

the *reformed liturgy* which his clergy had, by his command, or at his instance, introduced into the churches, and *more tolerant states* have been holding out a hiding place to these sufferers for conscience-sake. It was not *very long* before, that he had held out a kind hand to the poor Vaudois, and it was not the want of gratitude that led these interesting settlers in his dominions to sigh for their own native rocks and valleys. They nevertheless did so, just like their fathers of old; and a slight breathing time, for it was nothing more, did bring many of them back again to the land that was so dear to their hearts.

Among some improvements connected with religion and education, the progress made in the erection of a seminary at La Tour, the Capital of the Waldensian Country, may be noticed. La Tour is the only place in all the Valleys where the inhabitants are allowed the benefit of a classical education. A respectable Grammar School has long been supported there by voluntary contributions from Holland; and Protestant families in England and Scotland who desire to send their children to a Continental Seminary, where their principles will be safe, and their education conducted on the most enlightened system of literature and religion, cannot do better than select such a seminary as this, or the excellent private Seminary in the same place, superintended by M. Pellegrini. The Grammar School in La Tour has been lately elevated into the rank of a College, and dedicated to the Holy Trinity. An institution of this kind has long been a desideratum. Essentially free in its constitution, and untrammelled by state or priest patronage, while its great features are out-and-out Protestant, it promises to be a real blessing to the youth of Protestant Europe. The only obstacle with which it has to struggle is poverty; and its friends look with eagerness to the protestant states, and especially to England, to help it in its difficulties. The retreats to which this erection has promised to extend the blessings of literature and science have long been hallowed as the blest abode of that pure and holy light which in all other parts of Europe seemed to be extinguished. I have no fear of the Seminary of La Tour being alienated from the service of Evangelical truth. At the same time I write these lines by way of eliciting information. Dr. Gilly and Mr. Sims, whose names are identified with the interesting history of the Waldensian Churches, have patronised the College by presents of money and books; and as these gentlemen

are both evangelical in their sentiments, and of liberal views in church policy, we have a satisfying guarantee in the very fact of their patronage being extended to this infant institution. I have not learned whether the attention of Mr. Robert Haldane has been led to this matter or not. But I am sure that in the hands of that eminently pious and enlightened friend of Christian literature and Christian truth, the Churches and Seminaries of the Vaudois will meet with an impartial estimate.

Perhaps some readers of the Instructor may not know that the Church Government of the Waldenses is essentially and in all substantial respects *Presbyterian*. They have no General Assembly indeed, and the king of the two Sicilies does not sit among them by his representative Commissioner!—but they have their Synod, and their Moderators, and their representative Pastors, Deacons, and Elders. The Pastors are elected by the parishes by free and open choice; and the Elders are selected by their *peeps* after a rigid examination. Out of their number one is selected to fill the office of Deacon, in whom is vested the care of the alms and properties of the churches. The *Consistory* is just a *Kirk Session*, consisting of the pastor as chairman, the elders, and the deacon, and it is vested with the charge of the ecclesiastical affairs of the parish. The Synod, composed of the different pastors and church officers, has always possessed the chief authority in the Waldensian Church; taking cognizance not only of matters strictly spiritual, but even of temporal differences and disputes, which in the first instance are referred to the elders exclusively, and from them to the Consistory of the parish who appoints assessors for their final adjustment. If not thus settled, they come by way of simple reference to the Synod. Events of later times have tended to relax the good old form of discipline; and yet, the mode of procedure is so Scriptural and so like *your own*, that it would not be unbecoming the Assembly of your national church to recognize these simple-minded men as their brethren, and open a friendly correspondence with them. The present Moderator of Synod, M. Bonjour, who resides at St. John, in the Valley of Lucern, is said to be a man of extensive theological information, and active in the discharge of the duties of his pastoral office. Need I add, that the church which could count among its members such men as Pastor Oberlin and Felix Neff, is not beneath the notice of any section of the protestant community.