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THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

VOLUME IV.—No. 24.

QUEBEC, THURSDAY, SEPTEMBER 9, 1847.

WHOLE NUMBER 180

LESSONS FROM NATURE: Suggested on hearing an Eolian Harp. Sweet sounds enwreath

Each within other, as the zephyrs breathe; Though 'tis thin air That hymns melodious a wild descant there. So gurgling play

Those limpid waters, all the live-long day;
Until at length. Impetuous grown, they swell a river's strength.

Light waves the corn; But, gathered in, fills golden plenty's horn.

lilly the leaves
Flutter; yet thence its shade the forest weaves. That Iris-bow Is but the water-drops, and light let through.

That velvet green, Examined, of a million blades is seen.

You speck who views, Knows it, in truth, a bird of many hues,

Which, floating high, Gladdens the car, but mocks the straining eye. The looming coast Shows rocks and woods in one faint outline lost.

Art loves to sever-Nature to blend her varied beauties-ever.

And doth not Grace Bind up in one the ransomed of our race ? And shall not all.

As one, before Tim Lamn enraptured fall I Then, wherefore now Refuse together in His name to bow?

The prophet saw. And deeply worshipped with adoring awe;

The Lord on high, Whose train the temple filled with radiancy : That train the saints

The loved disciple in his vision paints, The glorious Lord

Who followed on white horses, at His word. And shall we be Followers hereafter, blessed Lord ! of Thee. And fear to stand Beside each other here, at Thy command?

Shall each dull thing Inanimate to Thee sweet incense bring;

And saints alone Refute Cobey Thy will, that they be one-That men may see Oneness Divise through human unity?

To Time we much Lord! may the brethren's hearts within them born,

While yet they talk Together of Tay grace, in Jally walk; And waridings prove,

By their known followship, and Gop is Love. Iontreal. Wit. Lawro. Montreal. (Evangeneal Christen law.)

GLEANINGS FROM CHARLES SIMPON. The Closing Scene; from Limoir by the Rev. W. Carus.

Goneiuded. On Sunday morning, (Ostobar 20 ) when I to him after hearing the Sermon on behalf of the Jews, and began to speak to him of the forcible manner in Which the matter had been treated by Mr. Noel, he immediately rejoined by a comment on our ignorance, as well as want of feeling on the whole subject, and then, alluding to the texts before selected, he begged are to observe the strong expressions which God had been pleased to use when describing. His intense and unalterable regard for his ancient people. "Sec," said he, "how wonderfully He speaks; He calls them, I. The dearly beloved of my soul: - and then He says, 2, 1 will plant them in their own land assurdedly with my whole heart, and with my whole soul :- and then again, Il, the will rejoice over them with joy : He will test in his lave; He will joy over thee with singing :- nay, more, 4. They shall be a name and a praise among all people of the earth." His thoughts on this and the following days, as might

But he was not so intent upon his favourite theme respecting God's ancient people as to be unmindful of the spiritual welfare of his own peculiar charge in Cambride. Being fully convinced that his days were rapidly coming to a close, he begon to consider in what way he might be permitted to benefit his people after his removal. The appointment of his successor in the Ministry of Trinity Church now much occupied his thoughts. He felt that under the peculiar circumstances of the case he might, without impropriety, express his feelings on the subject to his diocesan, who was the patron of the living. During the night indeed he made some touching allusions to the fact of his illness having had its origin in his late visit to the Bishop; and the next morning he dictated a letter to him describing his reduced state, and the impossibility of his he allowed to resign his living into the hands of had chosen for their fecturer, might be appointed as will is made; then the address to the young men; now afraid of disturbing and now nothing but this remained." After the any further observations. letter had been sent to the Bishop, he frequently expressed his anxiety to live to hear the reply; and night when I gently took his withered hand, and once even during the night he enquired whether slowly pronounced the Benediction; "The Lord bless of the light hand, and once even during the night he enquired whether slowly pronounced the Benediction; "The Lord bless an answer had been received. On being reminded thee and keep thee; the Lord make His face to that it could not arrive before morning, and that shine upon three, and he gracious unto thee; the probably the next post would bring the letter, he Lord hit up his countenance upon thee, and give said, "Yes, I believe it will, and that my wish will thee peace: " he faintly answered, Amen; after be granted; and if it should come whilst I am alive, which I heard him speak no more. During the you may expect nothing less than to see me dancing night he was scarcely conscious of anything around on that carpet." In the morning, (November 3,) and on being raised in the morning into the same Sir Richard Simeon entered the room with the position as before, he remained thus during the

had suggested. f On the evening of this day we thought he was beginning to lose his consciousness of what was passing, as he no longer took notice of anything,

. See Jewish Intestigencer, 1836. † The author of the Memoir was the Clergyman in whose succeeding him the dying saint took so lively an

and his eyes had been closed for many hours : sud- | and faithfulness of his God : and so " having fought | est to protect the Waldenses, who sent many petidealy, however, he remarked, "If you want to a good light, and kept the faith, he finished his know what I am doing, go, and look in the first course with joy." verse; there you will see what I am enjoying now." This was the last the chapter which he requested to have read to him; but such was his weakness, that it was only when read in a whisper that he could bear to hear it. Another kindred passage of Scrip-ture—the last verse of the eleventh of the Romans -was one on which he would dwell for hours together, repeating the words, For of Him-and through Him-and to Him are all things; to whom be glory for ever. Amen."

The next day, Friday, (November 4th,) when I went to him in the evening, he was on the point of taking a little wine, which had just been prescribed for him. It so happened that having had a present of a small quantity of Lacryma Christi, which he much valued as a token of the donor's regard, some of this had been brought for him on the present occasion. Never shall we forget his counof reverential and earnest prayer, he began, in the most affecting manner, to invoke a blessing on all present—" May all the blessings which my adorable Saviour purchased for me with His tears -yea, even His own precious life-blood-be now given to me to enjoy--and to my two dearest triands, Sir Richard and Mr. C ..., and my two dear nurses - and to that dear friend who gave me has water-that they may enjoy the same in time and storage, the then instructed the wine; and inting to me facil affectionately said, 6 And effect: but when we had gently laid him down egain, he begon to speak of the pleasure he had felt, in the circumstance of this wine in particular having been brought to him on such an occasion. He then desired the temainder of it to be sent hinmediately to the friend from whom he had received t, with a label bearing this inscription : "Yo C. C. H., Esq. with kindest and devontest wishes for his happiness in time and eternity." Afterwards, relating to what had passed, he observed. 6 There. I shall dimk no more of that wise, until I drink it new" (this word he uttered in a peculiarly significant tone) " with my Redeemer in His king-

There was a remarkable and rapid maturing of ill the finer parts of his character from the very commencement of this illness, and a corresponding diminution, and ultimately a disappearance of those symptoms of haste and irritability, which sometimes were visible in his days of health and vigour. He secured new to be and enjoying such a sense of (ied's pardoning love himself, he longed to maidest an affectionate and forgiving sprit to all around. A striking instance of this occured with reference to one of the Fellows of his Callege, who had grieved him by frequent zers of discourtesy, and was now lying on his death-hed in acute suffering. and altagether in a state so wretched and distressing as to deter his friends from visiting him. Daily did Mr. Someon send to make inquiries after him, conor the same time some kind expression of himself, the same time some kind expression of himself, the same time some kind expression of himself, this at length so wrought upon him, the could not forbear observing. "Well! Sithat he could not forbear observing, "Well! Simean does not forget me - but sends every day to inquire after me-ill as he is !?? During the last few days of his life his bodily

sufferings were often excruciating, and his strongth so impaired that his voice was scarcely audible. is my fall in all? for my soul; and now you must pressed it with gentleness, as well as informed it be anticipated, were chiefly given to the subject of the Jews: and he then dictated the address to the Undergraduates.

is my all in all for my soul; and now you must with power. He was emphatically a man of peace. The which proved fatal to more than 10,000 of the Jews: and he then dictated the address to the my all for my hody; I cannot tell you any longer to all who were in the habit of converse them.

The jails, says Boyer, were so full of these into your charge; you must give me what you ing with him, and who really knew his character, if think necessary? Afterwards, when he had to have the was something in his garner and appearance, have vived a little, he remarked; "It is said, O death, was something in his manner and appearance, nay, where is thy sting?" then looking at us, as we stood around his bed, he asked, in his own peculiarly expressive manner, " Do you see any sting here?" we answered, "No, indeed, it is all taken away," He then said, "Does not this prove, that my principles were not founded on fancies or enthusiasm; but that there is a reality in them, and I find them sufficient to support me in death?"

On Friday afternoon (Nov. 11) as we were standing by his side, lamenting his long-protracted sufterings, (which from Wednesday had been at times exceedingly severe.) he at length made an effort to lift his hands from the bed; on our assisting him to raise them, he extended them to us, one on each ever resuming ministerial duty. He then requested side, (he was at this time unable to speak,) to be henceforth considered a miles emeritus; and and then for the last time placed them together in the attitude of devout prayer; after this he the Bishop; expressing in conclusion a wish, that stretched them out to us once more, and so took, as the friend whom the parishioners a few years before it seemed to us, his final leave. His life was now fast ebbing away; he lay partially raised, his head his successor to the living. This seemed to be the last desire which had now to be gratified; for in the afternoon he said to his attendant, "How casily everything comes in its place; first, my will is made, then the afternoon he said to his attendant, first, my nerable than his whole appearance. As we were now afraid of disturbing him, we refrained from

The last words I addressed to him were on this desired letter in his hand. The Bishop, in the whole of Saturday, and continued apparently insen-kindest manner, not only granted him his request, sible to the last. About two o'clock on Sunday but further intimated, that it had previously been afternoon, (Nov. 13.) at the very time the bell of St. his intention to make the appointment Mr. Simoon | Mary's was tolling for the University Sermon, which he was himself to have preached-after a momentary struggle, he entered into his eternal rest.

Thus graciously did God grant unto him his heart's desire—the most perfect peace, and a "full assurance of hope unto the end." And without weakness or wandering of mind during his severe sufferings, in which patience had indeed its " perfeet work"—abounding in love and thanksgiving, galleys. he was combled to testify to the last of the mercy. Hither

## RELIGIOUS CONTROVERSY.

To what are called " religious controversies," in which Satan generally gains more than God, Mr. Housman entertained nearly as strong an objection as he did to political party conflicts. He felt with Baxter, that while we wrangle here in the dark, we are dying, and passing to the world that will decide all our controversies; and the safest passage thither is by praceable holiness." Some of the lamentable consequences of theological contentions, he has pointed out in the following extract. "The attention of the infidel has been arrested by this unchristian bitterness; and having compared the conduct with the rule, the temper with the doctrine, the professor with the Bible, he has turned aside with equal decision and disgust from the shomeful inconsistency; he has become confirmed in the errors supported his back with the pillows. Stretching forth his feeble and withered hands in the attitude of reverential and earnest prayer, he have the faith but destroyers of peace-ye know not what manner of spirit ye are of, nor can you estimate the evil to which you may conduce.
Where the grand principles of the Bille—the guilt, the weakness, and the ruin of man; the love, the truth, and the preciousness of the Saviour, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; where these principles are mainteined with meckness and yet with firm mass; are felt in the conscience and evidenced in you take some said how also, " looking to his the conduct there is the spirit of glory and of God? to he wanted rather exhausted with the lace is a said for which the Saviour withheld neither his interposition nor his life; and there surely is an object too organized to be insulted by our reproaches, too closely allied to the common friend and father of his people, to be wounded by our unkindness."
These angry disputants," he elsewhere says,
have need to be reminded, that, whilst they contend carnestly for the faith, without forbearing one another in love, they undermine the cause they mean to support; they sacrifice the heanty and the comforts of godiness to the pride of party; they exhibit religion, not 'as altogether lovely,' but in a state of mutilation, deformly, and disgust; they strengthen the hands of infidelity, which they seem desirous to enervate; and, to say all in a word, they betray their Master with a kiss." He felt, and he often acknowledged, when the rampant zeal of intolerant theologians disturbed his dwelling with the sound of its ungracious discord, that the most effectual way of arresting the progress of error, is, hat to oppose the evil with an attitude of fierce defrance, but to instil, with equal fidelity and affecand abundant experience had laught him that prejudices are soldom overcome of the thin that pre-irony or anger; and that dogmatical damning is not the best method of winning souls. He had lived to see and to feel, more distinctly, more sincerely, the beauty and the power of the law of love begetting love-the grand centre-law of the moral system of the universe, and the foundation principle of the Gospel of Redouption—and had yielded himself,

pered, the venerable subject of these memoirs may be said to have attained, through grace, to an improvokable spirit. The religion of Jesus had He then observed to his attendant, 6 Jesus Christ sweetened his nature, as well as elevated it: ineven in the very sound of his voice, which spoke of peace; all was calm and quiet around him and within him; the world, with its noise and restlessness, was ever shut out; he heard of it only as we hear the roar of the stormy ocean, borne to us by the wind from afar; he had no heart for its turmoils no hand in its schemes, and seldom turned so much as a look towards its commotions. The same still ness prevailed in his dwelling which reigned in the mind of its owner; his was a calm which seemed to spread itself from his own heart to the hearts of those with whom he held converse. I do not think that the most rulled spirit could have remained in his presence without being tranquillized; there was a screnity in his manner which would have acted as oil on the troubled waters; all that was disturbed and violent would, if brought in contact with one so placid, have died away. There is a neace which the world giveth, and which they that are of the world enjoy; there is a peace which a naturally placid temper gives; and there is a peace which arises from mere outward prosperity. Sadly indeed do they mistake, and awfully will they be deceived, who suppose that a state of mind so low, so earthly and so unspiritual, will bring a man peace at the last! But how different was that peace which he of whom I speak enjoyed! It sprang from far other sources; it rested on quite another foundation; it had respect to a far other recompense; -it had, as I firmly believe, the Holy Spirit for its author, Christ for its rock, and Heaven for its end." Such, on the authority of Archdeacon Lear, was Bishop Burgess; such, too, precisely such, was Mr. Housman. portrait might have been intended for both .- Life of the Rev. Robert Housman, Lancaster.

Though constitutionally warm and hasty tem-

EXPULSION OF THE WALDENSES, 1686.

The events of 1655 were renewed in the winter of 1685-6. Orders were issued, that every Protestant church and chapel should be razed to the ground, and that every person professing the Protestant faith should publicly renounce his errors within fifteen days from the date of the proclamation, under pain of banishment or death. All infants, born from that time, were to be haptized and

Hitherto the duke of Savoy had felt it his inter- able circumstances, to their pative valleys .-

tions to entreat a continuance of his favours; but he was now urged on to persecute them by Louis XIV., King of France, who, led on by evil advisers, had just consented to revoke the edict of Nantes, and command the destruction of the Protestant faith and command the destruction of the Protestant faith the prevailing influence of Popery, which seems in his own dominions. The duke of Savoy at first everywhere advancing, assisted to prevent their best total to follow this everywhere advancing, assisted to prevent their hesitated to follow this example, but Louis saying, from choosing another permanent residence, an that in case he refused, he would himself send an heightened the attachment to their own land, for army of 14,000 men, and retain the valleys for his trouble, the duke of Savoy complied. The united forces of these two monarchs were then sent against the little band of mountaineers, headed by an able French general, the marshal Catinat, who descended by the same toute by which Casar had formerly passed into Gaul.

The Vandois were again compelled to resistance,

but the united forces pressed forwards. The Vandois were commanded, says their historian, under pain of death, to raze their churches, and submit their children to the Romish priest for baptism. This poor flock, in their first surprise at so cruel a dectee, attempted, by repeated supplicaineffectual, they resolved, in case of any attack on their lives and liberties for conscience sake, neither to abandon their country, nor desert their worship, but to defend themselves after the manner of their forefathers. The French, commanded by M. de Catinat, were desirous of the honour of striking the first blow, and did so on the side of S. Germain; they had also the honour of being well beaten; for they were dislodged with so much spirit, from the positions they had taken up, that they were compelled to seek their safety in flight, pass the Cluson in confusion, without gaining the bridge, and retreat to Piguerol. The number of killed and wounded lost by them in this first action was never known, for they took care to conceal it; yet the Vandois had only two wounded, and these at the church of S. Germain, into which M. de Villevielle had thrown himself with a strong detachment. M. Arnaud, arriving at this moment, gave orders that Nyon, was present at this devotional exercise from the church should be scaled, and the tiles from the curiosity, and immediately gave information to the toof thrown down on the enemy within, while at Prench agent at Geneva. Meanwhile, the first the same time, they encompassed it with trenches party of Vaudois crossed the lake in safety, but to conduct water to drown them. This order was instantly obeyed; but those employed in it being | remained behind, all but three took flight, though

the progress of the duke's army on the heights of Angrogna.

The words of the poet might not unfitly be applied at this time :-

Why swell those shouls that fill the desert's gloom? Whom come ye torth to conquer, warriors, whom? God of the poor! the poor and friendless save, Giver and Lord of freedom, help the slave."

For three days the Vaudois were victorious in accountably to the treacherous personsions as well as the overwhelming numbers of their foes. Tenible devastations were again carried into every hamlet; more than three thousand are computed thus to have perished! During this persecution, it is felated that M. Leydet, the 'pastor' of Preli, after hiding himself in caves, was at length taken, and conveyed to Taicerne. When led from the prison for his execution he called it " a day of double deliverance, that of his body from captivity, and that of his soul from imprisonment in the body, for he cherished the expectation of particking shortly in full liberty of the joys of the blessed." He died with the plety and constancy of a primitive martyr. The enemies made an effort to clear the land. Fourteen thousand Vaudois were imprisoned, chiefly in the neighbouring castles, and in the dangeous of

The jails, says lloyer, were so full of these wretched people, that they perished by hundreds; of hunger, thirst, and infectious diseases. They had nothing but bread and water for their ordinary food; the one without substance, and the other from the kennels of the streets. In some places they gave them water in such small quantities that many perished of thirst. They slept on the bare bricks, or if they were allowed straw, it was rotten, and full of vermin, while the dungeons were crowded to suffication. The places of the dead, numbers of them dying every day, were constantly supplied with fresh prisoners, that the dangeons might be always thronged; and the intense heat of the summer, and the great number of the sick, engendered evils too horrible for recital.

At the end of six months only 3000 prisoners were left alive ! and these were in a very enfeebled condition. The Protestant states, however, made earnest intercession for their liberation. At length they were released, but were sentenced to perpetual: bamshment from Piedmont. Even their exile was accompanied with needless cruelty. At five o'clock in the evening they were forced to begin a march of four or five leagues. Before the morning, more than a hundred and fifty of them had sunk under their maladies and fatigue, and died. One night, a company halted at the foot of Mount Cenis. and the next morning they pointed out a terrible tempest, then actually enveloping the top of the mountain, entreating the officer who conducted them, to allow them to stay till it had passed away. This was refused, they were forced into the hurricane, eighty-six of their number perished in consequence, and were buried in that horrible tempest of snow. The bodies of mothers, with their infant children in

their arms, were afterwards observed by some merchants who crossed the mountains and may well recall to mind the words of our Lord as to the destruction of Jerusalem, "Pray ye that your flight be not in the winter." "Woe unto them that are with child, and to them that give suck in those days."

The surviving little company of the Vaudois reached Geneva about the end of December, but they were in such an exhausted state that many of them died upon their arrival, "finding the end of down upon the vale of Prageta. It may be readily their life in the beginning of their liberty." They imagined with what feelings they beheld and enterwere kindly received, and settled in some parts of ed this first of their much-loved valleys, on the brought up in the Roman Catholic religion, under Switzerland and Germany, where they might have the penalty of their fathers being condemned to the continued, as many of their indeed did; but a part, as will shortly appear, returned, under very remark-

THE RE-ENTRY OF THE WALDENSES, INTO THE VALLEYS, IN 1689.

The good conduct of the Waldenses during the exile in foreign lands is universally admitted; sti which the natives of the Alps have ever been re markable. They began to form projects for return ing thither. Henri Arnaud, one of their paston with others likeminded, were accustomed to assem ble at night in a well-known forest, or wood, be tween Nyon and Geneva, and there to arrange their plans, awaiting the arrival of their brethren from the Grisons and Wirtemburg, a difficult and perilou journey. These were discovered in their attempt t remove; some of them were seized and dragged t Turin as prisoners. Four of them died in the dun geons of that city.

Arnaud and his companions were not disheartened they thought they saw the pillar of cloud and fir directing their advance. He constantly spoke c "the sword of the Lord, and of Gideon," and chos for his banner the well known device, or scriptura emblem, so often seen in the Vandois churches. candlestick with seven stars, and the words-Lu. luct in tembris .- (Light shineth in darkness.)

Before beginning their march, he preached them, on Luke xii. 32, "Fear not, little flock," etc Various unsuccessful attempts at removal had been made by the Vandois in other places, which prohably rendered their enemies more on the alert Many strangers had, from these suspicions, arrived at Geneva in boats, and ten of these small vessel were used by the Vaudois, in addition to four which they were owners of, when they set out on Friday night, August 16th, 1689, after Arnaud had engager in prayer with his little band of adherents.

Their escape was soon made known : a mar named Pranga, who had purchased some land near curiosity, and immediately gave information to the when the boatmen were sent back for those who overtaken by the night, its execution was checked, they had been paid in advance, probably tearing the and M. de Vittevielle and his party made their best of their they were detected. Thus some of the escape from a window underfavour of the darkness. party were for a time left behind, while another beat the Vandnis heat the French on the first day, band from Lausanne were arrested when setting out to join them. However, Arnaud's company unexpectedly met with a few others, and proceeded with indefatigible perseverance, though many of them were ill supplied with arms. The discipline they observed was so strict, that it attracted the attention of the peasants and curates who saw them pass, and in some cases they were kindly received.

The route pursued by Arnaud and his men, called "The Eight Hundred," is well known; it has been greatly facilitated in these days of improved travelbetween two mountains covered with dark-green pines. Here the inhabitants were opposed to the return of the Vandois, who proceeded with much toil, and clinited the Col de Bonhomme, ascending a passage cut in the rock like a ladder, where twenty persons might easily have repelled as many thousands. They descended with still more difficulty, sliding down precipices in the night without light, except that reflected from the snow. Arnaud assumed the post of colonel, and called

himself M. de la Tour. On all occasions he was leader, and showed a degree of perseverance and fortitude equal to his courage. A full account of the expedition has been preserved, called "La Rentiée glorieuse," or "The glorious Re-entry," said to have been written by himself; but it was more probably compiled by one of his comrades, under his direction. The numerous obstacles which they surmounted are there fully detailed; some arose from the numbers of his opponents, others from the character of the regions through which the Vaudois passed. Some of the first of the terrific spots were passed

by the Vaudois, almost before their adversaries were aware of their approach. On one occasion, a whole day of heavy rain, though it impeded them, kept back their pursuess also. In several cases, their guides appear to have treachetously led them by the most dangerous paths. A full detail of their encounters must not be expected in these pages. The narrative of Arnaud, once nearly lost, has been translated and printed by Acland; the substance of it is also given by Beattie; both of these works are illustrated by beautiful delineations of places mentioned in the narrative and other histories of the Vaudois. One of the most remarkable of the struggles took

place at the bridge of Salabertran, in a narrow defile along the course of the Dora, while the garrison of Susa pressed upon their rear. The Vaudois pressed forward to the bridge, and on hearing the question "Qui vive?" they answered, "Friends, if allowed to pass." Their enemies were alert, and fired two thousand shots at them, during a quarter of an hour. Arnand had directed his men to lie flat on their faces, so that one only was wounded. At this moment one of them seeing danger both from the front and the rear, exclaimed, "The bridge is carried;" and though this had not actually taken place, the exclamation so animated the Vaudois. that they pressed forward, and succeeded in beating off the French army, the commander of which ex claimed with an oath, " Is it possible that I at once lose my honour and the battle? Sauve qui peut. Escape who can. Most of the baggage and ammu nition were left to the Vandois, who had only lifteen men killed, and twelve wounded; while the French lost six hundred. The engagement lasted two hours. It was remarkably providential that the French had not removed the wooden bridge, which would have been an easy task, and might have effectually prevented the passage of the Vaudois. Though much fatigued they ascended Mount Sci

by moonlight, and, on the following morning, looked morning of the Sabbath, August 25th, while the priests, alarmed and panic-struck, forsook the mass and the few resident villagers treated them with kindness and offered them provisions. They rested