### Woetry.

### Three Sonnets.

BY THE AUTHOR OF THE "PATIENCE OF HOPE;" EACH A SERMON IN ITSELF, SAYS WHITTIER

### Ascending.

THEY who from mountain-peaks have gazed upon The wide, illimitable heavens, have said, That, still receding as they climbed, outspread The blue vault deepens over them, and, one By one drawn further back each starry sun Shoots down a feebler splendor overhead. So, Saviour, as our mounting spirits, led Along Faith's living way to Thee, have won A nearer access, upon the difficult track Still pressing, on that rarer atmosphere, When low beneath us flits the cloudy rack,

## Of glory, from us further, further back,—. Yet is it then because we are more near. Life Tapestry.

Too long have I, methought, with tearful eye Pored o'er this tangled work of mine, and

We see Thee drawn within a widening sphere

Above each stitch awry and thread confused Now will I think on what in years gone by I heard of them that weave rare tapestry At royal looms, and how they constant use To work on the rough side, and still peruse The picture pattern set above them high; So will I set My copy high above, And gaze and gaze till on my spirit grows Its gracious impress; till some line of love, Transférred upon my canvas, faintly glows;

### Hope.

WHEN I do think on thee, sweet Hope, and how Thou followest on our steps, a coaxing child Off childen hence, yet quickly reconciled, Still turning on us a glad, beaming brow, And red, ripe lips for kisses: even now

Nor look too much on warp or woof, provide

He whom I work for sees their fairer side!

Thou mindest me of him, the Ruler mild, Who led God's chosen people through the And bore with wayward murmurers, meek, as

That bringest waters from the Rock, with bread Of angels strewing Earth for us! like him Thy force abates not, nor thine eye grows dim: But still with milk and honey-droppings fed, Thou leadest to the Promised Country fair, Though thou, like Moses, may'st not enter

## Correspondence.

KOLAPOOR, INDIA, July 24, 1862. My Dear Brother Mears:

During our recent visit to our native land I occasionally discovered a disposition on the part of some Christians to urge the vice and in a town a little to the North of us, under degradation of many in our large cities in the following circumstances: America, as an excuse for doing no more to A Brahman had been so unfortunate as to evangelize the Hindoos. "We have heathen fail of securing a suitable husband for his enough here at home," were the terms in daughter till she had passed the fatal age of which this excuse sometimes took form. The eleven years. Regarding his caste rules infact, of course, I could never deny. You exorable, and resolved on the sacrifice of his have "heathen enough" and far too many; child, he built a little hut close by the river but what a contrast between a hospital of suf- and placed his daughter in it to be swept fering patients, well supplied with doctors away by the rising flood. He made no secret one to care for them!

then" and the heathen around us here in sacrifice. India, is forcibly brought to view in a recent pamphlet, by Rev. T. G. Clark, now in Scot- cruel purpose of the father in time to rescue land, after spending many years in this land the child from death, but the attempt is a

of idols. He says: have stood face to face with the vices of our the great commission, or withhold supplies great cities; and quite lately, under the gui- from this work of God in India, because of dance of an esteemed territorial minister, I the vices which seek a hiding-place beneath sought the closes and alleys of Dundee, be- the shadows of your churches in that Chrislonging to one of the worst districts, for the tian land. purpose of familiarising myself, with its aspects of low sin, poverty, and sorrow. Such spectacles, taken apart, and come to from the sweet grace and light of Christian society, how do they shake the soul with compassion, and fill it with a bitter sense of the ance, some remarks upon the relation of the inequalities of human advancement! But I | Christian minister to the Government, both confess, friends, when I looked on all that in general and under special exigencies, the came before me, all the wretchedness and former however only intended as a clue to vice which stood forth in these lowest recept the latter. tacles of degradation, comparing it with what | The New Testament affords but few in-I knew of idolatry and its abominations, I structions concerning the relation of the saw reason for thankfulness in everything; Gospel minister to the Government, as disespecially as I thought of those thousands of | tinguished from that of any other citizen. noblest women who issue from our congrega- Those instructions are also very general. But tions into the most debased quarters, conse- this much is the plain positive enactment of crating themselves to deeds of Christian love, God-a duty over-which no cloud of obscuand assisted by laymen of the same spirit. rity hangs the minister is to exhort the As there will always be poor, in countries people to prayer for those in authority; he even where wealth is most generally diffused, is to preach to them to be subject to princiso is it probable that the time will never palities and powers, and to obey magistrates; come when low vice, incarnated in sots and he is to instruct them in the sacredness of sensualists, shall not appear in the most human government as ordained of God; and Christianized society, gradually forming, of he is to teach them that resistance to it is course, its victims into a degraded class. resisting God. But what relieves the heart, even while it | All this is a part of his official duty, made to sin, the poverty was far more apparent either deliberately forgotten, or mentioned than the sin. Here was one little woman, in terms which are purposely equivocal. her babe grawing at a cabbage-leaf on the The above-mentioned duties being, in the floor, while she strove to work up some coarse New Testament, made official, the Presbyflax for a pittance in those cold and straight- tery should hold its members to the strict perened days, who could say with evident sincerity, 'Poor is the house without a Bible!' There lay a thin, old, bedridden dame alone deliberately refuses to pray for the Governon a greasy couch, within a dark cellar some ment, the church is justified in closing the steps down, whose lustreless eye gleamed for pulpit against him in any constitutional mana moment with a light certainly not of this ner. Or if the directors of a Theological earth, nor under it, as she exclaimed in an Seminary find a professor purposely unfaithswer to a word of inquiry, 'O yes, Jesus is ful in these things, they should instantly inwith me, and what company, with Him, do I terpose between the students and the contaneed?' It is true that the shadows of vice gion. fell on us at every angle; and it returns on the memory that we were bidden save our into use, inevitably throw out their ramificapains, and not go up a certain top story, for that it led only to a house of shame, visited at the very time by riotous men. What added to the darkness of the picture, indeed, entious and prayerful judgment of the spirit by several sad shades, was the remark of our of the written word, as applied either to gen-

Christianity, where vice does not follow its own ways without a sorrowful protest, and love ever hovers on the track of the lost

"All, all is different in heathen lands. In these, vice is not hidden away in dens, but enshrined in temples. In connection with the accursed rites of Khandoba, who draws thousands yearly to his fanes in the country of the Marathis, the daughters of the land, as wives of the god, are dedicated in infant years to his service, and are privileged by hundreds to enter all houses in open day and pursue their infamous avocations, alluring youth and wedded men to the license of the shrine. But India riots in yet more flagrant and appalling iniquity. In the abominations of Cotytto, celebrated by the Athenians and other nations of the Greeks, deeds seen or done were forbidden to be disclosed, at the hazard of life. In the orgies of Juggernath the infamies committed within the temple are emblazoned on the granite in colossal reliefs outside, courting the gaze and gazed upon, of both sexes; while in alliance with lasciviousness, the frantic rites of blood are rejoiced in by the god, and beings formed in the divine image, although the act is forbidden by government, still hurl themselves before the thirsty wheels of his car, glutting foul appetite with their care. foul appetite with their gore.
"It is vain, however, to attempt bringing into comparison things so different as home

and heathen populations, especially the heathen in India. The thief, the murderer, as well as the voluptuous, call smiles of approval into the visages of Krishnu and Kali, who stand sponsors for every horrible crime, and fold specially to their bosoms those votaries who are most active in ghastly wickedness. At home, the very oaths of profanity, the tears which so often gush in torrents down the cheeks of sad fallen ones, if a kind word of commiseration and hope is addressed to them, the impassioned resolutions of amendment made, if alas! made to be broken, all, and a thousand other tokens, declare that a sky of brighter kindling than the sun of India, when blazing in its zenith, can inflame, hangs over the sin and misery of our cities."

The "flagrant and appalling iniquity" of Hindooism is not overdrawn in the above paragraph, and if you would have a fresh illustration of its darker features, take the fact that a human being has recently been sacrificed to the cruel goddess *Kalee*, only a short distance from the capitol of British India. The victim was a lad of some twenty years, and the man who killed and sacrificed him has just been acquitted by a native jury, on the ground that such sacrifices are sanctioned in their sacred Shasters. Whether the Government will demand a new trial, and be-

fore a European jury, we wait to see.

Another sacrifice has just been attempted

and nurses, and these teeming millions of of his purpose, and his Hindu neighbors re-wretched, diseased, dying sinners, with no garded it as highly meritorious, crowds of them visiting the girl in her hut, as a pious The difference between your "home hea- and meritorious act, just before her expected

In this instance, Government learned the true illustration of Hinduism as it is. Pray, "From early youth, at different periods, I let not the dear Christians of America limit

# MINISTERS AND THE GOVERNMENNT.

Mr. Editor: - I propose for your accept-

stimulates Christian endeavor, is the depth | such by sacred ordinance. To neglect it. is to which the light of the Gospel somehow pe- to ignore an unquestionable ministerial oblinetrates. It is reflected in countless ways, gation. To blink it by the intentional use where it strikes not directly. It is carried of ambiguous terms of supplication, is to down by those more sinned against than sin- | make of it a solemn farce. Prayer, if rightning, and by numbers of both sexes really ly offered, is offered in view of existing nemoving on the way Zionward, who are never- cessities; and one who is supposed to possess theless, through poverty, constrained to dwell sufficient command of language, can never be in proximity with the profligate. In the vi- regarded as praying for the Government, sit referred to, and I have found it the same | when the points in which that Government everywhere except in localities specially sold is in most pressing need of Divine help, are

formance of them. Churches should demand them of their pastors; and when a pastor

character of a Gospel minister, requires it to eral. be done as the state of the country and the

providence of God seem to demand. Aside from these provisions, I know of no of the minister to the Government, and those f any other citizen.

The general duties of the citizen to the Jovernment are—

Bearing official responsibilities when prop ly conferred, and When occasion arises, arming himself for

s protection against enemies. The first three of these duties are absolute xcept in cases which justify revolution. The ast two admit of a margin where, in each ndividual case, various proprieties may be prought into the account, those proprieties naving more or less force according to the Gospel. xigencies of the occasion.

Those duties of citizenship which are abolute, are as truly so in the case of the minster as in that of others. Concerning those which may be weighed in the balance of fitness, if any modifying considerations exist in the nature of his calling, then, as in the case uestion of personal duty. Sometimes the with others, specific requirements may re- placably hostile towards it.

tion for the intended purpose.

given to it which, if true, would make it dain to own him as a spiritual guide?

loof from ordinary civil governments. But through this peril? contains no law, requiring the members of I say little of his great duty to stand forth. rule for the ministry.

Paul told the Corinthians that, in his pernot to know anything save Jesus Christ and the times. him crucified. The real sentiment which he It should however be said in relation to leaving the other undone. both the last quoted texts, that views of the But am I to go into the Army? This is

oid of positive rule on the subject. Those him in the Army, or at home, vows involve a supreme consecration to the The case now differs with ministers, only

course of events. There is no over-estima-

above the necessities of human affairs. increase of his usefulness as a preacher of decisive against going to the War.

fly to the defence of the country, is a question always more or less affected by the existing public need. The spirit of the revealed law of his relation to the Government, in the law of his relation to the Government has a minister may pared to make it at all.

It is a most unfortunate conjunction, when mediator between contending neighbors, a conscience and personal danger rise above the horizon at the same instant.

Obedience to its authority rightfully exerised.

Submission to its imposts.

Strengthening it with his whole moral inluence.

As a general thing, they entirely shut him out for an active participation in War, or recruiting for War. Under
ordinary circumstances his influence and labor consists in the administration of the

towards it which belong to the discretionary that he should offer them unconditionally. class. Sacred proprieties would most em-phatically forbid a minister in this city from becoming a regular thember of a fire-engine company, and running with it to every fire. of any other citizen, these considerations As a Philadelphian, he has an unquestionable should have their full influence upon the legal right to become a fireman, and there is nothing in the letter of the revealed law of proprieties of his vocation strengthen the claim which certain duties have upon him. At other times, they may excuse him from the duty, or in his ordination vows to forbid it. But as things are, the spirit of both these last would condemn such a step and pecific acts of service. With him also, as certainly the fitness of things would be im-

ceive their sanction, or otherwise, from the events of the hour. These often make things which were not duty, before, to become such, or they make duties which were before fee- of human lives in the destruction, and which ble, to become solemn and intense. On any threatened to sweep over the whole, and if question where modifying circumstances are ever admissible, his sacred profession is a circumstance to be well considered.

The ordinary force of the fire department had become thinned and exhausted, would the circumstance to be well considered. The few passages from the New Testament, which are often quoted in advocacy of the radical isolation of the ministry from the public cares of the State, bear no examina- to rally others to the work? Would any one listen to him the next Sabbath, with less do-The command of Christ to Peter, to put up cility or reverence because, on an occasion He gives the rebels the following comfort, as sword, with the reason assigned, that which revolutionized ordinary proprieties, he those who take the sword shall perish by it, had exchanged the cassock for the fireman's is accompanied by no intimation that it was coat? So far otherwise, let him, in such a criaddressed to him in his official capacity, or sis, refuse to bear a hand, because his comthat it had special application to any one mission is, not to work fire engines, but to class of men. Interpretations are hastily preach the Gospel, and who would not dis-

good in the hands of the non-resistants, but Under the principles already stated, I may even then it would fail to make non-comba-tants of the ministry as an order, that it is both lawing and comely for the mintants of the ministry as an order, that it is both lawfift ad comely for the minister, in a sufficient emergency, to render to dom is not of this world, in its specific intent, spoke only to the adherents of existing power. Then coming into the field of exispolitical authority, that their sovereign had ting exigency, it becomes as much with the othing of rivalry, usurpation, or rebellion | minister, as with any other citizen, the questo fear from him. As a more general truth, tion of the hour—to what am I called? How proclaims the spirituality of his kingdom, far, if at all, shall I turn aside from my or distinguished from carnal empire, and dinary routine of duty, to help the nation

his kingdom, in virtue of their spiritual alle- in his ministerial capacity, as the preacher giance, to ignore the ordinary duties of civil of loyalty and the denouncer of treason, and government. And what is more to the pres- to pray for the success of the Government ent purpose, there is, neither in the language against rebellion. This duty is placed out used, nor in the surroundings of the occasion, of the range of debate by the positive law of one intimation that it contained any special New Testament already cited—a law which would be almost a faree, if the exhortations and supplications which it prescribes sonal preaching among them, he determined are not to be adapted to the necessities of

But with all the urgency of this duty, enmeant to convey, is plain from the state of things which incited its utterance. The Corinthian church was distracted by men who were preaching themselves, and by factions alty and patriotism. There is a great danwhich were following after men. This fact discloses the animus of the passage, and rediscloses the animus of the passage, and removes it from the list of laws prescribing the bearing of ministers toward the State. Even in other poits of view, it would have to be explained in the light of the Apostle's political status in Corinth, as a foreigner who had no business with their civil affairs. But to my own mind, the first view stated is conclusive.

It should however he said in relation to living, will be lost from sight amid the wild rush of patriotic excitements. Ministers should not only warn the people of this in words, but they should do it practically, by continuing to give the chief of their public labors, in or out of their pulpits, in their parishes or in the Army, toward preparing men to die. They can do this without leaving the other undersales.

general nature of the Christian service are the question around which the most painful nvolved, which apply with peculiar force to solicitude gathers. How does the calm and those who are consecrated to the ministry of judicious patriot who is not a minister meet the Gospel. But these inferential admonities? He assumes this point as the basis of tions are not statutory. They are referable inquiry. I must go forth at the call of the to those unwritten sacred proprieties which country if I can. Then every obstacle to are never horizontal, but ever conforming to his leaving home, such as the condition of his the circumstances of individuals, and the family, his official relations to society, the suffering which may accrue from his absence, ting their value when the question of suita- or his physical disqualifications for military service, is carefully weighed, and in sole view admits that on the ordinary principles of in-An examination of the ordination yows of the preponderance in the balance, he de aposed by our church, discloses the same termines, whether the country most needs

work of the ministry, and it is a fair impli- as most of them have more to be taken into cation that it should be just as exclusive, and the account. Churches are not to be abancontinue just as long as the providence of doned in the enthusiasm of a general rally, McClintock in the Methodist. God allows. In this world, no rules can be without most serious inquiry, whether the bove the necessities of human affairs.

Usefulness in prospect will not be more than counterbalanced by the evil left behind. him, and this relation alone throngs him with secular cares. Within such bounds as a suffer and die without the spiritual service ively conscience will prescribe, an attention most needed then, leaving also sinners to reto these cares does not perjure him in his main for months without the usual means of vow of supreme consecration to the work of grace, and churches to become scattered as Pacha as an engineer, he has discovered that the Gospel. Human society is around him, sheep without a shepherd, and all this at a the modern city of Jerusalem stands on sevand in important respects not strictly within the line of his Gospel labors, he may exert a likely to call for the highest amount of minhealthful influence upon social customs, edu- isterial faithfulness—these are considerations cational interests, and the public comfort. Of gravest weight in the question of duty. He may do it without any weakening of his efficiency in his main work, and often to the

ment, and by a parity of reasoning, why may cles, or to any of the more common sufficinot opportunities offer for making his influcient impediments in the way of the highest the very site of the altar of sacrifice in the ence felt for the happiness, the purity, and known offering to the country, it is a differ. Temple, to the Valley of Jehoshaphat, by the general good of the nation, through the ent thing from simply standing behind his means of which the priests were enabled to ordinary channels of effort in that direction? cloth and claiming exemption from service, flush the whole temple area with water, and It is granted that the wider the field of upon grounds which subject the whole class thus to carry off cares, Outside of his chief-work, spreads out, and the more exposed it becomes to entanglecommunity that the conflagration has reached of his explorations was very interesting. He

fallen one, came in bitter, bitter tears; a reforms, stirring up patriotism, exhibiting vine statute or the church's law is concerned, of combatant or non-combatant, if he is presign that, at the worst, we were in a land of the atrocity of rebellion, and urging men to cases may arise in which a minister may pared to make it at all.

others to become combatants, what prevents The unwritten law of sacred proprieties, as a like conscientiousness in becoming such bearing on the minister's relation to the gov- ourselves? We certainly approve the maxernment, presents a more embarrassing sub- im that a man is himself the performer of undamental difference between the relations ject. Those proprieties admit of but few what he does through an agent. If we can uniform rules, and the whole labor of decis- arm others without remorse, what is there ion comes back at last upon the private judg- remorseful in arming ourselves 3. And if, so far as home obstacles or personal disqualifi-As a general thing those proprieties forbid his | cations are concerned, we can accept posts of

> ordinary circumstances his influence and usefulness will deeplet suffer from this mounting the political strong, accepting of civil dignities, or putting on the uniform of a soldier. Good people seldom care to hear constables or Governors, corporals or Generals preach. They expect, and in the main they receive much more edification from the spiritual labors of men whose whole public labor consists in the administration of the ger. And if, in such an hour, he finds his ospel. way clear to offer his services to the war But great emergencies in the life of a department at all, it will be most for the honor government, often revolutionize those duties of his order, and most comely for himself,

## Selections.

## LABOULAYE'S LAST WORD ON THE

Laboulaye has just added another to the many obligations under which he has laid the American people by his writings in our favor, by an article of great breadth and power, occupying some ten columns of the Journal des Debats. It states the ground and cause of the rebellion in the clearest terms, to be the propagation and perpetuation of slavery, and proves the truth of the statement by the powerful logic of facts. After this follows a vindication of the conduct of Mr. Lincoln's government, and of the Congress which has just closed its labors. This part of the article is most masterly, and demonstrates a thorough knowledge, on the part of Labouflict, but of the currrent facts of the time. to their expectations from Europe: "Let not the South deceive itself. Its

soldiers are brave, its politicians skilful; it

holds back the cotton which Europe so im-

periously needs; it flatters certain European

jealousies and fears by holding out the coming dismemberment of the United States; but in spite of all these favorable quances, the South will be deceived in its amortion. The new Roman empire which was to extend as far as Mexico; that new civilization, based on slavery, which they have promised us, is but a vanishing dream, a bubble which the wind will burst. To succeed, the South will require the aid of Europe; this aid it shall never have. Whatever may be the sufferings of commerce, whatever may be the calculations of diplomatists, there is one fact which overweighs all; and that is slavery. The victory of the North is the redemption of four millions of men; the triumph of the South is the perpetuation, the extension of slavery, with all its miseries and all its crimes. At is this consideration which causes more than one government to pause. The masses, whom great politicians despise, but whom they dare not brave; those fanatics who believe in the Gospel; those narrow minds who understand nothing but liberty; those simpletons who are moved at the sufferings of an unknown negro; that sentimental mob which throws into the scales its love of right and of humanity—always carry the day at last. The world belongs to these simple ones, who, refusing to

consider justice and charity above their own interests. Public conscience is the rock on which the South will be wrecked. "Among us in France can the cause of slavery ever become popular? Our fathers went to America with Lafayette and Rochambeau to uphold liberty. It is one of our national glories; it is for this service rendered to the United States that we are there considered as brethren and friends. Shall we blot out this glorious past? Shall the name of France be associated with the triumph of the South, that is to say, with the perpetuity of slavery? This cannot, be. France, it is said, never fights for interest, but for ideas. I adopt the proud saying, and I ask, What idea should we be fighting for, in helping the

listen to the cunning combinations of politics,

South?" The Siecle of August 27 has also a strong article on the recognition of the South. It ternational law, and according to ordinary usage, France might recognize the new Confederacy; but that it cannot, and will not, do so, simply because the rebellion was got up, and the war is carried on by the Southern leaders, to establish a slaveholding power as one of the new nations of the earth.—Dr.

# JERUSALEM UNDER GROUND.

An account of Signor Perotti's discoveries in the subterranean topography of Jerusalem has been published. Employed by the enormous stones, he attributes to the age of racens and Crusaders. He has traced a se-Christ. He is also a citizen of the Govern- But when a minister yields to such obsta- ries of conduits and sewers leading from the at the very time by riotous men. What added to the darkness of the picture, indeed, by several sad shades, was the remark of our informant that a mother had come into the east of the same day; after a daughter who had just cast in her lot with the abandoned household. But it smote even the gloom with a ray of light to learn that she who bore the

water, immediately began to flow, and has lowed ever since; no one knows from whence it comes or whither it goes. This caused the greatest excitement among the Jews, who flocked in crowds to drink and bathe themthe Jewish historian's descriptions. Some of the Signor's conclusions are disputed, but no one has succeeded in so disinterring the Holy.

## RELIGIOUS WORLD ABROAD.

Cumming, is situated in a densely populated neighborhood. Drury Lane Theatre stands on the south side, and Covent Garden Theatre on the west. The congression of the south side, and Covent Garden Theatre stands on the south side, and Covent Garden Theatre stands on the west. The congression is a side of the south side, and Covent Garden Theatre stands on the west. atre on the west. The congregation is drawn from the west end of London, there being scarcely fifty persons from the locality.
The church holds 1700 persons. The morning congregation consists of at least twothirds Scotchmen and one-third English. porteur by the subordinate authorities who The income from seat-rents amounts to about are to a great extent under the influence of

and English nobility and gentry attend. portion of the judicial functionaries in the The congregation supports an ordained mis- province are the "old files" who were emsionary of the Church of Scotland, who re- ployed by the Grand Duke, who hate the ceives £200 a year. He preaches every new constitutional regime, and who are un-Sunday in the Ragged Church, which was der the power of the priests, so that when a opened in a very debased neighborhood a complaint is made to one of these gentlemen quarter of a mile east of the church. He by a priest against a colporteur, nothing is

various agencies, costing about £300 a year. ever. A dozen such cases at least have hap-The day-schools, with upwards of 600 chil- pened during last winter and this spring, den, many of them children of Jews, Roman and as the poor colporteur knows little of Catholics, and heathers, supported by the law, the few days during which it is lawful congregation also, and costing about £700 to make a reclamation to a superior authora year. The congregation built the Ragged ity have generally elapsed before they be-Church at an expense of £1200, and the come aware of their privilege; and thus the day-schools attached to the church for £4000. injustice is beyond reclaim. Things are not

rches writes: -There is now really little difference between the habits of the masses of our population in the large towns on Sabbath and what may be seen in London they will not be answerable for their lives on that day, with the exception, that our Two cases of sequestration of colporteurs' railway companies have not yet got the length of tempting people away from relig- bibles and religious books—occurred in Tusious ordinances by cheaper fares on Sundays; cany during the past month. and, in some cases—to their honor be it said run no passenger trains at all. The public-houses are also shut during the whole day, a little church called Gentilino, outside the in virtue of the Forbes Mackenzie Act. But in almost every other respect, English journ- has been preaching in the open-air on Sun alists might as well picture Scotchmen with days. The little square in the front of the the kilt for the national dress, as represent church had a pulpit erected on it, and seats them en masse in the character of rigid Sabi were placed for the hearers. On the 20th batarians. We have very much changed all of last July, the monk announced that his that now. If we have not excursion trains, sermon next Sunday (27th) would be on we have excursion steamers on the Clyde and the Tay: and the public parks in London of the Evangelici, anxious to hear what he don are not more thronged in proportion to the population, than are the Green and Western Park in Glasgow, and the Queen's Park. Meadows, and Calton Hill in Edinburgh, and pointed out by some of those who were Where Sunday morning trains are run they present, but they took these for marks of are always crowded; others walk or drive contempt, only, and feared no evil. No into the country, and on the Sunday evening sooner had the preacher announced his subthe snburbs of Edinburgh and Glasgow are ject, than cries of "help, help," were heard crowded with pleasure-walkers, of whom a from a poor man assailed by four or five felvery considerable proportion are regular lows, who were beating and kicking him, and church-goers. In Glasgow there are up breaking a chair over his head. Two priests wards of 2000 shops open on Sunday, and stood in the middle of the piazza, shouting though the evil does not exist to the same extent in Edinburgh, Dundee, and other places, the Protestant!" The attack upon the owing to the greater vigilance of the magis-trates, it has been ascertained that some of monk in the pulpit stooping down caught the shops open in Edinburgh have as much hold of a chair, and hurled it against one of traffic on Sunday as on all the other days of them with his own hands! The account of

truly evangelical in its character, and so arrests, and the case is now under judicial well adapted to the necessities of the half investigation. heathen masses of our towns, that one would think an enlightened government would seek to encourage it by every means in its power, have already mentioned these disturbances has been seriously obstructed by legal decisions lately in Scotland. In Edinburgh, in the case of the Carubber's Close mission, a decision has been rendered in favor of the particulars before our readers, with some expractice. The magistrates of Inverness have planation of the troubles. The correspondfined a preacher for obstructing the streets. ent of the News of the Churches writes from The sheriff of Lanarkshire, in which Glasgow Hamburg: is situated, has decided against the practice. In the kingdom of Hanover no small exciteand the famous stone pulpit on the outside of Bridgegate Mission Church has not been used since the Roman Catholic riot two years. ago. In Dunbar, Brechin, and Aberdeen, there has lately been open air service. Rev. was composed, when Rationalism reigned in Dr. Guthrie took part in the service at Breching. The tide having turned, and,

great work in Edinburgh, and in a large dis- could well be attained, a new catechism was trict of Scotland. In Edinburgh there is a considered desirable. The ecclesiastical aunightly meeting in Whitfield Chapel, the thorities of the kingdom have now prepared head-quarters of the mission. Every Sab- one, and given orders to have it introduced bath evening there is a meeting in the New into the schools without delay. Assembly Hall, attended usually by about The catechism is infinitely better than could 2000 persons. Other eighteen meetings are held every Sabbath evening in Edinburg and its vicinity, including five open-air services.

There are six meetings on Monday, six on Tuesday, one on Wednesday, and numerous household meetings; seven on Thursday, seven on Friday, and four on Saturday. There is also a medical mission, with a dispensary for the poor open daily; and a licensed evangelist, the Rev. Mr. Paterson, itinerates through the country, and has already visited thirty of the towns in Scotland, some of them more than once, holding evantion by the world and sacraments." "Out gelistic meetings, which are said to have been

Cardross: Case.—The Free Church Com-mission of Assembly met on the 13th. A built on the apostles and prophets, of which report was given in on the Cardross case, Jesus Christ is the corner-stone.

The City of Paris, for the first time, has given ground and funds for the building of a Protestant Reformed Church in the capital. The chapel of the Rue St. Lazare, used for selves in it. They fancied that it was one of the last few years, is comprised in a block of the signs of Messiah's coming, and portended buildings to be demolished for the widening the speedy restoration of their commonwealth, and improving of the street. And the city This fountain, which has a peculiar taste, has offered another site, and 700,000 francs, like that of milk and water, is identified by to cover all expenses. This is a great boon Signor Pierotti with the fountain that Heze-kiah built, and which is described by Jose-phus. The measurements and position of churches for the use of the Protestant nation-most of these remains accord exactly with

al churches.

The Distribution of Tracts is carried on extensively in Paris. Twelve numbers of a new series of 2, 4, and 6 page tracts have appeared since March; of these, four are abstracts of M. Radcliffe's Paris exhortations, and have been sold to the number of 150,000. - The revival Hymn-book, containing ten hymns, published also in March, has gone through two editions of 5000 copies Church of Rev. Dr. Cumming in London.

The congregation of the Scotch National Church, under the ministry of the Rev. Dr.

gone through two editions of 5000 copies each. The eagerness with which tracts are received, and invariably read by the Paris population, increases rather than otherwise.

Hindrance to the Gospel.—Notwithstanding recent decisions in the interest of religious liberty in Italy, many hindrances can be put in the way of the evangelist and colthe priests. This is especially the case in A considerable number both of the Scotch the province of Tuscany where a large proalso superintends with great efficiency the more common than to arrest, imprison, seize various schools. the books, or banish from a town or a district, There is, first, the ragged school, with its the accused, without any form of trial what-The Sabbath desecrated in Scotland.—The so bad elsewhere as in Tuscany, though both in the north and the south of Italy, instances of the Charaches writes. There is a News of the Charaches writes in the last News of the last News of the Charaches writes in the last News of the l protecting colporteurs against the threatening attitude of priests and people, send them they will not be answerable for their lives. packs one containing only bibles, the other

The Evangelicals Mobbed in Milan.—At Ticino gate, one of the monks of San Vittore this outrage is published in the Perseveranza of the 29th July. As soon as the authorities Open Air Preaching.—This practice so heard of it, they came to the spot, made some

The Catechism Riots in Hanover .- We

ment prevails at present in consequence of the proposed introduction of a new catechism into the schools. The catechism at present in use bears the impress of the time when it at least in as far as the majority of the cler-The Carrubbers' Close Mission is doing a pitch of orthodox High Churchism which

have been expected at present in Hanover. The doctrine of the atter depravity of the human nature by the fall of Adam; the divinity of Christ; justification by faith; sanctification by the Holy Spirit; the resurrection of the odies both of the righteous and the wicked; a final judgment; the eternal happiness of believers on the Son of God, and the eternal condemnation of the wicked, are most distinctly taught. The Church is stated to be "the assembly of all that are called to salvation in of this true Church is no salvation." "The Lutheran Church is not the exclusive reposi-

the members expressed their satisfaction It also clearly teaches the Old Lutheran, at the happy termination of this troublesome, not to say Popish, doctrine of the priestly litigation. There was no anxiety on the efficacy of the clergy in the forgiveness of part of the speakers as to the favorable issue sin. This could scarcely have been regarded