

Religious Intelligence.

The Committee for Foreign Conference and Evangelization have held a meeting in Freemasons' hall, for the purpose of communicating information with regard to their operations among the numerous foreigners visiting London during the Great Exhibition season. There were pastors present from France, Prussia, Wurtemberg, and Switzerland. The old Nestorian church had also its representatives there, in Mar Yohannan of Oroomiah, the Nestorian priest or presbyter and in Mar Isaac, the deacon, whose office is like that of him who was attendant on Barnabas and Saul (Acts xiii. 5), "And they had also John to their minister." These men are the first of their race who ever visited our shores. They came to seek relief for their countrymen, who were suffering from famine. In May, 1861, they left their country—situated between Persia and Turkey—accredited by their bishop and also by their Patriarch, and after spending six months in walking from Ararat to Moscow, they thence slowly and painfully wended their way through Poland and other countries to Hamburg in North Germany. Thence they were sent by two Protestant pastors to London. On their arrival they were taken to the strangers' Home at Limehouse, where they have been generously entertained. They afterwards received a most affectionate public welcome from Mr. Spurgeon and his people in the Metropolitan Tabernacle. They were also, as already indicated above, at the Evangelization gathering.

These interesting men cannot speak any European language, and no one in England was found able to converse with them. But there is one individual who writes their language, and thus some intercourse has been established. The Presbyter wrote thus—"We do not receive the Papacy. Cyril said Mary was the mother of God. Nestorius said Mary was the mother of Christ." The presbyter goes on to say that formerly his people did not read the Old and New Testaments; they only possessed the Scriptures in a dead language. But American missionaries have given them the Bible in their native tongue. The following is a specimen and portion of a prayer written by Yohannan, after a meditation on spiritual sloth. It reminds us of those "collected," condensed and emphatic, many of which, as used at this day, are very ancient, and of oriental origin:—

"O thou that awakenest the sleeper, and raisest the fallen, and refreshest the afflicted, who hast compassion upon sinners, and art a great refuge for the repenting; we implore and beseech thee, O Lord, rouse us from our slumbers by thy grace, and snake off the burden of our sloth by thy power. Grant unto us that we may stand and do service before thee, and watchfully, vigilantly, zealously, and wakefully serve thee. The watchers with their hallelujahs, and the seraphs with their holiness, are humble in their songs. The condemnation of the nations is in their apostasy, O Lord of all, Father and Son, the Spirit of holiness! Amen!"

The languages in which the agents of the Foreign Committee address the strangers who are now visiting London, and in which they aptly quote the Scriptures, are French, German, Italian, Swedish, Spanish, Danish, Finnish, Norwegian, Portuguese, Polish, Greek, Arabic, and Hebrew. These brethren meet every morning with the secretaries; one or more gives a *viva voce* report of the labours of the previous day, a portion of Scrip-

ture is then read, and prayer is offered up in three languages. Thus encouraged they start, two by two, to take up their appointed positions. In giving away tracts, they are instructed, if possible, to have conversation first; in other cases, to offer a tract as a sort of introduction to speaking on spiritual matters. One man, offered a tract, began by saying that he was "pestered to death by this perpetual offer of tracts in this abominable country," but ended with reverent attention to the appeals of the missionary, and not only accepted the tract, but bought a New Testament.

In closing this paper, I invite my Christian readers to special thanksgiving in connection with the announcement that, in response to the remembrance of the Committee of the British and Foreign Bible Society, and in entire accord with what "Albert the Good"—he who, though the accomplished Student of science, and discriminating patron and lover of art, yet lived and died in a palace, where THE BOOK was specially and daily honoured—the Royal Commissioners have at length assigned and set apart an ample space, and a prominent position for the various editions of the Word of God. More precious than rubies, pearls, and diamonds; more glorious and resplendent than the "Koh-i-Noor," and its larger though scarcely so brilliant rival, "The Star of the South," around which crowds daily gather, is the Bible of God. Let us rejoice that it is no longer "in a corner," or treated with apparent dishonour—although, in spite of latitudinarian indifference, or Hindoo Shasters, or Mahomedan Koran, or the Book of Mormon, or Cardinal Wiseman's Romish Breviary (so resplendent in gold and richest binding in the Roman Court), it "cannot be hid." The Good Lord hasten apace, the day when at, and in the name of Jesus every knee shall bow in loyalty and love; when our literateurs shall not, by studied reticence, ignore His rightful claims; when the poet, who marries noblest thoughts and imagery to immortal verse—the gifted sculptor, who gives to the marble all but the breathing beauty of life—and the illustrious painter, who causes the fair, the brave, the good to live on the canvass before us—shall themselves, with one consent, regard their work as a consecrated thing, and shall each have, in life and death, the faith (learned at the feet of Savonarola, the Italian "Reformer") of Michael Angelo, "the greatest artist of all time, the unquestioned king of the art-world by the right of transcendent genius;" whose last poem closes with the beautiful couplet:—

"MY ONE SOLE REFUGE IS THAT LOVE DIVINE,
WHICH FROM THE CROSS STRETCHED FORTH ITS
ARMS TO SAVE."

Dear Reader—accomplished and learned, or lowly in attainments and estate—is *this faith, thine?*—*British Messenger.*

L O N D O N.

A work recently published* gives the following religious and moral statistics of London, which present a picture sufficiently dark:—

It has been ascertained that if we were to analyse the population of London, and com-
* *Our Moral Wastes, and how to Cultivate them,*