

with their Halls of Theology a tried literary school. The union has been most successful, and Princeton has been not merely as Witherspoon called it, the "Montpelier of the States" in regard to salubrity of climate; it has also proved a "garden of the Hesperides."

In 1713-15, there was a blessed revival of religion among the students both in the College and in the Seminary; and in 1843-4, when we happened to visit the scene of it, there had been another—and both were, as Dr. A. described them, "of the best kind—simple, scriptural, humble, and free from all excrescences." The causes, in both instances, were alike—scriptural study, and exposition, practical and experimental—professorial inspection over, conference, and prayer with the young men—faithful preaching—and meetings for fellowship. The narrative of the first of these, as drawn up by Dr. Green, was republished in the *Christian Observer*, London, an organ of the evangelical party of the Church of England, and the following remarks upon it are not unsuitable now:—"We cannot praise too highly, or recommend too strongly, to the Presidents and Professors of our English Universities, the laborious and vigilant efforts which contributed to produce such remarkable results; and here we are tempted to ask, why should not the study of the Bible form a regular part of our academical exercises? Is it not notorious that while mathematical and classical studies are pursued with ardour in our colleges and halls, scarcely any attention is paid to sacred literature; and that men designed to enter on the ministry of the Gospel of Christ, may graduate with honour at our Universities, without its being known by their superiors that they have ever looked into a Bible, or taken the slightest pains to understand its contents? We should be greatly obliged to such of our correspondents as are conversant with the details of college regulations and statutes, to point out in what manner this lamentable defect, a defect, we apprehend, peculiar to our English Universities, may be supplied."

I fancy we must apply to the Bishop's College for the required information; and yet it is curious, that supposing the truth of the above representation, "Godless Colleges," even in Canada, may boast of a venerable paternity in the English Universities of Oxford and Cambridge.

Green—Miller—Alexander—an illustrious triumvirate! With each we have spent happy hours. We have met at the throne of grace in sweet fellowship; may we meet in the resting-place of the spirits of the just!

R. B.

EMANCIPATION OF THE WALDENSES.

PUBLIC MEETING.

A public meeting to congratulate the Waldenses upon their recent emancipation, and to aid them in erecting a church at Turin, was held in the City Hall, Glasgow, on Wednesday evening, 22nd Oct. The meeting was very numerous and influential.

Dr. Craik having opened the meeting, with prayer,

The Chairman said,—Our meeting to-night, as you are all aware, has reference to that part of the Christian Church which has, for many centuries,

been witnessing to the truth of God in the valleys of Piedmont. I am sure that everything connected with the Church of the Waldenses must be interesting to us—that Church which amidst corruption and persecution has adhered to a *single* doctrinal doctrine, and by those means very great good has been done. (Applause.) We have the pleasure to-night to have with us the Moderator of the Waldensian Church, Mons. Revel, (applause)—from whom, and another reverend gentleman from Italy, Dr. Stewart—(applause)—you will receive interesting information with respect to that part of the continent. It will be gratifying to you to hear that the condition and prospect of the Waldensian Church are at present in a very satisfactory state, and that by its means there is every prospect of the light of the gospel breaking forth upon dark and benighted Italy. (Applause.) Liberty has been granted to erect a Protestant Church in Turin, which it is thought will be a source of great good to that country, and our assistance is required for that object. I am very sure that when we have heard the statements of the gentlemen who are to address the meeting, we shall not withhold from them our sympathy and aid. (Applause.) His Lordship then mentioned that he had received letters of apology for absence from the Rev. Dis. McClellan, Lorimer, and Duff, and called upon M. Revel to address the meeting.

Rev. M. Revel then addressed the meeting in French, and was interpreted by Dr. Stewart. He spoke to the following effect.—When he saw so great an assembly before him as the present, composed of those who were the friends of the gospel in its times of persecution, he regretted that he was not able to communicate to them, in their own language, the feelings of his heart. At the same time, he felt that his sentiments were so mixed, and so difficult to express, that he almost rejoiced that he was obliged to address them through the intervention of another. He came to speak to them of a Church very dear to him, a Church which, though one of the poorest and smallest Churches of the earth, had for many centuries maintained its ground in Italy, the very country which the Pope had ever claimed as his own. This feeble Church had thus always prevented the Pope from accomplishing that which he had ever desired—proclaiming that Italy was completely under his power, and free from heresy. (Cheers.) This Church, as was estimated by one of their historians, had undergone no fewer than forty persecutions, twelve of which were with the open and avowed design of utterly exterminating what was said to be heresy from the land of Italy. There was the bloody persecution of 1686, which continued for no less than ten years, during which their own sovereign, Victor Amadeus, the Duke of Savoy, and Louis XIV. entered into a league utterly to exterminate Protestantism from the land. These potentates continued to persecute the Vaudois in the valleys until they compelled the people of one valley to yield, and nominally to become Roman Catholics. In another valley the Waldensians were destroyed, and in a third valley they continued their persecutions till they compelled the inhabitants in the depth of winter to traverse the almost unpenetrable Alps, which occupied fifteen days, at the end of which period they received a welcome from their Protestant brethren of Geneva. Their sufferings awakened a voice of sympathy in all the countries of Europe, and especially in this country, and invitations were sent to them from all parts of Europe to come and settle. The Waldenses were in consequence dispersed amongst all the countries of Europe, but God put it into the minds of the people, after three and half years, to return again to their own land. They met together on the banks of the Lake of Geneva, and appointed a leader, the famous pastor chief, Henry Arnaud; and under his leadership, although 22,000 men were stationed in the mountains to oppose their return, they accomplished it in fifteen days. During nine months they main-

tained themselves on a remarkable rock in the valley. They were eleven hundred strong when they first entered their valleys, and they were reduced by the siege and other sufferings to about eight hundred, and yet, notwithstanding this reduction, they were enabled to come to terms with their king, and to settle in their land. The reason of this was that Victor Amadeus had changed his political opinions, or, at least, that he no longer found that it answered to follow in the same direction, and he consequently broke the league into which he had entered with Louis XIV., received the Waldensian as his own subject, and even enrolled a body of them into his army, in order that they might fight against that very monarch with whom he had formerly allied. Thus the meeting would perceive the remarkable providence of God in fixing them again in the valleys where they now dwell. The Sovereign, in addressing them, said he was glad to receive his dear Vaudois, and that so long as he had a crumb of bread he would share it with them. It was then that the Vaudois learnt, as they were called, were appointed, within which they had lived until 1848. When the Vaudois were settled, about the beginning of the eighteenth century, their numbers were 800, but in 1844, when the last census was taken, it was found they had increased to 22,000. During the time that Napoleon was in power, their position was raised to a certain extent, and they enjoyed some liberty, as they were placed on the same footing with the Protestants of France. That, however, which at first appeared to be a great privilege, threatened to turn out very much the reverse. On this account two evils came upon them,—one from Paris in the form of infidelity, and one from some of the universities of Switzerland in the form of Socinianism. Thus, while they enjoyed external peace and quiet, their prosperity and their spiritual life were threatened in a most deadly way. From these dangers, however, they were delivered in 1825, through the instrumentality of Felix Neff, who was seated in Dauphiny, on the other side of the Cottian Alps. Neff's visit to them was blessed for attesting this evil, and promoting a revival of vital godliness, both by his personal labours and by his being the instrument of converting several of their young men, who afterwards became ministers. It was remarkable that Felix Neff had been converted through the instrumentality of the late venerable Robert Haldane—(applause)—a man who had produced a more powerful influence than any man in raising evangelical religion in the Churches of the continent, so that the Waldensian Church felt that it owed a deep debt of gratitude to Scotland. They were also indebted to a gentleman, now present, the Rev. Dr. Gilly of Northam, who paid a visit to the valleys in 1823, and who continued to devote his time and his energies to the cause of the Vaudois. Dr. Gilly, in the year 1831, was the means of building a college there, which was set a-going with 1 professor and 15 students, and had now as many as 8 professors and 75 students. (Applause.) In the very cause in which they were now engaged, Dr. Gilly had already taken the lead, and had already collected, he believed, in England, no less than £1000. (Renewed applause.) The Vaudois had also another friend in a brave British soldier, General Beckwith, an old Waterloo man, who after having fought on that field, had gone to fight with more subtle enemies. (Applause.) In 1825, he visited the Vaudois, and had continued to reside amongst them since that time, devoting his time, his energies, and his wealth to the well-being of the Vaudois, and to the advancement of the cause of Christ amongst them. God was thus preparing them for the work before them by the renewal of spiritual life within the valleys. M. Revel then stated that King Charles Albert, from whom they received the constitution, was one who was well disposed towards the Vaudois, though from circumstances he was not able to follow out his wishes. He made reference to three things to prove this. First, that in