

ther shall prosper either this or that?" Listen to the promise, and let it cheer you in the midst of disappointed hopes." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Let me exhort you to combine prayer with diligence. Without this all will be vain. You may wear yourself out in study, you may exhaust the body with ceaseless toil, you may preach with all the zeal of Paul, and all the eloquence of Apollos; but if prayer is restrained, "your labours will be all in vain; you will spend your strength for nought." But earnest believing prayer will bring down a blessing upon all your exertions. The Spirit is promised in answer to prayer; and the seed sown, being watered by His heavenly influences, will take root, and spring up, and yield an abundant increase.

It is to me and many others a cause for great thankfulness that "He who is the great shepherd of the sheep" should have put it into your heart, my dear brother, to leave home and kindred, and to come to these distant shores, to look after some portion of the flock of Christ now scattered in the wilderness, with no man to care for them. The desolate condition of many of our fellow countrymen, natives of the British Isles, now residing in this Province, has appealed to your Christian sympathy, and we rejoice to find it has not appealed in vain. It was a sad change from the ample privileges enjoyed by them in the land of their birth, to the utter destitution of them in many parts of this Colony. The lonely settler in the dense forest seldom hears the voice of a minister of Christ. The Sabbath comes round but it brings with it few Sabbath consolations to him. "The church going bell," with its dear and hallowed associations, breaks not the stillness that reigns around these sequestered dwellings. The invitation to "go up to the house of God," is never heard, the voice of the preacher is to them an unwonted sound. We have long sent forth a loud cry across the Atlantic wave, beseeching our brethren to "come over and help us." But for many a day it seemed as if that cry was either unheard or unheeded. And we who were stationed like solitary outposts scattered here and there over the land, being left so long unsupported, began to experience that sickness of heart that arises from hope deferred. A brighter day, I trust, has now dawned on the prospects of our church in this Province. The arrival of no less than three fellow-workers within our bounds, in the course of a few months, we hail with pleasure as a promise of better things. And I trust the day is not far distant when our church shall have multiplied her labourers so far as to enable her to minister the consolations of religion to all in this Province, who, in the midst of much disappointment and many trials, have so faithfully adhered to her. We welcome you with heartfelt pleasure as a helper in the work; and in admitting you among us to the full status of an ordained minister and sending you forth to labour in the various localities where the adherents of our church are to be found, we now most cordially bid you God speed. I can tell you for your encouragement, as the result of an experience which during the fifteen years that I have spent in these Provinces, has been pretty extensive, that, wherever you go, you will witness the manifestation of great earnestness to hear the gospel; that you will meet with a kindly welcome, and hospitable reception in every dwelling. The demand for your services will be great; for, had we a dozen more, we could

find ample work for them all. It is an arduous duty on which you are entering, but though it has its difficulties and its trials, you will find it has also its comforts and its consolations. For a time your labours will not be confined to any particular locality; but I have no doubt that should you be disposed to withdraw from the field of missionary work, and to settle down as minister of a particular congregation, you will soon find more than one place anxious to secure the benefit of your ministrations.

It is my earnest prayer on your behalf, my brother, that "you may approve yourself a workman that needeth not to be ashamed,"—"an able Minister of the New Testament;" that many souls, rescued from the power of sin through your instrumentality, may be seals of your ministry, "your joy, your crown of rejoicing, in the presence of Our Lord Jesus Christ at His coming."

**THE CONGREGATION OF PICKERING.**—We learn that a deputation of the Ladies connected with the Scotch Church in the front of Pickering lately waited upon their worthy Pastor, the Rev. P. MacNaughton, and presented him with a handsome pulpit gown as a mark of their esteem and appreciation of his ministrations among them. Mr. MacNaughton has been settled there for several years; and the presentation, while it evinces the high estimation in which his ability and faithfulness as a Minister are held by his people, is also a proof of the liberality and Christian spirit which characterize the donors.—*Toronto Colonist.*

**PRESBYTERY OF MONTREAL.**—On Wednesday, the 20th ult., the Rev. Duncan Anderson, (misnamed Paterson in our last issue) a licentiate of the Church of Scotland, recently deputed to Canada by the Colonial Committee as a Missionary, and for a short time labouring at Point Levi, a rising village opposite to Quebec, was by the Presbytery of Montreal, the Rev. Alexander Wallace, Moderator, presiding, ordained to the congregation organized at that place, having given his assent to the Act relating to the spiritual independence of the Church, as usual on such occasions. We understand that the prospects of the newly organized congregation are very good, and we trust that the labours of their young pastor amongst them may be blessed to the comforting of many and their building-up in the faith.

**MINISTERS' WIDOWS' AND ORPHANS' FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.**—When the Seventh Report, which bears date 16th May last, was made out and submitted to the Synod, the Managers stated that they could at that time only offer a conjectural view of what the state of the Funds would be at the end of the financial year. They are now in a position to show the actual amounts at the credit of the respective Funds.

At the credit of the Fund formed from Ministers' Contributions there appears . . . . . \$1365 10 1

And at the credit of the Fund formed from Congregational Collections . . . . . 1765 8 5

£3130 18 6

Of which there is invested and bearing interest . . . . . £3010 10 0  
And cash in Treasurer's hands to be invested in January . . . . . 120 8 6

£3130 18 6

From most of the Congregations formerly reported as in arrears the Managers have since received remittances. They have in particular to acknowledge the liberality of the Quebec Congregation, whose contribution amounted to the large sum of £30.

There are now eight Annuitants on the list, which is an increase of one since May last, and this may cause the Managers to delay in making the small addition which, in the last Report, they stated it to be their anxious wish to make to the Annuities payable from the Congregational Collections. If, however, the amount realised in January, 1855, when the Annual Collections are taken up, should exhibit a marked improvement over former years, the Managers hope to have the satisfaction of reporting to the next meeting of Synod that they have been enabled to carry out the view they have so much at heart—of raising all the Annuities. In the meantime they respectfully request the Ministers throughout the bounds of the Synod to make known to their congregations the condition of the Fund, the constantly increasing claims upon it, and the necessity that exists for greater liberality in its support.

(Signed.) ALEX. MATHIESON, D. D.,  
Chairman.

HEW RAMSAY, Secretary.  
MONTREAL, 8th DECEMBER, 1854.

## MOVEMENTS IN OTHER CHURCHES.

### The Waldensian Church.

The number of Vaudois parishes is fifteen, containing a population of considerably more than 20,000. The valley of the Lucerna, or, as it is called in French, Lucerne, has six, St. Jean, La Tour, Villar, and Bobbi, with the two lateral valleys of Rora and Angrogna, each forming one parish. The church of St. Lawrence in Angrogna has stood since 1555. The valley of Perouse has four parishes, St. German, Prarusan, Pomaret, and Pramol, which is at the head of the lateral valley of Rastillard.

The valley of St. Martin has five parishes: Ville Seise, Mancille, and Massel, with the two mountain parishes of Rodoret and Prali, which lie in the lateral valley of Prali.

These fifteen Vaudois parishes are exclusive of Turin, Pignerol, Genoa, and Nice, and other cities and places in Piedmont, and the Sardinian territories, where there are Vaudois residents. It was not till lately that Vaudois worship was allowed at Pignerol; but there is there a small congregation, to which M. Charbonnier preaches. The Vaudois Church is Presbyterian in its form of government. It is governed by a Synod, which meets every three years, elects five of its members, three pastors and two laymen, to administer its functions, and this executive body is called the Table or Board. Formerly it was Arian and anti-Evangelical. Now it is decidedly Evangelical, and its present Moderator is M. Revel, who has visited England and America with his wife; who is herself very active in the management of the affairs of the Vaudois churches.

### Case of Archdeacon Denison.

THE case of the Archdeacon of Taunton has been advanced a stage. The Commissioners appointed by the Archbishop of Canterbury to enquire into the doctrines held by the archdeacon, and report whether there were *prima*