work any longer to the consideration of religious subjects exclusively; a few pages in each number will be open for the admission of literary or other articles that are popular, interesting and instructive. In other respects there will be no material deviation from the plan of the publication as stated in the original prospectus.—*Montreal paper.*

We find that the following is the report of the proceedings of the Presbytery of Edinburgh on the 25th November:—"Dr. Lee presented the Report of a Committee appointed to consider a memorial and petition from the Rev. J. A. MacLaurin, Minister of Lochiel in Upper Canada, who was ordained by the Presbytery of Edinburgh in 1819. It appeared that Mr. MacLaurin had received a bond for a salary of £200 with the promise of an additional £100 being

procured from Government; but in the first year of his ministry he only received £80, and in the second and third £100, paid in produce. Finding himself then in very embarrassed circumstances, he had obtained a government school, with a salary of 150 a £150 a year, continuing, however, to preach and baptize in various places; but without emolument. In 1825 finding his cares and difficulties increasing instead of diminishing he entered into correspondence with the Bishop of Quebec, with a view of taking orders for the Church of England. This correspondence he considered strictly confidential; but the secret was divulged in London. Before this, however, he had broken off the correspondence, convinced that he had been in error. At this time a report was abroad that he had been charged with being a person of intemperate habits. From this charge, however, after a full investigation, he was completely exculpated, but his brethren ceased to correspond with him, and considered him as virtually suspended from his ministerial office. The report stated that Mr. M. expressed great regret for his error in proposing to leave the Church of Scotland, and that all other charges against him had been satisfactorily explained away, and that therefore the Presbytery ought to be satisfied with that explanation, and give such a deliverance in his case as should restore him to the full exercise of his ministerial office.

After some remarks from Drs. Inglis, Lee, and Thomson, the Presbytery agreed to approve of and adopt the report of the Committee.

MISCELLANY.

The following account of WILLIAM WILSON, an orphan Indian Boy, is copied from the Christian Guardian of 2d January:

"William has been several weeks in the Guardian Office, with a view of learning the printing business. His proficiency is rapid; and it is hoped that he may yet be very useful to his own nation, in the capacity of a printer if not in other respects. He is uniform in his devotion—exceeds most of the Scholars in Sunday School—and is indefatigable in his studies especially in learning the Scriptures. After reading the Youths' and Children's Department of the Guardian to the family the other evening, he got his Testament and turned to the xiv. Chapter of St. John's Gospel. After looking over it some time, he said—"Mrs.—this is a very good Chapter, may I read it out loud?" He has neither father nor mother: His mother died since her conversion to Christianity. She was a very humble faithful Christian—was very happy in her last sickness and sung "glory to Jesus" with her expiring breath. Who regrets that he has assisted in sending the Gospel among the Indians?"

PERSIAN INTEGRITY.—A curious account is given in Malcolm's *Persia*, of Shakh Mohyeddin Abdoon Kander. Being induced to undertake a religious life, after the fashion of his country, his mother, taking out eighty deenars, as he says, gave him half, as all his inheritance, the other half being reserved for his brother.

She made me swear, when she gave it to me, never to tell a lie; and afterwards bade me farewell, exclaiming, "Go, my son, I give thee to God. We shall not meet again until the day of judgment!" I went on well till I came near to Namadan, when our Kafilah was plundered by sixty horsemen. One fellow asked me what I had got? "Forty deenars," I said, "are sewed under my garment." The fellow laughed, thinking, no doubt, I was joking him. "What have you got?" says another. I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood. "What property have you my little fellow?" said he. "I have told your people already," I replied; "I have forty deenars sewed up carefully in my clothes." He desired them to be ripped open, and found my money. "And how came you," said he with surprise, "to declare so openly what has been so carefully hidden?" "Because," I replied, "I will not be false to my mother, to whom I have promised never to conceal the truth." "Child," said the robber, "hast thou such a sense of the duty to thy mother at thy years; and am I insensible at my age, of the duty I owe to my God? Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it." He did so. His followers were all alike struck with this scene. "You

have been our leader in guilt," said they to their chief, "be the same in the path of virtue;" and instantly, at his order, they made restitution of their spoil, and vowed repentance on my hand.

SUICIDE, DUELLING, AND BOXING, BRANCHES OF ONE FAMILY.

ALTHOUGH almost every vice has its advocates, as well as votaries, we have not found many who have attempted, in an open and undisguised manner, to undertake the defence of Suicide. David Hume, indeed, has appeared as its sceptical apologist; but his observations are beneath the dignity of his genius, though they may be admitted to be perfectly conformable to the principles of his creed. Men of talent and ingenuity may, without much difficulty, confound and perplex the most simple proposition that can be conceived; and, no doubt, if Hume had undertaken to prove, that ten and ten could not be twenty, he would have advanced some plausible speculations, equally as imposing as those which in some instances he has presented to the world, apparently with no other view than that of amusing himself with the weaknesses of mankind. The man who could persuade others, that Vice and Virtue might change their essences, had no occasion to despair of success in his attempts to induce a belief that he could neutralize all moral principle, and reduce our ideas of good and evil to mere arbitrary distinction.—Put one remove from self murder, is the barbarous practice of duelling. The act, indeed, is not the same; but its point of moral turpitude, it will be no easy task to assign to each its specific degree of guilt. If A fights with B, he hires B to shoot him, upon the forfeiture of his life; it is self murder through the medium of another.

The detestable custom of Boxing is another branch of the same common family which can hardly plead a previous insult in apology for its barbarities. Its advocates may indeed shelter themselves under the sanction of antiquity. But that school has not much to recommend its example, whose highest moral principle frequently terminated in the barbarous exploits of ferocity. These reflections have been suggested by the following melancholy instance of passion and depravity.—

On the 17th of February last, a severe boxing-match took place at Reswell, near Stanmore, between Robert Desborough, a workman on the canal and T. Hunterstone, a millwright, in consequence of a previous quarrel, in which the former was struck by the latter. The battle lasted four hours, during which the combatants fell nearly one hundred times and in which Desborough had his jaw broken nearly three quarters of an hour before weakness overcame his fury. At length, Hunterstone fell to rise no more. An internal rupture was supposed to have taken place; and shortly afterwards, his spirit entered into eternity, to appear before the bar of God.—Where is the noble patron of this vice, who does not blush at the fatal effects of the evil which he has cherished by his wealth, his example, and his authority?

Imperial Magazine.

WORTHY OF NOTICE.—It is worthy of notice that those who pay no money for missions, and other benevolent institutions, are the loudest in their clamours against all such expenditures. From the strain in which some of them inveigh against all such plans, we should be inclined to think they had endured the most enormous exactions for their support, and their present opposition had arisen from the losses and privations to which they had been subjected on account of such schemes. Nothing is farther from the truth. These honest, independent souls, never gave a cent to the objects against which they so vehemently declaim. They were never so weak as to give their money to the support of such phantoms, and they never mean to part with a dollar to nourish the pride and ambition of missionaries.—Why then are they so much disoblige by the nature of others? If the same money that is given to these Christian operations, were spent in lottery tickets, or in hurtful speculations, or in any worldly extravagance, nothing would be said, but when given for the promotion of the virtue and happiness of man, and for the diffusion of the sacred light of truth, then it is a most unexampled waste.—*Col Star.*