

means of usefulness, that so there may be in this great Province at least one University where Literary and Scientific Instruction shall be combined with Religion; where the Divine blessing is daily implored upon the labors of Professors and Students; and where Divine Truth is revered as the best and highest object of contemplation for the human mind, and the surest guide in the conduct of life.

In regard to the financial affairs of the College the Trustees are happy to be able to state, that by the exercise of the strictest economy in all departments, they have avoided making any encroachment on the capital funds. A full statement of the income and expenditure will be laid before next meeting of Synod. It may be proper to observe, that, on account of the increase that may be expected in the number of Students, it will be necessary, at no distant period, to erect a building of a more spacious and commodious kind than has hitherto been occupied; and as it would be highly imprudent to appropriate any part of the invested capital for this purpose, it is in contemplation to make an early appeal to the friends of the Institution, to raise, by subscription, a fund for the erection of suitable College Buildings.

ORIGIN OF THE MISSION AMONG THE FRENCH CANADIANS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

NO. II.

Eight months after my arrival in Canada, in consequence of my health being much injured I was obliged to abandon my employment, in connexion with the Bible Society, though I did not altogether forsake the work in which I was engaged; for previous to that time, and with the consent of the Society, I had had the satisfaction of establishing Prayer-Meetings in the City of Montreal, at which a good number of French-Canadians attended, (several of whom became convinced of the errors of the Church of Rome, and some others were persuaded that it was their duty to forsake that Church,) so that during my ill-health, which lasted two or three months, these Canadians visited me regularly, and when my strength permitted, I endeavoured to instruct them. As soon as I was somewhat restored, I resumed the work which I had been obliged to suspend for a time, and through the liberality of some Christians in Montreal, and with some assistance which I received from the Bible Society in London, I was again able to devote myself entirely to the missionary work. I began anew my domiciliary visits, catechised from house to house, according as I had the opportunity, and distributed se-

veral copies of the Holy Scriptures. I held an evening school (as I had done before my sickness,) two prayer-meetings in the week, and two others every Sabbath. And although I have much cause for humility, owing to my unfaithfulness and all my short-comings, I can truly say with thanks to the Master of the vineyard, that the benefits of my feeble labours were in a short time so manifest, that the opposition of the Church of Rome began to rage against me with much fury. Several of those who attended my prayer-meetings withdrew, and some of those who attended my evening school asked me if it was true, what they had heard, that I was a Protestant. I replied, I do not think that it would be of any service to you, to know what section of the Christian Church I belong to, or I would let you know, but I will tell you this, that God proposes to us *one only way*, and that way, you know it as well as I do, is Jesus Christ. And besides you know that you will never repent of having put too much confidence in the Son of God, who has been given us for a Saviour, as it is written, Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance and forgiveness of sins, Acts v. 31. "Christ," declares St. Paul, "is the head of the Church; and he is the Saviour of the body," Eph. v. 23. "Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved," Acts iv. 12. Consequently, it is not dangerous for you to listen when I have to speak to you on religious subjects, since I speak to you of nothing else but of Jesus Christ, and of Him crucified. I recommend you to put all your confidence in Him alone, because *He alone* is able to save you and to save the chiefest of sinners. "But," said they to me again, "could you not let us know what is the difference between the Church of Rome and the numerous sects of Protestantism?" Instead of complying with this request I asked them this question; "Have you a strong confidence in the Church of Rome?" They answered, "Certainly we have." I expected to receive that answer from you, I said; and I must tell you, that I do not consider it my paramount duty to destroy that confidence; but to endeavour to induce you to put all your confidence in Jesus Christ, to obtain from him or from God the Father, through his beloved Son, your salvation and all the blessings pertaining to it. And, I am fully persuaded that if I succeeded in destroying your confidence in the Church of Rome, and could not succeed in inducing you to accept that merciful reconciliation, forgiveness and complete righteousness which are offered to us by our Heavenly Father in Our Lord and Saviour Jesus Christ, I might make infidels of you, and I would consider myself very criminal for having

done so. Accordingly, I cannot tell you what is the difference between the Church of Rome and the Protestants, only I repeat to you, what our Lord declared of Himself: I am the way, the truth, and the life: no man cometh unto the Father, but by me, John xiv. 6. and I declare to you his own promise: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." And in order that you may be assured that these words are addressed to you, as well as they were addressed to the first disciples of Our Lord, hear another of his declarations: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him? Matt. vii. 7, 11." In short, I avoided by all the means in my power, having any controversy with them, being persuaded that where light shines, darkness will flee away. These reasons and arguments satisfied them, but not so with the priests. They continued to war against me every day more and more, so that I had much need that God would give me greater zeal and diligence, in order to promote his glory, and might be able not merely to contend for the faith and doctrine of the Gospel, but also be zealous for the practice of all its duties, that by my good conversation I might win others, and by the light which I might cause to shine before them, might constrain them to glorify my Heavenly Father; and "that he, that is of the contrary part might be ashamed, having no evil thing to say of me." And God, who gives power to the faint and increases strength to them that have no might, kept me from falling, and continued to pour his blessing upon my feeble efforts to advance the Kingdom of his beloved Son. My evening school prospered greatly—my domiciliary visits became more arduous, but continued on the increase, and after some fluctuation, my prayer-meetings were better attended than formerly. On the 1st of October, 1840, I took a house in St. Antoine Street, Montreal, in which it was my intention to gather as many Canadian families as possible, in order to have frequent opportunities of teaching them on religious subjects, without being exposed to the continual interference of the Roman Catholic priests, who were become exceedingly jealous, which they evinced in their endeavours to put down whatever was opposed to, or not connected with the Church of Rome. Soon, this house became truly a mission house and I had four families in it, two or three months