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*James S. Graham.*  
ART. I.—*The Apostles' doctrine and fellowship: Five Sermons preached in the principal churches of his diocese, during his spring visitation, 1844.* By the Right Rev. L. Silliman Ives, DD. LL.D., Bishop of North Carolina. Published by the unanimous request of his Convention. New York: D. Appleton & Co. 200 Broadway. Philadelphia: Geo. S. Appleton, 148 Chesnut street. 1844. pp. 189.

THIS title page is not, we think, remarkable for its modesty. Dr. Ives styles himself Bishop of North Carolina. Are we to understand by this, that he is Bishop to the exclusion of the Bishop of the Moravians at Salem and its vicinity, the validity of whose ordination his predecessor acknowledged; and to the exclusion of all Roman Catholic Bishops? Is it implied that all other denominations are rebels against his authority? Does he claim jurisdiction *in partibus infidelium*? He prefers to call the convention of Episcopal ministers and delegates of North Carolina "his" convention, rather than the Convention of the Protestant Episcopal Church, as has been usual.

The first subject discussed is baptismal justification. We will permit the Bishop to define his own terms. "The term justification," he says, "may be expressed accurately enough for our present purpose, by the terms remission of sins, and regeneration, or, being born from above." In

course of action is different in kind from that which sends the cannon ball along its path. This is a plain and decisive fact, than which none other can be more certain. By the mass of mankind it is never called in question. We never hear the criminal excusing himself on the ground that his brain was badly organized, unless he has been under the tuition of some phrenologist. It is indeed possible for a man to deny the primary truths of consciousness; he may call in question the existence of any higher virtue than prudence, and obliterate the distinction between physical and moral as an error in terms. He may do this, for it is impossible to set limits to the capabilities of a vicious theory, or a vicious life. But after he has succeeded in proving that we are subject to the same necessity which governs other creatures, and that the notions of right and wrong, of merit and demerit, which are entertained by the whole human race are but universal delusions, the *idola tribus* of Bacon, he will still, when off his guard, involuntarily betray, by his admiration of self-sacrificing virtue, and his sharp indignation against wrong, his recognition of the morality which he has disproved. The denial of this power does not destroy it. At a thousand points the will, which he has thrust aside, rushes in and tears to atoms the conclusions of his puny logic.

Here then we leave this system, effectually discredited at the bar of human consciousness. In order to establish the derivation of man from the brutes, it is driven to overlook or to deny the very qualities by which man is constituted what he is, a rational and immortal being, and to set at naught the plainest of all facts, the most certain of all knowledge.

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*John Auld.*

ART. III.—*The Vaudois: Comprising observations made during a tour to the Valleys of Piedmont, in the summer of 1844: together with remarks, introductory and interspersed, respecting the origin, history, and present condition of that interesting people.* By E. Henderson, D.D. London: 1845. pp. 262.

THE chief interest which this narrative possesses, arises

from its being the most recent intelligence we have from a region with which most Protestant people are pretty well acquainted, and from which they cannot but be anxious to hear from time to time. Dr. Henderson, who is favourably known as an author of travels in the East and in Iceland, and whose version and commentary on Isaiah we have heretofore noticed, gave but a fortnight to his tour, and travelled nearly the whole distance on foot, but with the volumes of Dr. Gilly and others at hand, this kind of general inspection and report is about as much as the reading community require at present. A condensed view of this part of the contents of the volume is, therefore, the most appropriate use we can make of it for our pages.

On the 16th of July, 1844, Dr. Henderson arrived at St. Jean, the first of the Vaudois parishes after entering the valleys from Turin, the Sardinian capital. Productive fields and vineyards, noble trees, and an industrious peasantry, a Protestant church on one side of the road and a more imposing edifice devoted to the Roman rites on the other, were features of the scenery which are characteristic of all the Piedmont villages. Notwithstanding the large majority of Protestant inhabitants, the patronage of the government enables the opposite and intruding party to maintain their places of worship in equal number, and in greater exterior show. In one commune there are but eleven Roman Catholics, but they have their own church. Their confidence in the partiality of the royal authority emboldens the Romanists to persist in many petty oppressions and insults, well calculated to irritate and keep alive the animosity created by the more serious persecutions of former times.

“The road improved as I approached La Tour. The landscape also became bolder and more interesting: the mountains in the back-ground rising in noble grandeur on both sides of the valley, especially Mont Vandelin, and the ruggedly projecting Casteluzzo, while the picturesque heights of Angrogna to the right, and the town and mountainous environs of Luserne, on the other side of the Pellice, crowded delightfully into the prospect. Just before entering La Tour I passed the beautiful villa of Holland, situated on a rising ground to the right. The estate belongs to a Vaudois, reported to be the richest proprietor in the valleys, but who was once conveyed as a prisoner to Pignerol, because he had refused to do homage to the host which was being carried past in procession. The Catholics

are very tenacious upon this point in the valleys, as well as in other parts of Italy. Some time ago an English major, who was on a visit here, happened to ride into La Tour while a procession was advancing through the street, and his horse becoming restive, dashed in among the priests and dispersed them in various directions. A serious complaint was got up against him, and had it not been for the prompt and spirited interposition of our ambassador at Turin, it is impossible to say what might have been the result. A case occurred lately at Nice, which at once shows the character of the Vaudois, and the effect of firm and consistent conduct. A young Protestant from one of the valleys, serving in one of the Sardinian regiments, was commanded, with the rest of his comrades, to present arms to the host as it passed. He complied with the order, but when the whole company to which he belonged fell down upon their knees, the Vaudois retained his erect posture, to the great offence of the Catholics, both his officers and others. He was tried by a court-martial, but when asked what induced him to act the part he had done, instead of giving a reply which might have thrown him into the hands of the spiritual power, he simply answered, that he had been guilty of no breach of military duty. Kneeling was no part of the discipline to which, as a soldier, he had been trained, though presenting arms in obedience to the word of command was. With that he had strictly complied, and he now stood upon his right to be acquitted as innocent of any charge. The reply produced such an effect upon his judges, that he not only received an acquittal, but exemption, along with other Protestants serving in the army, from the performance of duty during similar processions."

Dr. Henderson witnessed the following scene on a Sabbath.

"About the middle of the sermon we were annoyed by the singing of a Catholic procession, which became louder and louder, the nearer it approached. It roused the very dogs, which were lying about the aisles, and thereby increased the disturbance: to prevent further inconvenience, the doors, which had stood open for the admission of fresh air, were closed, and I hoped that the noise would gradually die away as it had increased; but the priests, apparently out of sheer spite, conducted the procession close round the church, so that it was impossible to hear what dropped from the lips of the preacher. When the annoy-

ance was at the worst, one of the elders called out to the minister, *Attendez un peu, Monsieur!* (Wait a moment, Sir), on which he stopped, and we all waited in silence till the mummerly ceased. While indignant at this wanton interruption of Divine service, I could not sufficiently admire the composure with which the Vaudois submitted to it. They have learned by experience that remonstrance is vain, and patiently endure the triumph of their enemies.”

At La Tour there has recently been erected, at the expense of two religious orders, a large convent, with a handsome church annexed, for the training of priests for the conversion of the Vaudois. With the usual liberality shown to such enterprises, the sum of nearly fifty thousand dollars was contributed to founding this institution, and from the same source about thirty-five hundred dollars are granted annually for its support. In the neighbouring village of St. Margarita is another new establishment, whether provoked by or having provoked that at La Tour, our author does not state. It is a large stone College for the Vaudois youth, under the presidency of the Rev. John Revel.

“An institution for the elementary education of young men designed for the ministry, for providing more efficient schoolmasters, and for supplying a higher grade of instruction to others whose parents might desire it, than could be obtained in any existing schools, had long been a desideratum. There had been a grammar-school of ancient date, to which Cromwell, by the advice of Milton, granted a contribution of 20*l.* per annum, and which had since been supported chiefly by annual remittances from Holland; but the instruction communicated, though it did full credit to the master, whose salary scarcely exceeded 35*l.* a year, was necessarily defective, and it had long been the desire of the pastors and other friends of education, to see a more effective establishment in the valleys. Their poverty, however, presented an insuperable barrier to the realization of their wishes, and matters might have dragged on in the old way, if it had not been for the attention given to the subject by the Rev. Dr. Gilly, now prebendary of Durham, to whose interesting works on the Waldenses, the deep interest which now exists in England on behalf of that people is principally to be ascribed, and whose efforts to promote their cause have been crowned with abundant success. It was one of the principal objects of that gentleman, on his second visit to the valleys, to institute such inquiries as

should enable him to proceed with the appropriation of the munificent sum of 5000*l.*, which he had obtained from a private source, and over which he had the sole and absolute control. The result was the erection of the present building.”

The number of pupils last summer was fifty. The course is six years. At the close of this term the theological students repair to the universities of Lausanne, Montauban, and Berlin, or to the seminary at Geneva, where Dr. Merle D'Aubigné is a professor: theology and philosophy being prohibited by the government as subjects of instruction here. Besides the College there are fifteen central parish schools in the valleys, and one hundred and twenty others, of a smaller size, scattered through the hamlets. The total number of children in all is 4,368.\* The school-masters, or regents, assist the pastors as readers and clerks on the Sabbath and at funerals. Their salaries range from \$125 to half that sum. The original catechism of Ostervald is taught in these schools, and Dr. Henderson fills ten pages of his work with an extract on the single topic of justifying faith, to show that this doctrine is purely and fully inculcated on the children. The daughters of the pastors, and other female youth in better circumstances than the ordinary families, have an opportunity of supe-

\* There are fifteen communes or parishes in the valleys. Dr. Henderson gives the statistics of each, as he visits them in succession, and from the several chapters we compile the subjoined table for the reference of our readers. The population of La Tour only is conjectural. Each parish includes several hamlets.

| Parishes.    | Vaudois. | Rom. Cath. | Vau. Scholars. |
|--------------|----------|------------|----------------|
| La Tour,     | 1,100    | 1,100      | 437            |
| St. Jean,    | 2,325    | 125        | 418            |
| Villar,      | 2,659    | 395        | 384            |
| Bobi,        | 1,537    | 76         | 352            |
| Rora,        | 684      | 41         | 180            |
| Angrogna,    | 2,124    | 613        | 350            |
| Prarustin,   | 2,407    | 60         | 432            |
| St. Germain, | 1,715    | 351        | 334            |
| Pomaret,     | 1,515    | 222        | 230            |
| Villeseche,  | 1,676    | 800        | 365            |
| Maneille,    | 298      | 209        | 65             |
| Macel,       | 792      | 246        | 215            |
| Rodoret,     | 530      | 150        | 72             |
| Prali,       | 793      | 11         | 177            |
| Pramol,      | 1,358    | 150        | 357            |
|              | <hr/>    | <hr/>      | <hr/>          |
|              | 21,513   | 4,549      | 4,368          |

rior education in the Beckwith Institution at La Tour. Having mentioned the name of this distinguished benefactor of the Vaudois, we may here copy the tribute paid to him towards the close of the volume before us.

“Just before we came to a small village, we fell in with a school-house, on the gable end of which was an inscription to this effect: *Whosoever passes this way, let him bless the name of Colonel Beckwith.* There was something peculiarly affecting to my mind, that I should witness the expression of genuine Vaudois feeling towards one of my countrymen, at the last village I was to visit in the valleys. The coincidence seemed to intimate, that I should carry home with me one of the most pleasing impressions which my tour was calculated to inspire—the conviction that I had been travelling among a people that feel truly grateful for the benefits which have been conferred upon them by Englishmen. There is no merely human name more venerated in the valleys of Piedmont than that of Col. Beckwith. It is in every mouth, while his portrait is exhibited in almost every house. The latter circumstance has originated the saying of the Romanists: “Ah! you will not worship the Virgin, but you make no scruple of worshipping Colonel B.” This benefactor of an oppressed and, in many respects a destitute people, was an officer in the British army, but, having lost a leg on the field of Waterloo, he retired upon a pension; and, having paid a visit to the Vaudois some twenty years ago, felt so deeply interested in their condition, that he forthwith took up his residence among them. Since that time he has been indefatigable in his exertions to promote their welfare. Not only has he done much for the relief of the poor—liberally supplying their wants from his private purse—but he has erected ten or twelve school-houses at his own expense. The school for educating the daughters of pastors and others, known by the name of the *Beckwith Institution*, was also founded, and is liberally supported by him. The Colonel generally pays an annual visit to his native country; but most of the year is spent in traversing the valleys and mountains, for the purpose of visiting the schools, superintending new erections, or devising fresh measures for meliorating the circumstances of the Vaudois.”

We cannot forbear echoing the comment of Dr. Henderson.

“If christian gentlemen of independent fortune free from

the restrictions of office or of business, and having no family ties, only knew the luxury which this good man must feel in the midst of a grateful people, who look up to him as a father, it seems scarcely possible to conceive how they could resist the impulse to 'go and do likewise.' What an amount of human suffering they might alleviate! What ignorance they might remove! What good foundations they might lay for the time to come. To whatever quarter of the globe we turn, abundant scope for similar exertions is presented. The resolution requires only to be formed in the fear of God, and with a sincere desire to do good, and the enjoyment derived, as well as that imparted, will be sure to follow."

The opportunities of doing good by church-extension and school-extension are not more open or important in Piedmont than in the United States and its territories; and tenfold more could be accomplished if our wealthy Christians and philanthropists would imitate the noble example of the maimed British Colonel, and instead of increasing their benevolence only on the scale of proportion and co-operation, would esteem it a privilege to act independently and individually in doing all that they are really able to do by themselves.

The descriptions of the natural scenery of the valley greatly increase the interest of the narrative, and serve to explain the manner in which the inhabitants of the Alpine valleys have been able to sustain themselves, and preserve their peculiar faith and habits from encroachment, for immemorial ages. Dr. Henderson, at least, after the toils of climbing and descending the cliffs and precipices, among which their habitations are scattered, must have had a pretty decided impression of the comparative inaccessibility of the home of the Vaudois. Let our pastors who walk on smooth pavements, or ride on smooth roads through their parishes, refresh themselves with a look at such parochial travels as this, and at fourscore.

"To reach Villeseche we had to climb a very steep acclivity, on the summit of which the village of the same name is situated. We here paid our respects to the aged pastor, Mons. Alexandre Rostaing, now in his seventy-eighth year, and the fifty-eighth of his ministry. He is the father of the Vaudois pastors, and holds the office of *Doyen*, which is more honorary in its character than involving the performance of any responsible duties. He has still a de-



gree of strength and vivacity, which no one would expect who is aware of the fatigues to which he has been exposed in the discharge of his ministerial functions, and the various illnesses to which he has been subject in the course of his long life. Not only has he to climb the mountains on his own side of the valley, in the deep snows of winter, and exposed to all the inclemency of the weather, in order to administer to his parishioners religious instruction and consolation ; but, having descended into the valley, and crossed the Germanesca—an affair oftentimes of no small risk—he has to ascend the steep mountain in the opposite direction, where he has two annexed churches, in which, when not absolutely prevented by bodily indisposition, he has never failed to perform Divine service. He likewise makes it a point of conscience to repair to the High Alps, to visit his flock during their summer abode in the châteaux, instructing the young, and preaching under the canopy of heaven to the listening multitude.” Or this, at any age—“ At the early hour of five o’clock I set out for Rodoret, on my way to Prali, accompanied by Mons. Canton, who kindly offered to be my guide through the intricate and difficult Alpine region which it was necessary to pass. We began immediately to ascend, but after a short time we descended again into the vale of Salsa, and then commenced the ascent of the mountain so called, which I found to be more rapid and fatiguing than any I had yet attempted to climb. That of Montanvert, near Chamouni, is nothing to it. For about an hour, we were sheltered from the rays of the sun by the thick forest of pines which covered its northern side, but after we had got about half-way up, they gradually became thinner; the mountain became more steep, and the heat more oppressive. Having every now and then resolutely forced our way upwards for a few minutes, we were compelled to sit down to rest on the stones, or the roots of trees, the ground being too damp from the copious dews of the preceding night to render it prudent for us to recline upon it. It was specially during these intervals of repose that I enjoyed the company of Mons. Canton. We sat and surveyed the mountains and valleys, the hamlets and cottages which comprise his parish, and talked of the value of souls, the preciousness of the Bible, the wonders of redemption, and the adaptation of the gospel to relieve the woes and supply the wants of fallen humanity. Some time before we reached the summit, the trees

entirely disappeared : we lost at length every vestige of a path, and were frequently obliged to creep up on our hands and feet, so steep and slippery was the grassy ascent.

“ We now descended by a very steep pathway, which led us through a sterile and uninviting region to Rodoret, where we spent some time with the pastor, Mons. Daniel Buffe. On inquiry, I found that he had only been a few months in this remote and lonely village. The church was formerly annexed to that of Prali, the minister of which had to walk to this place in winter among the rugged precipices and frozen snows, almost every step he took being at imminent risk of life. To enable them to climb the icy pathways with anything like safety, the Vaudois wear clogs under their shoes, the soles and heels of which are studded with spikes more than an inch long. Mons. B. showed me a pair which he uses when he goes to visit his people during the winter months. The inhabitants of this parish are often poorly off for the necessaries of life. The little patches which they cultivate on the sides of the mountains are often swept away by avalanches ; and even when their crops of maize, rye, and potatoes are suffered to come to maturity, the harvest is anything but luxuriant.”

The removal of many of the peasants to the mountains increases the pastor's difficulties. “ To these Alps the sheep and cattle are sent to graze for three months in summer. Numerous châteaux, or small cabins, scattered over the sides of the mountains, serve both as dairies, and as habitations for the owners and their families. They are, for the most part, built of stone, but very humble in appearance, and by no means distinguished for cleanliness. Not only are the cattle tended in the rich pasturages which abound in these higher regions, but the excellent milk which they yield is made into cheese, and the long grass and moss is collected to be used as winter provender in the valleys. “ What may be called the Alpine ‘season’ is one of peculiar enjoyment both to the Vaudois and their cattle. The latter show by their impatience some time before, that they have an instinctive presentiment of its approach. If the inhabitants feel pent up within their narrow limits in the valleys, where there are so many things to remind them of their constant state of exposure to the craft and subtilty of man, they breathe here a freer atmosphere ; they roam at large, somewhat after the manner of the Nomades ;

every object above and around is calculated to inspire delight, and some of the happiest days of their life are spent in these elevated retreats. Nor can any rural scene equal that of their Alpine Sabbath, when they assemble in some amphitheatre of rocks to celebrate the praise of Jehovah, to call upon his holy name, and to listen to the announcements of his truth from the lips of one of their beloved pastors."

The first public religious service attended by Dr. Henderson was in the parish of Angrogna. It was conducted as follows. The school-regent, at the desk below the pulpit, read three chapters of the New Testament, with the practical remarks of Ostervald's French Bible on the passage, all the services being conducted in that language, which the Vaudois understand. He next read the decalogue and our Saviour's summary of the law. The minister then offered, from the pulpit, a short confession of sins, and gave out some verses of a psalm, which were sung by all the people from musical note-books, and sitting. This was followed by a prayer, the sermon and the ordinance of infant baptism. The prayer, as well as the previous confession, was from a liturgy; the sermon is in all cases committed to memory by the preacher; the baptism was conducted very much according to our own Directory, excepting that the water was brought in a phial, which was poured at the proper moment into the two united hands of the minister, and thence poured upon the child. After the baptism, the regular services concluded with a general prayer, the Lord's prayer, the creed, a psalm and benediction. At the funeral of a child, the school-regent read a selection of scriptures, prescribed for such occasions, including nine of the psalms, and offered a prayer. When the head of a family is buried, the minister is expected to officiate.

The Lord's Supper is celebrated every three months. The youth are prepared for it by such instruction as will enable them to answer the questions proposed to them publicly, as to their faith in the gospel, their purpose to hold to that faith in the face of all opposition, their resolution to renounce sin and obey the divine commandments, their engagement to use the means of grace, and their confirmation of the baptismal vow. The communion-service is begun, as with us, by reading the history of the institution, and by inviting the believers and warning the unworthy. After the ministers and elders have partaken, the other com-

municants come forward in pairs, and receive the elements, the pastor repeating texts of scripture, and the congregation singing hymns as the service proceeds. When all have communicated, the minister gives an exhortation, offers thanks and pronounces the benediction. Some of the ministers lament that admission to the Lord's Supper is not more guarded, as with us, by examination of the applicant's evidence of knowledge and piety; and there is a small body who refuse to unite with the general communion, chiefly on this account. But there, as in other places, a more rigid discipline is forborne, lest an adverse party should gain the disaffected by their easier requisitions. The Vaudois dread to be too strict, lest they drive away some of their members to the Romanists. We fear there is some reason to apprehend the influence of such a policy among ourselves. It is sometimes pleaded that we must show more conformity to the taste and refinement of certain classes, in our places, times and modes of worship, or they will leave our plainer forms for those that are more attractive to the young and worldly. If we fall into this notion, we are in danger of losing one of the most efficient means of our purification from dross, which Providence has ever granted to the church. If the world is the chief bane of the church, the less we have of it the better.

From Dr. Henderson's incidental statements, however, we should draw very favourable conclusions as to the general prevalence of religious principles among all ranks of the Vaudois. He found prayer meetings in high esteem in many places, the Bible a familiar book in every hamlet, and often met peasants by the road-side, who were delighted with the opportunity of spiritual conversation. He quotes a passage from Jerome, as applicable with scarcely any abatement to the Vaudois of the present day. "In every direction where there is a sound of human voices, it is the voice of psalmody. If it be the ploughman guiding his plough, his song is *Hallelujah!* If it be the shepherd tending his flock, the reaper gathering his corn, or the vine-dresser pruning the tendrils, his chaunt is the same; it is some song of David that he sings. Here all poetry is sacred poetry, and every feeling of the heart finds utterance in the language of the psalmist."

He gives this anecdote to illustrate the force of ancient opinions, even in a district whence the Protestants have been wholly extirpated since 1727. "In many of the

houses the old ancestral Bible has been preserved as an heir-loom, and, Catholics though they are, some of them would rather part with any article of their property, than with that invaluable treasure. About three years ago, the priests discovered the fact; and having obtained permission from their superior, they went into the houses of the peasants, and having taken their Bibles from them by force, to the number of forty or fifty, burnt them publicly in one of the villages! One of the Catholics, determined to resist to the last, took his position inside the door of his house, and, with a loaded musket in his hand, declared he would, on no consideration, part with his Bible, and would shoot the first man, be he priest or who besides, that should dare to set his foot over the threshold. Seeing him resolute, the party desisted, and left him in possession of the Scriptures, to the great annoyance of those whose authority had been set at defiance, and to whom no object is a greater eye-sore than 'the words of eternal life' in the hands of the people, in the 'tongue wherein they were born.' Soon after a fire broke out in the same village, and consumed all the houses, to collect money for rebuilding which the priests made the tour of the Protestant valleys. On applying to one of the Vaudois females, she asked them, without any fear or hesitation, whether the fire had originated in a spark blown from that in which the Bibles had been burnt. They were confounded by her question, made no reply, and proceeded to the next house."

We quote the following incident as a specimen of the pious Valley-man, as the name Vaudois signifies. "Among other persons whom I met was an ordinary peasant, who, on recognising me as a native of Britain, insisted on my turning back a few steps with him, to a house which I had just passed, in order to take some refreshment. The house, he said, was not his; but he knew the inmates would be forward to show me hospitality. Finding that I resisted his entreaties, he then begged to be allowed to walk part of the way with me; and throwing down his harvest implements by the side of the road, where he knew he might leave them in perfect safety, he accompanied me down the valley. Our conversation at once took a religious turn, when I was delighted to find that he evinced a high degree of spiritual life, and an intimate acquaintance with the doctrines of the gospel. He is, as he informed me, in the habit of meeting a number of his neighbours, who are

like-minded with himself, for prayer and mutual edification; and he rejoiced to learn that in England prayer-meetings are very common among those who are in the way of salvation. It was impossible for him, he continued, to describe the beneficial effects which resulted from their meeting at stated times for those objects. While their knowledge of the Scriptures, and their faith in their divine testimony, were increased, their love to one another for the truth's sake was also increased. They found, too, that it contributed to inspire them with greater boldness in the profession of the gospel. When he began to pray extempore before others, he found it a very formidable undertaking; but, by degrees, he acquired more readiness and self-possession; and now he was enabled by the Spirit, that helpeth our infirmities, to engage in the exercise without being influenced by the fear of man. All this he narrated with the most perfect simplicity, and without any indication of that spiritual pride, which the possession of gifts is but too apt to inspire. He seemed to regard the short interview we had with each other as a season of peculiar enjoyment, and it was not without some difficulty I prevailed upon him to return."

In one parish, at least, "it was touching to hear of the kindly attentions which the parishioners show to one another in all cases where assistance is required. If any of them is sick, his neighbours bring him bread and wine, and supply his lamp with oil at night. They also cheerfully take their turns in sitting up with him. If any of them happens to want help in getting in his harvest, or doing any pressing work, he has only to ask those who are near him to lend their aid, and he never meets with a refusal. Nor is he backward in his turn. What they do for him to-day, he does for them to-morrow. If two have differed, and are not on the best terms with each other, neither of them will on that account withhold his help when requisite. The parish is in a state of such excellent discipline that differences of a serious nature are scarcely known to arise."

A Synod of the Vaudois pastors was held while Dr. Henderson was in the valley, and gave him an opportunity of meeting sixteen of those brethren together.\* Most of this

\* Seventeen was the whole number of ministers in the valleys in 1844. There is a record of one hundred and forty having once met in Synod.

number have received their theological education at Lausanne, and their visiter gives this opinion of them. "Of the present Vaudois ministers I feel warranted to affirm, from my own personal intercourse with them, and from the testimony borne by themselves mutually, and by others, that they are sound in the faith; and that in none of their pulpits is 'another gospel' to be heard. They may not all preach the truth with the same degree of clearness, or the same degree of fidelity in their discriminative application of it to their hearers; but the truth, in its grand leading principles, they do preach, and thus sustain the character which they have inherited from their barbes, confessors, and martyrs, whose orthodoxy is beyond dispute. "With respect to education, they will bear comparison with the generality of pastors in the Lutheran, Dutch, and French reformed churches; and though they might not be able to compete with many who have distinguished themselves at our universities by the depth and extent of their classical and mathematical lore, yet, for general information, and an acquaintance with the leading departments of literature, they will not be found behind the majority both of the English and Scotch clergy."

We must give a condensed view of the chapter on the constitution and government of the Vaudois churches. These primitive people are wholly innocent of the notions of apostolical succession, prelatical bishops, and a pagan cultus. Their pastors were anciently called, in their own tongue, by the title of *Barbes*, which means nothing more than *Uncle*, an expression of affectionate veneration. A distinction of ranks among ministers was put down as a mark of the beast, in their "Book of Antichrist," dated 1120; and the Confession of 1655, now in authority, prescribes for the church "Pastors, to preach the word and administer the sacraments . . . together with elders and deacons, after the manner of the primitive church."

"The constitution of the Vaudois church," says Dr. Henderson, "comes nearer to the Presbyterian than to any other form of ecclesiastical polity now in existence." They have for their first church court the Consistory, composed of the pastor, elders, one or more deacons, and a legal adviser; the elders being chosen by the parishoners, and the consistory making the selection if more than the sufficient number are voted for. The second court is the Table or Board, consisting of three pastors and two laymen, form-

ing a kind of commission to see to the execution of the acts of the synod, and to perform synodical duties in the interval of the sessions. This Board superintends the pastors and school-masters, examines and ordains candidates for the ministry, conducts the synod correspondence &c. The highest court is the Synod, which meets but once in five years. The cause of this long interval is the necessity of obtaining the royal permission to hold a synod, the patent for which costs some two hundred and fifty dollars. The Synod is composed of all the pastors and two deputies from each parish. The Sardinian Governor of the province is present at the sessions, to guard against any injury to the national religion. The Moderator holds his office for five years, and during that term has many official prerogatives; none, however, that imply any distinction of ministerial rank above his brethren. The form of ordination is very similar to our own.

Owing to the poverty of the people, through their incessant persecutions and oppressions, they are not able to support their pastors, nor their institutions of education. A bounty is granted by the English government, and funds are collected in Great Britain, Holland, and elsewhere, for their assistance. The English grant, after being withheld for a long time in consequence of Piedmont falling under the sway of Napoleon, was restored within the last twenty years, and although the sum allowed was only equal to about one hundred and four dollars to each pastor, they all relinquished so much of their respective shares as would endow two additional ministers, and make some provision for superannuated pastors and widows, which was equal to an annual renunciation of forty dollars by each pastor. Each church has its *presbytère*, or parsonage, with a small glebe. The whole salary does not exceed three hundred dollars.

The history of the Waldenses and Vaudois, and the continued exposure of the survivors to the aggressions of a Popish government, have induced some Christians in England to exert themselves to secure the protection of the British power for the defenceless Protestants of Piedmont. They suppose that they have a good foundation for their efforts in treaties to which the plenipotentiaries of Great Britain and Holland were parties, in 1690 and 1704, and in which the Duke of Savoy, as the sovereign of the Vaudois valleys, guaranteed the rights of that people to them



and their posterity. It was for the sake of acting more intelligently in this benevolent project that the present tour was undertaken, and it is the conclusion of the reverend traveller, that though the Sardinian government is not openly encouraging any ill-treatment of the Vaudois, there is enough in the situation of the two religious parties to call for some more positive regulations on the behalf of the weaker class. This duty is the more imperative, because in almost every country we discover strenuous efforts made by the Romish church, to establish and extend the reign of spiritual despotism. Indeed, there are strong symptoms of an inclination on the part of the court of Turin, to press upon the liberties of the poor Piedmontese. In the new Sardinian code of 1837, the Vandois are prohibited to hold property beyond their ancient limits; they are not allowed to practice in the professions of law or medicine; they may not print any book, and must abstain from work on the Roman festivals. Now that the Protestant sympathies of the British government are growing weaker, it will require all the zeal and faith of the influential Christians of that country, in their private exertions, to withstand the Jesuit at the court of an Italian monarch.

*James H. Leaveller.*

ART. IV.—*Calvin's Institutes.* Presbyterian Board of Publication. Philadelphia.

THE General Assembly's board of publication have performed an acceptable service to the church in presenting this translation of the *Institutes* of the great Reformer. Time was when this work had a prominent place among the standard books of clergymen in all the reformed churches, having the same precedence there that Blackstone's *Commentaries* possess in a law library. No writer among the Reformers occupied so high a position as a theologian, no man was more consulted by his contemporaries, and his name was given to the system of doctrine maintained by the reformed churches, because of his pre-eminence in the defence of the faith once declared to the saints. It was not that Calvin taught any thing substantially different from his brethren, but for the reason that he was the