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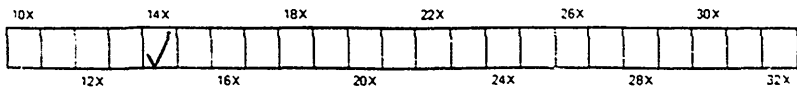
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JUVENILE PRESBYTERIAN



OF THE PRESBYTERIAN
IN CONNECTION
CHURCH

CHURCH OF CANADA,
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. I.

August, 1856.

No. 5.

CHILDREN—WHAT CAN THEY DO?

WHAT can little children do? Have you ever seen a man working with a very small tool to make a very large thing? and perhaps you have wondered how much can be done by so small an instrument. That tool is used by the man's hand; and that hand could do nothing unless it was guided by a *mind*; and that mind is made, and kept, and used, by the great God—that God who is so wonderful in working, whose hand guides the rolling planets, and paints the insect's wing; and that Almighty hand of love can make use of a little child to do great things for His glory.

The first Bible Association ever formed was set up at Sheffield, in the year 1804, by a young lady, only 15 years of age, named Catherine Elliot. She used to visit her poor neighbours, and she found a great many who had no Bibles; so she thought what she could do to get them some, and she prayed to God to guide her, and to teach her what to do. She put by one penny a week, and her little brother a halfpenny, until they were able to buy a Testament for one shilling and fourpence. Catherine then wrote a little paper to beg help; which she sent to her school-fellows. The subscribers, or those who gave money towards it, increased; a number of friends formed a party, which is called a *Committee*, and joined in this work. In 16 years they distributed more than 2500 Bibles and Testaments. How little did this young girl think, when she began, what God would enable her to do for Him; and how

many souls may have been saved by these Bibles, through the power of the Holy Spirit carrying His Word to their hearts!

The first Jewish Association was also begun by children and teachers of a Sunday school in Southwark. This little Society has been gradually growing every year; and in 39 years it has been the means of distributing 39,000 Bibles and Testaments; and it has paid to the Southwark Society more than £6500.

Let these facts encourage all who read this little book to go and do likewise. Let us begin by praying that we may perceive and know what we ought to do, and then, for "grace and power to fulfil the same," and we shall not be long without the comfort of knowing that God can make use of a little child.—*Erin's Hope.*

MISSIONS IN INDIA.

WE are sure that every friend to missions will read with much interest the following account, given by the Rev. N. L. Moody, of his journeyings through the missionary field in South India, at a recent annual meeting of the Church Missionary Society in London;—

It is but very recently that I returned from a most interesting tour, which I had the privilege of making through the missionary station of the south of India. My course extended over a circuit of nearly 1500 miles, and I was engaged about five months in that occupation.

GROWTH OF UNITY.

Let me add one more circumstance which, I think, is hopeful for the missionary church of South India, and that is, the growing union amongst all the Protestant Churches of Christendom which are engaged there in promoting the blessed work. Wherever that unity spreads, I believe God gives it His blessing. It is as the dew of Hermon; it descends upon the mountains of Zion, and commandeth a blessing, even life for evermore. I do not mean to say that all is done towards accomplishing that unity; but what I do say is, that men have at length begun to act as right-minded men had long begun to feel.

I believe that the various Protestant Missionary Societies in South India are working harmoniously together; each taking its own separate field of missionary labour, and communicating their plans; and sometimes—though I am sorry to say but rarely—offering up together their united prayers for God's blessing on the world. The spread of this unity is teeming with a radiant and a glorious hope for the missionary church of South India, and God gives His blessing to it.

MISSIONARY LABOURS AT TRAVANCORE.

Let me ask you to accompany me to one or two spots in Travancore,—that beautiful but unhappy country where the tread of the wild beast and the coil of the serpent have so long remained undisturbed. There is a deeply interesting spot among the mountains, mentioned in the report—Mundakyam. Some hill tribes, called the Araans, are connected with this place. I know not why they are so called. In the Travancore country it is said they are the hill kings; but in the Malabar country it is said they are descended from the loins of a great chief, and are of the highest caste. A few years ago my friend, Mr. Baker, was applied to by some of them, who went down to him for the purpose, for aid and assistance in preaching to them the Gospel of Jesus, of which they had heard something, but of which they were ignorant. He was not satisfied with their motives, and bade them wait, feeling sure that, if the current of their heart was really set towards Christianity, time would increase its flow, rather than lessen it. At last he visited Mundakyam, which is the first settlement near which some Araan villages are situated. The village, which is called Combukuthi, stands on the verge of a precipice, down the face of which forests of brushwood and creepers cling and climb. When he went there, 300 or 400 of those unhappy and benighted people met him. It was night, and they made up a glowing fire of logs as a protection against the beasts of prey, and that they might have light enough to see the missionary, and that he might see them. When he began to speak to them of the love of God in Christ—in His sending His own dear Son to die for their sins that they might be saved, you would have been astonished at the deep interest which was created in their minds; it was as though a ray of light had suddenly penetrated into their rude hearts, and bid their sympathies lament and love; and, as Mr. Baker went on explaining to them God's Word, he would be ever and anon interrupted. They wished him to tell them that part over again—that part again, one or other did not understand, and wished him to explain it; and, when he dwelt upon the love of God in giving His only Son for them, they seemed to feel that that there was a hope even for them that they might not go down to the grave without joy in the future. And now what has been the result of the work thus carried on by Mr. Baker among the hill tribes of Travancore? More than 100 adults have been baptized; and at Mundakyam, where there was not a house in 1850, there is now a settlement, a Christian settlement of 250 people, partly from the low country and partly from the

bills, who join in the praise of their God and Saviour. And the last note I had from Mr. Baker was to the effect, that he was about to baptize 30 adults more; and he wished it might please God that the Committee would entirely release him from his work in the low country, that he might devote himself entirely to these 7000 Araans in the hills of Travancore,—a measure which, I hope, will soon be carried into effect.—*Church of Scotland Juvenile Missionary Record.*

GROW IN GRACE.

This includes both precept and promise. The Apostle exhorts to grow in grace, and assures us that God, who has begun the good work, *will* carry it on.

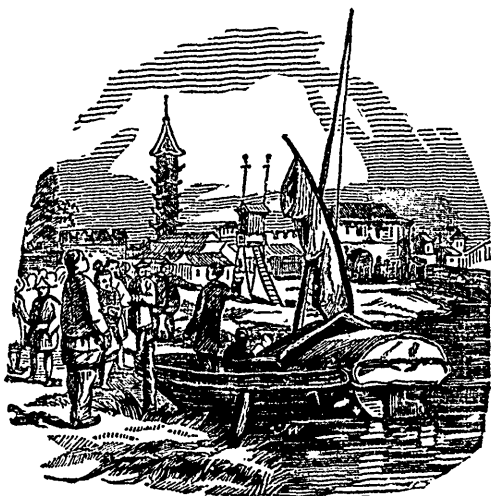
But the chief question, first of all, is, "Have you got grace?" If not, you cannot grow in it. If you are destitute of it, seek it at once. "Seek and ye shall find. Our God is the God of all grace. In His dear Son grace is treasured up for His people. We may come and buy without money and without price. If we have it not, and the Bridegroom cometh, we are undone, the door will be shut, and we excluded.

Have you any, the smallest particle of grace? Thank God, the author and giver of every good gift, and seek more.

"T'was not in me to seek His face,
Nor did I ask His love,
Till He, by His all-powerful grace,
First drew my thoughts above."

He is rich in mercy to all that call on Him. He is not impoverished by giving: He is rather glorified by bestowing. Be not stunted, dwarfish trees in God's Vineyard, seek to be fat and flourishing, see that ye bring forth fruit unto holiness. Look upwards to the God of Grace and receive the Dew of Heaven, that ye may grow indeed. The youngest may have grace, and, when obtained, may, should, must, will grow in it. Are you weak? He is strong. He says of His timid but true disciples, Take heed that ye despise not one of these little ones. Is He not the God of Grace? Dear children, seek Him, love Him, and follow Him here, and grace shall at length be perfected in glory.

"Grace all the work shall crown
Through everlasting days,
It lays in Heaven the topmost stone,
And well deserves the praise."



THE CHINESE MISSIONARY'S HOME.

The Rev J. S. Burdon, of Shanghai, relates that, having gone into the interior on one or two occasions, and experienced the same encouragement of which the other Missionaries speak, he resolved to give himself entirely to visit the towns and villages in the interior, where Christ had not been named. The only question was the best way of setting about it. He and a brother Missionary of another society, who has joined with him in the effort, endeavoured, in the first place, to secure a settlement in some city, or town, or village, say about 20 or 30 miles from Shanghai. This attempt failed. Suspicion of a foreigner exists in the breast of every Chinaman; and, though they tried to disarm it by offering to take places which Englishmen generally would not think fit for their cattle, yet the people could not be persuaded. There remained, therefore, no alternative but to go from place to place, from village to village, from town to town, from city to city, IN A BOAT. Mr. Burdon has therefore given up his house, school, and preaching-room.

in the city of Shanghai. His home is now a Chinese boat, by no means proof against the wind during the cold days of winter. The sphere of work is the district round Shanghai to the distance of about 30 miles on all sides, abounding with towns and villages. This part has been well visited for the purpose of distributing books, but never before systematically visited, as is now being done. Farther from Shanghai the dialect would change, and the Missionary of course would have to learn it before he could have intercourse with the people. The plan of operations pursued is this: On reaching any place, the Missionaries anchor in some convenient locality, and there remain until they depart to another town. The mornings and evenings are devoted to the study of Chinese, and the afternoons are given up to missionary work. After commending themselves and their work to the God of Missions, they go off together to some central and public part of the town, generally the courtyard of the principal temple. There they are soon surrounded by a large crowd, and, standing on some stone steps in front of a large vase, they preach Jesus Christ and Him crucified as the only Saviour from sin and ruin. They say: "We have almost always attentive congregations; and sometimes, after the preaching is over, very sensible questions are put to us, which we take great pleasure in answering. Any one who wishes to inquire more particularly is invited to come to the boat. Sometimes we have a good number of visitors at the boat after returning from preaching, with many of whom we have very interesting conversations."

The same plan of missionary operation is pursued by other Missionaries. The Rev. Mr. Burns, of the English Presbyterian mission, gives some interesting details of his work in a recent letter, which begins: "I write these lines on board a river-boat, which has been my principal habitation during the past three months." The great importance of this new mode of prosecuting the missionary work will appear from the following sentences from another part of Mr. Burns's interesting letter:—

"When on our way to Min-Haing, we passed through a creek or canal, which, as it is a bypath, seems not to have been yet traversed by our missionary brethren, and, meeting with the small market town of Sin-Keaou (or New Bridge), we spent here one pleasant day preaching to a larger crowd than we could address with effect, brought together of course by the novel sight of a foreigner in the garb of his country. When passing slowly down this creek on the afternoon of Friday, the people came out in unusual numbers to get books.—*Church of Scotland Juvenile Missionary Record.*

"OH, LET ME RING THE BELL."

A Missionary far away,
Beyond the Southern Sea,
Was sitting in his home one day
With Bible on his knee;

When suddenly he heard a rap
Upon the chamber-door,
And, opening, there stood a boy
Of some ten years or more.

He was a bright and happy child,
With cheeks of ruddy hue,
And eyes that 'neath their lashes smiled,
And glittered like the dew.

He held his little form erect
In boyish sturdiness,
But on his lip you could detect
Traces of gentleness.

"Dear sir," he said in native tongue,
"I do so want to know
If something for the house of God
You'd kindly let me do."

"What can you do, my little boy?"
The Missionary said,
And, as he spoke, he laid his hand
Upon the youthful head.

Then bashfully, as if afraid
His secret wish to tell,
The boy in eager accents said,
"Oh, let me ring the bell?"

"Oh, please to let me ring the bell
For our dear house of prayer;
I'm sure I'll ring it loud and well,
And I'll be always there!"

The Missionary kindly looked
Upon that upturned face,
Where hope and fear and wistfulness,
United, left their trace.

And gladly did he grant the boon ;
The boy had pleaded well,
And to the eager child he said,
" Yes, you shall ring the bell !"

Oh, what a proud and happy heart
He carried to his home,
And how impatiently he longed
For the Sabbath-day to come !

He rang the bell ; he went to school,
The Bible, learned to read,
And in his youthful heart they sowed
The Gospel's precious seed.

And now to other heathen lands
He's gone of Christ to tell ;
And yet his first young mission was
To ring the Sabbath bell.

THE FIRST SCHOOL IN THE SANDWICH ISLANDS.

IN no part of the Earth have missionary labors done more good than in the Sandwich Islands. The inhabitants of that important group are now amongst the best taught and the most religious nations in existence. But the case was very different in 1820, when the messengers of mercy first landed upon their shores. At that time they were a people without knowledge. They had no written language, no schools, no teachers, and, what was worse, they did not feel their wants, or wish to have them removed. Ignorance is bad ; but indifference is worse. Now the Sandwich Islanders were both ignorant and indifferent. This was the case with all classes, the young and the old ; the chiefs and the people. The children did not like to plod away over letters and words, spelling and stammering out strange sounds. They would rather climb cocoa-nut trees, or sport in the surf, or chase one another along the coral beach. And their fathers or mothers preferred heathen games and intoxicating drinks to books and slates and Christian teaching.

It was therefore very difficult at first for the missionaries to collect and carry on a school. If by coaxing and kind words one or two were persuaded to come for a little while, they soon got tired. Many of them indeed would stand around the house to see what was doing there, and would stare, and laugh, and shout

in the wildest way at anything which seemed strange to them. But it was not easy to draw them in.

One by one, however, old people and young, parents and children, began to think that learning was a good thing, and that it would be worth while to give themselves a little trouble to get it. This encouraged the missionaries, and they soon saw that their labours would not be in vain. One Sabbath an interesting native, called Puluna, was seen by the missionary entering chapel, leading two shy but bright-eyed girls. They were her daughters. Having sat quietly until the service was ended, Puluna went up to the missionary and asked him to take her children and herself under his instruction. From that day they became constant scholars, and they made good progress. The mother was so diligent that in a few weeks she was able to read and to write, and not very long afterwards her daughters could do the same. When the missionary introduced slates for the use of the scholars, &c., Puluna received one of them. She valued the present much, and was so anxious to make good use of it that four days after she brought up her slate to the missionary with this sentence written in English, "I cannot see God; but God can see me." You may fancy how pleased she was with her success, and you would have laughed outright if you had been there, and had seen how the rest of the scholars, and others who were not scholars, gaped and stared as they heard her read out the words, first in English and then in their own language. They now saw that a slate could really speak, that it could speak in different languages, and that one of their own people could make it speak!

The fame of the school, and the wonderful books, and the speaking slates soon spread; and many others came there to learn. One day a little boy, with a mild and pleasant face, was seen peeping in through the paling that surrounded the school-house, watching the movements of those within. The missionary saw him, and said, "Would you like to live with us, and learn to work and read?" *Ae* (yes) was his prompt and pleasant answer. He was taken at his word. He became a diligent scholar and a good boy. In a few months he could read several parts of the English Bible well. Soon he expressed a wish to teach others who were still ignorant; and, even while he was still a boy, he made himself very useful in helping the missionaries. At another time a young man came to the mission-house, and said very earnestly, "I goin' to live with you now; I want to learn to read, and learn navigation. I like take the sun, sail out o' sight o' land, and go to any part o' the world." He had been to China, and had learned to speak the English language.

But the highest chiefs, as well as the youngest children, soon began to see how useful knowledge was, and they too came to school. Amongst these was the King of Kauai, and he was a good scholar. After he had been learning but three months, he wrote a letter to Mr. Bingham, saying how glad he was that missionaries "had come to do him good," and his thankfulness for what they had done for his son George.

Three months after this school was begun, there were 40 regular scholars in it; and, as many of them had learned much in a short time, the missionary resolved to have a public examination. There was one part of this examination which pleased the people wonderfully; it was the singing or chanting of many of the lessons which the children had committed to memory. For example they chanted in the Hawaiian language the following sentences:—

"In the beginning God created the Heavens and the Earth.
 Jehovah is in Heaven, and He is everywhere.
 We must pray to Jehovah, and love His Word.
 God loves good men, and good men love God."

The day following this examination the missionaries entered new buildings which the Government had prepared for them, and in which they were able to carry on their work with more ease and comfort; and soon afterwards they saw that the good seed they were scattering had found its way, not only into the minds but into the hearts of some of the people.—*Juvenile Missionary Magazine.*

SABBATH SCHOOL EXERCISES.

For the Juvenile Presbyterian.

For August 17th.

Prove that a sinner is saved by faith in Christ alone.

The faith by which the sinner is justified is a simple, contrite, whole-hearted belief of "the Truth as it is in Jesus." This truth is contained in the Word of God. Naturally we are opposed to it and hate it. But, when the Spirit of God quickens the sinner from the death of trespasses, He enables him cordially to believe the revealed truth of Jehovah. While Christian faith is simply an exercise of the intellect, it implies that the soul and heart are renewed.

PROOFS—ACTS xvi, 31. xiii, 38. 39. ROMANS iii, 20. 22. 28.
 v. 1. GALATIANS iii, 26. EPHESIANS ii, 8.

• For August 24th.

Prove that believers grow in grace.

PROOF 1st—JOB xi, 17. 2nd—JOB xvii, 9. 3rd—PSALM LXXXIV, 7. 4th—PSALM xcii, 12. 5th—PROVERBS iv, 18. 6th—ISAIAH xl, 31. 7th—JOHN xv, 2. 8th—2ND CORINTHIANS iii, 18. 9th—1ST PETER v, 10. 10th—2ND PETER iii, 18.

For August 31st.

Prove, by examples in the Word of God, that believers grow in grace.

Two proofs may here be sufficient as a commencement. The first of these is the case of Moses. If we select this great noble in the kingdom of our God, than whom a greater cannot be named, and compare him as he appears, NUMBERS xii, 3, with what he was in the time referred to in EXODUS ii, 12, we shall see the most marked triumph of grace over natural temperament. But we may just name EXODUS iv, 13, 14, and DEUTERONOMY xxxiv, 10, 12, as establishing generally the thing to be proved.

Our second example is that of Peter, one of our Lord's Apostles. In no instance, perhaps, can spiritual progress be more evidently and remarkably seen than is that of this eminent and highly favoured disciple. In the one passage now to be adduced his feet "were almost gone," he was on the very brink of ruin; in the others we behold the mature, chastened and admirable spirit of the man of God, adorned with the beauties of holiness and ripe for glory.

MATTHEW xxvi, 74. 1ST PETER v, 1. 2ND PETER i, 12, 18.

For September 7th.

Prove that it is the duty of believers to grow in goodness, and that they do so.

PROOF 1st—JOB xi, 17. 2nd—JOB xvii, 9. 3rd—PSALM LXXXIV, 7. 4th—PSALM xcii, 12. 5th—PROVERBS iv, 18. 6th—ISAIAH xl, 31. 7th—JOHN xv, 2. 8th—2ND CORINTHIANS iii, 18. 9th—1ST PETER v, 10. 10th—2ND PETER iii, 18.

For September 14th.

Prove the same by finding examples of believers, whose advancement in holiness is clearly marked.

In order to do this we must select an individual, undoubtedly regenerated by the Spirit of Grace, and compare his character at one stage of progress with what we find it to be at a more advanced period. We may take for instance "Moses, the man

of God." We might view him in early life, and discover that, though born "from above," he appears excitable and subject to excessive feelings. If again we contemplate him after a sojourn of forty years "in the land of Midian," when he had become "king in Jeshurun," he appears as "very meek, above all the men which were upon the face of the earth." But, without dwelling upon this special feature of the renowned leader of the congregation of Israel, we may just refer to two passages where his general character is apparent, and where the comparison beautifully evidences what we are now proving. See Exodus iv, 13, and Deuteronomy xxxiv, 10, &c.

We shall only add the case of one other illustrious noble in the kingdom of our God, that of the Apostle Peter. Here the natural temperament was a source of trial. It was generous, impulsive, and zealous, yet deficient in reflection and steadiness, hasty and so emotional that the subject of it was apt to allow his moral barometer to sink with fearful rapidity from a very high to a very low degree. Notwithstanding this obstacle or difficulty there is perhaps none of the children of God in whom we can trace more remarkably than in Peter growth in grace. What a contrast is the mature follower of Jesus, as seen in the venerable "elder" about to "put off" his "earthly tabernacle," to the unhappy Peter who is heard denying his Lord when effecting a terrified retreat from Pilate's judgement-hall. See Matthew xxvi, 69, 75. 2nd Peter i, 12, 14.

For September 21st.

Prove that it is our duty to examine ourselves.

PROOF 1st—PSALM iv, 4. 2nd—PSALM xxvi, 2. 3rd—PSALM cxxxix, 23, 24. 4th—LAMENTATIONS iii, 40. 5th—EZEKIEL xviii, 27, 28. 6th—HAGGAI i, 5, 7. 7th—2ND CORINTHIANS xiii, 5. 8th—GALATIANS vi, 4. 9th—HEBREWS xii, 15.

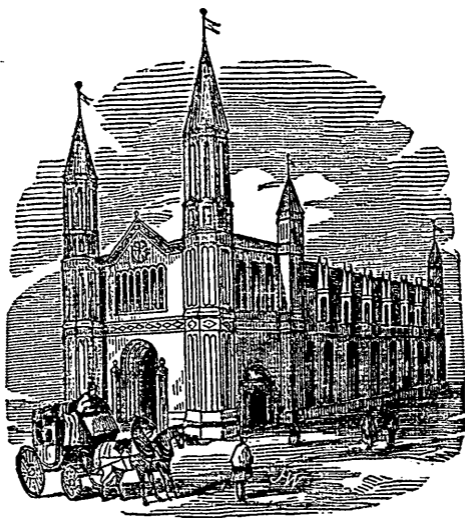
For September 23th.

Prove the same by Scripture examples.

PROOF 1st—JOB xlii, 5, 6. 2nd—PSALM cxix, 59. 3rd—JEREMIAH xxxi, 18, 19. 4th—LUKE xv, 17. 5th—ROMANS vii, 18. 6th—2ND CORINTHIANS vii, 11.

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"The gentle child that tries to please,  
That hates to quarrel, fret and tease,  
And would not say one angry word—  
That child is pleasing to the Lord."



### THE WALDENSIAN CHURCH AT TURIN.

We lately presented our young friends with a view of the city of Turin, and now we fulfil our promise of giving them a sketch of the new Protestant Waldensian church, lately built in that stronghold of Popery, and for which they gave their contributions some time ago.

Turin is celebrated for its *Superga*, a vast and magnificent temple of Popery, situated on the summit of a hill, within a few miles of the capital. We have gazed with admiration on its architectural beauty—we have been attracted by the gorgeous stateliness of its halls, and wondered at the splendour of its royal sepulchres; but, alas, it is a temple of a degraded and childish superstition; and sad, indeed, was it to witness the devotee of Rome going the round of his perpetual mass to obtain the release of the souls of sceptred kings from the pains of purgatory. A few years ago the door of access to a pure worship in Turin was completely closed. A traveller,

in his notes on Turin, wrote thus: "Catholicism here, alas! reigns triumphant! The little candle of the valleys is totally extinguished—all is

Dark, dark, dark,  
Unutterably dark! total eclipse!  
Without all hope of day!

But it is good to "hope against hope." Happy change! Now from the neat and spacious Waldensian Church, which we introduce to our readers by a woodcut, there shine forth, with a higher and more glorious lustre than proceeds from all the marbled majesty and tawdry tinsel of the Superga, the saving and joyous truths of the Gospel of our Lord Jesus Christ.

In a weekly religious journal, *The Good News*, published at Turin, we find the following account of the new church:

"The church stands in one of the most frequented quarters of the capital, on the magnificent *Viale del Re*, 'The King's Walk,' opposite the terminus of the railway to Genoa. It is surrounded by an elegant iron railing.

"Over the great door is the following inscription in letters of gold:—'Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls.'—Jer. vi. 16. Entering by the great door, there is a spacious porch; and on the inner door, opening into the church, are inscribed the words; 'God is a Spirit; and they that worship Him must worship Him in spirit and in truth.'—John iv. 24

"The church has three spacious aisles, with elegant pillars, capable of containing 1500 persons; and, should greater accommodation be required, galleries can at once be added over the side aisles. The pulpit, with the Word of God—the sole and infallible authority of the Evangelical Church—stands conspicuous in the centre of the apsis; and under the pulpit, upon a platform, is placed the table for the Lord's Supper."

To God be the thanks and praise of so happy an issue. Who will not add their hearty Amen to the prayer uttered on the occasion of its dedication: "Bless, O Lord, this temple; and may it be the city set on a hill, that it may be the bright beacon that shall point out to our countrymen the truth of Thy Gospel; that it may be the grain of mustard-seed that shall grow up to a arge tree; that it may be the fountain of all Thy blessings shed on our dear country!"

Nobly did the hearts of multitudes throughout evangelical Christendom respond to the call to help in the building of this Christian temple. In our own country 103 collections were

made by congregations throughout the country,—some of them in the distant Highlands, who out of their deep poverty came forward willingly to help their brethren on the other side of the Alps in the time of their need, and to enable them to take advantage of the opening which the favouring providence of God had given. Of the sum raised for this great and good work, we find that England has furnished about £4000; Scotland, £2000; Holland, £1850;—the fruits of collections ordered throughout all the churches; and donations have been sent from all quarters of Europe, and all ranks, from the king of Prussia, whose name appears for 1000 francs, (£40,) down to the humblest Alpine peasant.

This beautiful church, which is 90 feet long by 60 broad, and 50 feet in height, was opened and set apart for public worship on the 15th November, 1854. There were two services, one in the Italian language, in the forenoon, and the other in French, in the afternoon. On each occasion there were upwards of a thousand persons present. How cheering it must have been to see crowds of persons—many of them, we trust, sincere worshippers—hastening along to fill the seats of a church where the pure truth of the Word of God is to be proclaimed from week to week in the midst of the thick darkness of Romish error and superstition that reigns there! The Church of the Waldenses in the lovely valleys of Piedmont is, in the forms of public worship and in other respects, a good deal like our own Church. It has its presbyteries, called consistories, and its general moderator, who presides over the whole Church, but holds his office for five years, instead of one as with us. The present moderator, the Rev. Mr. Revel, who visited this country to obtain subscriptions for building the church, preached the French sermon at its opening; and the Rev. Mr. Meille, who, along with Mr. Bert, is to be pastor of the new church, the Italian. Along with him there were present 17 Waldensian pastors and professors of the college at La Tour, which is one of the principal towns or villages in the Piedmontese valleys, where a college has, at no distant date, been instituted for training young men for the ministry instead of their being at the trouble and expense of going to Geneva to be educated.

This church will now be supplied with Waldensian pastors. May they be men after God's own heart! May the Great Head of the Church, who has, in His good providence, opened up this door of usefulness, render it a means of rich blessing to many souls!



## THE CITY OF GENOA.

"The second great capital of Sardinia, the beautiful city of Genoa," we are told, "lies on the coast of the Mediterranean at the foot of the Ligurian Apennines in the recess of a wide crescent-like gulf. The town stands partly on the declivity of several hills, rising in the form of a semicircle round the spacious harbours, and partly on a narrow strip of ground between them and the sea. It is enclosed on the land-side by a double line of fortifications, the external one being 8 miles in length. The higher Apennines rise immediately behind, dividing the waters which run to the Mediterranean from those which flow northward into the Po. Upon the summits of these mountains, which are near enough to command Genoa, are several detached forts. The appearance of the city from the sea is really superb. A succession of fine buildings lines the shore; palaces and gardens, churches and convents rise on the steep sides of the hills." We want to add to the interest of this interesting city—interesting, not only on account of the natural beauty of its situation, but its former political glory and ascendancy among the nations—by planting there, in the form of a visible temple, the standard of the true Cross. Often has the rude hand of a ruthless foe carried fire into its palaces and streets, and laid the city in a heap of smouldering ruins! We trust such days are for ever gone. We would ask the friends of truth and holy peace to combine to carry thither another torch—the torch of the truth of the Gospel—that may burn up and utterly consume every vestige of a soul-destroying superstition, while it introduces the light of a blessed peace, and joy and heavenly hope into the hearts and homes of all its people. Already a congregation has been formed, and plans and contributions devised and begun for the erection of a church. But considerably more funds are wanted to carry out the design. "We have been in treaty," says a correspondent, in speaking of the difficulties on account of the necessary expense, "several times for pieces of ground, but have been obliged to give up the purchase for want of means; for, however economically we may build, a church cannot cost much less than £5000; and all we can do now is to buy the site. We are still on the look-out for a suitable spot, and I trust we may soon succeed. In the meantime we have hired a place for two years, more in the centre of the town than M. Geymonat's house, and which can contain 400 people; so that your idea is already realized; and we would have made any sacrifice rather than allow our service to be stopped. I hope that this information will suffice to enable you to obtain subscriptions."