

THE RELIGIOUS WORLD ABROAD.

THE WEEK OF PRAYER IN LONDON.

As an indication of the state of religion in the British metropolis, we give a brief summary of the full statements found in the Review, January 12th.

On a Tuesday, at half-past two o'clock, he preached in Dr. Candlish's church to a crowded audience of about 1500, chiefly of the higher class; and his discourse was so good, appropriate, and affecting, that a deep impression was produced, and not a few were in tears.

There were inquirers every night waiting to be specially addressed after the great meeting was dismissed. The workers in Edinburgh held a series of meetings after he had left the city, to gather in the harvest, and they report that many souls have been deeply awakened, and not a few hopefully converted to God.

SABBATH RAILROAD TRANSPORTATION having lately increased in Scotland the Chamber of Commerce of Edinburgh, composed of men of all parties, have decided by a majority of between twenty and thirty against four, in favor of the following resolution:—That, without reference to the running of Sunday passenger trains on railways...

THE POPE'S ENCYCLICAL. This document, issued from the Vatican Dec. 8th, has been making a very great stir in that part of the Roman Catholic world especially, which has been cherishing the hope that Popery in the nineteenth century, would show itself capable of progress and enlightenment, or who have been trying to create the impression that Rome had actually partaken of the liberal spirit of the age, and was no longer the persecuting intolerant monster of the sixteenth century.

We give below extracts from the document showing to what an extent the Papacy in the person of Pius IX, has committed itself against the civilization and political progress of our times.

The Pope speaks of certain "false and perverse opinions, the more detestable as they especially tend to shackle and turn aside the salutary force that the Catholic Church by the example of her Divine Author, and His order, ought freely to exercise until the end of time, not only with regard to each individual man but with regard to nations, peoples, and their rulers, and to destroy that agreement and concord between the priesthood and the Government which has always existed for the happiness and security of religion and civil society."

Other opinions which are to be anathematized, are:—that the Church can decide nothing which may bind the consciences of the faithful in a temporal order of things; that the law of the Church does not demand that violations of sacred laws should be punished by temporal penalties.

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He charges the faithful hierarchy everywhere "not to omit to teach that the royal power has been established not only to exercise the government of the world, but above all for the protection of the Church (St. Leo, Epist., 156, al. 156), and that there is nothing more profitable and more glorious for sovereigns of states and kings than to leave the Catholic Church to exercise its laws and not to permit any to attack its liberty; as our most wise and courageous professor, St. Felix, wrote to the Emperor Zenon."

In England and America, such a document would be allowed to go before the comparatively insignificant Roman Catholic population, without the slightest governmental interference. But the Papal governments of Europe, who have been conceding somewhat to the spirit of modern progress, and who yet wish to retain with their subjects the repute of Catholicity, are greatly troubled and affronted at the document.

PROGRESS OF PUSEYISM AND ROMANISM IN ENGLAND AND SCOTLAND. A shop has been opened in Norwich, says the Bury Post, for the sale of all sorts of things required for setting up monasteries, viz., vestments, church furniture, statuettes, crucifixes, rosaries, and crosses, incense at five per lb., &c.

The Protestant Alliance has published a very full statistical table showing the progress of Romanism in England and Scotland for the last fifteen years, which gives the following results:—increase in the number of priests 533; of churches and chapels, 449; of monasteries, 41; of convents, 48; of colleges, 1.

Richard Weaver in Scotland.—Richard Weaver has been laboring very successfully in Scotland for some months. In Glasgow alone it is said that about five hundred souls were converted under his preaching. In Aberdeen and other places he had large meetings, and souls were awakened.

He was last in Edinburgh, where he is very highly esteemed by Christians of all ranks.

actually condemned the Government of France, and stigmatized as unholy and erroneous the very doctrines on which political society is based. It was surmised, indeed, that the effusion itself was due not so much to the concern of Pope Pius at the backslidings of the world as to his indignation at the support which the Emperor Napoleon was receiving from the Emperor Napoleon.

One of the "Gallican liberties" is a law of the First Napoleon, forbidding the publication of any bull, brief, or other writing from Rome, without the sanction of the Government. The Government, exercising its conceded right as a Catholic State, and naturally unwilling to authorize the formal publication of a reprimand directed against itself, refused permission to the priests to publish it.

On New Year's day, while the Emperor was speaking words of peace to the Pope's ambassador, his Minister of Public Instruction, dated January, enjoining the bishops not to print the letter, or to quote it in their charges, and to take care that their clergy make no remarks about it which might lead to a bad construction.

The refusal to authorize the reading of the Encyclical, causing among the blind adherents of the Pope in France. Some protested, but the Cardinal Archbishop of Besancon and the Bishop of Moulins set the Imperial prohibition openly at defiance, and deliberately read the Encyclical from the pulpits of their cathedrals.

SWITZERLAND. GENEVA.—The rioters of the 22d of August, who will be remembered, stirred up a seditious and bloody tumult, because they had at last been regularly ousted from power by the Protestant and peace-loving majority, have been tried and acquitted, the majority of the jury being Catholic radicals.

GERMANY. HOPEFUL INDICATIONS.—Dr. Schenk's apostasy and the support given him by the State Church in Baden, in spite of the protest of the evangelical portion of the clergy, is calling out demonstrations in favor of orthodoxy in many influential quarters.

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Threatening letters were sent anonymously to the evangelist; appeal was made to the Prefect to prohibit the service, every mode of argument, honest and dishonest, was tried with the proprietor of the hall, to induce him to rescind the contract.

The attempt was so far successful, that when the evangelist appeared on the ground, he was met by a posse of peasants, laborers for the most part on the lands of the priests, who rushed upon him, hurled him to the ground, commenced laboring him with kicks and cuffs, and would very likely have proceeded, to more deadly violence, but for the providential arrival of the colonel of National Guards, by whom he was rescued and despatched forthwith to Milan.

After a week or two, the inaugural service was held before a large and sympathizing audience, that audience has since steadily increased; and now neither the hall, nor its surroundings, are large enough to contain the larger multitude that flock to hear.

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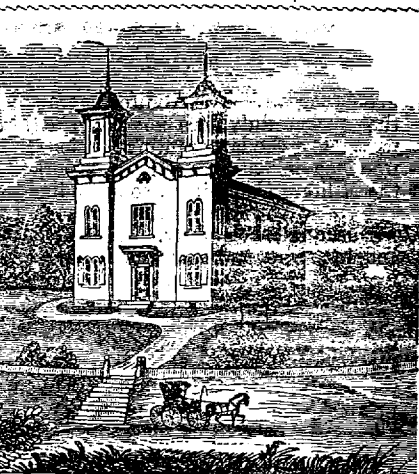
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