

THE RELIGIOUS INTELLIGENCER



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Poetry.

THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show,
My doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character be blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove!
Thy voice shall teach me nothing else but love!
Nothing else but love.

Amen! with all my heart, then be it so;
'Tis all delightful, just, and good, I know;
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all these duties I have done,
Must I, in point of merit, then disown,
And trust for heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than, to flowers, the dew-drop tear;
Thy wise instructive lessons please me well;
I'll go and practice them. Farewell farewell.
Practice them. Farewell, farewell.

Religious Intelligence.

EVANGELICAL ALLIANCE.

The seventh annual Conference of the British organization of the Evangelical Alliance was held a few weeks since in London. Several subjects of great importance in matters of religion were considered, among which was.

RELIGIOUS FREEDOM ON THE CONTINENT.

In reference to things in France, Sir Culling Eardley read a letter from which the following is an extract:

Never were we more in need of the sympathies, prayers, and support of our friends. You are well acquainted with our difficulties. Evangelical chapels shut in three of our missionary stations; private family meetings declared to be unlawful by the decisions of the tribunals; our schools interrupted on a large scale; liberty of conscience, the right to evangelize, trampled upon;—such is our situation. In a month, probably, these questions will be decided by the Supreme Court of Judicature (la Cour de Cassation). When its decision is known, if it be unfavourable, as we expect it will, we shall make a direct application to the Emperor; and then . . . we shall appeal from Cæsar to God—that is to say, we shall continue to evangelize, confiding in God's protection. Happy shall we be if we are called upon to suffer

something for Christ's sake! We live in serious and solemn times. Let our friends pray for us, and with us!

But the blessings keep pace with the difficulties. The spiritual work goes on in the most encouraging manner; in the centres of evangelization, where attacks are making upon it, souls are turning to God. Never was the Bible more abundantly circulated; never were the tracts more universally distributed and read. . . . The fury of our adversaries bears witness to the success of our work. Our success is daily denounced to the authorities by the Catholic newspapers.

In his address he observed that one hopeful circumstance connected with the subject was the disposition of Louis Napoleon, upon whom the priestly persecutors were mistakenly resting for support. Some time back two events occurred simultaneously. The French papers contained one day two paragraphs—the one announcing that the Emperor would maintain the law of marriage, as held by the first Napoleon, and the other paragraph stated that the Pope would not come to Paris to crown the Emperor. Sir Culling appeared to think that some kind of negotiation had been going on between France and the Pope, in which the latter had probably offered to come to Paris to crown the Emperor, on condition of having marriage handed over to the church. But this Napoleon would not agree to [hear]. He had hopes for religious liberty in France. Turning to Holland, the audacity of the Court of Rome had had a similar effect in that country to the influence it happily exercised here, in arousing the Protestant spirit of the nation. Passing on to Sweden, he could not but say that liberty was as much suppressed, and the freedom of social religious worship was as much impeded in Protestant Sweden as it was in Papal Tuscany. These Swedish Protestants persecuted the members of their own denomination (and who did not even wish to secede from that denomination,) they persecuted those members of the same church with themselves, simply for holding private meetings for religious worship in their own houses; and, if they held such meetings on the Lord's-day they were persecuted for a double crime—first, the crime of holding the meetings; and, secondly, the additional crime of violating the Sabbath, by holding it on that day. Passing down to Italy, he trusted they would excuse him going in details, as it was very unsafe to give these absolute Governments even a hint [hear, hear]. Some time ago, a friend made statements in that room, that persons of a certain class in Italy were in the habit of circulating the Scripture in Rome—and in less than a fortnight afterwards the Papal police came down upon that quarter of the city, and searched the houses of people of the class alluded to, for the purpose of discovering the possession of the Bible. He should, therefore, confine himself to generalities [hear]—and he would commence by saying, that there was a striking movement going on among the Neapolitan clergy, who were widely embracing Jansenist opinions. He next turned to the feelings of the people of Rome, and the states of the church; the people hated the Government of the country most intensely [hear, hear]—indeed, it was generally and strongly felt there (and he had recently himself been there), that if the troops of France were withdrawn, in twenty-four hours every priest in the place would be at the bottom of the Tiber. There was a gentleman residing at Lyons, who was a mutual friend of himself (Sir Culling) and General Gemeau; and when the general passed through Lyons, he told their mutual friend that he had, while in Rome, been in conversation with one of the cardinals on the subject of the possible withdrawal of the French troops from that city. The cardinal said, he hoped the general would apprise them (the cardinals) when they were actually going to leave Rome, for the cardinals would like to leave the same day [hear, hear]. The general said, he thought they had better leave the day before [laughter]. He (Sir Culling) had

met at Genoa with a gentleman who had been some months the Prime Minister of the Pope, named Manniani. That gentleman spoke of the present state of things at Rome in terms of disapprobation as strong as could possibly have been used by the most earnest Protestant [hear, hear]. He said the priesthood was infamously conducted,—that the Government was as dreadful as it could possibly be. The utter overthrow of the whole system was sure, and was not far distant. Coming to Tuscany, Sir Culling entered into an interesting statement relating to Rosa and Francesco Madiai, whom he had seen in France. It was a fact that their liberation was effected in consequence of the exertions made by the representative of the Court of France in Tuscany. This interesting couple had now returned to Nice from Geneva, and, during the coming winter, they would determine on some spot for their permanent abode in the future. He hoped they would all endeavour, to the utmost of their ability, to help the fund which was now being contributed under the auspices of the Protestant Alliance, for the support of the Madiai; for their sufferings had been so great that they were now unable to labour in any way for their future maintenance. After a brief allusion to Miss Cunningham's case, Sir Culling came to Piedmont, and gave some very interesting details as to the state of religion there, and the freedom which existed there for religious teaching. There was a church of four or five hundred persons in Turin, presided over by Signior de Sanctis, who was formerly a priest in one of the largest parishes of Rome. As to Turkey,—here again he must abstain from personal and local references; but, happily, he could say, that a Christian movement was going on amongst the Mohammedans of Turkey, very gratifying both in its character and extent. He gave the case of an entire family received into the Protestant Church at Malia, where they had since resided; and the head of that family had stated that there were many Mohammedans who were totally dissatisfied with that religious system, and who were earnestly inquiring into the truths of Christianity. This person had himself been the means of putting several Mohammedans in Turkey in possession of the New Testament, and two of his own sons were now studying in that excellent institute, the Protestant College in Malta. Another case was that of a Turkish judge, in a certain city in Turkey, who had resigned his post, embraced Christianity, and was now living in retirement in another city, which he need not name. There were several other conversions, and in some cases the converts were persons of great wealth and influence. Sir Culling then complained that, notwithstanding all that was said of religious liberty in Turkey—although they might go thither and proselytize to any extent they pleased, from the Greek Church and other sects,—yet that, if a Mohammedan embraced Christianity, he did so at the risk of being immediately beheaded. He thought advantage ought to be taken of the present favourable opportunity to make the very reasonable request, that this oppressive enactment might be altogether abolished.

London City Mission Society.—This is the largest society of the kind in the world. It employed last year, no less than 267 missionaries, who were constantly engaged in domiciliary visitation. The number of visits they made during the year was 1,240,316, and they distributed 1,766,131 religious tracts. In their visits, they read the Scriptures on 379,667 occasions; they held 20,417 social religious meetings; they induced 2,317 adults to attend public worship, and 6,768 children to attend Sabbath schools.