

FOREIGN RELIGIOUS INTELLIGENCE

Continued from religious papers of the Continent

THE BISHOP'S ADDRESS

The Bishop of London's address to the Synod of the Anglican Church, held at Bristol, on the 10th inst.

Several of the prominent friends of the Society were present, viz. Cutting, Bartley, presiding; and among the attendants, a Syrian gentleman, attached to the Turkish embassy in England, Habib Risk Allah, and Signor Barocelli, of Pisa, both of whom have rendered great service to the cause of the Alliance. Dr. Achilli, the celebrated Italian convert, from Malta, was also present. The annual report was read by the Secretary, Rev. W. Devan, and was quite voluminous. It contained a minute history of the organization of the various districts all over the world, and their present state. The accounts would seem to show that the subscriptions to the Alliance had not been very numerous. For example, the Bristol subdivision had 78 members, and had subscribed £208 18s. 7d. with 104 members; Cheltenham 404, Taunton 274, Exeter 111, Plymouth 204, South Western Division had been assessed £265 13s. 6d. as its part contribution to the removal of the debt; it had raised only £1138.

The foreign correspondence of the year disclosed many interesting particulars. Good effects had been produced by the French Alliance in Belgium some difficulties had been encountered. The accounts from Italy were encouraging, and warranted the conviction that in that benighted land God was opening a wide door for the gospel, which Rome would not be able to shut. Some good tracts had been published and freely circulated, not only in Florence, Genoa, Pisa, Leghorn, but even in Rome itself. Already 20,000 copies had been freely and openly proclaimed in the Italian language by a converted priest, and it was not improbable that the New Testament in the native language would be long freely circulated throughout Italy. Interesting communications had been received from Germany relative to the movements of the Christian-Catholic party. The intelligence from Switzerland was of a deeply affecting character, especially with regard to the Canton de Vaud. From the United States and Canada, the intelligence afforded grounds for encouragement. From India, the gratifying information had been received that the hearts of many of the Lord's people in Bombay were warmly affected towards the promotion of union among Christians, and a suggestion had been thrown out to form a "West of India Organization," in connection with the Alliance. The liveliest sympathy in the movement was expressed by a number of missionaries of various churches labouring to extend the Redeemer's kingdom in the Mysore country.

The indebtedness of the Organization last fall was £1400; two special efforts were made to remove it, successfully. The estimated expenses are £1750 per annum.

The session continued four days. Among the business was the hearing of reports of the several committees, on Popery, the desecration of the Lord's day, and the religious conditions of countries where the French and Italian languages are spoken. A general meeting, very fully attended, was held on Friday evening, and speeches were made by Sir Culling Eardley, Rev. Baptist Noel, T. R. Westley, Esq. and others.

THE CANTON DE VAUD.—Letter from an English Clergyman at Vevey to the Editors of "Evangelical Christianity." What mighty events have attended and accompanied the year since I last wrote! And what will be the climax? Amidst these convulsions, which shake political and civil institutions on every side, we have enjoyed the utmost calm, with the exception of the religious persecution which continues as active as ever in this Canton. It is indeed, as you state in your letter, a grander sight than all which the magnificence of the scenery yields, to witness the servants of God enduring persecution for conscience sake. The enemies of the gospel are in their rage, for instead of crushing them as they had fondly expected, the servants of God are rising in strength, and are increasing in number. The persecution has already done incalculable good, in deepening the piety, and increasing the love of the Lord's people. It is a common remark here, even among those who are not friendly to the Free Church (in the Canton) that some of the most strenuous opposition it has met with from the Government, if not inconsistent existence; for the number of persons attached to it from principle was small, and their zeal was not very distinguished. One dear friend of ours, M. Baur, was banished by the Council of Ems, about two months since. After he had been in his banishment a few weeks, he was allowed to come back to Vevey, to be tried by the Correctional Tribunal of Police. It was proved on the trial, that the meeting, which was the ground of the proceeding, was perfectly quiet, that it involved no breach of public peace, and he was acquitted. In his address to the judges he bore a noble testimony to the truth. He avowed that it was his intention to go on preaching Christ, for necessity was laid upon him; that his duty to God was higher than that which he owed to man, and that nothing but force could compel him to be silent. The Government appealed from the Council to the Cantonal Tribunal, and he is again to be tried at Lausanne. Whilst remaining at home, after his acquittal, a peremptory order was sent from the Council of Ems, that he must proceed to Ems—his place of his banishment, without a moment's delay. But when he was very remarkable in the whole proceeding was this: When he went thither, M. Germond, the pastor, was absent upon urgent business, so that M. Baur was just in time to supply his place. There is an interesting Society of Deaconesses there, established by M. Germond, and a hospital, over which he presides. He had just returned when M. Baur was sent thither the second time, the Council of Ems had just laid its hand on M. Germond, so that a person was wanted to supply his place. How wonderfully God can overrule the counsel of his enemies to his own praise and glory!

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THE SCOTCH COVENANT.—We have just seen a fac-simile of the national covenant of Scotland, in its original form, with the autographs of the principal leading persons affixed to that important bond. This remarkable production is executed in the first style of lithographic engraving, so as to preserve distinctly, in their most minute traces, the varied handwritings of the several to-be-renowned subscribers to that deed which was of such paramount importance in influencing the religious and political destiny of these kingdoms. The curious document is illustrated by an historical account, from the pen of James Akeman, Esq. author of the History of Scotland, and the accounts from the progress, and consummation of those astonishing events which produced the association whence the covenant emanated, and the wonderfully important consequences which flowed from it; forming a distinct section of one of the most intensely interesting periods in the history of the world since the era of the Reformation.—Edinburgh Witness.

SUNDAY SCHOOL OF THE REV. DR. PAYNE.—Dr. Payne, the well-known author and theological tutor in the Western College, was found dead in bed on Monday morning. He preached on Sunday evening at Moans-street Chapel, Devonport. The subject of his discourse was the love of God "God is love." He declared with emphasis the love he bore to the world, and that he wished to proclaim this great truth, with his dying breath, and such was the case. After the service, he felt very much fatigued and almost worn out. He retired to his ordinary room, and no one expected that his end was so near. Not appearing at the usual hour on Monday morning, the servant entered his room, and found the spirit had taken its flight to a better world. He lay quiet composed, and giving all the indications of having departed probably while asleep. He died from an affection of the heart. Three weeks ago, in replying to a testimonial presented to him by his past and his present admirers of London, he said that he should be disabled from attending to his official duties, a kind Providence would take him in his rest. The wish of the pious and venerable man has been gratified.

A GOOD REFORM.—An influential meeting was held at Birmingham on Friday, for the purpose of considering the propriety of establishing model lodging-houses for the poor in that town—the Mayor in the chair.

SABBATH OBSERVANCE.—A bill is now before the House of Commons, which provides that no person shall on Sunday keep, or assist in keeping, any market, or sell, or cry any goods, or things whatever. The goods of hawkers so defying the law are to be confiscated for the benefit of the poor of the parish. The penalties for infringement of the above provisions are fines varying from 5s. to 40s. Persons resisting the officers employed in enforcing the act will be liable to a fine of £10. The operation of the act is limited to the cities and suburbs of London. The 1st of October is fixed for the commencement.

IN SCOTLAND, the friends of the Sabbath, with the view of bringing to an end the transaction of business on the sacred day at the Post-Offices throughout the country, are circulating, with great industry, memorials against this sinful practice in various parts of Scotland.

TARZUS AND THE CATARACTS.—When M. Thiers presented himself as a candidate for the Assembly, he thus made his peace with the Catholic clergy:—"With respect to the clergy, I deem the situation changed, and the line of conduct to be pursued, changeable accordingly. Under that supposition, I regard certain individuals of the clergy; now, I regard religion and her ministers as the anathema, the avatars, it may be termed, of a degraded social order. I am resolved to defend the Catholic institutions with the greatest energy, especially the budget of the clergy."

THE LAW OF DIVORCE.—It speaks well for the improved moral condition of France, that the proposal of the late Minister of Justice, M. Cremieux, to restore the old law of divorce, was so emphatically refused by the Assembly. Socialism itself could not more directly lead to the demoralization of society, than did the law of 1794 on this subject. In the first year, and a-half after the change of the law, 3,924 divorces were pronounced in the commune of Paris alone, 3,124 at the demand of the husbands, and 800 at the instance of the wives. Of this number 877 were grounded upon incompatibility of temper, 558 on mutual consent, 782 on an absence of five years without intelligence, 812 on desertion, 14 on the madness of one of the parties, 521 on grave injuries, 182 on immoral conduct, 48 on the subjecting of one of the parties to legal penalties, 105 on separation previously adjudged, and 131 on the plea of six months' absence! The population of Paris being at that time about 600,000 souls, this was at the rate of one divorce for every hundred inhabitants. These frightful results excited so much apprehension, that in 1794, the Convention was obliged to restore the more stringent law of 1792. Another change was introduced in the Civil Code under the Empire, which is still to have worked well, but on the Restoration, the strange Roman Catholic law was re-established, which all subsequent efforts have thus far failed to disturb.

THE BIBLE IN SICILY.—A considerable number of laymen, and even some monks, in Sicily, are beginning to interest themselves in the distribution of the Holy Scriptures. The heads of the Government appear disposed to facilitate the work.

CANTON DE VAUD.—It would seem that the authorities of the Canton de Vaud are becoming ashamed of their intolerant proceedings against the denuded pastors. A Swiss paper has just brought the welcome news that M. le Pasteur was up one of the persecuted evangelists, who, having been arranged before the police tribunal, and several meetings were held of his ministers, and others belonging to the Free Church who felt interested in the study of prophecy. These meetings were well attended; and the result has been the formation of an Association for the Advancement of the Study of Prophecy, of which the celebrated Dr. Keith has consented to be President.

LADY HEWLEY'S CHARITIES.—The Vice-Chancellor of England decided a case involving the question whether the Scottish Presbyterians are entitled to participate in the Lady Hewley Charities. He held that English Dissenting congregations of Baptist, Congregational or Independ-

ent doctrine and discipline, and English congregations united to or under the jurisdiction of the Kirk of Scotland and the Session Church, are alone entitled to the foundation-benefits of 1704 and 1707. He therefore decreed, that all such congregations must be removed from control over the funds of the Hewley charities.

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