

Religious Intelligence.

GLASGOW.

Three years have now fully elapsed since the present Revival of Religion began in Glasgow. In addition to the numerous Prayer Meetings held in Churches, Halls, and other places, necessitated by the thirst for the Word of God, each of these years has been marked by large Open-Air gatherings in the City, aided by a few brethren from a distance ready for every good word and work, cordially responded to the call of the Committee.

As on former occasions, an hour was first spent in united prayer by the Brethren taking part in these meetings, in the Religious Institution Rooms, which was much prized. The first Open-Air Meeting took place on Wednesday Sep. 25th, on the Green, half-way between Nelson's Monument and the square in front of the Court Houses. The morning was fine, though chilly from the advanced season, and at half-past eleven, the hour for commencing the services, a goodly number had collected. The numbers continued to increase till four o'clock, when the meeting was dismissed for the time, and when several thousands had been brought together. On Thursday, the weather being unfavourable for out-door services on the Green, meeting were held in the various churches and the theatre.

A novel object witnessed in the vicinity of the meetings this week was the Bible Cart, a somewhat primitive looking, but at the same time tasteful vehicle, supplied with an attractive stock of cheap Bibles and Testaments.—We have occasionally seen Bible barrows on the streets, but a Bible cart, with a horse yoked in it, is altogether a new thing in Glasgow, and Wednesday witnessed the first trial of the experiment anywhere in this country. The result, we believe was highly encouraging, no fewer than 115 copies of the Scriptures having been sold that day. We understand that the proprietor contemplates the attendance of the cart at fairs and other occasions of public concourse; and, as his motives are of an honourable and Christian character, we wish him every success in his enterprise.

Shortly after mid-day on Thursday, the rain ceased, and the opportunity was at once taken to plant a portable platform in front of the prison, where Mr. Gordon Furlong, assisted by several brethren, addressed a large crowd of the very poorest, who listened most attentively to the messengers of Christ.

Meetings were also held in seven churches throughout the city, which we believe, were in general well attended.

We have been informed by brethren taking part of several cases of awakening, though these were of a quiet type in general, finding expressions in subdued grief and tears. It was

enough to silence opposition to see young men and others retiring from the Green to the hall, and sitting down solemnly to be guided to the Saviour, whom they now felt they needed. As usual, we believe, that the blessed fruits of these meetings will be continued to be reaped by faithful labourers many days hence.—*The Revival.*

ALARM OF THE CATHOLICS IN FRANCE.

The Catholic Society of Saint Francois de Saelles, the object of which is to oppose Protestant propagandism in France, feels greatly alarmed at the extension of Evangelical principles among the Catholics. It thunders against "the sons of perdition who are always lying in wait like their father the devil!" and warns all good Catholics against receiving the "colporteurs who go hither and thither, visiting the villages, the death places and hospitals, spreading everywhere their "venom," and organising centres of activity for the destruction of truth and morality!" Those vituperations show that Protestantism is progressing in France, and that the alarms of its enemies are justifiable. The Catholics, in imitation of the Protestants, are now holding revival meetings which last a number of days at a time. They feel they are losing ground, and see the necessity of whetting their zeal. Would to God that in those meetings Christ and Him crucified formed the subject of the discourses. We would then have reason to rejoice.

TOLERATION IN CHINA.

La Presse publishes a remarkable decree, issued by the Chinese Government in the name of the infant Emperor, recommending the practice of full toleration to the people. It states:—"If those who practice religion content themselves with their lot, and seek to make themselves beloved, they fulfil the duties of true children of the Empire of the Sun. As to those who do not practice its precepts, they ought not to make a stalking-horse of religion to attack those who do. Thus if a pretext is made of religious zeal for the purpose of cloaking over public or private offences, as for the committal of crimes, the refusal of tribute, the oppression of the weak, not only is mischief done to the people of the Empire of the Sun but religion itself is brought into contempt." The moral of the decree is, that every man must freely tolerate the faith of others, if their practice be good—a sentiment somewhat new in the decrees of the Flowery Empire, though old in its philosophy