

of a home that no man can with impunity disturb—of religious instruction and the natural rights of freemen—in this land of true liberty.

WM. BALL, *Clerk, pro tem.*

PRESBYTERY OF COBOURG.

The Presbytery met at Cobourg on the 6th May. All the Ministers were present—the attendance of Elders small.

Rev. Messrs. Smith and Mackenzie reported that they had attended the meeting of the Home Mission Committee, and had obtained the services of Messrs. John Smith and John Mellifratric, Students of Knox's College, as Catechists, for the summer, and that both had entered upon their duties.

The case of Cartwright and Manvers was brought before the Presbytery by Rev. J. Douglass, who stated that the Presbyterians in these townships were anxiously looking to the Presbytery of Cobourg for supply of Ordinances, and that they had subscribed liberally for the support of a permanent labourer. The Presbytery deferred action till next meeting.

Rev. Messrs. Roger and Andrews agreed to visit Norwood and its dependencies, as soon as possible.

The Presbytery agreed to apply to the Synod for leave to take Messrs. Smith and Mellifratric on trial for license.

The Presbytery resolved to recommend to the Synod the continuance of the Standing Commission.

The Constitution of Knox's College, and the course of study recommended in the printed circular were read and deliberately considered; and the Presbytery are of opinion that the course of literary and scientific studies prescribed therein is greatly too extensive for a Theological college.

The voice of the Presbytery is unanimous in support of the Widows' Fund.

Adjourned to meet at Cobourg on Tuesday, 3rd June.

J. W. SMITH, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, in connection with the Synod of Canada, held its ordinary meeting in the vestry of Coté Street Church, on Wednesday, the 7th May. There was a good attendance of members present, though it is still to be regretted, that so few elders are to be seen at these meetings.

Much of the business before the Presbytery was of a Missionary character, and while it was refreshing to observe the anxiety for a continuance of missionary labour, in those stations which have already enjoyed such services; it was painful to think of those earnest applications for a supply of the bread and water of life, from various stations, with which the Presbytery deeply sympathized, but to which they could not immediately send aid.

The Presbytery had under their consideration, the Charter of Knox's College, Toronto, and after considering seriatim, its various clauses, unanimously resolved on certain alterations and amendments, and therewith to commend the Document to the attention of the Synod.

With the view of awakening more of a Missionary spirit, and of ascertaining more fully the spiritual condition of the congregations and mission stations within the bounds of the Presbytery, the Rev. Mr. Riantoul brought under consideration the great desirableness of holding a Missionary Meeting in each, in the course of the year.—The suggestion met with the cordial concurrence of the members present; and the Mission Committee were requested to make the necessary arrangements, so that each meeting may be attended by one or two members of Presbytery, and the work engaged in without delay. It is hoped that

by the blessing of God, much good will result from an efficient and prayerful discharge of this duty.

Mr. Henry resigned his office as Clerk of Presbytery, and the Rev. David Black, of St. Therese, was duly elected Clerk, and installed in his stead.

After a considerable amount of important business had been got through, the Presbytery adjourned to meet at 10 o'clock, on the following day, when they were favoured with the presence and counsel of the Rev. R. F. Burns, of Kingston.

By previous appointment of Presbytery, the Rev. Mr. Henry preached from Isaiah xxxiii. ch. 20th, 21st verses, in St. Gabriel Street Church, at half-past seven, p. m.

THOMAS HENRY, *Pres. Clerk.*

PROGRESS OF THE CHURCH. STRATFORD.

The town of Stratford, like most of the other Canadian towns, is of recent origin, and of rapid growth. Some 18 years ago, two or three miserable shanties only broke the monotony of the wilderness, where there are now nearly one thousand inhabitants, all living in comfort, and many in great respectability. The surrounding country at that period, though intersected by a few leading roads partly cleared, and chiefly, only marked by blazes, was almost a total desert, that had never reverberated the sound of the woodman's axe, much less yielded the fruits of agricultural skill and toil. Since that time, however, the country has increased its population with amazing rapidity, so much so that there is not, I believe, a single farm lot within ten miles of Stratford, fit for cultivation, that has not been taken up by new settlers. Many extensive clearances have been made, so that wood, formerly a nuisance, is now, in the vicinity of the town, becoming scarce and valuable. The greater proportion of the population is Scotch; next to them in number are the Irish. Large settlements of Dutch are on the north west and south east, and a considerable sprinkling of English is intermixed with the whole. Most settlers came in here with almost no capital, but by steady and persevering industry they are gradually acquiring property. Several circumstances, however, conspire to retard their worldly prosperity, the chief of which are bad roads, and the Canada Company. These difficulties will soon be overcome, and the County of Perth may yet become, as nature intended, one of the most fertile, healthy and prosperous Counties in the Western Province.

But, I am sorry to say, I do not think religion has kept pace with the increase of worldly wealth or population. Large sections of the country were many years destitute of the means of grace. Schools, even for the literary instruction of the young, were "few and far between," and badly conducted. The rising generation were growing up in ignorance. The old sinking into habits of thoughtless indifference. The Sabbath was profaned by idleness, sinful indulgence, or carnal amusements, and without gospel ordinances the third or fourth generation would have fallen into a state very little above heathenism. This awful declension was deeply felt by many pious settlers of various denominations, especially such as cherished the remembrance of their religious associations and engagements in Scotland and the North of Ireland. A great effort was therefore made to have a house of worship erected in the village of Stratford, which was a central spot, as the four townships of Downie, Ellis, North Easthope, South Easthope meet there. About this time, the Rev. Mr. McKenzie, of Zorra, frequently visited this place with great zeal and much labour, as he had to travel through the bush a distance of 17 miles, with no path and only the blaze guides. The Rev. Mr. Allan, now

of North Easthope, was called as pastor of the new church, in connection with the Church of Scotland, his services to be divided between Stratford and Woodstock with an intervening distance of 30 miles. A new station was afterwards erected on the eastern side of North Easthope, about eight miles from Stratford, to which Mr. Allan was called. He therefore resigned the Woodstock station, as it was impracticable to supply a third station at so great a distance. In the mean time, the members of the English church made an effort to have an establishment according to their own peculiar tenets. The Papists also erected a place of worship very characteristic of their system. In this condition matters remained till the Disruption in the Church of Scotland, Mr. Allan, in accordance with the dictates of conscience, withdrew from the Erastian Establishment, and his people, with a very few exceptions in the Stratford congregation, approved his conduct. These few exceptions, however, with the help of an iniquitous law, were sufficient to retain the church, to the erection of which they had contributed comparatively nothing. The members of the congregation who approved of Free Church principles, were thus thrown into great difficulties. They had lately made a great effort for a place in which to worship the God of their fathers. Their hopes were now near completion—they anticipated many years of happy and harmonious enjoyment of Divine ordinances, and they trusted that their children, and children's children to the remotest generation, would reap the blessed fruits of their labour. Little did they expect that their nearest neighbours, and some of their dearest relations could, under the cloak of religion, and by the aid of a legal technicality, barefacedly rob them of their property and toil, which they knew they had so heartily consecrated to the service of God. But "man's thoughts are only vanity." Their church is gone, and even the privilege of burying their dead in the Church-yard, will be denied them if the law can support such a prohibition. What can they do? They stand bewildered—their means are very limited—their resources have been exhausted—plundered, and to complete their calamity, their beloved pastor, Mr. Allan, is separated from them, to devote his whole time to North Easthope.—For several years they had no stated pastor, were occasionally supplied by missionaries from the London Presbytery, and frequently by Mr. Allan. In the mean time, the Congregationalists try to get a hold in the place. The Methodists are also on the alert, but intelligent Presbyterianism is not easily seduced or shaken. The people remain true to their principles, and a vast majority of the presbyterians in the town and neighbourhood, are now steady members of the Free Church, and are busy completing a very substantial and comfortable brick church, which they hope to keep secure against the invasion of all clerical depre-dators, or ecclesiastical robbers.

Mr. Allan is entitled to great credit for the interest he took in visiting the people from house to house, and urging them to exertion in the erection of a church and the procurement of pastoral superintendance. Much gratitude is also due to the friends in London, Ingersoll, Woodstock, Hamilton, Toronto and Dundas, for their liberal contributions towards the building fund.

I am happy to say, that the attendance on public ordinances is very cheering, with the exception of our prayer-meeting, and evening services. The congregation being widely scattered cannot be expected to attend so fully on those occasions, as in city congregations. Considerable improvement is making in our Common Schools, and we have now a first-class teacher in town, who is very efficient. We require a Grammar School very much, and expect soon to get one established. Since the different churches have been erected here, vast good has been accomplished in the suppression of vice, particularly the desecration of the Sabbath, and though in some of the back settlements where Popery prevails, the Sab-