

after deliberation, the Presbytery unanimously agreed, that while the draft contains a very full view of the sense attached by the Church, to the passages referred to in the Confession of Faith, the paper might be shortened. The Presbytery, however, reserved the final expression of their opinion until next meeting, in the hope of there being a fuller attendance of members.

The following overture to be presented to next Synod, was unanimously agreed to—

"Whereas the ministers belonging to our own and all the other churches in the province, except those of England and of Rome, are subjected to unjust and degrading distinctions, in obtaining the right of celebrating marriage, it is hereby overruled, that steps be taken to bring the matter under the notice of the Provincial Legislature, with the view of all Christian ministers being placed, in this respect, upon a footing of equality."

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG

The Presbytery of Cobourg met in St Andrew's Church, Cobourg, on the 9th March. The attendance of ministers and elders was good, and a considerable amount of business was transacted.

Rev. James Adams was appointed to perform missionary duties in Cartwright and Manvers, until the meeting of the Home Mission Committee in April, while Rev. D McAleese was appointed to Dummer and Percy for the same time.

Financial reports were presented from Grafton and Colborne, Cobourg, Peterboro', Cartwright, and Manvers, which were considered satisfactory; and the clerk was directed to make instant application to the defaulting congregations for the past year's reports.

The Presbytery agreed to make application to the Home Mission Committee for two missionaries besides Mr. McAleese, to labor within the bounds of the Presbytery during the summer, and appointed Rev. Messrs. McKenzie and Andrews, and Mr. Brodie, elder, to attend the meeting of Committee in Toronto. Arrangements were then made for paying the salaries of the missionaries who have been laboring within the Presbytery's bounds during winter.

The Presbytery next proceeded to enquire into the progress the various congregations had made in forwarding the subscriptions for the Widow and Orphans' Fund. Cobourg, Grafton and Colborne, and Peterboro' congregations, reported that they had already proceeded to a certain length with the subscription lists, and hoped soon to be able to complete the work. The other congregations, from which no reports were forthcoming, were directed to proceed immediately, that they may have the subscription list completed before the meeting of Synod.

The members of Presbytery were notified, that extracts will be required at the next meeting of Presbytery, from each Deacon's Court, stating their opinion on the 8th clause of the charter proposed for Knox's College.

The Sustentation Board then presented their report. The Presbytery highly approve of their diligence, and instruct those congregations, through their ministers, which have not yet reported to the Board, to send their reports immediately to Alexander Fraser, Esq., Cobourg—that a full financial statement of all the congregations may be ready before the meeting of Synod.

The Presbytery proceeded to ascertain the opinion of the members on the proposed Declaratory Enactment, ancient some passages in the Confession of Faith. And while the Presbytery highly approve of the diligence of the Committee who drew up the Enactment, they are unanimously of opinion, that what is required, is a short explanatory note, intimating that this Church does not understand the sections of the Confession of Faith referred to in the Enactment, as countenancing Erastianism.

The clerk desires to intimate to ministers and

congregations, that they will henceforth consider the reports of the Presbytery in the *Record*, official, and thereby prevent the necessity of any other communication.

The next meeting of Presbytery was appointed to be held at Cobourg, on Tuesday, the 18th May.

JOHN W. SMITH, *P. C.*

STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

ITS NATURE AND DESIGN—ITS PRESENT FIELD OF LABOUR—WHAT IT HAS DONE IN IT—AND, WHAT IT NOW SELKS TO DO.

1 *The Nature and Design of the Association*
These will be best understood by the following extracts from its Constitution;

Article 2nd, "Its design shall be the fostering of a Missionary spirit, and the promotion of Missionary objects by all available means."

Article 3rd, "Its members shall consist of all Students recognised by the Presbyterian Church of Canada, as looking forward to the ministry, along with the Professors of the College, and such honorary members as may be from time to time appointed."

By-Law 6th, "That the funds of the Society shall be specially employed in aiding the work of Evangelization among the French Canadian population."

2 *The Society's present Field of Labour.*

In the early part of the summer of 1851, the Society commenced Missionary labours among the French Canadians at Metis, a place about 200 miles below Quebec, on the south side of the St. Lawrence. Here Mr. Kedey, one of their own number, laboured during the College recess, and in that time a School was established for the education of French Canadian children.—The Society consider this the place most suitable to begin missionary operations in order to reach the immense dormant mass of population that now lies sunk in ignorance and superstition.—From Quebec downwards, for more than 200 miles, the whole population, with a few exceptions, are French Canadians, and most devotedly attached to the soul-destroying system of the "Man of Sin." The County of Rimouski itself, though far down the River, numbers not less than 20,000 inhabitants. Almost every nine miles a Romish Church, with all its usual appendages, meets the eye. At Ste. Anne, far below Quebec, there is an extensive College, where the most promising youth of the surrounding country are imbued with the dogmas and spirit of Romanism. As yet little has been done by Protestants in this extensive field of Missionary enterprise.

3 *What the Society has done in this Field.*

As has already been stated, one of its members laboured at Metis during the summer of 1851.—He held meetings which were attended by a number of French Canadians, to whom the Scriptures were read and expounded in their own language. He also visited families and was invariably well received. The desire to hear the Word of God was apparent wherever he went. He distributed a few copies of the Scriptures. The confidence of several in the Church of Rome has been shaken, and some have left her communion altogether. And finally, a school, as has been mentioned, was opened with a view of giving a Scriptural, as well as a sound elementary education to the French Canadian children. In the face of much priestly opposition, it was commenced about the end of July, with three or four scholars. In September the number had increased to nine, and in February, 1852, the number had reached fifteen; four of these, however, were withdrawn on account of a threat from the Bishop of Quebec, to the effect that those who should send their children to the Mission School, would be deprived of the privileges of the Church. There is reason to thank God, however, that there are some who say that they do not fear his

threats, while others have come to see the school, and have gone away saying, "who can say anything against it?"

4 *What the Society seeks to do.*

The work which has been undertaken must, from its very nature, either progress and extend, or dwindle away and prove a failure. In entering upon it, it has been the desire and hope of the Society that the former may be the issue. And they feel that they can appeal with confidence to the friends of Christ to assist in extending their efforts. In order to prosecute the work successfully, the school would require immediately a Female Teacher to take charge of the Girls' department. This would add greatly to its efficiency. Books and other articles for the use of the school, are also required; and as the Teacher's house must, especially during the winter, become an asylum for many of the poorer children, articles for household use and clothing for the more destitute, will be necessary. And although the Society has the prospect of obtaining the services of their former missionary, Mr. Kedey, during the ensuing summer, it is highly desirable that funds should be raised for the support of a permanent colporteur to carry the Bible from house to house, and converse familiarly with the *habitants*, and thereby strengthen the hands both of the missionary and the teachers. Experience warrants the opinion, that it is only by the combined efforts of the Missionary, the Colporteur and the Teacher, that the work of evangelization can, in such a field, be successfully prosecuted. The aid of Bible Classes and Sabbath Schools is especially solicited in this important work.

Wm. McLAREN, *President.*
JOHN LANG, *Secretary.*

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

SABBATH OBSERVANCE.

At a meeting of the Synod's Committee, on the subject of the Sabbath, it was resolved, that a series of queries be drawn up, and published in the *Record*, with the view of "gathering information from the ministers and sessions of the Church, as to the extent and the forms of Sabbath Desecration prevalent throughout the land."

I. Does Sabbath *visiting* prevail to any extent in your locality?

II. Is there any *trading* on the Sabbath especially in intoxicating liquors? Do any *enb...* in their secular avocations on that day?

III. Are harvest operations carried on at all? Any cases of farmers cutting down and leading in their grain on the Lord's day?

IV. How many stages and steamers may arrive or leave on the Sabbath?

V. Is there much travelling for pleasure, or on business? Is it at all customary to set out on, or return from, a journey on Sabbath?

VI. If, in the vicinity of any of the public canals, which are open on the Sabbath, could you state the number of hands employed—the amount of traffic during the past year—the effect produced on the surrounding community—and the opinion, in so far as it can be ascertained, of parties most interested on the subject of closing them?

VII. What is the extent of Sabbath labour in your post-office? Has anything been done in the way of memorialising the public authorities for its discontinuance?

VIII. Have existing Legislative enactments, for the protection of the Sabbath, been faithfully enforced in your quarter?

IX. Have any special efforts been made to bring the general subject of the Sabbath prominently under the notice of your congregation, or the community at large—such as, having lectures delivered—tracts distributed—or an association formed?

X. State any additional facts, and make any