

Religious Intelligence.

(From Evangelical Christendom.)
Persecution of Rev. Fredrik Olaus Nilsson, and
Memorial thereon to the King of Sweden.

At a Meeting of Committee of Council of the British Evangelical Alliance, held May 31st, Dr. Steane having brought forward the case of Mr. Nilsson, of Gottenberg, sentenced to banishment on account of his religious opinions, and preceded a variety of documents relating to it, the Committee resolved—That this Committee have heard with deep regret of the case of persecution now brought under their notice, and with a strong sense of the violation it involves of the Protestant principle of the right of private judgment, as well as of its utter contrariety to the spirit and injunctions of Christianity; and deem it proper to take such steps as they best can to show their sympathy with the persecuted, and to express their opinion of the iniquity of the persecution under which he suffers. At a subsequent meeting, June 14th, the subject was again introduced, when Dr. Steane presented a memorial which he had prepared to the King of Sweden, which having been considered, it was moved by the Rev. Dr. Bunting, seconded by Admiral Harcourt, and resolved unanimously—“That the memorial to the King of Sweden, on the subject of the sentence of banishment passed on Fredrik Olaus Nilsson, now read, be adopted and transmitted forthwith through his Excellency the Swedish Ambassador, and that a copy of the same be forwarded to the Right Hon. Viscount Palmerston.”

TO HIS MAJESTY THE KING OF SWEDEN.

The Memorial of the Council of the British Evangelical Alliance, in connection with the Evangelical Alliance.

May it please Your Majesty.—The Evangelical Alliance is an Institution composed of Christians of all countries, and of nearly all churches, who hold the great fundamental doctrines of Christianity and of our common Protestant faith. It aims to promote the union of all true Christians, not in ecclesiastical confederation, but in brotherly love; and it proposes to itself to manifest Christian compassion, and to render such aid as it is able, to all persecuted and oppressed brethren, whether they are members of the Institution or not.

The British Organisation of the Evangelical Alliance derives its members, with a few exceptions, from all denominations of Christians in Great Britain; and it acts through its Council, which in this memorial humbly addresses your Majesty.

It has come to the knowledge of your memorialists that a person in your Majesty's dominions, whose name is Fredrik Olaus Nilsson, has been tried, and sentenced to banishment, with confiscation of his property, for no civil or political offence, but simply on the ground of his religious opinions, having exercised his ministry as the pastor of a Baptist church.

Your memorialists have reason to believe that Mr. Nilsson is a man of blameless life, and both a good citizen, and loyal subject of the Swedish crown; and that the judicial authorities by whom he was tried, reluctantly convicted him, but were compelled to do so by the revival of an obsolete law.

Your memorialists persuade themselves that they may entertain the fullest confidence not only in your Majesty's royal clemency, but also in your Majesty's enlightened views, not more of the impolicy than of the impiety of persecution for conscience sake. Otherwise they would represent to your Majesty how absolutely incompatible it is with the spirit and injunctions of Christianity, that Christians should oppress one another; and how inimical to the true dignity and welfare of kingdoms that such oppression should be sanctioned by law.

That Protestants should suffer persecution from Papists, is indeed accordant with the principles of the apostate Romish church, and unhappily but too much in harmony with the policy she has ever pursued; as testified by the whole course of European history since the glorious Reformation. But it can be regarded with no other feelings than those of sorrow and shame, when Protestants turn persecutors of each other.

Your memorialists venture to express their greater astonishment at these proceedings, because to the honour of your Majesty's crown, and the happiness of your Majesty's subjects, a larger measure of constitutional freedom than in many other countries, has been for so many centuries enjoyed in Sweden; and because the constitution expressly provides that “the king must not coerce, or cause to be coerced, any man's conscience, but protect every one in the free exercise of his religion, provided the peace of society be not thereby disturbed, or public scandal caused.”

It is unnecessary to represent to your Majesty that at a period such as the present, when the principles of liberty, both civil and religious, are so much better understood than of late, and when the nations of Europe are so sensitively alive to every act by which they are violated, how undesirable it might be, that your Majesty's government should be signalized by intolerance,

rather than by that just policy which respects the exercise of individual conscience, because it rests on the basis of universal rectitude.

Your memorialists are aware that the Baptists of this country, a large and deservedly respected body of Christians, are deeply interested in the case of their suffering brother, and have addressed numerous petitions to your Majesty on his behalf; and with great respect your memorialists express their hearty concurrence with them. They have reason also to believe that similar memorials to the present will in great numbers be laid at your Majesty's feet, both from different parts of this country, and also from some of the continental nations, if it should be found necessary in such a manner to make known the general sentiment of Protestant Christendom on the subject.

But your memorialists confide in the wisdom of your Majesty, and in your Majesty's sense of what is due from an enlightened Government to the claims of justice, and to the rights of conscience, to render unnecessary any such wider demonstration of feeling, by the extension, in the first instance, of your royal clemency to the sufferer, and then by the adoption of such measures as may lead to the repeal and abolition of the obnoxious law.

In thus addressing your Majesty, your memorialists have discharged a sacred duty, with that freedom which a consciousness of rectitude inspires, but also, they trust, with that high consideration and respect which is due, and which they have profound satisfaction in rendering, to a monarch so august and gracious as your Majesty; and they now assure your Majesty of their fervent prayers that it may please Almighty God, “by whom kings reign and princes decree justice,” to establish your throne in righteousness, and to grant you finally the rewards of those just potentates who rule in His fear, and use their dominion for His glory.

Signed on behalf of the Council,

CULING E. EARLETT, Chairman.

JABEZ BUNTING, D.D. Hon.

DAVID KING, LL.D. Secs.

EDWARD STEANE, D.D. Secs.

J. P. DOBSON, Official Secretary.

Biography.

Obituary Notice of Mrs. Samuel Greenfield,
OF SACKVILLE, N. B., WHO DEPARTED THIS
LIFE ON THE 13TH MAY, 1850.

Among the various sources of encouragement presented to the Christian, amidst the numerous and powerful enemies with whom he has to contend, the record of the experience of all who have been engaged in the Christian warfare, is certainly not one of the least. Where does it appear that any who ever entered the service of the King of Kings, were deceived by the failure of those promises made to them? Or, has ever the Christian had to record his regret, at having rendered his members “as instruments of righteousness to God?” The grace imparted to him, has invariably proved sufficient for all the circumstances of trial and temptation in which he has been placed; and as it regards his enjoyments, he also proves the truth of the assertion, “Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him.”

The subject of this notice was the daughter of Mr. WILLIAM ATKINSON, of Fort Lawrence, County Cumberland, Nova Scotia, and wife of Mr. SAMUEL GREENFIELD of Sackville, N. B.

Our departed sister, at a very early period of life, was the subject of serious impressions; the Spirit of the Lord moved on the face of her mind, producing conviction of sin, and an early consecration of her ransomed powers of body and mind to God. It was not however, until she had attained the 21st year of her age, that she really responded to the call—“daughter, give me thy heart.” Then, under the ministry of the Rev J. F. BENT, this happy consummation was effected. As the light of the Holy Spirit, in its gracious influences, irradiated her moral darkness, she appears generally to have cherished those influences. Aware of the necessity of bearing her cross, and following the Lord Jesus, she promptly and entirely relinquished the vanities of this sinful world—studiously opposing its spirit and maxims. She highly valued connexion with Christians. Having been taught the language of Canaan, she loved all who gave evidence of being instructed in the school of Christ; but the *Wesleyans* were, more especially, the people of her choice—of them she said, “this people shall be my people and their God my God.”

In the conjugal relation, Mrs. GREENFIELD was truly exemplary; she was a living and practical comment on the words of the wise man in his description of a virtuous woman: “the heart of her husband doth safely trust in her”—“she will do him good, and not evil, all the days of her life.” Prov. xxxi. 11, 12. The assurance of her acceptance with God, through faith in the Lord Jesus Christ, she seemed never, through unweariedness, to have wholly forfeited. When

in her weekly Class-meeting she spoke of her religious exercises, her spirituality of mind, and confidence in God were evident to all who enjoyed Christian fellowship with her; but it was in prospect of an approaching dissolution, that she more particularly proved the all-sufficiency of divine grace. The disease which terminated her mortal career was consumption; for eighteen months previously, a troublesome cough indicated the incipient stages of pulmonary affection; her symptoms however, did not become alarming, until about six weeks before her death. Her mind at this period was more than ordinarily sustained. “As was her day, so was her strength.” As her heart and her flesh failed, her prospect of heavenly and eternal felicity brightened; most calmly and confidently did she resign her children into the hands of God, saying to her sorrowing husband, “mourn not for me.” In the depth of her affliction, it was my privilege, in connexion with Brother Hennigar, to rejoice over her, as a trophy of grace, as a witness of the power of God to save, whose only ground of glorying was the blood and righteousness of the Lord Jesus Christ. On the morning of the day, when she was to take a final farewell of all sublunary objects, I saw her, and it was evident that the pins of her clay tabernacle were fast falling out,—that the hour of her departure was very near. About nine o'clock in the evening, I again called, and found that I was just in time to take my last farewell of her—just in time to see another saint die! to see another accession to the Church triumphant!

A solemn, yet truly glorious sight, now presented itself—nature rapidly sinking! grace triumphing! the room was indeed a highly privileged place! Jesus had whispered His love into the heart of His handmaiden—He had said, “He that believeth on me shall never die.” “Well done good and faithful servant!” And angels were there, in waiting, ready to escort the happy soul of our sister to the realms of eternal day. While commending her to God in prayer, she revived a little, and on rising from her knees, she with difficulty said, “I feel disappointed”—on my asking her, why she felt so? she replied, “I thought I was with Jesus.” It was, however, but a few minutes before she was released from the body to be associated with the blood-washed throng, before the throne of God and of the Lamb—to join in the triumphs of the redeemed, so beautifully described by Wesley—

The Lamb is their Light and their Sun,
And in reflection they shine,
With Jesus ineffably one,
And bright in effulgence divine!

The saints in his presence receive
Their great and eternal reward;
In Jesus, in heaven, they live;
They reign in the smile of their Lord.

The flame of angelical love,
Is kindled at Jesus's face;
And all the enjoyment above,
Consists in the rapturous gaze.

ALBERT DESBRISAY.

Sackville, N. B., 20th June, 1850.

Contemporary Opinions.

(From Zion's Herald.)

“The Knockings.”

We referred last week to the “mysterious knockings” in the house of Dr. Phelps, at Stratford, Conn. The Doctor has since published in the New York Observer a letter respecting them, from which we copy the following:—

The phenomena consisted in the moving of articles of furniture in a manner that could not be accounted for. Knives, forks, spoons, nails, blocks of wood, &c., were thrown in different directions about the house. They were seen to move from places and directions which made it certain that no visible power existed by which the motion could be produced. For days and weeks together, I watched these strange movements with all the care and caution, and close attention which I could bestow. I witnessed them hundreds and hundreds of times, and I know that in hundreds of instances they took place when there was no visible power by which the motion could have been produced.

Scores of persons, of the first standing in the community, whose education, general intelligence, candour, veracity and sound judgment, none will question, were requested to witness the phenomena, and, if possible, help us to a solution of the mystery. But as yet no solution has been obtained. The idea that the whole was a “trick of the children”—an idea which some of the papers have endeavoured with great zeal to promulgate,—is to every one who is acquainted with the facts, as stupid as it is false and injurious. The statement, too, that some of the papers have reiterated so often, that “the mystery was found out,” is, I regret to say, untrue. With the most thorough investigation which I have been able to bestow upon it, aided by gentlemen of the best talents, intelligence and sound judgment, in this and in many neighbouring towns, the cause of these strange phenomena remains yet undiscovered.

I have watched the progress of this matter with great care, and have done the best in my power to learn what these strange things mean, and although I have not as yet been able to ascertain the cause, I am satisfied that their communications are wholly worthless. They are often contradictory—often prove false—frequently trifling and nonsensical, and more in character with what might be expected of a company of loafers on a spree, than with what might be expected from spirits returned from the world of retribution, to tell the secrets of their prison house.

Such manifestations are now being made in many other parts of the country. According to information, which I suppose to be authentic, they are witnessed in from 150 to 200 different places, at the present time. In many of these places they are said to advance ideas on the doctrines of religion, wholly at variance with the teachings of the Bible, and subversive of many essential truths which the Bible reveals. Under an impression that whatever is communicated by a spirit must of course be true, many persons are receiving these communications as the truth of God—as a new revelation from the spirit world. But it should be remembered that there is no proof that what purports to be a revelation from spirits, is the work of spirits at all. “The most that can be said is, that we do not yet know how or by whom these communications are made. If they are made by spirits, we have no proof that they are good spirits. The presumption is, that they are bad spirits—living spirits. At my house they often accused each other of lying—contradicted at one time what they affirmed at another,—inflicted injury on property in the most wanton manner, and have given throughout conclusive evidence that the discipline of hell, which they profess to have experienced for several years, has as yet been wholly ineffectual in improving their characters, and qualifying them for the “higher sphere” for which many suppose that the discipline after death is a preparation.

I cannot now say to what conclusions future developments may lead me; but my perfect impression is, that the whole thing, as far as the transactions in this place are concerned, is to be set down among those devices of Satan, by which he is promoting his work of destroying souls; and my chief object in this communication to the public at this time is, to caution all who would avoid error, against trusting to these pretended revelations. I have had a better opportunity than most men to witness them and to judge of their claims, and I have full confidence that the opinions I have expressed will be found to be correct. I will merely add, that for some weeks past these annoyances at my house have been subsiding, and now, as I hope, have ceased altogether.

These strike us as sensible views of the subject. There is something exceedingly curious about these marvels. If trickery, they certainly are very ingenious, and the fact of their simultaneous appearance in various parts of the country renders them still more extraordinary.

(From the Watchman July 10.)

The Result of Mr. Locke's Motion.

The Hon. Member for Hinton is not exactly the person with whom the ministers of this Protestant country would prefer to go into the lobby on a division upon any part of the Sabbath question. Last year Mr. LOCKE was unsuccessful in his attempt to coerce the proprietors of the Scottish Railways; this session, however, he may be indirectly the instrument of disappointing 700,000 persons who have petitioned against Sunday postal labour, and of again yoking to their seven-days-a-week work the thousands who have been for three Sundays thanking God for their emancipation, and the enjoyment of untroubled relief and rest. Mr. Locke moved last night that an address be presented to Her Majesty, praying for an inquiry whether Sunday labour might not be reduced without being completely put a stop to; and that, pending the inquiry—the former system be resumed and enforced! Lord Ashley forcibly reminded the House that the boon they had granted had not yet been enjoyed for twenty days; and that the petitions demanding it had 700,000 signatures, while those opposing it had only 3,569 and his lordship concluded with the undeniable position that the House was bound, out of respect to the petitioners, to their own consistency, and to the honour of the Crown which had issued its order in conformity with their address, to give the new measure a fair and sufficient trial. Lord J. Russell rose, unwillingly as it seemed; and not till pointedly invited by Sir R. Inglis. He could not but admit that he had advised Her Majesty to the course taken, not quite three weeks ago. He could not but further admit, and he did admit, that the commercial inconvenience was not the chief matter to be considered; but his lordship spoke of the hardship to poor people whose relations might be ill on Saturday, and who could not hear of it till Monday! We only wish that the words and the postmen may enjoy their weekly rest till the poor require them to be again at their posts, or to go their rounds on the Sunday. Lord J. Russell proposed to leave out the words which recommend an immediate

return to the old plan, and this amendment carried. But Mr. Gladstone so ably exposed the form of the improved resolution, that it was necessary to begin all over again. The new resolution being still, with the omission of the recommendation, and also of all complaint of inconvenience, the same as Mr. Locke's, it was moved by Lord Ashley; and though carried by a majority of 83, we were glad to see that the Lord had, in that place, 112 members who stood by his side against those two formidable powers the press and the Government.

There will, then, be an enquiry, things remaining in statu quo. If Parliament were to proceed before that enquiry terminates, it will enforce the course which they appear to it is known what that is. But be the result what it may, the debates, and even the trial have done good. The Church has with the Dissenters on this question. The case of the Bishop of London and Oxford as several peers in the upper House, the case taken by Sir Robert Inglis, Mr. Gladstone, Ashley, and 112 voters in the lower House that the feeling prevalent both in town and country is represented not feebly, though we not adequately or proportionally, in the lower House. The Government feels the pressure now only asks that the system of “collective delivery, &c. of letters on Sunday,” be not completely put an end to. We are therefore without encouragement to hope that it will now, at least speedily, be “completely put an end to,” and we can see nothing but difficulty and impolicy in the attempt for a while and to revive it. Perhaps even that may not be made, if all friends to the divine permanent institution of the Sabbath themselves during the pending enquiry.

Temperance.

Address of the Hon. J. W. Johnston

CONCLUDED.

Here brothers of the Order pause. Do we acknowledge this as a great ruling principle of our Order? We imprint this truth daily in our hearts; we cherish it weekly in our division; if we do indeed love it, then shall the light of the order distil as the dew, and be the choicest flowers. The benevolence in its active exercise toward those in our border must diffuse harmony and peace; nor can it fail to promote industry to the pledge, for who can find quickening influence of philanthropy seeks to save others from the fatal self-indulgence, and yet himself yield to seduction from which he is earnest to them.

But, alas! should it be otherwise. grand principle shall fail to be acknowledged, to be fostered, to be truly and sincerely followed, then will the life blood be drawn from the system, and an inert useless mass to corruption only remain. This will be the result of the present the same; for this Hall as imposing an aspect banners as brightly as ever reflect beams that play among their gorgeous—perhaps our numbers be undiminished; our funds not lessened. Yet, will the name of the Order be gone, and will glory will depart, beyond the power of things or improving numbers to May worse—an institution organized to promote only the well-being of fellows—ceasing to be governed by true and holy principle; if it fail not to say, a menial and of shame, would proffered to enable foreign from its own and legitimate objects and be an instrument of mischief and not of society.

How great then is the responsibility rests upon us—a noble responsibility but all the weightier as it is relative. Behold on either hand the incentives, purity and love in this enterprise the one to encourage and animate to action; on the other to warn and deter against sloth, selfishness, and mere egoism—on that the most-stimulating animating him who holds in his man a brother, and who can appreciate the happiness of promoting the trust of his neighbour and his community—sured conviction that the efforts of the faithful directed and earnestly in the right spirit, cannot fail to be by good measurable, under the blessing of God, and more than to receive, and in whose mearest tribute of disinterestedness is more valuable than the offerings of accompanied by a pure motive—an effort to society and individuals to portion to the good that might be gained; and shame to ourselves, and others, united with its intense to condemnation, enhanced by the fact we voluntarily assumed the position to sustain, and had proved