

Religious Intelligence.

Conversion of a Clergyman and awakening in his Church

I have for some time felt a desire to communicate a few particulars respecting a remarkable religious movement in this neighbourhood, but a serious doubt as to the propriety of bringing before the public matters connected with another section of the church has deterred me. A published sermon, however, is now before me, which is avowedly an attack, by a brother clergyman, on the movement above alluded to, and I feel in consequence at perfect liberty to send you a brief statement which I have no doubt will interest the sympathies and call forth the prayers of your readers.

The place in question is the District Church of Baldhu, situated about four miles west of Truro. The Rev. W. Haslam is "perpetual curate," and has filled this office for ten or twelve years. Though an amiable man, and most exemplary in the discharge of clerical duty, he was considered to hold, strongly, religious and ecclesiastical views fully harmonising with those propounded in late years by his Bishop, the famed Henry of Exeter. That baptismal regeneration, and the reserve of the church as to the safety of infants dying unbaptized, formed part of his creed, is undoubted; and the decorations and general arrangements of the building, within which he ministered, plainly indicated his leanings towards the Tractarian party. Mr. Haslam now declares openly in his sermons that for many years he sought inward peace by careful attention to ritual observances, official duties, benevolent operations, fastings and vigils, in all which he was perfectly sincere, yet he found it not.

About three months ago Mr. Haslam kindly gave the use of his church to the Rev. Mr. Aitkin of St. Just, (no stranger among Methodists,) that he might preach and make a collection for the erection of a church at St. Just. That sermon powerfully impressed Mr. Haslam's mind, and he yielded to the monitions of the Spirit so far as to enquire, very seriously, whether he had been pursuing for himself, and in his ministrations, the course pointed out by the gospel of Christ. An arrangement was made to commence prayer-meetings in the School-room adjoining Baldhu Church, and to assist in conducting them, Mr. Haslam solicited the aid of Wesleyan Local Preachers and leaders in the neighbourhood, which was readily afforded. Mr. Aitkin shortly afterwards spent a week at Baldhu, preaching every night to large crowds of people, each service closing with a public prayer-meeting in the School-room. Many professed to find peace, and among the first was the clergyman himself, who publicly declared he had now experienced, through believing in the Lord Jesus Christ, that rest of soul he had vainly sought in another way, and affectionately urged all to take the course which he had found so successful. The report of proceedings so unusual in the Church of England soon spread far and wide, and brought large numbers to the Church from many and distant localities, nor does the interest, as far as I can learn, at all decrease. The word preached by the clergymen who have officiated, from time to time, was made the power of God unto salvation to not a few, who were afterwards in the prayer-meetings discovered, directed, and comforted. It is believed that upwards of seventy have been awakened and brought to God during these services, and Mr. Haslam, in visiting his district, marks a softening influence resting upon the people generally.

In the prayer-meetings, from the first, the Wesleyan Hymn-book has been regularly used, and although a few belonging to other denominations have engaged in prayer, yet Mr. Haslam has been assisted chiefly by members of our own religious community. Class Meetings have been established by Mr. Haslam which have been conducted by himself, and it is to be hoped that numbers from a distance who have visited Baldhu, and received spiritual benefit, will diffuse the quickening influence around their own neighbourhood:

"Oh that all might catch the flame,
All partake the glorious bliss."

Mr. Haslam, though connecting prayer-meetings in the school-room, with his regular services in the church, holding them forenoon and evening, so far from losing his esteem for the Liturgical services, now prizes them more highly than ever, feeling that they are most suited to souls enlightened by the Holy Spirit, and can only be appreciated by such, and he finds the composing and elevating influence of the church service an admirable preparation for the more lively prayer-meeting which succeeds. Many enquire, what will the Bishop say and do? and numerous vague reports are in circulation to which I am not disposed to give heed; but the general accuracy of the statement above given, I have no doubt of, having received confirmation as to the leading particulars from Mr. Haslam's own lips.

This simple-hearted and devoted servant of God, will have many and great difficulties to contend with, and he ought to be sustained by the affectionate sympathies and fervent prayers of all who love the Lord Jesus Christ in sincerity.

I may communicate with you again on this delightful subject.—*Corr. of London Watchman.*

Foreign Reformed Churches.

The following is the address of the Devon and Cornwall Church of England Protestant Association to the Archbishop of Canterbury on this subject, with his Grace's reply to the same:—

"To the Most Reverend John Bird, Lord Archbishop of Canterbury, Primate of all England and Metropolitan."

"We, the undersigned, the chairman and secretary, on behalf of ourselves and other members of the Devon and Cornwall Church of England Protestant Association, desire to approach your Grace with every sentiment of veneration and respect, for the purpose of laying before you our sentiments on your Grace's recognition of the orders of those foreign Protestant ministers, who, though not episcopally ordained, yet agree with the United Church of England and Ireland in holding those essential doctrines which are necessary to everlasting salvation.

However reprehensible the means by which this declaration was elicited from your Grace, we cannot but regard it as a matter of congratulation that an opinion has been expressed by the Primate of all England which must strengthen the cause of Protestant truth in this empire and throughout the world, by promoting the cultivation of Christian fellowship with those who symbolise with our National Church in essential doctrines, who glory in the name of Protestant, and thoroughly appreciate the blessing of the Reformation.

"We are not surprised that such an avowal should have called forth the angry feelings of those who disparage the Reformation and repudiate the name of Protestant; but, whilst expressing our dutiful sympathy with your Grace under such unseemly attacks, we fully believe that the attempts of your assailants will prove as impotent as they are unworthy, since your Grace has the satisfaction of knowing that, in the opinion which you have been pleased to express, you are supported by the spirit of the Articles, by the example of many of the most distinguished prelates and divines of our Church from the time of the Reformation, and by the practice of the venerable societies for Promoting Christian Knowledge and for Propagating the Gospel in Foreign Parts, for a long series of years, in the employment of foreign Protestant ministers in their missionary operations abroad.

(Signed) "WILLIAM PORTER, Chair'n.
"THOMAS HARTLEY, Secre'y.
"Dated Exeter, Nov. 20, 1851."

The Reply of the Archbishop.

"Addington, Croydon, Nov. 26, 1851.

"Sir,—I beg to acknowledge the favour of an address which I have just received, through your hands, from the Protestant Association of Devon and Cornwall, which testifies the agreement of the members of that association with the sentiments which I have been recently known to express concerning the orders of foreign Protestant ministers.

"I confess that I have been greatly surprised at the vehemence with which these sentiments have been assailed in some quarters; inasmuch as, on account of the reasons alleged by yourselves in the address I conceived that I was only echoing the general opinion of Churchmen.

"It will be an ample compensation for any personal annoyance to which I have been exposed if the benefits which you kindly anticipate should result from the circumstances which have occurred. Still, I cannot but regret that occasion should have been unintentionally given to disunion and excitement at a time when the interests of our Church especially require unanimity and repose.—I have the honour to be, Sir, your faithful and humble servant.
"Wm. Porter, Esq. "J. B. CANTUAR."

Wesleyana.

Wesleyan Methodism in the French Alps.

As you stand on the summit of the Alpine range which divides Piedmont from France, beneath the Mont Viso, and look westward, the large valley of Queyras stretches out beneath. On either hand, as you descend, there are, leading out of the principal valley, several small lateral valleys. In two of these, on the left, are the Churches of *Femtyllarde, Pierre-Grosse, and St. Veran*. Further down, on the right, is that of *Arvioux*, where there is a residence for the Pastor.

Returning to the main path, now a good carriage-road, cut in the rock amidst frightful precipices, along the river Guil, you come to *Guillistre*, a small town, where only about a dozen Protestants reside, but which being in the very centre of the valleys, has become the residence of the Missionary, and the head of the Circuit. The Church of *Vars* is at a short distance, (eight miles) up the hill, on the left, and the valley of *Fressiniere* some twenty miles off on the right; while the little flock of *La Grave* lies at two days' journey off in the same direction, on the very frontiers of Savoy.

Altogether, the Missionary-Pastor has a round of near one hundred miles, before he can visit all the people of his charge. For upwards of seventeen years the Wesleyan Methodists have had an agent in this field of labour, once that of the devoted Felix Neff. Neither the inclemency of the climate, nor the more than homeliness of the accommodations, nor the peculiarly fatiguing duties of the station, have ever deterred your Missionaries from accepting the duties of a messenger of good tidings, in these inhospitable regions.

Lately, the health of the present Missionary, Mr. Neel, and that of his wife, having failed, a prompt removal to a more temperate climate has become necessary. A few of the brethren in the South were applied to in this emergency, for a supply. I have the answer of one of them by me. The Rev. John L. Rosburn replied to the application of the Chairman, Dr. Cook, in the following strain: "You know, dear Sir, how much a change from the warm plains of the South to the frozen Alps, at this season, is trying to the health and constitution of a family. Nevertheless, knowing as I do, the love of Him 'who laid down his life for us,' and that after his example 'we should,' if necessary, 'lay down our lives for our brethren,'—I consent to replace brother Neel in the Alps this winter. But it is not only for the sake of my brother and his dear partner that I do so: but also for sake of the poor Alpine flocks, which cannot be left as sheep without a shepherd;—in memory too of my father in the faith, Felix Neff, whose mantle I fain would bear;—and finally, for the sake of Methodism, which I love, as I believe, more than my life and ease, and which would be disgraced, were it said that a Missionary from its ranks has not been found to supply the ice-bound Alps."

Such is the spirit of Neff's disciple, and that, I firmly believe, of more than one of his colleagues in the French District.

And yet it appears that some people are not sufficiently sharp-sighted to find out that such devotedness exists in favour of the Alpine parishes! Choosing, in one of the finest summer months, to come on some-

thing like a pleasure trip through these valleys, they just catch a passing glance of the parishes of Neff, and imagine they know well how matters stand. They then return home, it may be to Geneva, or Lyons, or England, and in the most pitiful tone exclaim to their friends: "Alas! the poor forsaken parishes of Neff! No man careth for these souls! the garden of the Lord has become a desert, overrun with thorns and briars! Men and brethren help!"

Do these friends forget, or have they never known, that for now nearly twenty years, — when sometimes no Government Pastor nor even an *evangeliste* from some other society, has been found to occupy this post,—the Wesleyan Missionary has ever been found "in labours more abundant?" That, without fee or reward from the Alpine Churches, and on the broad principle of true evangelical labour, he has prosecuted his work without being deterred by ice-bound paths, drifts of snow, falling avalanches, frozen straw-beds, hard cottage fare, and the almost unbearable atmosphere of the stables, in which he preaches and catechises during winter months?

Let the persons to whom I allude, just return, and follow the Missionary in his round from La Grave to St. Veran, during one whole winter. Let them share his privations and fatigues; and then they will have an opportunity of witnessing other and more pleasant scenes, which may modify their opinion. They will see the poor Alpine, hailing the Missionary's visit with heartfelt pleasure, recurring to his arbitration and advice in difficult cases, listening to his sermons and exhortations with marked attention, and doing their best to show a willing mind in providing him with a shelter and a meal. They will see how his visits to beds of sickness, and his patient labours in instructing the poor, dull children, are appreciated. Such labours, year after year, amid privation, peril, and excessive weariness, prove him to be, at least in the estimation of Neff's parishioners, not an altogether unworthy successor in Neff's ministry.—*Cor of London Watchman.*

Family Circle.

Don't waste your Time.

This caption is applicable to all, but more especially to young men; and the incident we are about to relate is one of so forcible a character, that we think it will be productive of good.

Two young clerks in a large American and French house in Pearl street, were particularly intimate, so much so, that although they boarded in different houses, yet they were constantly together during the hours of recreation from business.

One of them had been presented with a little French poodle, and he at once set about instructing it to perform all those little tricks for which the breed is famed.

For some time his companion witnessed his persevering efforts to make "Grotto" bring his handkerchief, catch pennies, stand on his hind legs, and to do many other trifling but amusing tricks.

At length he got tired of being a looker on at so much waste of time, and resolved that whilst his friend was being a tutor of Grotto, he himself would be a pupil to a French teacher, and master the French language by the time Grotto's education was completed.

Without saying a word to his friend he commenced his studies, and being diligent, fast acquired a knowledge of the language; he also improved from hearing a good deal of French spoken in the store, though he carefully avoided uttering a word. At length Grotto was finished, and had very truly acquired a knowledge of an infinite number of amusing games, and his owner prided himself no little on his acquirements.

The owner of Grotto was a little the senior in the store of the other, and of course ranked over him in promotion. One morning he came out of the private room of the principal member of the firm, and looking very much downcast, approached his friend.

"Tom," said he, "the firm want to send one of the clerks this summer to France, to buy goods, and they have offered the