

elderhood from it by the young. I have now introduced it into my classes here, and I am persuaded that were the young corn sown with the Canada Presbyterian Church made to learn and understand it, the reward be less likelihood of their adopting erroneous views on religion, and less risk of their being alienated from our church.

The edition which was published in Glasgow has the following recommendation:—  
“We who see in it a valuable and interesting examination of Mr. Leitch’s Brief Analysis of the Assembly’s Shorter Catechism and we have great pleasure in recommending it to parents, teachers, young people, and others, as a valuable manual of Christian instruction. Its statements are clear, correct and scriptural. Its proofs are judiciously chosen. Its explanations are concise and comprehensive, and its language is remarkably simple and perspicuous.”

ROBERT BURNS, D.D., Paisley.  
JOHN McNAUGHTON, A.M., Paisley.  
ROBERT MACNAUL, Paisley.  
WM. BLACK, D.D., Glasgow.  
ALEX. GIBSON, Balmaghie.  
THOMAS BURNS, D.D., Glasgow.  
JOHN EDWARD, Balmaghie.  
WM. KIRSTON, D.D., Glasgow.  
JOHN JAMES ROWAN, Greenock.  
DAVID STOW, Esq., Glasgow.”

Yours sincerely,

THOS. ALEXANDER.

Percy, Norham, 9th Sep. 1861.

#### AN INTERESTING CONGREGATION.

To the Editor of the Record.

DEAR SIR,—While spending a few days in the township of Inverness, in the Co. Meath, a short time since, I had a forcible illustration of the difficulties which sometimes beset congregations in some of these settlements. It may not be uninteresting to your readers, and possibly not unprofitable in the present case, to note the facts in connexion with the instance referred to.

The settlers of Inverness have ever shown their attachment to our Church, but have not had a settled ministry until the last six years. Through some error in the deed by which they held their church, it has within the last two months passed into the hands of the Established Church of Scotland. They are consequently now obliged to worship in the fields. The congregation thus left without a place for worship numbers, I should say, over two hundred at least. That number was in attendance the Sabbath last I was present. I can assure you it was a romantic as well as a solemn and pleasing sight to witness in goodly number attending punctually on the hillside, seated on rocks and fallen trees, listening gladly to the Word of truth. Their highly and deservedly esteemed pastor being absent at a neighbouring station, the elders conducted the meeting, offering solemn prayer and prayer, both in Gaelic and English, reading a chapter, and then Spurgeon on the great revival. Truly we found it good to be there. The whole surroundings of the meeting were strongly suggestive of some of the early histories of the church in the land of our fathers, when they had to worship on the hillside or on the mountain top, as circumstances would permit.

Since dispossessed of their church, this congregation has made good progress towards the erection of a new one, the foundation and frame have already been contracted for, but they are afraid they will not have the means to cover it in before winter comes on. It is clearly an object worthy of the contributions of Christian friends. If some from each congregation would throw in their mite to help it would be attained. These people deserve help, having helped themselves, and overcome various obstacles. Any who may be disposed to help in the matter can forward their contributions to Rev. John Crambie, Inverness, James Hosack, Quebec, or had them to their own minister requesting him to forward them. I am, dear Sir, yours, &c.,

A TRAVELLER.

Quebec, 12th Sep. 1861.

#### VILLANOUS IMPOSTOR.

MR. EDITOR.—The following statement of facts in connection with the career of a notorious impostor, will speak for itself, and afford a lesson of caution to all who read it.

About eight years ago a young man named John Mavors, seventeen or eighteen years of age, came from the city of Aberdeen, Scotland, and obtained a situation in Kingston, Canada West, as clerk in a store. He boarded in a respectable family connected with Chalmers’ Church, and attended the ministry of the Rev. R. F. Burns. He was well educated, and brought with him a good library. His apparent zeal and piety gained for him the confidence of many, until having been found in bad company and under the influence of liquor, he thought it better to leave Kingston. He crossed to Long Island. Here he engaged in teaching, with success, and also engaged the affections of a young lady, to whom he was married. He moved to the American side, and obtained a situation there as a Presbyterian minister. In consequence of cruel treatment of his wife, her father went to see them in the States, when he suddenly fled, and John Mavors was heard of no more in that quarter. Mrs. Mavors was by that time the mother of a fine boy.

About two years after the same person appeared in Bath, C.W., as John Erskine, a “Free Church student,” and obtained the mastership of the Grammar School. He also engaged in preaching, occupying occasionally the pulpit of the Presbyterian Church there with acceptance, and commanding the confidence and respect of the community generally. In about six months he was again married to a prettily young lady, with whom he lived for four months, and she afterwards became the mother of a son. Cruel treatment of his wife also, was the cause of their separation; and subsequent enquiry at the Principal of Knox College convinced them that they had been grievously imposed upon by the winning and accomplished villain. Before their separation he had succeeded in obtaining a ministerial charge at Hammond’s Corners, near Ogdensburg, N.Y., but did not go thither, as his wife would not accompany him.

Within a few months he appeared again in Shannonsville, C.W., under the name of Ross, as a teacher; but finding himself suspected he went to Princeton, C.W.,

where, as John Chalmers, a teacher, he presented forged papers bearing Dr. Ryerson’s signature, which led to his detection; and the narrowly escaped being apprehended by the officers of justice, on the information of his second wife.

He next was found in Rochester, N.Y., as John Mavors; afterwards he assumed the name of Mather, and again of Ross. Having had to leave Rochester, he passed through Canada, preached one Sabbath in Cobourg as a licentiate from Rochester, and assisted in St. Catharines more than once, until being pressed to shew his papers by the minister there, he left abruptly. He then visited Western New York, where he continued his wicked practices until he was exposed in the *Hudson New Yorker*, and other American papers. At that time he assumed the name of John Knox, and shewed papers of ordination from the Presbytery of Kingston, C.W.

In October, 1859, attention was called to this impostor in the *Montreal Witness*, in two successive issues, warning the public against him.

Again, in June, 1860, he turned up in Berdigion, N.Y., as a licentiate of the Presbytery of Cobourg, C.W., under the name of Wm. Logan Taylor. He went to Rev. James Ballou, of Cazenovia, N.Y. (N.S.), and shewed him forged papers purporting to be signed by Dr. Willis and J. Laing. He received from him a general commendation, and on the strength of it was heard as a candidate by the Presbyterian congregations of Berrington and Danan, and being found acceptable, became their pastor. In the end of July he pretended to go to Cobourg to receive ordination, and having been absent for four days, returned with forged papers, signed, Chas. McLaren Moderator of Presbytery and James Bowie Stated Clerk. These he shewed with another, signed by Dr. Willis, and a third, signed by J. Laing. In September following, he married a third time. The lady lived with him only four months when she had to leave for the same reason as the others. He went to Buffalo, and writing from that city said as much as that he was a minister who was deposed in 1859 by the Presbytery of Toronto, and referred the friends of the lady to Rev. J. Laing of Cobourg for information. He was on the point of being called to the pastorate of a church at Black Rock, N.Y., when, after correspondence with Dr. Willis and others in Canada, his infamous doings were brought to light, and he disappeared.

Attention was again called to this extraordinary villain in the American papers. His last letters were dated from Buffalo in February, 1861, but he was seen in Cornwall, C.W., in May last; and it is supposed that he went into the Glengarry District.

John Mavors (whatever other name he may assume) is a man of about twenty-six years of age, five feet six inches high, fair complexion, thin sandy hair, curling slightly, small grey eye, high forehead though not broad, with the hair receding—on the whole, good looking, with pleasant expression, generally smiling, and peevishness—nervous and restless, but not easily discomposed—rapid in his motions—a great smoker, and fond of drink. He is an intelligent general scholar, but well acquainted with Calvinistic theology; a good speaker,