

all by his own pastor's prospective and remote interest in it.

Happily, our people have in general given no uncertain sound as to their estimate of the scheme, and have left no occasion for the over-fastidious feelings that are sometimes indulged by ministers. Indeed the contributions to the principal Fund have been so liberal and generous in most quarters that we scarcely think anything is necessary to be said here, either in defence or commendation of the scheme. There are, indeed, localities to be found in which nothing has yet been done for the fund; but as this can in most cases be accounted for satisfactorily, without ascribing it to disapproval or opposition, so we trust that an early effort will be made in all such localities—not merely by the annual collection now called for, but by separate and special contributions to the principal Fund. A sheet will be presented to the Synod along with the next annual report, showing, at one view, the original contributions, and the successive annual collections of the several congregations. The Committee are in great hopes, that there will be found few if any blanks in any of the columns, by the month of June. We would earnestly commend the matter to the immediate consideration of all who have not yet made any contribution to the principal Fund. That Fund, although bearing ample proof of the liberality of the people, is still below what it ought to be, to render the scheme stable and permanent. If every friend of the Church will do his duty, this desirable state of things will be easily obtained.

On behalf of the Committee,

ALEX. GALT,  
Secretary and Treasurer  
Ministers' Widows' & Orphans' Fund.  
LOGIE, MOUNT ALBION P. O.,  
March, 1854.

N. B.—All communications and remittances connected with this scheme, should be addressed as above.

#### PRESBYTERY OF TORONTO.

This Presbytery met on the 22nd February; and again on the 7th March. A considerable amount of business was before the Presbytery.—The Presbytery had on both occasions a conference on the subject of the Revival of Religion.

The following was the deliverance of Presbytery on the subject of the proposed note with reference to the Confession of Faith:—"The Presbytery approve the note generally, while they would at the same time prefer that the positive part of it should be more distinct, at least to the extent of the note appended to the recent editions of the Confession of Faith by the Free Church of Scotland." This motion was carried on a division by 10 to 3.

THOS. WIGHTMAN, Presb. Clerk.

The following are the terms referred to, employed by the General Assembly of the Free Church of Scotland, in an act passed in 1846:—"The General Assembly think it right to declare, that while the Church firmly maintains the same scriptural principles, as to the duties of nations and their rulers, in reference to true religion and the Church of Christ, for which she has hitherto contended, she disclaims intolerant or persecuting principles, and does not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution, or consider that her office-bearers, by subscribing it, profess any principles inconsistent with liberty of conscience, and the right of private judgment."

[FOR THE RECORD.]

STUDENTS' MISSIONARY SOCIETY.  
METIS MISSION.

As on former occasions, attention has been

called to the operations of this Society, which are specially directed to the Evangelization of the French Canadians at Metis, its members desire again to acquaint those who co-operate with them in this important work, of the encouragement they meet with, and the opposition with which they have to contend.

No doubt, the readers of the Record already know that our Missionary, Mr. Pasche, is still labouring in that locality, where he has been occupied for the last fifteen months. Perhaps there is no way in which we can better attain our object than by giving a few short extracts of his own letters.

In a communication, dated November 29th, after giving an account of a journey, he says:—"During this journey I found eight or ten persons assembled in the second house into which I entered. As I was reading the Word of God and speaking freely to them, one of the females related, that a Scotch clergyman who was there on a visit had given her two New Testaments, one of which she gave to her sister who lives near the church of ——. The priest visiting this sister's house, saw the sacred volume and said, it is not fit for you to read this book, come and get another at my house. 'But,' added she, in a very expressive tone; 'when my sister went to get the promised book, she was much astonished at having to pay 1s. 10d. although it was almost the same as the one I had given her.'"

Arrived at —, and on the Sabbath evening I succeeded in assembling eight or ten French Canadians; who for nearly two hours listened very attentively to the reading and explanation of the Word, after which they accepted of five tracts from me. \* \* \*

But the day following was one of trial and conflict. \* \* \* Entering into a number of the houses of —, I had opportunities, it is true, of reading and speaking quietly enough in some; in others I could not avoid discussions useless and disagreeable, besides, I was a good deal ridiculed and mocked; especially by one family in —; but not by —, who appeared very anxious for some books, had it not been for the opposition of others. At length I was driven from the latter house by a determined though very old woman. \* \* \*

In the evening I had a satisfactory interview with seven or eight French Canadian females. \* \* \* In another place, he says:—"They wished to keep me for the evening, but my time was limited. Whilst grieved to learn that the priest had lately burned a New Testament, which I had formerly given to a poor woman, I was on the other hand rejoiced to be made acquainted with her real character. \* \* \*

Returned to the Canadian village in the evening, as I promised to open the school. Soon after my arrival at the house agreed upon, seven children came; and I felt much pleasure in opening this new and small school with prayer, in presence of two of the fathers. From that time, every evening the number of pupils has increased. The last time, Monday 28th, thirteen young people, pure French Canadians, from the age of eight to fifteen or sixteen were in attendance. One of the age of fourteen was asked to be admitted this evening. These are all poor children, none of whom know the letters, but several of them are intelligent. From eight to ten adults are usually present, and some of whom are not ashamed to be taught with their children. \* \* \*

In regard to this school in another letter dated Dec. 20, our Missionary says: "The wife of the person in whose house the school was kept was suddenly taken ill. The priest was sent for, who having confessed her, declared that he would not give her extreme unction, nor receive her husband into the church unless he would promise that he would not permit me into his house to teach the school; and persisting in his threat the poor man was obliged to consent."

In another communication dated 17th Feb., our Missionary thus writes regarding the pres-

pects of our school:—"By God's blessing we have the happiness of having six boarders, French Canadians, belonging to parents, still Roman Catholics, and a seventh, whose father is a protestant and mother an Irish Roman Catholic, attend the school constantly. There are besides these, seven day-pupils, of whom one is pure French Canadian, and the rest Anglo-French; two or three of these attend very regularly, and the rest as often as they can. Finally, two French Canadians, each about 50 years of age, come here during the day or in the evening, to learn reading and writing." In all 16, who are deriving instruction from our Missionary.

From these extracts and from others which might be given; we see that the most strenuous efforts are put forth by the Romish priests to frustrate every attempt that is made to carry the word of life among their deluded votaries; but we are not discouraged by this; nor will we relax our endeavours to enlighten the minds of our fellow-countrymen; for the injunction of the apostle is: "Let us not be weary in well-doing, for in due season we shall reap if we faint not." In returning thanks to those friends of Christ who have hitherto co-operated with us in this work of faith and labour of love, we would still beg their prayers as well as their contributions. We would remind them that the work is little more than begun. It is a great work; and in order to carry it on efficiently, more labourers must be sent to the field. Our commission is plain, forcible, and binding. "Preach the gospel to every creature." Thousands of our fellow-countrymen are perishing for lack of knowledge—thousands of immortal souls are kept in ignorance of the Word of God—attracted not by the pure and simple doctrine of the cross, but by vain and outward show, by gorgeous and pompous performances and other absurd mummeries of superstition invented and imposed upon them by a crafty and wicked priesthood. Let us not then shut our hearts against the cry of our brethren, but let us remember, that, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

JOHN ANDERSON, President.

ALEXANDER YOUNG, Rec. Secretary.  
Knox's College, March 4, 1854.

N. B. Contributions in money, books, clothing, &c., will be thankfully received and may be sent to the Treasurer, Mr. James Ross, Knox's College, Toronto, or to James Hossack, Esq., Lower Town, Quebec.

#### LETTER FROM THE STUDENTS OF THE FREE CHURCH COLLEGE, HALIFAX.

To the Students of Knox's College, Toronto, C. W.  
HALIFAX, 28 Jan., 1854.

DEAR BRETHREN,—

We received your letter of March 22nd, 1853, just in time to be read at the last meeting of our Association, for the Session. You need scarcely be assured of the delight with which we have listened to its various and important details. The spirit which it breathes is highly fitted to warm our hearts, and inspire us with renewed vigor and zeal in the holy cause, to which we have pledged ourselves—the facts and statistics, which it contains, are exceedingly interesting and important.

The yearly increase of the number of your Students, the devotedness of those who direct your studies, and the eminent success which has already attended the persevering labours of both, are causes of deep gratitude to the great Shepherd and Bishop of Souls.

Your monthly meetings for devotional exercises, with a view to the revival of religion among yourselves, we view with peculiar interest. The tendency of the human mind to forget God, to be absorbed with the things of this world, the ascendancy which sense has over faith, things