

meeting in Edinburgh, and signed by about a 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 earnestly believe that the full belief that there will never be any enlargement of education in 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 as to the supreme importance of religious instruction in schools. The present movement grows out of a desire to multiply the means of religious 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 man.

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 served as the speaker's stand.

Here he elevated the manuscript upon the desk until it was as high as his shoulder, 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 undecieved until the next Sunday, when I happened to be near him at the Duke's Church; while I was looking on him with pity, my thoughts reverting to Milton, Bellerophon, 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 diminutive 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 reclining 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, and 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 tough, 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 beggar 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 coat to some homeless mendicant, while on his way to an evening party, and shortly after to make his appearance there in a brown study, and quite unconscious of his dishevelled hair. His sister, with whom he lives, for he has never thought of getting married, takes excellent care of him, keeps him as much as she can from exhibiting his absence of mind to the public. But, spite of her directions, he will walk around by his old home when he goes to the University, though it is a quarter of a mile out of the way. But he was so long accustomed to the old road, that in his accustomed state he naturally takes it. One morning he complained to his sister of being very lame, and that he had limped all the way from the University. Still, he said, he felt no pain, and could not remember having hurt himself, and could not remember having hurt himself.

The doctor was called and examined the limb, but found no sign of injury. The mystery was not explained until next day, when the doctor learned that his patient had limped because he had walked home with one foot in the street, and the other on the curbstone of the pavement. This anecdote is generally believed here, but may be of questionable authority—one of the many always told of absent-minded men. The following, however, is indisputably true—Neander's careful sister had taken away his old unmentionables from his chair, one night, after he had retired to bed, and placed a new pair on the table close by. When he rose early in the morning to go to his 7 o'clock lecture, he either did not see them, or supposed them to belong to somebody else; certain it is that he made his appearance at the lecture room in his long frock coat and high top boots, and otherwise perfectly dressed, if we except the garment wrongly considered indispensable. The lecture went off very well until an anxious servant girl entered the room, and gliding up to Neander, plucked him by the coat; he did not notice her at first, but kept rocking away; another pull, and his equilibrium was in danger. He turned round to her, and for once the students saw his beaming eyes wide open in the depths of the cavities where they are hidden, and his heavy black eye-brows drawn up in astonishment. She whispered a few words into his ear. "Woman!" he answered, with dignity, "this is not the place to talk of pantaloons, but of scientific theology;" and resuming his old position, went on with his lecture as if nothing had happened. All the students entered the scene on their note books at once, and the poor girl retired to the professor's waiting room, where Neander consulted at the professor's door the garment.

His eccentricities, which proceed only from an habitual absence of mind, do not prevent his being highly respected in Berlin. He is generally chosen by the Court to officiate in important ceremonies. For instance, he makes the prayer when a royal statue is to be erected, or the Chambers are to be opened, and performs the marriage ceremony for the members of the different branches of the royal family. During the March revolution he was the head of the last deputation sent by the people to the King before the combat.

His Church History is esteemed by many theobians the best and most popular in the German language. One of his pupils and most ardent admirers is Professor T. L. Jewey, of this city, who is also a lecturer of high reputation on theology. This good man will publish in a month or two at the press of C. G. Loderitz, of Berlin, a Manual of Church History. A copy has been placed in my hands, with a request to notice the work, and I say that it is now in course of translation into English, under the supervision of the author himself, and will be published as soon as possible at London and New York. An elegantly written preface by Neander himself says that the Manual is exceedingly well prepared in compliance with the most exacting and in exact harmony with the views of historical and Christian truth. Those who wish to become acquainted with Neander's theological views will do well then to procure this work.—N. Y. Commercial Advertiser.

CORRESPONDENCE.

Several Manuscripts particularly requested for this Paper are, 1. A History of the Wesleyan Missionary Society, from its origin to the present time. 2. A History of the Wesleyan Missionary Society, from its origin to the present time. 3. A History of the Wesleyan Missionary Society, from its origin to the present time. 4. A History of the Wesleyan Missionary Society, from its origin to the present time. 5. A History of the Wesleyan Missionary Society, from its origin to the present time. 6. A History of the Wesleyan Missionary Society, from its origin to the present time. 7. A History of the Wesleyan Missionary Society, from its origin to the present time. 8. A History of the Wesleyan Missionary Society, from its origin to the present time. 9. A History of the Wesleyan Missionary Society, from its origin to the present time. 10. A History of the Wesleyan Missionary Society, from its origin to the present time.

MISSIONARY MEETINGS.

St. John, N. B. Circuit. Me. Editor.—Since I last wrote to you, the Missionary meeting in this City have been held. Such meetings are of decided importance, and the weekly tone of any preaching is high as commonly may be fairly judged by the light in which they may be viewed, and the manner in which they may be practically regarded. Show

me a religious community, where these annual assemblies, are viewed, as seasons of opportune pleadings for the most benign and charitable of all causes, the sending the gospel light to the benighted nations of the earth—oceans of convention, where the ardent lovers of Zion, come together for the purpose of gathering more extensive information, on the pitiable condition of a fallen world—the victories already achieved over the palpable darkness, corruption, and wretchedness, by which the pagan nations of the earth are characterized—surveying from such privileged eminences, (like the Generalissimo of the Israelitish army,) the land already possessed, and the vast tract of territory still to be invaded, and subdued—their own souls anew with the heavenly manna which has fallen down from heaven in their own encampments, and deriving more genial and diffusive warmth from the fires which light up their own religiously domestic hearths—Show me, I say, such a religious community as this, and you conduct me to a locality and to a people, whose heads, and hearts and hands are performing their proper functions, who, having secured, are improving their own privileges, by extending similar blessings to the lands where, because there is "no vision, the people perish for lack of knowledge."

I need not say to you, Sir, that the Methodist community in St. John, uniformly hail missionary meetings, influenced in no small measure by the above considerations. The proof of this lies in the crowded attendance, and large liberality by which such annual gatherings are distinguished. The old friends of Method's a were led to look forward to our recent meetings with emotions of peculiar pleasure, as soon as their expectation was raised to a visit from the long, and well tried veteran of the Cross, the Rev. Mr. Crosscombe. He had been among them in their Methodistical infancy—he had paid the infant, swathed it in its weakness, and rocked it into refreshing, and invigorating quiescence, when difficulties and dangers gathered around its state of incipient existence. He could remind the large assemblies that he knew St. John, when there was no finished edifice there, in which to worship, German Street Chapel being then in progress—when there was but one protestant minister of the Cross here, besides himself, and that one not of our denomination, but of the Episcopal Church, who had just been invited to officiate in the Protestant Ministry and parishes. He could tell us, that the tract of country which is now some seven Circuits was then designated the St. John Station. His own hands were literally employed in digging the vault over which is placed the Mission House, by the side of which is placed the mother church of Methodism. He saw, when he looked at the present of Protestant Edifice in our City, the Company Church, which he had built, and there found an oblation for Divine Worship—went to Carlton Place, viewed the magnificent, and nearly completed, parish Chapel and Mission House, and felt, there, feasted his eyes on the densely crowded audience, and above all, found that the few scores of members in this City and its vicinity in the early days of his mission, had now swollen into sixteen hundred, his host, warmed with the fires of gratitude and love, expounded, and stirred within him, a precious feeling, carried him away, and I held him fast, until the conclusion of his joy was quenched, or rather suffered to flow by the tears which flowed over his cheeks, which time had dimmed. Brother Temple from Fredericton, and Brother Brainerd from Sackville, lent out their valuable services.

Sermons on the Sabbath, were preached in our four spacious Churches, on the subject of "Christianity as a social system, and its practical application." On Monday we commenced our Missionary meetings at Carlton, the St. John's Methodist Church. The weather was fine, the assembly large and respectable, the preaching energetic, and the proceedings advanced with success. Last year, on Tuesday the weather was very inclement. It staid the whole day. Carlton Street Chapel, the rallying point of ten thousand English adherents to the Wesleyans of the St. John's South Circuit, which, I feel the very day, is only tolerable, as well as our presence, and our services, have been witnessed, was, despite of wind and rain, an overflowing street, very handsomely attended. The meeting was a good one, and with our donations, given on the next morning, there were two pounds six shillings given, and on the last year, on Wednesday, Providence, being a day with fair weather, we had the honor of receiving a contribution of the Centenary Chapel, the hall being open to ten thousand English adherents to the Wesleyans of the St. John's South Circuit, which, I feel the very day, is only tolerable, as well as our presence, and our services, have been witnessed, was, despite of wind and rain, an overflowing street, very handsomely attended. 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