

visiting from house to house, holding religious meetings, and doing the work of a colporteur and catechist. Mr. Paschle is accompanied by his wife, a French Canadian by birth, who is a good English scholar, and by a young man of good promise, to assist him in his work. We desire to record our gratitude to God, who, in answer to our prayers, has, after some months of suspense, sent us one who seems to be so well qualified to fill the situation.

Mr. Kedy, our missionary, has this year again done good service among the French Canadians in Metis, although much of his time had to be given to the English population. He arrived on the 10th day of May, and left it again on the 13th September. He had one diet of public worship in French every Lord's day, besides visiting from house to house, and improving occasions even in the highway, of delivering his message. The numbers waiting on him for instruction, varied from twenty to two or three at a time. Some good fruits of the previous year's labour were appearing—many manifested greater willingness to hear the word, and some had left the confessional and were in the habit of regularly attending the Protestant meetings. On the other hand he found one man, of whom some good hope had been entertained, again turned aside through the influence of the priest—in one instance also, the door of a house, in which, last year, he had read and prayed, was closed against him.

Mr. Ferguson, the seignior, a tried friend of the Free Church, has gone down with his family to reside at Metis. He readily granted a site for a school-house; and last year, gave permission to cut the fire-wood required for the school upon his demesne. He has taken an active part in the management of matters about the mission, and seems much bent on ameliorating the condition of those among whom God has placed him.

To Mr. Dugald Smith, the Society is much indebted for the unwearied service he has rendered since Mr. Turfitt's death. His valuable counsel and kind attentions, have been highly prized by our missionary. Mr. Legate, also, the other member of the local committee, has readily and cheerfully contributed his share of labour in our cause. Mr. Hossack of Quebec, has, as on former occasions, given substantial tokens of his good will towards us. We would likewise express our gratitude to those ladies in Toronto, through whose kindness, in the spring, a box of clothing for the children, was furnished. Altogether indeed, considering the ready support afforded us by our friends, the door, which in God's providence, has been opened before us, and the measure of success already bestowed, we have cause to raise our Ebenezer, and to press on to greater things.

The attention of the Society was directed last winter by one of our number, to a settlement of Roman Catholic Highlanders, from the island of Uist, located in the township of Williams, C. W., and sunk in a sad state of ignorance and semi-barbarism. Being unable to undertake a mission among them, as a Society, we brought the subject before some members of the London Presbytery, by whose direction, Mr. Archibald McDiarmid was placed among them as a teacher. The details of his work we cannot enter upon. He found a population of over 500, among whom intemperance and its attendant crimes were working sad destruction. The school which he established at first numbered forty-six, but owing to the establishment of another by the R. C. priest, was reduced to about twelve; it however began to grow again, and when Mr. McDiarmid left had reached twenty. Besides his duties as teacher, Mr. McDiarmid exhorted every Lord's day, both in Gaelic and English, before good audiences. This field deserves our attention at least as much as the French Canadian, and must not be forgotten by those who wish to see the cause of Christ prospering in this land.

But while our efforts were directed to more distant localities, the destitution and ignorance

immediately around us was not neglected. Tract distribution and other missionary work were carried on in the city of Toronto, as in former years. Over 30 of the students were engaged during the session in this work, and upwards of 10,500 tracts were distributed. Ten prayer-meetings were held weekly, with an average attendance of one hundred and thirty-five. Three Sabbath schools were carried on in whole or in part by the students. And on the Peninsula divine service was conducted regularly for twenty-one Sabbaths.—This last sphere of labour was entered upon privately by three or four of our number, and though at first our reception was far from cordial, and the most of the people seemed heartily opposed to the truth, yet what was an act of self-denial, became in time even a privilege, when the work of the Lord seemed to be prospering, many came to hear the word, and a Sabbath school was established, where both children and adults met to learn God's word. In some habitations, where formerly nothing but oaths or coarse jests were heard, the voice of prayer and praise was heard ascending. We have pleasure in stating that though first, we were not alone in the field, but our Methodist brethren followed and carried on the work when we had to leave, and now a small building has been erected, where God is regularly worshipped. During our College recess the work of Tract distribution was carried on by a number of ladies under the superintendence of Mrs. Dr. Burns, who kindly gave their time to this work. The greater part of these ladies belong to Knox's Church, but the 2nd Presbyterian, St. Andrew's, and the Congregational Churches were also represented. There were thirty-three engaged in all, and over 800 tracts were distributed every two weeks. In general they were well received, but we regret that in one instance a man rudely tore the tract, cast it in the street, and spoke insolently to the lady who offered it. In many instances, even Roman Catholics did not refuse the tracts, and there is good ground for believing that they were read. The seed sown in faith, though unseen by us, will surely grow. God's word will not return unto him void.

Our interesting correspondence with the Edinburgh and Halifax Colleges, has been kept up. Letters were sent to both places, and answers were received during the session. Our friends in Belfast seem, however, to have forgotten us; and this we regret much, as the similarity of their labours and our own would render a communication from them peculiarly interesting. It is soul-reviving to find that we are not alone in the work of the Lord, but that Infinite wisdom has his chosen means in all places doing his own work.

Our weekly prayer-meetings have been sustained as usual, though we lament over the fact, that some students absented themselves from these without, as far as we could judge, sufficient cause. The monthly missionary meetings were well attended, and essays on the following subjects were delivered.—One by Mr. William E. Mackay, on the English version of the Bible, and the difficulties attending its accomplishment, one by Mr. Andrew Talmie, on the Life of Whitefield, and two by Mr. Archibald Crawford, on Christian Missions in Polynesia. It has been proposed, that the essays for this session should be of such a character, as to bring more prominently forward the state of our own country.

The Reading-room table has been supplied, as usual, with the following periodicals.—The Scottish Guardian, the Missionary Record of the Free Church of Scotland, Missionary Record of the Presbyterian Church of Canada, the Madras Herald, and the Toronto Globe, through the kindness of their respective publishers; the Edinburgh Witness, through the kindness of Mr. Gale, and also the Montreal Witness, Temperance Advocate, Home and Foreign Missionary Record of the Church of Scotland, the Missionary Herald, (London,) the Missionary Herald of the American Board of Foreign Missions, the

Presbyterian, (Montreal,) the Free Church Magazine, Missionary Record of the United Presbyterian Church, and the North British Review.

The funds of the society, we are happy to say, are in a prosperous condition, as the Treasurer's Report will show. Many friends of the society, and even members of it, expressed their fears that it could not be sustained, the issue of this summer's collection has, however, silenced them.

The past year may, in one respect, be considered a crisis. The founders of the society have passed from the ranks of its supporters, and some predicted its inefficiency in the hands of others. We rejoice to say, however, that in only one season has our income exceeded that of the last year. Another feature in the case also demands our attention. Our memorial, presented to the Synod at its last meeting, praying that students acting as catechists, should be permitted to appropriate to the funds of this society the synodical collection, on behalf of the French Canadian Mission, taken up at their stations, was readily granted, yet notwithstanding this advantage on the part of the Theology students, we rejoice to say that, in their collections, some of the undergraduates have outstripped some of the more advanced students. This augurs well, and, we doubt not, that when the society shall be managed by them, it will, to say the least, spread its branches as far, and present as refreshing a sight, as it does at the present time.

In concluding this report, we cannot refrain from alluding to what obtrudes itself on our notice on every hand—the unchanged and unchanging tyranny of Rome. This is the great enemy, against which the Church and the world have to contend. While professedly papal countries are lying crushed at her feet, and ecclesiastical tyranny upheld by civil despotism, enthalls a great part of Europe, Britain, the bulwark of Protestantism, and America, in this her associate and friend, are not forgotten. No scheme is left untried—no effort is withheld—no expense or sacrifice is deemed too great, that may tend to stifle the voice of Protestant principle, and intimidate the watchmen of Zion; and even in the remote, quiet haunts, where we have been called to labor, the effect is felt of the dark and powerful policy of the followers of Loyola. It matters not whether we visit as colporteurs among the French Canadians, distribute tracts among the Irish emigrants, or teach among Scotch exiles, in public or in private, the same hideous form presents itself; even "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." This mystery of iniquity strives to withdraw the lamp of Divine truth, and to draw the gloomy veil of ignorance and superstition over our schools—has its emissaries in the political arena—cramps the efforts of Christian zeal, in diffusing knowledge and religion—and aims at defacing completely every vestige of civil and religious liberty. When we witness these mighty efforts which Popery is now making to reduce every thing that opposes its sway—when we read of the idolatrous processions, with their attendant angels and saints, or have our own eyes offended by the blasphemous mimicry—when we witness the profanation of the Sabbath, even by the command of a priest, as happened at Matan, where one calling himself a Christian teacher, superintended the building of a bridge on the Lord's day—when we hear of its public desecration by buying and selling, by dancing and gambling—when protestant congregations are disturbed in their worship by the noisy rites of idolatry—when the feelings of Protestants are shocked by scenes revolting to reason and religion, we must hear, unless a sinful deafness has stopped our ears, the loud cry, "who is on the Lord's side?" To us there is a call to buckle on our armour, for the hour of conflict is at hand—to stand fast in the battle of the Lord of Hosts, and with a traceless hostility,