

Roman Catholicism is; and they are by no means strongly attached to it. But in Ireland, by reason of the Protestant-ascendancy policy of England, the Irishman has for centuries been persecuted into the bosom of the Roman Church, and has embraced its dogmas with an ardor and a zeal elsewhere unknown.

Every Protestant clergyman in Ireland, whether Presbyterian or Episcopal, receives his salary out of the English exchequer. Both these denominations, therefore, stand in the same unfortunate position in regard to the evangelization of Ireland. This fact, moreover, had made them alike inefficient as ministers of the gospel. What is done, therefore, for the spiritual relief of Ireland, must be done by those who stand in some other relation to its population. Mr. King would state a few facts in regard to the facilities now afforded by Divine Providence for the spiritual emancipation of Ireland. No country of Christendom has an ecclesiastical history so remarkable. There is abundant proof that the early Christianity of Ireland was essentially Protestant; that it embraced the evangelical doctrines and usages, as we now receive them. The proof is derived from Roman Catholic ecclesiastical historians themselves.

St. Patrick himself was essentially a Protestant missionary. There are several well authenticated fragments of his own writing, in form resembling modern tracts, and an autobiography, written by him a little before his death, known by the title of "St. Patrick's Confession," but which is simply an account of his life and labors. Among these is a precious little tract of his, called "The Three Habitations," which is sometimes quoted by Romish Priests as proving the doctrine of Purgatory, which the mere title would seem to favor. But open this tract and we will find St. Patrick saying—"There is one place where all are good; there is another place, far distant, where all are bad; and there is another place, in the middle, where the bad and good are mingled together, till God shall separate them at the Day of Judgment. The first place is *heaven*; the second is *hell*; and the third place is *this earth*." So little of purgatory is there in the writings of St. Patrick. So in his autobiography, he says: "My father was a deacon, and my grandfather was a priest!" So much for the celibacy of the clergy in St. Patrick's time. In another place he relates a journey which he took from Connaught to Munster; he rose early and saw the sun just appearing above the horizon, and he exclaimed in Greek, "O Helios! O Helios!" and then prayed to Christ as the sun of Righteousness. But the Roman Catholic Priests have had the simplicity or the audacity to represent him as praying on this occasion to Elias! thus sanctioning the worship of the Saints. These facts may give some idea of the abundance of material we have for tracts to circulate among the Irish.

England became Catholic many centuries before Ireland. No name in the early Ecclesiastical History of England is more celebrated than that of the venerable Bede, as he was called, who flourished in the 8th century. It appears from his writings, that when the Prince of England or of the Continent wanted a man of eminent ability to be a missionary or a divine, they sent to Ireland. Bede says that the Irish clergy taught only what they found in the Bible. In the tenth century, Ireland abounded in schools for training missionaries, and these missionaries were known over the West of Europe by the name of *Coludee*. The University of Oxford, founded by Alfred, had for its professors, Irishmen. Scaliger and all the great names in English Archaeology admit that the early illuminators of Western Europe were Irishmen, and that they taught only from the Word of God. It may seem, therefore, very perplexing to account for the present degradation of Ireland.

Mr. King believed that Ireland was on the eve of universal emancipation from the tyranny of priests; and he would state some of his reasons.—For years Ireland had been the scene of general and intense agitation on the subject of their political rights. Great numbers of political pamphlets and newspapers have been circulated, and an amount of general intelligence has thus been produced,

which would have seemed to require centuries to originate. The discussion of civil liberty, of course leads the way to discussion of religious liberty.—The Temperance Reform, also, has been helpful to this end. One of the measures adopted by Father Matthew was the wide circulation of the Donay Bible and the Irish Testament. And it is found that on all important points these are like our own. Not only so, but the Notes attached to the Donay Bible are lending their influence to us, instead of to priests. For example: on the passage where Christ says, "On this Rock I will build my Church," &c., the Note says—"Peter is here called a Rock, Christ being the Principal foundation!" So in regard to the passage in the 5th of James, which is appealed to as proof of extreme unction. "The rite of extreme unction is never administered except when the priest is sure that the man is dying. But the passage in James implies that the unction is to be used as a means of recovery: "And the Lord shall raise him up!" Mr. K. had uniformly taken the Donay Bible and reasoned with the Roman Catholic congregations out of it, and with uniform success.

Mr. K. stated some facts in regard to open air preaching. On one occasion he preached in the town of Gaiway, the capital of Connaught, in the most degraded part of Ireland, where there never was a Protestant house of worship. A man came to disturb the meeting, evidently sent by the priests. He came as near as he could, and held up a raw potato. Mr. K. observed him, and said to him, "And is it a raw potatoe that you offer to a stranger? I might go to London and tell the people there that the men of Connaught are all savages; for they eat nothing but raw potatoes!" This put a stop to all disturbance, and the people listened quietly till Mr. K. had concluded.

Dr.—, who was with O'Connell in his last sickness, and carried his heart to Rome, declared in a funeral eulogy on a Thursday that O'Connell was in heaven, looking down on the Irish people with deep sympathy; and on the next Sunday said a mass for the release of O'Connell's soul from purgatory! Mr. K. addressed a letter to Dr.—, wishing him, if he could, to reconcile this contradiction, but the letter was refused insertion in a Roman Catholic newspaper. Mr. K. then had it printed in a Tract form, and ten thousand copies were circulated in two days among the Roman Catholic population: it was also printed on a large sheet and posted up as a placard in great numbers, and before the paste became dry the people took it down, carefully dried it, put it in their pockets, and carried it home to read!

EARLY RELIGIOUS ASSOCIATIONS.

Dr. Chalmers, in his Scripture Readings, makes the following striking remarks:

"I wish particularly to record the effect of old associations with earlier Bible narratives. I feel quite sure that the use of the Sacred Dialogues as a school book, and the pictures of Scripture scenes which interested my boyhood, still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice.—Perhaps, when I am mouldering in my coffin, the eye of my grandson may light upon this page, and it is possible that his recollection may accord with my present anticipations of the effect that his delight in the pictorial Bible may have, in endearing still more to him the holy word of God. May it tell with saving effect on his conscience in whatever way it may effect his imagination; and let him so profit by its sacred lessons of faith and piety, that after a life of christian usefulness on earth we may meet in heaven, and rejoice for ever in the presence of our common Father."

It is related of Lord Loughborough, a Scotch nobleman in the time of George III., that to eradicate his accent he studied under a master. He conquered his defect; but in his old age, his Scotchisms, his vernacular tongue, and his accent all returned.

Alexander the Great, in early life, was distinguished for the rudeness and coarseness of his manners. By the skill of his tutor, Aristotle, he

was enabled to overcome these; but towards the close of his life they returned again with all the original force.

I have read of a devoted christian, who was laid upon a bed of sickness. In moments of delirium he shocked and astonished his friends by the profaneness of his language. Upon his recovery, he explained the mystery by assuring his friends that such was his practice in early life. He long ago had abandoned the practice, yet, so imperishable are impressions made upon the fresh and unoccupied minds of youth, that the stains of his youthful crimes were still upon his spirit.

The name of Voltaire will live while genius is respected and vice abhorred. His hatred of the Divine Redeemer was equalled only by his wickedness. He placed upon his seal the motto, "Crush the wretch." It was his boast, that it took twelve men to write up the christian religion, and he would prove that one man could write it down. It is not as generally known at how early an age the seeds were sown that ripened into such a pernicious harvest. At the age of five years, he committed to memory an infidel poem; its influence upon him was never lost. It led him to employ splendid talents in warring with the best good of his race, and to waste the energies of a brilliant mind in reviling the truth of God. It earned for him a life of infamy, a death without hope, an eternity of despair.

CONTRIBUTIONS TO THE HOME MISSION FUND OF THE PRESBYTERY OF TORONTO.

BY THE PRESBYTERIAN CHURCH OF NASSAWAYA. July, 1848.

John Bell, Elder.....	£0 10 0
Thomas Storie.....	0 5 0
Jeremiah Smith.....	0 3 9
Robert Ritchie.....	0 3 9
John McTavish.....	0 2 6
Thomas Bell, Sen'r.....	0 5 0
Alexander Bell.....	0 5 0
Thomas Halcrow.....	0 5 0
William Knowles.....	0 2 6
Thomas Bell, Junr.....	0 2 6
George Barber.....	0 5 0
Richard Moffat.....	0 1 10
William Hutchison.....	0 2 6
Robert Hutchison.....	0 5 0
John Smith.....	0 1 3
John Gould.....	0 0 7
Robert Hutchison, Junr.....	0 5 0
David Agnew.....	0 7 6
James Agnew.....	0 2 6
David Cargill.....	0 5 0
Peter McKellar.....	0 5 0
Neil McPhedron.....	0 5 0
Neil McMillan.....	0 2 6
James McMillan.....	0 1 3
Adam Laing, Senr.....	0 5 0
Adam Laing, Teacher.....	0 2 6
Donald McKenzie.....	0 1 10
John Moffat.....	0 2 6
John Moffat, Junr.....	0 2 6
John Gilles.....	0 5 0
Benjamin Kean.....	0 3 1
Robert Laing.....	0 5 0
John McAlpine.....	0 5 0
John Calhoun.....	0 5 0
Alexander Mitchell.....	0 5 0
Alexander McLaren.....	0 2 6
Archibald McPhail.....	0 5 0
Hugh Lynn.....	0 5 0
Joseph Lynn.....	0 5 0
Widow Karnaghan.....	0 1 3

£7 16 3

HOME MISSION FUND.

Humber Congregation, per Mr. Rich. Davis.....	2 0 0
Free Temple Church, Chingacousy, per Mr. Wm. Wiley.....	10 0 0
To Collection at Meeting of Synod.....	2 13 1
Vaughan, per Samuel Irwin.....	2 0 0
JOHN LAIDLAW, Treasurer.	