

and thus the avowed object of the party (for the whole affair was preconcerted), was gained. On the same evening "The Jesuit" was performed without any molestation. A most characteristic and instructive coincidence, on which much, very much might with propriety be said, but I forbear. I saw that it was no use proceeding with the services, especially as the police authorities were any thing but active, and I have therefore inhibited the Swedish preaching for the present, continuing only the English. What the result will be it is impossible to foresee. The British minister has reported the outrage to England, and I have requested from the Governor written information as to whether I can expect proper protection for the prosecution of the services sanctioned by the government.

The government is convinced that there is no ground for the popular hatred; but such is the strength of the papers referred to, such the despotism they yield, that I shall not be at all surprised if the government give way, and offer me as a sacrifice to a Hydra which seeks to eat out all orthodoxy, piety and good order from the land. I shall not, however, continue long in suspense; and either from hence or from "merry England" write soon again to you or some other in New York. I am far from imagining that my journey to America is the cause of all this; it had indeed been seized hold of as the occasion, but the cause lies deeper. The operations in Sweden, with which I have during more than eleven years been connected, are producing their legitimate fruit; many, very many, have been, in various parts of the country, brought to a spiritual and life-giving knowledge of the truth which they have long possessed in the letter; the strong man armed is made uneasy when so many of his weapons, wherein he trusted, (particularly intemperance) are taken away, and his captives are emancipated; and as the influence exerted by this nominally Methodist, but really un denominational institution at Stockholm, is especially prominent in this island on that kingdom of darkness, the principal attack of the enemy is directed against us; while the large increase of power resulting from my visit to America greatly increases the rage of Satan. If God permits my being sent away, which I do not consider unlikely, it will be for the purpose of arousing universal attention to the much agitated question, "Is there religious freedom in Sweden?" and the result no one can foresee.

This country generally is in a strange state, besides many political reasons for uneasiness, besides the bold attempt to spread the infidelity of Strauss, an attempt too much supported by the people, strange scenes exist in a whole district, Smaland,—young girls from 12 to 20 years of age, under the influence of an impulse which, they say, they cannot resist, and which the authorities consider in part if not entirely the result of bodily sickness; hundreds, in some places thousands, gather to listen, and the effects in producing sobriety, restitution, &c., are surprising. I have no doubt but a time of general awakening is approaching the land. American Christians, keep your promise, pray, believingly, mightily, prevailing for a large outpouring of the Holy Spirit!—this is my salutation to all the anniversary meetings.

Farewell, beloved brother, farewell! Remember me in warm affection to all who care to remember,

Yours, in love, unfeigned,  
GEO. SCOTT.

#### NEW RAILWAY BILL—THE SABBATH.

THERE is at present before Parliament a bill for the regulation of railways, and we are happy to announce that Mr. Plumptre gave notice last night that he would propose in Committee to introduce a clause, "That no railway shall be used on the Lord's-day, except in cases of charity or necessity." Until the law shall be duly respected on railways, it will be absurd to say they are properly regulated. It is all very well to punish engine-men for drunkenness, guards for inattention, other servants for incivility; but that legislator must be blind indeed who does not perceive that to deprive engine-men, guards, and other servants, of the rest of the Sabbath, to shut them out from Christian communion on the Lord's-day, is to lay a sure foundation for drunkenness, inattention, and incivility. Regulate railways in obedience to the fourth commandment, and the result will

be decency and order; take away the Sabbath, and the issue will be shame and confusion. The engineman who, through the disorderly habits of railway proprietors, must be revereled daily more and more indifferent to the revealed will of God, and reckless of his own immortal soul, will become at the same time less and less careful of the lives and well-being of others. A moment's reflection must convince every enlightened mind, that a bill for regulating railways, which omits all reference to the law of God, and permits his holy day to be profaned, is a mere delusion. It is therefore a subject for congratulation that Mr. Plumptre proposes to rescue the British Parliament from the disgrace of such ignorant legislation.—*London Record.*

#### THE SABBATH IN FRANCE.

On the 20th of February last, the committee on petitions, in the Chamber of Deputies, made a favourable report on a petition which prayed for some barrier to the increasing immorality and impiety of the press, and for some religious observance of the Sabbath, in the profanation of which the petitioner charged the government with taking the lead by employing numberless laborers on the public works of every kind. The committee stated that the injunctions of religion in regard to the observance of the Sabbath accorded admirably with the exigencies of human nature, and the working and indigent classes, for whom repose, moral and physical, during one day of the week, was salutary in the highest degree. No order was taken on the report. The clamour was great which was made during its reading. But the mere presentation of such a report in Paris is surely a good omen.—*Bos. Rec.*

#### "SING SALVATION THROUGH JESUS CHRIST."

UNDER the labours of the missionaries in India, a young Brahmin was converted, and gave sweet evidence of his attachment to the name and service of Jesus Christ. He remained for some years a consistent and devoted Christian, but God was pleased to call him early to himself. He was attacked with the cholera. A little before he died, says Mr. Carey, another young native Christian came to see and comfort him; and as he laid his languishing head on the bosom of his young friend, he broke out in an ecstasy of joy, saying in his native tongue, "Sing brother, sing." "And what shall I sing?" asked his friend. "Sing salvation through the death of Jesus! salvation through Jesus Christ!!" and so he died.

And it was well to die with such words of triumph on his tongue, and such songs of praise in his ear. A sinner, a heathen sinner, hears of Jesus, and believes in his name. He feels the joy of pardoned sin, and trusting in the righteousness of Christ for salvation, he looks upward with gladness to the recompense of the just on high. Sickness seizes him, a terrible malady, that has scourged the nations, that brings anguish indescribable on its victim as it crushes him in its destroying folds; but this heathen sinner, sinking under its power, asks a friend to sing: to sing of Jesus, and salvation through his death!

It was a glorious theme. He was just commencing the song of the redeemed in glory itself. A few moments more and he would break out with rapture, in the midst of the throne, with multitudes innumerable, clothed in white robes and palms in their hands,—"SALVATION to our God, which sitteth upon the throne, and unto the Lamb." And why should he not make the earth vocal with the prelude to heaven's own song? It was here on earth that he had tasted first the joy of redeeming love, it was meet that here he should join in the praises of Him by whose blood he was saved from hell.

#### INTERESTING CELEBRATION.

At the Anniversary of the Philadelphia Sunday Schools on Monday 23d ult., the first and only surviving Sunday school teacher (a citizen of Albany) in the first Sunday school established by the late Robert Raikes, was present. The number of Sabbath scholars of various ages, in attendance, was sixteen thousand seven hundred and sixty-nine. Including teachers, spectators and visitors, the number may be computed at twenty thousand souls. What a scene for contemplation! At the close of the exercises, a suitable hymn was sung by the teachers and scholars. "The rich and affecting harmony of whose voices,"

says the Philadelphia Inquirer, "ascended to heaven as the pure incense of the heart, and was responded to by deep feeling, and many a moistened eye among the listening thousands around."

#### MODERATORSHIP OF THE GENERAL ASSEMBLY.

WE understand that the Rev. Dr. Welsh is to be proposed as Moderator of the ensuing General Assembly of the Church of Scotland. Our readers will agree with us in thinking, that a man better suited for taking the first place in our first Ecclesiastical Court at a time so momentous as the present is not to be found. No minister of the Church stands higher in character than Dr. Welsh; and there are few so peculiarly fitted for the duties of the office by a knowledge of ecclesiastical law and history, and by business habits and business talent. Though perhaps a smaller matter, it would be gratifying too, at a time like the present, when superficial writings and semi-infernal worldlings can describe our Assembly as ruled by a fanatical majority, to see at its head, as the choice of that majority, one of the soundest judgments & most philosophic intellects of Scotland.—*Witness.* [Dr. Welsh wrote the life of Dr. Thomas Brown and is the Professor of Church History in the University of Edinburgh.]

The English Church Pastoral Aid Society expends £22,000 in supporting, in whole or in part, 255 clergymen and 35 lay assistants.

#### MISCELLANEOUS.

##### TROPHIES OF CHRISTIANITY.

A WRITER somewhere discourses with his readers in this manner: What terminated the horrid gladiatorial massacres and murders, which destroyed many thousands of unhappy persons among the Romans?—Christianity. What has instituted so many establishments for the reclaiming of the vicious, and for instructing even criminals?—Christianity. What has protected widows and orphans, against injustice; subjects, against exaction and oppression; the weak, against the powerful, in suits of law; the goods and the persons of the shipwrecked, against plunderers; and, in short, every description of persons, against the distress which would otherwise have overwhelmed them?—Christianity. What has discouraged the suicides?—Christianity. What has discouraged the absurd practice of duels, or deciding disputed points by single combat, which obtained so generally in the north and west of Europe?—Christianity. And another writes thus: To whom are we indebted for the knowledge of antiquities, sacred and secular? To Christians. To whom for grammars and dictionaries of the learned languages? To Christians. To whom for chronology, and the continuation of history for many centuries? To Christians. To whom for rational systems of morality and natural religion? To Christians. To whom for improvements in natural philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom for metaphysical researches, carried as far as the subject will admit? To Christians. To whom for moral rules, to be observed by nations in war and peace? To Christians. To whom for jurisprudence and political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation? To Christians—not to atheists or deists.

These, and ten thousand more, are all the trophies of CHRISTIANITY! and they shall show us THOU ART FROM GOD. Hasten—and let thy influence fill the world!—*Morning Star.*

##### COKE AND COOKMAN.

THESE names are associated by more than ordinary ties. The distinguished individuals who bore them, were not only natives of the same clime and ministers of the same church; but they both came to their end in a mysterious way, and now their bodies are tenants of the same watery grave, and their spirits, we doubt not, of the same heaven. The former was on a mission of mercy to the heathen,—the latter, on an errand of filial love to his native land; when, in the dispensation of a wise but mysterious Providence, they were arrested in the midst of their voyage, and cut off