

WESLEYAN MISSIONS.

(From the Wesleyan Notices Newspaper, February 27th 1860.)

EUROPE.

The Waldenses of Piedmont.

Extract of a Letter from the Rev. Matthew Gallienne, dated Lausanne, Jan. 16th, 1850.

In my last, I mentioned that Mr. Ogier was preparing to take up his residence among the Waldenses of Piedmont, in answer to a pressing invitation from the Christian societies in those interesting valleys.

You will remember that such an arrangement was contemplated at the last Conference, by the appointment of Mr. Ogier to this Circuit; and I have not therefore thought it necessary to obtain a fresh and formal sanction from the Committee to that effect. Besides, this arrangement may be regarded as a trial, the success of which must depend, in a great measure, on the pecuniary help which will be afforded us by the churches at home. I mention this, because I trust that you will consider the sacrifice we now make in sending one of our number to quite a new field of enterprise, as involving a permanent loss of another Missionary from France and Switzerland.

We have therefore ground to hope that our friends in England, when these facts are laid before them, will not allow any pecuniary considerations to prevent the Committee from carrying their purpose into effect, with regard to the opening among the Waldenses. Dr. Beecham mentioned, in his last letter, that some friends at Bristol had expressed themselves as interested in the matter, and had signified their intention of affording special pecuniary help. I believe many friends, in other parts of England, would join to support this important opening.

On the Italian side of the Alps, the Missionary, Mr. Ogier, resides at La Tour, in Val Luserne, from whence he will also visit the valleys of Angrogne, Pérouse, and St. Martin. For many years past this country has been visited, though at long intervals, by Wesleyan Missionaries,—in 1821 by Messrs. De Jersey and Boston, and in 1845 and 1846 by the Rev. Charles Cook,—till now at length they have a resident Minister. Besides attending to the wants of the Christian people who claim his pastoral care, my colleague will have full facility for proclaiming the glad tidings of salvation throughout the Valleys. In his last letter to me he says:—“Never have I laboured harder in my life, and never have I felt more comfortable in mind, and strong in body, than since my arrival in these Valleys. I generally preach eight or nine times a week; the meetings are crowded; and, by God's blessing, good is being done. You will not therefore be surprised to learn,” he adds, “that this has already excited murmurings in certain quarters.” An influential friend writes in the same strain on the 29th of Decr. “I cannot tell you how happy we are to have Mr. Ogier among us. He labours hard and successfully. The Lord is with us; believers are being built up, and the Gospel is preached to the people in all its freedom and fullness. The world is taking offence at this; but how can we be surprised, and what have we to fear?”

Having thus briefly presented a few general observations, I now proceed to lay before you such extracts from my journal as may explain and illustrate the above remarks. Monday, September 22nd 1849. I this day set out on another visit to the Waldenses. The weather being fine, I decided to cross the Alps

by the Great St. Bernard Pass, as being a route more expeditious and less expensive than that of the Mount Cenis. At night-fall I came to Martigny in the Canton de Valais, where I rested for the night. I had some few opportunities of scattering a little of the good seed in passing through this land of Popish ignorance! How every thing around tells here of the withering influences of Popery! The state of the land, as well as the moral and intellectual condition of the people is sad indeed! O that the Spirit would “breathe” upon these “slain,” that they may live!

24th.—I started early in the morning, on foot, towards the Great St. Bernard, where I arrived at dusk. The snow had fallen, and the air was bitter and cold; while the wind whistled, and caused strange noises among the mountains. One of the Monks stood at the front door, as I came up, and bid me welcome. In a very short time a good fire had been lighted, and a supper prepared. Nor is this the first time that the hospitality of the monastery has been serviceable to me in my passage over these Alps. Last year while crossing the Col Fenetraz, through the carelessness or incapacity of the guide, we strayed over precipices, through melting snow and glaciers, till past midnight, when we arrived at the monastery, and awoke its sleeping inmates. One of the Monks and a servant got up, and prepared a fire and a repast, with as much urbanity, as if I had come in at the regular meal-time. And all this was gratuitous. Thirty thousand persons, I was told, are thus annually entertained; while many in boisterous weather are rescued from an untimely grave, by the joint efforts of the devoted Monks and their sagacious dogs. At bed-time I was shown into the chamber of one of the absent Monks, and slept soundly after a day's toil.

25th.—I left the monastery, and proceeded down the winding mountain path towards the pleasant valley of Aosta, on my way to Turin; where I arrived on the 27th. The great question of religious liberty was then occupying the attention of the Chamber of Deputies. The occasion of the debate was the seizure of a certain number of Bibles and New Testaments from two Colporteurs employed by a religious society. The question is, of course, quite new in this country; but it is evidently gradually gaining ground on the understandings and affections of the people. A few days after the discussion one of the most influential daily newspapers of Turin, *La Concordia*, contained an ably written article in favour of religious liberty, and condemnatory of the seizure of Bibles. The article, a leading one, was headed *Articolo a Contraddizione. La Bibbia di S. Matti*; and showed as the heading indicates, that the seizures were arbitrary and in direct contradiction to the spirit of the Constitution and the previous promises of Government. A fortnight after my arrival in the city, a Protestant chapel was opened by the Vaudois Church, on the broad principle of liberty of conscience, and with the sanction of the authorities. A Bible depot has also been opened at Turin by the British and Foreign Bible Society, which bids fair to become extensively useful, notwithstanding the efforts of the Priests and the aid too freely offered them by the late Ministry. The way is thus being gradually opened for the future spread of the Gospel in this land of Popish darkness.

TO BE CONTINUED.

Income of the Wesleyan Missionary Society for 1849.

It will afford the friends of our Missions great satisfaction to learn that the Income of the Wesleyan Missionary Society, for the year ending December 31, 1849, is reported to be ONE HUNDRED AND ELEVEN THOUSAND POUNDS, OR SEVEN THOUSAND POUNDS IN ADVANCE OF the Income of the previous year.

A particular analysis of the receipts has yet to be made; but we understand that the amounts advised by the Foreign Auxiliaries, and the aid received by the Society in the form of various Colonial Grants, are about equal to those reported for the year 1848. The increase is, therefore, in the HOME RECEIPTS; and is mainly attributable to three causes:—First, The prompt payment of several Legacies;—Second, A considerable amount of Special Contributions, in evidence of love to the Wesleyan Missions, and of confidence in their management by the Committee and Officers of the Society; and Third, The enlarged Contributions received from several of the Home Auxiliaries, as the Birmingham and Shrewsbury, Manchester, Leeds, Halifax and Bradford Districts, and others,—the very gratifying result of a holy and united determination that the Mission Fund should not be allowed to languish, notwithstanding the cruel and mischievous attacks which have been made on the character and interests of the Society.

The Expenditure of the year 1849 is understood to be somewhat more than One Hundred and Nine Thousand Pounds, or about Two Thousand Pounds less than that of the preceding year; and more than Two Thousand Pounds less than the Income. So that, by that amount, the debt accumulated during the years 1847 and 1848 will be happily reduced. These blessed results call for humble and devout thanksgivings to Almighty God, and for warm and grateful ac-

knowledgments to the numerous and attached friends of this great cause, by whose efforts they have been instrumentally accomplished. The strenuous continuance of those efforts, during the now current year, is most earnestly and affectionately requested, in the name of that Lord and Saviour “to whom our more than all we owe.”—*Watchman.*

EDUCATION.

(From the Toronto Christian Guardian.) The Godless University Act.

Months ago we exposed the absurd principle of the University Bill, then before the country; and, with others, declared the impossibility of any Educational measure satisfying the people which sought the separation of all religious instruction and influence from secular teaching. Every day we discover more clearly the correctness of the position we then took. On every side we hear outcries against the University Reform, which was to satisfy the people, but which, on account of the banishment of religion and religious teachers, is incapable of doing so, unless we become a horde of Atheists. Papers, and individuals as well, representing different sections of the Christian Church, and different parties in the political world, are weekly finding fault with the measure ere it may be supposed to be in operation. Who can for a moment suppose that either sectarianism or party politics, is at the bottom of the opposition of the measure now engaging so much attention and awakening such a hostility, when they see the *Church, Guardian, Examiner, Colonist, Provincialist, Patriot, Barkst Courier, Streetsville Review, and Long Point Advocate*, all finding fault, and most of them in strongest terms denouncing the Godless Act. Surely there must be a cause when papers so conflicting in their sectional, denominational and political views, are all crying out against the same measure. If these were the voice of one religious persuasion or of one political party, there might be room for insinuations respecting sectarianism or politics; but we apprehend all will perceive that insinuations can have no place here touching either sectarianism or political party.

(From the London Watchman.)

Religious Education.

Shall religious instruction form an essential element, for the imparting of which the State shall require a guarantee, and which shall be a sine qua non as regards the endowment of the system? “Not so,” exclaim the advocates of the voluntary principle; “religion must not be decried by the control or interference of the State; our conscience will not suffer us to recognize in one system the religious element and the patronage and jurisdiction of the civil ruler.” Shall the system ignore religion, exclude the Bible, omit all reference to the Bible's God, send forth the rising generation on the stage of life, fitted by a merely secular—and therefore a practically infidel—education, for the commission of all evil, and unqualified, by the inculcation of our divine truth, for any good? “Not so,” exclaim all the true friends of their species, and all the true lovers of a pure and undefiled religion; “in these lands—and four hundred thousand Wesleyans swell the cry—whatever else you will hold, deny them not the Bible, nor train them up in the acquisition of meaner knowledge, while in utter dis-titution of the most precious of all truths.” Or shall the religious element be chosen or negatived by the joint votes of a local population? How would this principle act in a Sordid town, such as we see many on the other side of the Channel, and may see some on our own? If not, one only alternative remains, which forms the medium between two extremes, and is that which the welfare of the Church with which we stand identified has long since recognized and enunciated. Practically exemplifying the voluntary system in all our Connexional departments, we yet hold it to be the right and the privilege of every orthodox section of the Christian Church to accept—not an endowment enabling and entitling it to assert an exclusive right in the education of the youth of the land, but—such pecuniary assistance from the State, in the form of a grant or grants, between the amount of which and the extent of its own voluntary exertions a certain proportion exists, as will enable it to come on the rising generation within its own more extended or contracted sphere, the benefits of a secular education, based upon a familiar acquaintance with the Book of God, and a sound and thorough training in the fundamental verities of Scriptural Christianity.

(Abridged from the Pall Mall Gazette Presbyterian.)

Education in Scotland.

The educational agitation, now going forward in Scotland, is not owing to any inclination to give up religious teaching in the schools. On the contrary, the National Plan, adopted at a

meeting in Edinburgh, and signed by about five hundred persons, principally laymen, has the following explicit declaration:

“The subscribers hold it to be of vital and primary importance that sound religious education be communicated to all the youth of the land by teachers duly qualified; and they express this conviction on the full belief that there will never be any enlargement of Scotland, on a popular and national basis, which does not carry with it an extended distribution of religious instruction.”

In Scotland, there is no difference of opinion in regard to the supreme importance of religious instructions in schools. The present movement grows out of a desire to multiply the means of Christian education, in a way that shall unite the different branches of the Presbyterian Church.

Notwithstanding the agitation in Scotland, it seems improbable that Parliament will sanction any scheme that interferes with the ancient customs of the Scotch Church, especially when there is such a diversity of sentiment. Whatever may be the result, let it be remembered that religious education is still the great idea of Scotland, and the ruling principle of every plan.

SKETCHES.

Bishop Neander.

What educated American has not heard of this celebrated divine and scholar? What lover of German literature has not passed many a pleasant hour over the pages made immortal by the impress of his genius? The Bishop stands the acknowledged head of the evangelical party in the Lutheran Church, the most distinguished professor of theology in the University of Berlin, and the greatest German authority in church history. Every stranger visiting Berlin should see and hear him. If one can hear him without seeing him, so much the better. I have been several times at his lectures, the first time without knowing who the speaker was to be. Precisely at the hour in stepped a small, meagre, and very dark man, dressed in a brown frock coat reaching nearly to his heels, and his thick, coarse, black hair, standing on end, as if he had just been started out of bed. He stepped forward without looking to the right or left, to the small platform surmounted by a desk, which serves as the speaker's stand.

Here he elevated the manuscript upon the desk until it was as high as his shoulders, and putting his left arm upon the corner, commenced speaking, his head disappearing entirely from view. From where I sat I could see nothing of him except the left elbow above the desk, and, at regular intervals, his coat skirts as he rocked the high desk back and forth. Being determined that this oddity should not escape me by taking to cover in such an original way, I left my seat, and took one at the right of the lecturer, and very near him. A most extraordinary sight was now presented to me. Neander was standing on his right leg, his left one twisted around it in a singular way, and leaning at an angle of about thirty degrees, with his left arm on the corner of the desk. In his left hand he held a quill, which he was twisting round and round with his right. His eyes were closely shut. From that moment I was certain that he was blind, and was not undelivered until the next Sunday, when I happened to be near him at the Dome Church; while I was looking on him with pity, my thoughts revering to Milton, Belshazzar, and other great men who had lived in darkness, a strange preacher rounded the pulpit. At the sound of his voice Neander opened a most brilliant pair of rattish little eyes, gazed on the preacher a moment, and closed them again. Though I have seen him twenty times since, at lectures, church and university celebrations, I have not seen again the radiant lustre of those dimmutive orbs. Indeed a friend at my elbow tells me that his sight is very weak, and that there is danger of his becoming totally blind. At his lectures it is ever the same thing—the same re-lying posture, the same twisting of the quill, and rocking of the desk on two legs, the same tight shutting of the eyes, the same long coat, a world too wide for his meagre and sinewy form, and let me add, the same clearness and depth of thought and elevation of sentiment.

Bishop Neander is of Jewish descent, which is testified by his black hair, dark complexion, and tooth, compact build. He was converted at an early age. At the close of his theological course of studies he was admitted to preach his first sermon, but broke down in the middle of it, and was obliged to give it up. Perhaps this want of success had something to do with his subsequent almost exclusive devotion to church literature and history. It appears that he has always been eccentric in all his ways. In the management of the ordinary affairs of life he is not of remarkable force, as they are without interest to him. To a lawyer he gives all the money he has in his pocket, even if it be the monthly salary which has been thrust into his hand by the treasurer of the University. He

has been known to give away his coatless mendicant, while on his way out there in a brown study, and a sign of his di-habille. His sister, he lives, for he has never thought of ried, takes excellent care of him, as much as she can from exhibiting his mind to the public. But, spite of this, he will walk around by his old dog goes to the University, though it of a mile out of the way. But he accustomed to the old road, that stracted state he naturally takes it, he complained to his sister of lame, and that he had limped all the University. Still, he said, he and could not remember having h

The doctor was called and c limb, but found no sign of injury. The mystery was not explained day, when the doctor learned that had limped because he had walked one foot in the street, and the other some of the pavement. This anecdote sily believed here, but may be of authority—one of the many always seat minded men. The following, indubitably true—Neander's care taken away his old unmentionable chair, one night, after he had retired and placed a new pair on the table. When he rose early in the morning t o'clock lecture, he either did not supposed them to belong to somebody else, that he made his appearance room in his long frock coat a ped boots, and otherwise perfectly except the garment usually cons pensable. The lecture went off ve an anxious servant girl entered the gliding up to Neander, plucked r; he did not notice her at fir rocking away; another pull, and he was in danger. He turned round for once the students saw his beam open in the depths of the cavities as hidden, and his heavy black eye up in astonishment. She whis words into his ear: “Woman, with dignity, “this is not the p pants, but of scientific good, aming his old position, went on v as if nothing had happened. All entered the scene on their note b and the poor girl retired to the p room, where Neander, conscious

of his eccentricities, which proc a habitual absence of mind, is n being highly respected in Berlin, ally chosen by the Court to officiate ceremonies. For instance, i prayer when a royal statue is b the Chambers are to be opened, the marriage ceremony for the m didicate branches of the royal fa the March revolution he was the deputation sent by the people to fore the combat.

His Church History is esteem oblige the best and most p German language. One of his ardent admirers is Professor T this city, who is also a lecturer on theology. This last gentleman in a month or two at the press deritz, of Berlin, a Manual of C A copy has been placed in my li quest to notice the work, and to now in course of translation into the supervision of the author, he published as soon as possible New York. An elegantly writ Neander himself says that the M and has been prepared in a of his requests, and in exact th years of historical and Christian who wish to become acquainted theological views will do well t his work.—*N. Y. Commercial*

CORRESPONDENCE.

Original Manuscripts, particularly regard early as last of the series.—Boroughs, London, 1850.—The progress of the Wesleyan Missionary Society, in the various parts of the world, is a subject of great interest to the friends of the cause. The following are some of the most interesting facts which have been received from the various parts of the world, since the last issue of the *Wesleyan*.

MISSIONARY MEETINGS.

St. John, N. B. City. Me. FERRIS.—Since I have been a Missionary meeting in this City, such meetings are not held in the healthy tone of any previous meeting, they may be fairly said to be the best yet held in this City, and they may be practically