

so soon as they have returned wholly to their original faith and constitution.

The labours of the Society have already attracted much attention from the public, and procured for it extensive sympathy both in France and among the Protestants of other countries. We can do little, in this paper, beyond mentioning the names of some of the stations where its operations have been most deeply interesting. Fresnoy-legrand, Grougies, Crève-cœur, Bochain, Hemevret, Elbeuf, St Oppotune, Estiesse, Hiansle, Earsœ, La Chapelle aux Naux, Sanveterre, and many other places of less importance, have witnessed the formation of congregations within their bounds, by the aid of the Society, composed exclusively of persons brought over from the ranks of the Church of Rome. Several of these infant churches reckon more than a hundred members, and, by God's blessing, are giving clear indications that a work of grace and spiritual regeneration has begun among them.

It would occupy too much space to enumerate the stations where a special agency is employed. They amount to nearly forty throughout all parts of France, and are extended to Algeria and the French Antilles. All this has been accomplished with but scanty resources at the disposal of the Society. What, under God's blessing, could it not effect, were these such as the liberality of the friends of Gospel truth might be expected to furnish, and such as the necessities of the ignorant and perishing demand!

In its present labours, the Society is not indifferent about the future. With a view of supplying orthodox ministers for the Reformed Churches of the country, it opened a preparatory theological academy for the purpose of assisting in their studies pious but poor students. It has had forty of these under its care, many of whom are now successful and devoted ministers. It has at present fourteen in attendance, besides affording partial assistance to many young men now in their studies throughout the country.

The operations of the Society, in conclusion, embrace thirty-five departments of France. By its assistance public worship is celebrated in more than twenty large towns, eight of which are provincial capitals. All these sections together employ forty-six agents, of whom twenty are ordained ministers, without taking into account the labours of other pastors who preach occasionally at its stations, or make missionary journeys throughout the country, while seven new churches have been built in its field of labour, and a still larger number; is almost ready to be opened.

The Society has finally resolved to make more direct efforts for the progress of the Gospel in the bosom of the Churches themselves than it has hitherto put forth. It will send ministers to preach such truths, and hold such conferences with the indifferent and erring among Protestants as may appear fitted to arouse them to zeal and direct them to the Truth. Past experiments of this kind have been attended with that measure of success which affords a guarantee for the efficacy and salutary influence of future efforts.

A few figures will afford an idea of the steady progress of the Society in public opinion and esteem. In 1848, the first year of its existence, its income was in round numbers £1200. In 1849 its revenues shared the influence of political events, and only reached £900, but since that time its receipts and expenditure have been constantly increasing. In 1852 they had reached £1800, in 1854, £2400, and its expenditure last year amounted to £3400, collected partly from France, and partly from foreign churches.

These are encouraging returns, but the work is always becoming greater, the wants more numerous, the demands more pressing. Let the friends of Christ and His cause, then, come forth more vigorously to its aid; at once with

cordial sympathies, fervent prayers and generous offerings. The field which the Society occupies, the soil of France, is that, we firmly believe, where the battles of the Eternal can be most successfully fought. This is what a voice, powerful and revered, but now, alas! silent, stated in 1853; but its authority may still be invoked even beyond the limits of our own land.

Here are the terms in which Adolphe Monod expressed himself on the anniversary meeting of the Society in 1853:—

"I would call the attention of this Assembly to one of the special operations of this Society. It serves to maintain and strengthen among us the essential idea of the Church; and labours for the reformation and the permanence of that Church. Yes, it is a duty on us all to do service to the Church in which God has placed us. Without shutting our eyes to its faults, we love it and wish to devote our efforts at once to its improvement, and the propagation of the Truth it is sent to publish, for, if the latter is the wine of Heaven, the former is the vessel which contains it. God Himself seems specially to encourage us in this work, for we see Him turning circumstances in favour of our Church, which, we apprehend, would have had a quite opposite effect. Never was this Church more and more favorably in the public view than at this day, whether in regard to its ancient and admirable constitution, or to its beautiful government which our fathers left us, and which they wished us to preserve as we labour. The double principle, the Gospel and the Church, is a great and a fruitful one. This Society adopts it and acts on it; may the Lord bless it more and more."—*H. & F. Missionary Record.*

POETRY.

LOOSE THE CABLE, LET ME GO.

(FROM THE GERMAN.)

Lord, the waves are breaking o'er me and around;

Oft of coming tempests I hear the moaning sound;

Here there is no safety—rocks on either hand;
'Tis a foreign roadstead, a strange and hostile land.

Wherefore should I linger? others, gone before,
Long since safe are landed on a calm and friendly shore:

Now the sailing orders in mercy, Lord, bestow—
Loose the cable, let me go!

Lord, the night is closing round my feeble bark;
How shall I encounter its watches long and dark?

Sorely worn and shattered by many a billow past,

Can I stand another rude and stormy blast?
Ah! the promised haven I never may attain,
Sinking and forgotten amid the lonely main;
Enemies around me, gloomy depths below—
Loose the cable, let me go!

Lord, I would be near Thee, with Thee, where Thou art;

Thine own Word hath said it, 'Tis better to depart;

There to serve Thee better, there to love Thee more,

With Thy ransomed people to worship and adore.

Ever to Thy presence Thou dost call Thine own;
Why am I remaining helpless and alone?

Oh! to see Thy glory, Thy wondrous love to know!

Loose the cable, let me go!

Lord, the lights are gleaming from the distant shore,

Where no billows threaten, where no tempests roar;

Long beloved voices calling me I hear—
Oh! how sweet their summons falls upon my ear!

Here are foes and strangers, faithless hearts and cold,

There is fond affection, fondly proved of old!
Let me haste to join them; may it not be so?

Loose the cable, let me go

Hark, the solemn answer! hark, the promise sure!
"Blessed are the servants who to the end endure!"

Yet a little longer hope and tarry on!
Yet a little longer, weak and weary one!
More to perfect patience, to grow in faith and love.

More My strength and wisdom and faithfulness to prove;

Then the sailing orders the Captain shall bestow,
Loose the cable, let thee go!

—*American Presbyterian.*

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QUEEN'S COLLEGE SCHOOL.

A CLASS, composed of YOUNG MEN preparing to enter College next year, will be formed on MONDAY, the 23rd AUGUST, for the purpose of going over the subjects for Matriculation and Scholarships.

ROBERT CAMPBELL, B.A.,
Kingston, July, 1857. Head Master.

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