

## BURSARIES FOR QUEEN'S COLLEGE.

On another page will be found the acknowledgement of the sum of £12 10s., contributed by the Sabbath School at Quebec, to be presented as a Bursary this year. Such zeal and liberality on the part of the School are in the highest degree praiseworthy, and, we trust, will have the effect of stirring up others to similar efforts. Where Schools can afford it, no better opening can be found for doing good than to aid in the support of deserving Students at Queen's College.

We have much pleasure in learning that the Rev. David Watson, of Thorah, has announced his intention of giving a bursary of £10 next session, which is to be continued as long as circumstances will warrant.

## MIS-STATEMENTS CORRECTED.

This morn'g we must appear in a defensive attitude. We regret the cause; but we have no choice. We protest we are for peace. The uniform character of our pages is a strong backing to our protest. Our one aim is to supply a medium for the information and stimulation of our friends. With this view we chronicle in our own fashion the doings of our Church, and insert such articles as we deem judicious and useful, endeavouring in this way to suggest to our friends what they may do and what they should do to furnish that portion of the population of this Province, who belong to our Church, with the means of worshipping their God after the manner of their fathers. If we meet with obstacles, we patiently and diligently strive to overcome them. If, when injurious and vilifying mis-statements are circulated against us, we were to preserve an unbroken silence, the cause we have espoused would suffer ignominiously at our hands, and we would prove ourselves unworthy of the confidence of our friends.

In the March number of "The Ecclesiastical and Missionary Record for the Presbyterian Church of Canada," published at Toronto, there is at page 70 a remarkable production, styled "Sketch of a Missionary Tour by Dr. Irvine, &c." It is remarkable in several respects. Not so much so, however, because of its contents according wonderfully with our preconceived notions of what a narrative of missionary labours ought to furnish, when men of zeal and gentleness, of evangelical principle and intrepid firmness, go forth with the message of salvation to the waste places of the earth. This "sketch," for we will not judge what we consider the proper parts of it by the odious and offensive ones, shows a considerable amount of work, actively and diligently performed, in the way of traveling, visiting, preaching and addressing. It is a compilation from the notes of the missionaries themselves. They are missionaries of the Cross, and we might expect to hear of them dwelling largely

upon a theme so appropriate as "Christ and Him crucified." They are missionaries of the Free Church, and the distinctive principles of that Church might be expected to receive their due share of attention. Whether or not, from the facts before us and considering all circumstances, there is any disproportion between the zeal with which they preached the Gospel and the zeal with which they propagated their Free Churchism, every reader will have his own opinion, and we have no disposition to unsettle or strengthen it. We only remark that, if they saw it to be necessary or even proper to address, as they relate they did again and again, the Presbyterian audiences, with which they were favoured, on the principles of the Free Church, the conclusion is a fair one, that they discovered evidences of the said principles either being not very popular or in danger of dying out. It is a remarkable "sketch" from the pains which the narrator takes to establish, if possible, as a fact beyond all further dispute, the non-existence in the country, through which he travels, of our Church; for we suppose, when he uses the terms "The Established Church of Scotland," "The Established Church," "The Old Kirk of Scotland," he means that Church in this Province, which, like the Free Church itself, is identical in constitution and standards with the Church of Scotland, and which, unlike the Free Church, is not ashamed of the sympathy and co-operation of the Church of Scotland. It is a remarkable "sketch" because of the space which is dedicated by these two missionaries to the ascribing of much credit to the Presbyterians in this and the other district of a country, where we are told in this very "sketch" the Free Church "is the Church of the people," from their refusing to "sell" or "pawn" their Free Church principles for the paltry sum of £50. If the Free Church is the Church of the people in that emphatic sense in which the world is informed, the temptation to sell would be about as strong as the offer to purchase would be likely to succeed. And therefore, say we, the compliment paid to these staunch Free Churchmen is a very left-handed one indeed. In such circumstances there would be considerable discredit in selling one's principles, but there would be very little credit in retaining them. But the "sketch" is chiefly remarkable from the fact that these Free Church missionaries, in the course of their "non-intrusion rambles," in the conducting of which we give them all the sincerity they claim and freely accord them all the sympathy they desire in their earnest contendings for "the choice of the people" and "the Headship of Christ," deliberately note down a series of untruths reflecting upon the missionary operations of a Minister of our Church and the praiseworthy liberality of some of our people in the West. We would have had our regrets if the picture they give of the state of our

Church in that new country were a truthful one. But we would have conducted our reflections in silence, knowing the many causes which have been operating for some years with a tendency to produce it. When, however, we read of men professing to be missionaries of the Cross, with a recklessness and haste the most unwarrantable and with a spirit the most unenviable, lending themselves to the publication of injurious and slanderous rumours, which a little enquiry would have satisfied them were unfounded, we are constrained to commiserate the instruments of this hateful work. We have taken the trouble to inquire into the allegations made, and, while the source of our information may be relied upon, the result places our position in the West and the zeal and attachment of our people in a much better aspect than we had reckoned upon; and we take the liberty of saying that the unprejudiced reader of these remarks, who has perused the remarkable "sketch" which has occasioned them, will have little difficulty in discovering the secret of this unholy crusade.

In the first column of the "sketch" the following statements occur, being transcribed by Alexander McLean, over whose signature the whole appears, from the journal of Dr. Irvine:—"Arthur village was made the starting-point." \* \* \*

"The Established Church of Scotland is moving in the village, and the rivalry will weaken both. This is one of the eight stations along the Garafaxa road to which the people say they had the offer of £50, if they would place themselves under the Established Church. We have not been able to offer them any such sums, and much to the credit of the people be it recorded, they would not sell their principles for £50." Immediately after, from the journal of a Mr. McKay the following statement is quoted; "Money was offered all the way North and Westward of Saugeen." And then adds Mr. McLean, "As to offers of money on condition of joining the Established Church, 'this thing was not done in a corner,' or in indirect terms, but was done with as little ceremony, and as much boldness and explicitness as became a better cause."

"The Established Church of Scotland," says Dr. Irvine, "is moving in the village." The obvious tenacity, if not intention, of this statement is to convey the impression that our church, at, or about the time of the Drs. visit was beginning to do something, as if for years before no movement had been made, and as if the leaven of jealousy or rivalry had been stirred by the Drs. attention. Our informant relates that so early as September, 1853, a request for supply from our congregation at Arthur was laid upon the table of the Presbytery of Hamilton in connection with our Church. For some years a minister of our church has been in the habit of spending some time each year in visiting the