

The overture went the designation of the Synod was next taken up, and, after full discussion, on motion of Dr. Forrest, it was resolved, that the designation of this body be henceforth "The Free Church of Nova-Scotia." Adjourned to meet at nine o'clock to-morrow.

SATURDAY, August 19.

Synod met and was constituted. The subject of the sustentation of the ministry was taken up, and from evidence laid before the Synod, it appeared that the ministers of this Church receive, in many instances, a very inadequate support from their congregations, and that this evil arises more from a want of proper arrangement, than from inability or disinclination on the part of the people. In order to remedy this, it was moved by Dr. Forrest, and agreed to, "that as one of the chief sources of weakness to the Church appears to be the want of a due representation of the people in the Church Courts, that sessions be enjoined to elect regularly one of their number to represent them in Presbyteries and Synod." It was further moved and agreed to, "that Presbyteries be instructed to form associations in the different localities, to explain the views of the Synod in reference to a General Sustentation Fund; that the following gentlemen be appointed as a Sustentation Committee, to whom the Clerks of Presbyteries are instructed to communicate the necessary information from the different associations, in order that, if possible, a general Sustentation Scheme may be adopted and entered upon by the first of January, 1843. Committee:—Rev. A. Romans, the Minister of St. John's Church, the Professors of the Free Church College, Jas. H. Liddell, Esq., A. Mackinlay, Esq., James D. Murison, Esq., Mr. John McIntosh, Mr. Robert Book, and Mr. James Barnes—Convener, James Barnes; five of said Committee to form a quorum.

MONDAY, August 21st.

The subject of the support of the Widows of Ministers of this Synod was taken up. The necessity of establishing a fund was strongly recommended. It was moved by Mr. Duff, and agreed to, "that the Committee on Union be appointed also a Committee to correspond with the other Presbyterian Church of Nova-Scotia, with a view to uniting both Churches in one scheme."

The Synod adjourned to meet in Halifax on the first Wednesday of November next. The meeting was closed with prayer.

**PROSPECTS BRIGHTENING.**—From letters received from Scotland, we have learned that the following gentlemen have been appointed for Halifax: Rev. Andrew King, of St. Stephen's, Glasgow, and the Rev. Mr. McKenzie, Professors for the College; and D. Honeyman, Teacher in the Academy. The Colonial Committee are also endeavouring to secure the services of a Normal teacher. These gentlemen may be expected in Halifax next month. In another column will be found a notice of a call from the congregation of St. John's Church, to the Rev. Alexander Forrester, of Paisley, well known to all our readers. Surely these things boken the coming of a brighter day!—*Ibid.*

**PRESBYTERY OF GLASGOW, AUGUST 10.**—TRANSLATION OF MR. KING TO AMERICA.—A communication from the Colonial Committee was read, intimating that Mr. King of St. Stephen's, Glasgow, had, agreeably to their request, intimated his willingness to proceed to Halifax, as Professor of Divinity in the College of the Presbyterian Church there, and requesting the Presbytery to take steps as speedily as possible to loose him from his present charge. After consultation as to whether it might be necessary to call a special meeting for this business, it was agreed that St. Stephen's congregation should be cited to attend next ordinary meeting of Presbytery for their own interest.—*Ib.*

The more singing of Psalms there is in our families and congregations on Sabbath days, the more like they are to heaven, and the more there is in them of the ever-acting Sabbath.—*P. Henry.*

### THE WALDENSES OF PIEDMONT.

The Waldenses of Piedmont have once more suffered a cruel disappointment. It is but a few months ago that the Catholics of Italy, laying aside at length the spirit of persecution, granted to them the free exercise of their primitive worship. Four bishops had been induced to sign petitions in favour of religious liberty. Yet notwithstanding the concession of these claims, the pious inhabitants of these valleys continue practically in the bondage under which they have so long groined. They may, it is true, establish their dwellings in the different provinces of the kingdom, but they are not permitted to celebrate their worship—so that what was given with one hand has been taken back with the other; for, in the estimation of every religious man, any temporal advantages are second to the right and duty of worshipping God according to his conscience. In the very heart of the valleys themselves, they are not permitted to build churches or establish pastors where they may judge it necessary. Before stirring a step, they must have the authority of the Catholic magistrates, who of course follow the directions of their clergy; and yet they form, in that part of the kingdom, by far the greater portion of the population. The press has been declared free; but Bibles, Catechisms, and Prayer-books, cannot be printed without authority from the Bishop—a condition tantamount to absolute prohibition. Nay, more; the new laws on this subject punish with a year's imprisonment and a fine, amounting to 2,000 francs, all writers who transgress the 164th article of the penal code. "Whosoever," runs that article, "shall, in the way of public instruction, in discourse, or by means of writings, books, or engravings, by him published or circulated, attack, directly or indirectly, the religion of the state, on principles contrary thereto, shall be punished;" &c. This controversy is absolutely forbidden. The Catholics may attack the Protestants; but the Protestants must not reply. Nay, a man may subject himself to imprisonment and fine before he is aware, since there is no knowing what innocent sentence may not be construed into an indirect attack upon the Catholic Church. But this is by no means the worst. Not to speak of Spain and Portugal, where the most brutal intolerance disgraces the national institutions, and where we have even heard of sentence of capital punishment pronounced by the Tribunals against individuals who had committed no greater crime than that of embracing Protestantism; one word as to the new constitution of Italy. In Sicily, notwithstanding its boasted revolution, dissent in religion is absolutely forbidden. Catholicism claims for itself the sole right of existence. Things are no worse, if no better at Naples. In the states of the Pope, Catholics alone are admitted to the exercise of civil and political rights. Talk of the liberty of the press! every attack, direct or indirect, against the Church, its ceremonies, its practices, or its ministers, is to be visited with the severest condemnation. The penalty for this species of offence is heavier than for crimes against person and property. At Florence, certain inoffensive citizens, who were circulating a few religious tracts, were taken into custody, threatened with imprisonment, and expelled the country. And then come the states of the Tyrol, which, in opposition to the religious liberty proclaimed at Vienna, demand that the Catholic religion should be maintained to the exclusion of all others in the empire of Austria.

### ON THE VAUDOIS.

The following general views are from the pen of an intelligent Christian correspondent of the *Scottish Guardian*, who has lately visited Switzerland. We are sure that our readers will be glad to receive this information, in addition to that which we have from time to time endeavoured to supply. Perhaps some will think one or two of his remarks on the national character of the Vaudois a little speculative; but there is no harm in giving them. The influences producing character open up a very wide field to those who like the conjectural:—

"First of all, I would remark that to me, living and moving in the midst of the strange movements that are going on in the world, seeing them with my own eyes, and feeling their effects, it appears as clear as anything can be, that the Lord has some great and important end in view, which we cannot yet discover, any more than the steps by which his purpose will be accomplished,—but that a great change must soon take place, that we are entering upon a new era, the nature of whose history is still a mystery, though the final catastrophe of the present struggle is rapidly approaching.—Most unexpected events are constantly occurring. We cannot conjecture to-day what is to happen to-morrow, though we may see, indistinctly indeed, but still clearly enough to produce conviction, that public events are tending towards one common result. It is therefore impossible to anticipate what will be the final effect of the present persecution in the Canton de Vaud, particularly when we look upon it as only a step in a very complicated series of events brought about by the immediate direction of Providence. Will this Canton be completely given up to hardness of heart and irreligion, as a punishment for obstinately rejecting the pure gospel? or will the Free Church, after being purified in affliction, become a blessing to the country, and a bright light in the world? To this question I can give no answer, but I incline to the side of hope, and think the latter alternative most probable. For, in the first place, the persecution is curing very effectually the Free Church of several defects which are common to the whole population of the Canton. There is hardly a country upon the face of the earth that has enjoyed a larger share of earthly comforts than this petty state has done for many years, or been obliged to make fewer efforts to maintain them. Till of late years they have been a quiet, sober, steady, industrious people, living at their ease, contented with their lot, and receiving their chief improvements from abroad. Thus, the bailiffs sent to govern them by Berne, brought the Reformation from that lordly Canton; and, according to M. de Gasparin, their political independence was introduced into their country in the baggage of the French army. In the houses of the peasantry, one sees an opulence unknown among the same class of people any where else,—the small farmers being generally the proprietors of their patches of land, having costly furniture, and using very often silver plate. The tidy and cheerful look of their houses and fields strikes every traveller, and adds a singular beauty to their delightful landscapes. With all these advantages, and perhaps their influence being increased by some occult quality in their climate, they had contracted a soft, yielding character, which presented little resistance to the arbitrary measures of their lordships at Berne. This was very conspicuous in the management of their Church affairs. An order was sent down to the ministers, which was rather contrary to their consciences, but they subscribed to it, with the reserve *quatenus sacra scriptura consentaneum*—as far as agreeable to the Holy Scriptures. They thus submitted without restriction; the Government was satisfied with their obedience, while they continued to enjoy their places and their incomes. It has even been alleged that this softness extends to their physical constitution, and medical practitioners so explain that their remedies have no hold upon their patients, acting like levers that do not find a solid fulcrum. Be this as it may, the Church had got into a confirmed habit of eluding a difficulty, instead of meeting it boldly; and getting round an obstacle rather than surmounting or removing it. The ministers were good, easy men, who composed very neat sermons, preached the gospel with considerable clearness, baptised the children, performed marriage and funeral ceremonies, and administered the communion, reading their services out of a printed liturgy, and left their flocks to practise what they taught or not as they chose. Pastoral visiting, properly so called, was unknown. As to elders, they had fallen out of fashion; or, if there were still a few lingering anywhere, they were nothing but a name or shadow of better days that were gone apparently for ever. The present per-