

**FREE CHURCH OF SCOTLAND.**—Pursuant to previous announcements, sermons were preached, on Sunday last, in several of the Dissenting and Wesleyan chapels in London, by members of the Deputation from the Free Church of Scotland. The collections on that day amounted to upwards of £400. We understand that a full list of the collections will be published, when the effort has been completed. The Rev. Mr. Well's congregation contributed £88; Dr. Collyer's, £62; Rev. Mr. Smith's, New Park Street £31 10s; Rev. Mr. Birney's, £60; Walworth Wesleyan Chapel, £25; and Brixton Wesleyan Chapel, £12. Our readers will perceive, by an advertisement in our present publication, that it is intended to give a Public Breakfast to the Members of the Deputation from Scotland, on Monday next.

## ON DRESS.

*To the followers of Him who, "thought he was rich, yet for our sakes became poor, that we through his poverty might be rich."*

Among the many excellent rules for holy living left on record by our Wesley, none seems to be passed by more unheeded than that wholesome article on dress. Memory casts an admiring glance at the philanthropic and noble spirit which led our sainted founder to dare to be singular; and shall we not be willing, in some degree, to submit our judgment unto him who was possessed of so much real Christian experience and profound erudition? How deplorable is it to behold in our beloved Zion such a going out after the vanities of this transitory world, and so much needless conformity to the same! Does it not evince a spirit not sufficiently careful to avoid the very appearance of evil; which if we would do, what putting aside of extra ribbons, flowers, rings, broaches, and bracelets—also the retrenchment of costly expenditures! How many hungry bodies and thirsting souls might be fed! Yes, souls;—four hundreds of dollars might be placed into the treasury of the Lord, which would aid in sending the bread of life to perishing millions. We are called upon by our blessed Saviour to deny ourselves, also to place our affections on things above. I consider this no small part of self-denial: and it is too evident that the love of dress preponderates to excess particularly in the female mind. St. Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother offend."

Now, how many are ready to lay aside these things for the sake of a weak brother or sister, for whom Christ died? But, say one, "I am already in possession of them. Might I not as well use them?" You can dispense with ornaments immediately, the proceeds of which can be placed into the treasury of the Lord; and as for the other apparel, you so frequently change that, the next time, if you will, you may appear as Methodistical as you please.

Another says, "Religion does not consist in dress." It consists in "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then say, fellow-traveller to the bar of God, is it for the glory of God to indulge in the above-mentioned things? I trust you answer in the negative, I hope from the heart; and if you do, we shall have an impetus given to the benevolent operations of the day which has not lately been witnessed.

Then "let us lay aside every weight, and the sin which doth so easily beset us,"—a besetting sin with many it certainly is. Then mortify the deeds of the flesh, and become faithful stewards of the Lord, that we may be accounted worthy at the end of the race to receive the welcome plaudit of—Well done, good and faithful servant, enter into the joy of thy Lord.

A SISTER.

## RELIGIOUS INTELLIGENCE.

## CLAIMS OF THE WALDENSES.

An accurate knowledge of the early history and present condition of the Waldenses, and an intimate acquaintance with their religious tenets and ecclesiastical observances, cannot fail to convince us that they have strong claims upon the sympathy and liberality of the Protestant world. This small and primitive community of Christians, has retained their orthodox creed, and their pure and simple mode of worship from time immemorial. Without the name and long before

the existence of the Protestants as a distinct denomination of Christians, the Vandois in the valleys of Piedmont enjoyed for ages the right and the privilege of private judgment in matters of Religion, and the free use of the Sacred Scriptures as the infallible standard of truth and duty. On this account, on account of their Protestantism, the near approximation, may the complete uniformity of their system in doctrine and discipline, in all important particulars, to that of the leading Protestant Churches of Europe, the "Quarterly Review" contends that the Vandois have a real claim to our sympathy at all times, and to our succour when required.

But we are informed in the second place, that the right of the Vandois to appeal to us and our duty to listen to their appeal and render them assistance, rest also upon specific treaties and solemn national engagements. The two great Protestant powers of Europe, Great Britain and Holland, in 1690, the united under one head in a treaty which they formed with the reigning Duke of Savoy, provided for the security of the Vandois, in the exercise of their religion, and the enjoyment of their property. But this is not all. To render this engagement as strong and binding as possible, we find this secret article of the treaty of the Hague, (1690) not only recited word for word in the Treaty of Turin, (1704), and solemnly renewed and confirmed, but another document, an Edict, in relation to the Vandois, is also still more remarkably incorporated in the treaty.

Assuming then that Great Britain possesses the right of intervention on behalf of the Vandois whenever their security may appear to be endangered, and that this right is founded not on the vague generalities of a common Protestantism, but on the specific provisions of a formal and national compact between the two powers, the "Quarterly Review" proceeds to show from the actual condition of the Vandois the necessity of immediate and powerful interposition in their favour. Instead of these ancient Treaties being observed, and the privileges secured to the Vandois being still enjoyed by them, we are assured that the Treaties are to the King of Sardinia only like an old Almanack, and that the condition of the Vandois is day by day becoming worse; that unless Great Britain shall interfere, not merely speedily but sternly, in their favour, at the court of Turin, one great warning voice against the apostasy of Rome is in danger of being silenced; one light which has long shone in surrounding darkness, the light of their own valley *Lucerna*, may be speedily extinguished; the glory of being the champion of the Protestantism of Europe will be taken from Britain, and the duty and the privilege of supporting the weak in our common struggle against Rome, will be given to another Sovereign and to another people.

Our duty to assist the Vandois becomes still more evident and imperative, when we learn, more and more, the wrongs of Britain, that in point of fact successive emigrations from sympathy with their religion have interfered with the Government of Piedmont on behalf of the Vandois, long before any treaty was entered into with their sovereign. Charles I. sent in 1640 a special Minister to reside at their principal village, *La Tour*, to watch for their welfare, and to plead their cause at the court of Turin. The Protector Cromwell, roused by the death-cry of those slain by the bloody Piedmontese in 1655, so interested the Cardinal of France, and overawed the Pope; that the Duke of Savoy thought it necessary to renew to the survivors all the privileges of which they had been deprived. Petitions, remonstrances, and menaces, poured in upon the Duke of Savoy, at the same time with this intervention of Britain, from almost every Protestant state in Christendom, from Holland, Denmark, Sweden, Switzerland, and Germany, unsupported indeed by any express treaty, but prompted and sustained by the spirit of a common faith.

Great Britain appeared again, as we have already seen, in conjunction with Holland, in 1690, and she appeared alone in 1704; Queen Anne having cordially adopted and further strengthened the appeal made by William the Third, at the commencement of his reign. The envoy of George the First at the court of Turin in the year 1727, also advocated the claims of the persecuted Vandois, and insisted that it was the duty of the King of Sardinia to respect their rights and maintain their privileges inviolate.

Moved by such considerations as these, by a regard to their Protestant principles, by the binding obligations of ancient Treaties, and by the interposition of successive sovereigns of Great Britain on behalf of the Vandois Committee, addressed about two years ago, the following memorial to the Earl of Aberdeen on this subject, which advocates the claims of the oppressed community, in very earnest and forcible language, and solicits Her Majesty to mediate with the King of Sardinia in their behalf.

*To the Earl of Aberdeen, Her Majesty's Principal Secretary of State for Foreign Affairs,*

WINCHESTER HOUSE, ST. JAMES'S SQUARE,  
April 9, 1842.

MY LORD,

We, the undersigned, members of the London Committee, instituted in 1825, for the relief of the Vandois of Piedmont, earnestly entreat your Lordship to submit to Her Majesty the Queen our humble entreaty that Her Majesty will be graciously pleased to intercede in behalf of that ancient community, with their sovereign the King of Sardinia. The sufferings of the Vandois have often excited the sympathy of this nation; and our sovereigns have from time to time, been pleased to exercise their beneficent offices, when the privileges and rights of the Waldensian Church have been threatened: and this they have done not only out of compassion for the afflicted, but in virtue of treaties which gave to England the right of intervention for the protection of the Vandois.

Among other grievances, it has been represented to us that the Vandois have now to complain that children are taken from their parents by the priests and local authorities, when one of the parents is said to be a Roman Catholic, under pretence of their being illegitimate; and that their religious services are interrupted; that their intercourse and traffic with their fellow-countrymen, beyond certain limits, are placed under grievous restrictions; that some of them are deprived of the means of subsistence, being forbidden to purchase, to farm, or to cultivate lands, except within boundaries too narrow for their population; and that others, to their great disadvantage and detriment, have been ordered to sell property which they have legally acquired beyond the territories to which they are confined.

If these alleged severities were inflicted on the Vandois for acts of turbulence, or dangerous fanaticism, we should not presume to entreat Her Majesty's gracious interposition; but it does not appear that anything can be laid to their charge, except the profession of a religion differing from that of the Roman Catholic Church, and similar in many particulars of faith and discipline to the Reformed Churches in Europe.

Believing, therefore, that the measures adopted in regard to this suffering community are at variance equally with the principles of Christianity and with the eternal laws of justice, that they are at variance likewise, with the treaties which unite the British and Sardinian governments, and also with the present understanding, sanctioned by the treaties of 1814, which exists between civilised states, "to terminate the long sufferings and agitation of mankind" by a general improvement of the social system; we earnestly hope that your Lordship will receive Her Majesty's gracious commands to cause due inquiry to be made, and, if necessary, to mediate with Her Majesty's august ally, the King of Sardinia, and to re-

monstrate against the treatment of the Vandois with regard to civil disabilities and penalties on account of their religion, which is likely, by embittering or perhaps by engendering animosities between Protestants and Roman Catholics, to bring disgrace on the Holy cause of Christianity.

We are the more anxious to bring this subject before your Lordship from our conviction that the vexations of this people are not inflicted upon them with the entire consent of their Sovereign; for it is but justice to say, that, ever since this Committee have taken an active interest in their behalf, we have had repeated proofs of the favourable disposition of His Sardinian Majesty towards them: and we are confident that his own feelings of justice and benevolence, if unbiassed by the misrepresentations of their enemies, would ensure to them His Majesty's protection and favour, since all the records of their history for more than a century prove them to have been a faithful and loyal people.

W. Cantuar, C. J. London, C. R. Winton, Geo. H. Rose, R. H. Inglis, W. R. Hamilton, William Cotton, T. D. Acland, W. S. Gilly.

**DIED.**—Recently, at Chambly, of consumption, Lucy Cornelia Willett, daughter of Mahlon Willett, Esq., and wife of Mr. W. Newth—aged 22 years and 1 month. Throughout a very protracted illness, she exemplified the utmost patience and resignation to the will of her heavenly Father—knowing in whom she had believed, and that He was able to keep that which she had entrusted to his care against that day.