Voetry.

THE MISSIONARY'S DEATH. Weep not for the saint that ascends To partake of the joys of the sky, Weep not for the seraph which bends With the worshipping chorus on high, Weep not for the spirit now crowned With the garland to martyrdom given; O weep not for him-he has found His reward and his refuge in heaven.

But weep for their sorrows who stand And lament o'er the dead by his grave, Who sigh when they muse on the land Of their home far away o'er the wave-Who sigh when they think that the strife, And the toil and the perils before them, Must fill up the moments of life Till the anguish of death shall come e'er them.

And weep for the nations that dwell Where the light of the truth never shone, Where anthems of praise never swell, And the love of the Lamb is unknown. O weep! for the herald that came To proclaim in their dwelling the story Of Jesus, and life through his name, Has been summoned away to his glory.

Weep not for the saint that ascends To partake of the joys of the sky, Weep not for the seraph that bends With the worshipping chorus on high; But weep for the mourners who stand By the grave of their brother in sadness, And weep for the heathen whose land Still must wait for the day-spring of gladness.

Selected.

NO KNEELING. NO PRAYING.

From "The Church Service," for sale by H. Rowsell, Toronto If you had to beg your life of the Queen, would you walk into her presence and you pleaded for your life? I think not. You would approach her in a more humble and reverent way; you would cast yourself at her feet; you would kneel pefore her; and thus, shewing your sense of her greatness and your own dependance, you would cry for pardon. Now

master? And yet how many enter into the House of God and sit through the prayers! How many lounge through them in a lazy, and prayed" in His agony, who threw drowsy way! Just take a person who Himself with His face to the earth, and so behaves; would you think he was pray-bent low when he prayed. ing for his life, even his eternal life? Does he look like one saying, "Good Lord, deliver me," "Lord have mercy on me," agonies? One would think he was reading some common book about common things. Neither does he look like one who felt his sins to be a sore burden too all ye who hitherto have been wont to sit: heavy to bear; there is no hanging down of the head in shame, no sign of selfabasement, no mark of an accusing, troubled conscience. One would think that such a man, as one observed him unlike them you have been hitherto, and sitting in his seat, was saying "there is no health in me; I have erred and strayed body and soul before Him.

God was present, we should cast ourselves say instinctively that they had almost on the ground; if we believed we were better put off their praying if they would sinners, we should cast ourselves on the not kneel?

himself on the earth, and would pour forth his soul in lowly and humble prayer.

It is a plain clear proof that a man is not praying with his whole soul and spirit when he sits comfortably on his bench; it is impossible for him to be praying in spirit and in truth, if he has the strength to kneel; he may be mumbling over the words; he may be droning through the service, in a half-attentive way, as though the prayers were to be listened to; but he is not praying, he is not worshipping. Down, down must he fall; down, down must body and soul come, before he can be said truly and really to pray. No one would dare to sit who felt God to be near him, who felt his own needs to be great. We do not know what prayer is, nor what God is, nor what we are, if we sit during prayer. I never say a hearty, fervent, devout, earnest worshipper sit at his prayers; it is careless, thoughtless, worldly people who thus refuse all outward honour, respect, reverence to God, for they feel no reverence, no dread of God; we could not bear to sit, if we were praying with all our souls, if, according to the expressive phrase, we were "pouring forth" our souls. Suppose you went into one church and found the congregation all sitting at the prayers; and then went into another and found them all upon their knees, which would you distinctively say were most like Christian worshippers?

Only turn to your Bible and see there

how all who really prayed behaved when

they prayed. Begin with the Old Testa-And "he stood before the Altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands. For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven." Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber take a chair, and sit down before her, as toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Ezra says, " At the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread the question is, should we act differently said, O my God, I am ashamed and blush out my hands unto the Lord my God, and to lift up my face to Thee my God."

His holy house, where He is, to ask for Then Job "arose and rent his mantle, and life, to cry aloud for pardon, to crave deliverance from hell and eternal death, how ped." Or if we hasten on to the New should we behave? How should we Testament, after these few examples, we the Lord of heaven and earth, the King of "fell down and worshipped." "There find the same thing. Thus the wise men kings, and Lord of lords? Should we take came a leper to Him, beseeching Him, and our seat in his presence, and in a lounging kneeling down to Him and saying, If Thou way sit and offer up our prayers? Can it be right or reverent of us to sit before Him Simon Peter saw it, he fell down at Jesus' Simon Peter saw it, he fell down at Jesus' while we beg and plead for eternal life? | Simon Peter saw it, he led down at Jesus while we beg and plead for eternal life? | knees, saying Depart from me, for I am a Can He like to see us resting quietly in sinful man, O Lord." "And behold there our seats? Surely it is irreverent; it is came a man named Jairus, he was a ruler His greatness and glory, His dazzling liberty to act as they please; I reply, that profane; it is a bold contempt of the greatness and glory and majesty and power of Jusus' feet and besought Him that He God Most High, so to pray; it is a guilty would come into his house." "The woignorance or guilty forgetfulness of our man fearing and trembling, knowing what own littleness, of our dependance, of our was done in her, came and fell down sinfulness and impurity in His sight. before Him." "Then when Mary was Why, if a servant has a favour to ask of a come where Jesus was, and saw Him, master, he does not come and sit down in she fell down at His feet, saying unto Him, his master's room, and then ask him for Lord, if Thou hadst been here, my brother the favour; he comes respectfully into his had not died." "There came to Him a master's presence; he plainly shews certain man, kneeling down to Him." respect. And shall we actually shew less Stephen "kneeled down, and cried with respect to God, less respect to our Master a loud voice, Lord, lay not this sin to their in heaven, less respect to our Lord Jesus charge." "Peter put them all forth, and Christ, the Lord of glory and the Prince of kneeled down, and prayed." It is said of life, than a servant shews to an earthly St. Paul, "when he had thus spoken he kneeled down on the shore and prayed."

I trust you have not read these passages of Scripture in vain. How striking they "Christ have mercy on me," like one are; how plainly, how strongly they teach praying to be delivered from the devil and us to kneel; how plainly, how strongly his angels, from hell fire, from everlasting how many who come to Church need to pray. study and obey these teachings of God's Word. O bend your knees henceforth, repent of all that former want of reverence towards God. See how men have behaved who did really pray, who offered up an acceptable prayer of faith. See how try to become like them at once.

And shall we not above all consider the

example of our Lord, who "kneeled down

Indeed not only does Holy Scripture like a lost sheep; I have offended; I have condemn you for sitting in Church during followed too much the devices and desires the prayers, but you condemn yourselves. of my own heart." Neither does such an Only consider how differently you behave one show any dread, or awe, or con- in your own houses. When you pray in sciousness of God's presence, of God's the morning or evening in your own rooms. holiness and purity, or of the holiness of do you sit down upon your chair or on the place. If he saw God, would he thus your bed? No; you would be ashamed sit still? Who could sit still then? And so to do; it would not seem like praying; yet, if God is present in Church, we ought to act as if we saw Him. If men did doing it; you always knelt down, and you believe that God was really with them in continue still to kneel whenever you pray Church, more close to them there than in at home. And not only do all professing any place in the world, they would not Christians kneel at their private prayers, dire to sit when they spoke in prayer; but they do the same at family prayers. yea, they would indeed bow their heads Who ever saw a family all take their seats and bend their knees and prostrate both in a row of chairs when they began to ody and soul before Him.

This then I say, that without kneeling and saw a family so acting, would you there can be no praying; for if we believe not be greatly shocked? Would you not

ground. No man ever did, nor ever could, sit still while he was crying with his heart all should kneel when we offer prayer, for mercy on his soul, while he was im- whether in our own rooms or with our own ploring Christ His Saviour, by his cross families, and that so many of us should and passion, by His precious death and neglect to kneel, when we pray in a far burial, by His glorious resurrection, to have | holier plac and with a far larger family of mercy on him. He who felt himself to be Christ. Our home custom, our family

e henceforth carried into Church. most glorious God! Should we draw way before light of Catholic truth.

don." Thus shame and hope, a deep word, and to pray with him." ense of sin, and thankful thoughts of the It is clear that this order is intended to the earth when we remember in all our them. prayers the sufferings of Christ? Should And, first, to those who deny that the and, if it were a subject on which to in-

inclean hands, and unclean hearts.

begin, begin at once to kneel. We should where the body is not humbled, we have no kneeling, there is no true praying; there cannot be inward reverence where the throne of grace. A praying spirit may appear in the eyes of men.

To the Editor of the Church. REV. SIR,-Having met with a very able they may, by God's blessing be conducive midst. I have already trespassed too long on your time, for which I crave your pardon. I have the honor to remain, Rev, Sir,

Yours truly. Toronto, June. 1855. A CONSTANT READER.

ourselves; we feel it needful and fit and years, gradually bring about the return to family prayer as a means of ensuring reverent to kneel in a common house; we primitive usages, otherwise it is difficult to regular devotion in a household; family act as if it were needless to kneel in God's say, why the bishops with the exception prayer therefore is a form. How many House. Olet our home ways, and our of the bishop of Down and Connor, have would never pray at all if the Churches family ways, as they are so much more touched upon the subject so lightly, com- were not regularly opened on Sunday right and reverent and acceptable to God, pared with its immense importance. Yet may be gathered from the numbers who the daily service is a matter which cannot consider it irksome to go once a week, and O my friends, we should indeed "wor- be considered otherwise than most impor- only do so because it is a custom. They ship and fall down and kneel before the tant, if the Anglican Church is to be con- go as a matter of form, and if forms were Lord our Maker;" we should fall down sistent with herself; and to bring the abolished, there seems every reason for before our heavenly Father; we should fall | matter forward with the view of promoting | believing that religion would soon die away ow on our knees before His footstool; we greater thought and inquiry on the subject, altogether. Our blessed Saviour furnished should cast ourselves at His feet; we cannot be deemed premature by that body us with a form of prayer. In this, we are should bend ourselves before the throne of of Catholic-minded men, daily increasing, desired to pray that God's will may be at that time, to begin to exhort and to grace, for God is in heaven and we on whose wishes are all tending to the same done on earth as it is in Heaven. How earth; God is high exalted in the very end. As for the opinion of those who God's will is done in Heaven the Apocaheaven of heavens, and we are very low, look upon the customs of the last one lypse informs us: "And they cease not made of dust, worms crawling on the hundred and fifty years as old, and there- day and night, crying, holy, holy, earth; God is most holy and most pure, fore orthodox, who consider the Church to Lord God Almighty, which was, and is, and and we are vile earth, with vile bodies mean exclusively the clergy, or who deem is to come." The blessed spirits in Heaven and vile souls, poor wretched sinners, de- primitive usages and the commands of the are hourly engaged, not solitarily, but in serving wrath, not worthy to lift our eyes | Church matters of trifling consideration, it | full assembly, praising God; and the Holy unto heaven, utterly unclean. What are is of no value, and we may hope that the Church on earth would fain imitate them we that we should advance boldly into the number of such persons will gradually in holy communion and fellowship. Could presence of the everlasting, most mighty, diminish, in proportion as ignorance gives we but realize this, how different would near and lounge and sit at ease and lazily What says Holy Scripture, "not forsak- and cathedrals be daily crowded with

cry for life, for grace, for pardon, for de- ing the assembling of yourselves together;" worshippers yearning for that blessed time iverance from hell? Should we not creep "pray without ceasing;" "men ought al- when the Church militant here on earth n, as it were, into God's House, and bow ways to pray, and not to faint;" my house our head low, and bless God with true shall be called the house of prayer;" Heaven! humility, for suffering us to draw near to evening, and morning, and noon will I Him in His House of prayer through the pray;" "Peter and John went together up merits of His dear Son. Great honour, to the temple at the hour of prayer." In we have every reason to believe that the reat grace is it that God should call any accordance with these, and many more practice would bring down countless blesouilding which we can rear, His House; injunctions to the same effect, the Church great honour and great grace that we has issued her orders. Let my reader a few years ago-no daily prayer except should be allowed to enter in and pray; look at the beginning of his Prayer Book, for we are but poor sinners, all of us and he will find: "And all priests and gradually decaying, changes in our prayer overed with sin, all of us unfit to stand deacons are to say the morning and evenin God's presence, all of us unclean, with ing prayer, either privately or openly, not being let by sickness or some other urgent Nor can we enter into God's House and cause." "And the curate that ministereth

ry "Father" to him who is in heaven, in every parish-church or chapel, being at except for the sufferings of our Lord. home, and not being otherwise reasonably Every time we cross the porch we should hindered, shall say the same in the parishsay to ourselves, " Christ has died; there- church or chapel where he ministereth, fore I must abase myself as, through my and shall cause a bell to be tolled there sin, I had a hand in His death. Christ unto a convenient time before he begin, has risen; therefore I have a hope of par- that the people may come to hear God's

ree grace of God, should be mixed he general and binding, because it is arogether in our souls as we cross the ranged that the Psalms shall be read over hreshold of the Church. Every prayer, once a month, the Old Testament once, whether it be for body or for soul, whether and the New Testament thrice a year. t be a thanksgiving or a cry for pardon, Now here is a plain and positive comeminds us of our sins and of Christ's mand of the Church, grounded on scripagony and death; but no acceptable ture, which every priest and deacon has prayer could be offered, no House of solemnly pledged himself to obey; and it daily services of the churches abroad, the prayer would be raised, except there were this is admitted, every argument against this Mediator between God and man, this the daily service must fall to the ground, Peacemaker, through whom we pray; we and it clearly must be the bounden duty could not approach our heavenly Father of every clergyman to read the service in prayer, unless we pleaded the merits of daily in his church or chapel. But, as in Christ's blood, unless we came by Christ. the present day arguments are attempted and justly condemn the sloth and irreligion Should we not then approach with awe to be used against the daily service, it of the boasting Anglican Church. Yes and great humility, and bend our faces to may be as well to enumerate and answer boasting, for in no country has there been

we not also cast ourselves on the earth, clergy are bound by the commands of the dulge in lightness, it might be said that when we remember the Majesty of God, Church, and that therefore they are at if they consider that they have the power If hitherto you have been wont to sit, of absolving themselves from a pledge name of consistency, how can religion be taken before God under the most solemn worship God both with body and soul; circumstances, they claim to themselves as much dispensing power as the Pope; to service should be administered throughout proof of an unhumbled soul; where there is no kneeling, there is no true praying: mental reservation they can escape; they there is outward irreverence. Every part should join in worship; flesh, spirit; body, liberately sheltering their conduct by a prayers daily in every parish, and only two persons beside the priest, regularly should join in worship; flesh, spirit; body, soul; the outward, the inward man. God research they do not believe to be true, they whole Bible read through annually by is not content with half of the man; He are acting deceitfully and dishonorably wants the whole man to be humbled before in the sight of God, however fair they

would drag down the body and force the But in regard to the common arguments knee to bend; a praying spirit would not raised against the service itself; it is said, suffer us to sit; it would seek to place us that in large parishes it would occupy time in an outward attitude of humility that it which might be better employed in visiting might visibly declare humility of spirit. the sick and praying with them. But there Begin then, I beseech you, to kneel when are proper hours in the day; the morning you pray in Church. Do not hesitate; do and evening prayer would not occupy more not delay; begin at once; break through than two, excepting on Saints' days, which your old custom, as it is an evil custom; would leave ten for other duties and recrenot ashamed to change, where the ation. Nor must it be forgotten that there change is for the better; be not slow to are prayers for the sick in both services, change; add not one sin more to your and that any individual may, if he or his account; and a sin it is to sit when you friends require it, be commended specially, and by name, to the care of Almighty God, in the prayers of the Church.

Again, it is said that the hours and customs are so changed that there would be paper on the "Daily Service," some time back, I have made a few extracts from it, which I duty to read the daily service at home, it would feel much obliged by your inserting in may, (even if it had not been so positively the Church paper. I am persuaded that they can do no harm, and I cannot but hope that ordered) be read as well in the Church in order to give those few who may wish it order to give those few who may wish it to good to some who may peruse them. To an opportunity of joining with him; but common to all parties to comprise in one some, their purport may shew the error of ne if no one were to attend except the clerk, scale of hostility all who are not ranged on glecting opportunities of daily public worship, the prayers of the priest are as powerful the same side. Few take the trouble, even when within their reach; and I would fain hope that others, who have their churches closed every day but Sundays, or it may be also Fridays, may be induced to have the doors of God's how the closed. But those who have comhouse opened to those, few though they may be, menced the daily service, do not find it alize the circumstances which determine who would gladly avail themselves of such a privilege, remembering that if only "two or three" are present, there will God be in the have experienced the comfort of finding the doors of the house of God open, and dice or popular dicta, and applied to adverse of joining in the services, performed daily systems in masses. This produces a habit for the stranger as well as the inhabitants. of thought both unjust and impolitic; for it

Again, it is said that the Churches are so cold and damp, that old people and If a physician knows that his patient children would suffer from going there will throw strong medicine away out of the daily; whose fault is it that our churches window rather than swallow it, however are cold? If they were frequented twice on satisfied he may be of its efficacy as a each day, the atmosphere would be very remedy, he will naturally endeavor to different. It might perhaps, obviate the prepare something in a more mild and necessity for so much fuel being consumed, agreeable form, which will be received and thus save the parish from expense. with a better grace, though it may not so But if the churches are as cold and comeffectually check the disorder; and it seems fortless as can be imagined, we shall find the Waldenses arises from our not suffiprobable that in these days of insubordina- people bearing far greater discomfort for ciently distinguishing four different sets of tion, (and no one will deny that there is the sake of their own pleasure. Truth is people: 1. The Albigenses; 2. The Walin the Church a party who are little inclin- truth, and no sophistry can gainsay it. ed to bow to church authority,) it has been Men are naturally averse to prayer, and Brothers. thought advisable by the heads of the therefore averse to anything which would Of those the Albigenses arose in the Church to approach the subject of the bind them to pray at stated times. It is beginning of the eleventh century, or, at It is therefore a field in which inquiry and Daily Service with caution, and to let time, perhaps not uncharitable to say that few least, at that time they were first found in research made by a man of discretion might which has elicited so much orthodox zeal pray regularly even in private, both morn- France. They were decided and un- not be without great and interesting results.

be our conduct! how would our churches shall join the church of the saints in

But, viewing the subject of daily prayer with reference to its effects on a country, sings. If we consider the state of England in cathedrals and college-chapels-religion book to accommodate schismatics openly talked of, and recommended even by clergy in the Church; the cathedrals regarded with a jealous eye, because their services were scantily attended, as if those who neglected to enter them were rather praise-worthy than sinful; then let us consider God's judgments as described in scripture, against nations where his name was not publicly honored, and whether it be not probable that these very cathedrals with their daily, though forsaken services, may not have been the solitary witnesses that England was not a heathen country, and to have been the means of abating the vengeance of the Almighty. The cities of the plain would have been saved if ten righteous had been found therein: yet they were to rise up in judgment against Capernaum. And do not the cathedrals and churches ever open to the stranger and the wayfaring man, the groups of peasants at early dawn kneeling before a louder talk of the increase of spirituality,

religion had been spiritualized till its subbeen left behind; for I would ask, in the said to be honored in a country where, in defiance of the strict commands that daily the land, at least four-fifths of its ten thousand churches are closed and locked up on six days out of the seven? Now, were there 30,000 people. The moral benefits of this it is difficult to estimate; but it cannot be doubted, from the experience in those places where the daily services have been already restored, that the congregations would gradually increase; our churches would wear the appearance of frequented places; we should preserve our honor and our consistency; we should save ourselves from being contrasted with the Romanists in a way alike triumphant to them and most humiliating and disgraceful to ourselves; but far more, we should find ourselves approaching nearer to that blessed unity which all true christians aspire after, yearn for; and we might hope to find the visible signs of holy living among a people calling themselves christian, which we now look for, and look for, alas, in vain.

A GLANCE AT THE WALDENSES.

Among the many evils of Christian divisions we have to lament the tendency must necessarily occur that the imputation of errors will thus fall upon many whose case they really misrepresent, and, moreover, much practical good is lost, which a careful study of the existing points of harmony would open a way for achieving. The brief sketch which follows of the Waldensian Communion will serve to illustrate the truth of this remark.

The cloud of darkness which envelopes denses; 3. Vaudois; 4. The Bohemian

the doctrines of the Manichaans, and that the Waldenses have been more sinned

rejected the Scriptures.

The Waldenses have nothing whatever to do with the Albigenses. At the end of sition will be something contributed to the the twelfth century there lived in Lyons great cause of Christian unity. one Peter Waldo, a layman of earnest and ime in the study of the Scriptures, he felt quarter; and we ourselves design to return called to serve God in some manner more to the subject at an early opportunity. nearly than he had yet done. Accordingly, having sold all his goods and given to the peor, he chose, instead of going into a monastery, which was the general practice preach. The ecclesiastical authorities interfered to prevent him, but he fearlessly continued, and was at last expelled from Lyons. From their leader his companions and followers received the titles of "Waldenses" and "Poor Men of Lyons." The history of the Vaudois or Vallenses

was as follows:-There had been origin-

ally two districts in Italy, in a manner rehad the Archbishop of Rome for its head, while the northern was presided over by the Archbishop of Milan. The northern district retained its independence till the time, in the year 1059, when Wido occupied the archiepiscopal throne of Milan, Nicholas II., Bishop of Rome, attempted to bring it into submission to his authority. Wido at first yielded to the Pope's legate, Damiani, but afterwards reasserted independence. His successor, Godfrey, of the Society.

The lay Committee reported that in addition the lay Committee reported that in addition to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to the lay committee reported that it is additional to Damiani, but afterwards reasserted his rom this time a struggle arose, and the Popes were successful in reducing the greater part of the Northern Italians under their power. But there was, nevertheless, that the committee cannot proceed therein, nor a party which resisted, on the ground that hold out hopes of assistance to the parties The Ambrosian Church ought not to be applicant until the resolution of the Central The Ambrosian Church ought not to be ubject to the laws of Rome, and that the Pope of Rome had no right at all of judging grants should be suspended pending the settlement of the Clergy Reserve question) shall cease or disposing anything there, inasmuch as their Church had always been free in the it was moved by the Rev. G. Slack, seconded by the Rev. Frederick Robinson, and Resolved by the Rev. G. Slack, seconded by the Rev. Frederick Robinson, and Resolved by the Rev. G. Slack, seconded by the Rev. G. who thus vindicated the ancient liberties of their Church, were called first by the new building now erecting at St. Hyacinthe for name of Patarini, from having held their holding Divine Service, and that authority be first congregation at Pataria. This, as we given to the treasurer to pay the same. have said, was in the Diocese of Milan. In the Diocese of Turin a similar occur-Central Board be given to the Hon. John Hillrence took place; and there these main- yard Cameron for his valuable and efficient tainers of their ancient rights were called services in procuring the settlement of the Subalpini, while those of them who lived claims of the clergy of this diocese on the in the valleys of Lucerne and Augrogne derived from thence the title of Vallenses laid on the table, from which it appears that the or Vaudois. The Vallenses or Vaudois, following sums have been received since the last therefore, existed nearly a century before meeting:

the Waldenses, and the ground of their "Protestantism" (a name which they themselves now acknowledge as belonging to them) was resistance to Papal supremacy and to an enforced celibacy of the Clergy. When, however, the Waldenses were driven out of Lyons, many of them came and joined the Vallenses, and so the two names became confused. The Vallenses preserved at first their Bishops, Priests, and Deacons: but evil days came Priests, and Deacons; but evil days came upon them, and they suffered bitter persecutions. At last they fell away from their

fifteenth century, derived their Episcopal Succession from the Vallenses or Waldenses (apparently a mixture of both.) who had settled on the frontiers of Austria; but May 13. Chambly. this was the only connection that existed between them. This succession becoming divided into two branches, expired in Bohemia towards the end of the seventeenth century; but in Poland it existed in the middle of the eighteenth century, but whether any longer, we are unable to members of the English Church in his determine.

It would appear, then, that the Waldenses had nothing to do with the Albigenses, several occasions. At this busy season of the who indeed were indisputably heretics, but who indeed were indisputably heretics, but were the followers of Peter Waldo, against whom no charge of heresy has ever been made out. Neither were they bound in any close intimacy or union with the Morations and Robemians, beyond the mere act of conferring upon them an Episcopal Succession. And we observe that the Vallenses or Vandois with whom they had become associated are the remains of the old independent Church of Northern Italy; the members of the Church in this Diocese, not

This loss is of course a very grave one. the Succession, that they can be resuscita-ted as a portion of the old Church of North which is already in a state of great forwardthem would be a great deed achieved; but these are all points very carefully to be weighed, in any steps that might be essayed for effecting communion with them; and some of them, we are persuaded, can only were many adults, and not a few who made this were many adults, and not a few who made this time to be be learnt by investigation on the spot. If the occasion for seeking, for the first time, to be they are regarded in a hostile manner by admitted to Communion with the Church of the Church at Turin, it might be most inexpedient to fraternise with them at a moment when there are reasonable hopes from her, and that her claims are being adthat the Sardinian Church may herself mitted wherever there has been an opportunity adopt a reform on a Catholic basis.

When we consider the circumstances to which such a class of Christians must be exposed in a situation like theirs, we cannot expect that they are likely to become known to us under their most favourable aspects by the ordinary channels of intelligence. lost, to be ruined eternally, except for custom, condems our custom at Church; which has elicited so much orthodox zeal pray regularly even in private, both morn- France. They were decided and un- not be without great and interesting results. Provided in the short space of eight or nine ing and evening. Provided in the short space of eight or nine ing and evening. Provided in the short space of eight or nine in the short s

against than sinning; and whatever can be learnt to confirm such a favorable dispo-

Certain it is that their present condition eligious mind. After having spent some is creating a lively regard in more than one

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

Montreal, June 6th, 1855. A meeting of the Central Board of the Church Society was held this day in accordance with the constitution; the Lord Bishop in the

The Widows and Orphan's committee reported "that in consequence of the death of the late Rev. Daniel Gavin, Missionary at Lahevois, and the application of his widow for her annuity sembling the provinces of York and Canterbury in England. The southern part provisions of the 8th by-law of the appendix to the constitution of the Church Society (p. 58.) such pension for the present must be paid out of middle of the eleventh century. At this with the provisions of the 3rd by-law, and that in consequence his widow is entitled to her annuity, which the Central Board are now re-

spectfully called upon to make provision for."

It was moved by the very Rev. the Dean of Montreal seconded by the Rev. Canon Bancroft, and Resolved that the Treasurer be authorized to pay to Mrs. Gavin the annuity of £40 from

to the former applications before them for aid, two more have been received, one from the Rev. Godden, missionary at St. Hyacinthe, and the other from the Rev. E. Merrick of Berthier, both deserving of favorable consideration, but Board of the 4th April last (declaring that all to be operative.

It was moved by the Rev. G. Slack, seconded

that the sum of £25, voted on the 3rd January to the Church at Upton be transferred to the It was moved by the Hon. Judge McCord,

Clergy Reserves. An abstract of the treasurer's account was

CONFIRMATION .- The Right Reverend the ancient discipline, and in the middle of the seventeenth century their Episcopate became extinct.

The Bohemian Brothers and Moravians,

The Bohemian Brothers and Moravians, taking their rise in the middle of the other gentlemen of the neighbourhood. Confifeenth century, derived their Eniscopal places; the number of the Confirmed being as follows-viz;

Rev. J. P. White. 14
Rev. F. Robinson. 5 14. Rougemont 15. Abbotsford. Rev. F. Robinson. 17. W. Farnham. Rev. W. Jones. 20 Granby. Rev. T. Machin. 22. Waterloo. Rev. A. Whitten. 23. Frost Village. Rev. D. Lindsay.

Much interest was evinced on the part of ship's visit, who was much assisted by the Venerable Archdeacon Lower, who accompanied the Bishop throughout his tour and preached on are necessarily much engaged in their particular the candidates for the sacred rite was in propor-tion. Encouraging signs of the Church's pro-gress were presented in several Missions. There free from all suspicion of heresy, but having lost the Succession in the seventeenth century. selves with all the other means of grace. What-But in the absence of any certain information as to their having adopted any heterodox tenets in the course of the last century, it becomes a very difficult question to say how they should now be regarded. Prohow they should now be regarded. Provided that they are orthodox in their tenets, that they are orthodox in their tenets, that they are willing and desirous to receive flowing; his next visit to this place will probably Italy—to supply that which is lacking to course of erection a Church of very credible

these parts is winning back to her fold some of those whom she had lost or who had wandered of presenting them to the people. We trust that her work may go on,—and that those of her members whom God had blessed with the means, will not cease to remember the responsibility which rests upon them of giving effect to her ministrations, and of helping those of their brethren—members of the same body—who are ndeed willing enough, but at such seasons of depression as this, are not always able to help

themselves .- Montreal Gazette. It is the intention of the Bishop, by God's