Banner and Advocate.

PITTSBURGH, FEBRUARY 7, 1857.

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RENEWALS should be prompt; a little while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us.

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DIRECT all Letters and Communications to REV. DAVID McKINNEY, Pittsburgh, Pa.

SABBATH SCHOOLS.—We invite the attention of Pastors, Elders, and Parents, to the articles on this subject, furnished for our colums by "J." Our first page this week, contains one of much excellence. We would re-propose to Christian parents, the question, Who teach your children?

Young Men's Bible Society of Pittsburgh.

The following persons have been elected officers of this useful Society, for the ensuing year:

President—James Robb.
Vice Presidents—John F. Loy, C. Yeager.
Corresponding Secretary—Wm. H. Kincaid.
Recording Secretary—R. S. Davis.
Treasurer—E. D. Jones.
Librarian—James A. Irwin.
Executive Committee—Wm. Dawson, E. S. Wood, J. S. King, Wm. Wade, and Thomas J. Craig.

Education in the New States.

Our correspondent North-West, presents some excellent thoughts and suggestions, on this subject. Would that our Church could be awaked to the greatness of this interest, and the urgency of the need of immediate action and great liberality. For Illinois the *most* favorable day is already past. But better late than not at all. For Iowa, it is departing—let the moment be seized. For Wisconsin, Minnesota, Kansas and Nebraska, now is the time. Let pastors present the thought fully, to the wealthy of their charge who regard, or who may be induced to regard themselves as the Lord's *Stewards*. Read the letter.

Burning of the Mission Houses at Canton.

The burning of the Mission property at Canton, China, which we noted briefly last week, and which is more fully presented by Dr. Happer, in another column, is a calamity inflicting losses which should be repaired; and the benevolent who are blessed with pecuniary means, have now an opportunity of gratifying one of the noblest feelings of nature. Dr. Happer had been engaged, for fifteen years, in collecting a *Library*, Theological, Medical, and Miscellaneous, embracing works on China, adapted to facilitate the study of the language. He had also some manuscript translations, the completing of which had been suspended by the necessity which brought him temporarily to his native land. These are all destroyed, together with other valuables, as furniture, &c. The loss cannot be all fully repaired; but as far as it can be *participated* in by Christian brethren, they should feel that it is theirs, and should at once repair it as far as practicable. About $800 to $1000 will be needed to this end. Shall it not be sent in? We will be happy to receive and pay over any sums *which may* be tendered.

It was the expectation of Dr. H. to return to his station during the coming spring. Those who have enjoyed his acquaintance and been benefited by his labors of love, will, we trust, regard this call as special to them; and those who regard themselves as consecrated helpers in the cause of Missions, will look upon contributions in this line, as an appropriate part of the services resulting from their high calling.

The English Socinian Apostasy.

Under this title, the discourse is published which the Rev. Samuel J. Baird delivered before the Presbyterian Historical Society, during the meeting of the last General Assembly in New York. It has been customary, in certain quarters, to taunt supporters of our principles, by an allusion to the fact that the Dissenters in England, lapsed so generally into Socinianism, especially that portion of the Nonconformists who were denominated Presbyterian. The argument is powerless when addressed to any one who understands the actual history of the Puritans in England, and who is able to contrast the influence of a real Presbyterianism in Scotland and in Ireland. Mr. Baird has here clearly shown that Presbyterianism never had a fair trial in England. It was never really established in a formal manner. Between the influence of the Independents and Sectaries on the one hand, and that of the intolerant Episcopalians on the other hand, the cause of Presbyterianism was never allowed to be developed.

So far from constituting any evidence of the imperfection of Presbyterianism, the history of these English Churches presents a most valuable argument in its favor. It was the want of Church Courts, and the want of a regular constitution of discipline and order, carried out when needful in cases of immorality or error, which proved the fruitful source of all the degeneracy and heresy which afterwards prevailed. It was the silent but sapping influence of a Congregational leaven which became the parent of the worst forms of deadly evil. Compromise, and the toleration of new theology, did their work effectually in England, and were we to choose the history of any section of the Church as a warning and a beacon to our own, we would unhesitatingly select the history of the early Presbyterian churches in England.

Spiritual Mindedness—Its Nature and Necessity.

Last week we called the attention of our readers to the importance and necessity of religious knowledge. This week we propose to direct their thoughts to the habit of heart and mind required of the Christian who would grow in grace, rejoice in the hopes and consolations of the Gospel, and lead a consistent Christian life. It will be seen that Christian life in its practice and realization, is widely different from what it is generally supposed to be by those who have had no experience of its power or promptings. Superficial observers are inclined to believe that Christians do not differ in any great degree from others; or if they do, that it cannot be noticed in what the difference consists. They live upon the same food as others, tread the same earth, behold the same light, inhale the same air, and pursue the same employments. And many of their hopes and joys are such as are common to men. At most, it is supposed by many, that the distinction is found in the observance of certain religious forms. But there is an essential and radical difference between Christians and others. The dividing line between Christians and others, however alike in many respects, is plainly drawn in the Scripture. In the New Testament the saints, or those who have been regenerated and sanctified, are denominated *spiritual;* by this attribute they are distinguished from all others. They are not distinguished from others by wealth, station, or worldly accomplishments. But they are called *spiritual* to distinguish them from merely *carnal*, or *natural men*, who have not been made the subjects of saving grace. The Lord Jesus Christ gave himself for his people, that they might be his, and that his grace might be theirs. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" The contrast between the two great classes of men, into which the world is divided, is clearly stated in 1. Cor. ii: 14, 15. "The natural man receiveth not the things of the Spirit of God;—neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things;" that is, discerneth the great excellence and glory of the truths of the Gospel, and makes a personal application of them. The same distinction is found in the eighth chapter of Romans. The saints—true believers—are those who "walk after the Spirit," and the worldly and unconverted are those who "walk after the flesh;" the former have been "born again," the latter have not.

As believers are called *spiritual*, so they possess certain qualities, properties, or principles, which are also called spiritual; we read of the "spiritually minded," of "spiritual wisdom," and of "spiritual blessings." The term *spiritual* is not used here as distinguishing the mind from the body, for we also read of the "carnal mind" and the "fleshly mind." Neither is it used because its possessors are chiefly employed about immaterial things, since much of the thought and reasoning of the wise men of this world were about such things, whilst they were entirely ignorant of the doctrines and precepts of the religion of Jesus. But they are called spiritual on account of their relation to the Holy Ghost. Christians are said to be "spiritually minded," because they have been "born again" by the Holy Ghost, or by the Spirit of God, and because the Holy Spirit dwells in their hearts, and exerts a controlling influence on their whole character and life, leading them to love God, delight in Jesus Christ, hate sin, desire holiness, and endeavor to do that which will be acceptable to God. Many others who hear the Gospel, and obey it not, are frequently not entire strangers to the strivings of the Spirit; their fancied peace and quiet are disturbed for the time. But they resist, and refuse to permit the genial warmth and light of heaven to enter their souls. With them the light of the Gospel is as when the bright sun shines on a dark object, it does not become luminous.

In the third chapter of the Gospel of John, when it is said, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit," it is plainly taught that, as the natural birth communicates the common qualities of human nature, so the new birth, or regeneration, imparts, in a greater or less degree, some of the qualities of the Holy Ghost, which become incorporated with the moral nature of the individual.

This interpretation is confirmed by the declaration of Paul to the Romans, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Therefore, to be "spiritually minded," is to be under the influence of the Holy Ghost, to have the susceptibilities of the heart and the powers of the mind concurring in those thoughts, desires, and delights caused by the Spirit, and to be deeply engaged in the soul's eternal welfare. The same work has been accomplished in all the "spiritually minded," although it may and does differ in degree; as the feeblest intelligence is a creature of God, as well as Gabriel. The weakest believer is a son of the Most High, as well as the most gifted Apostle. "For to be spiritually minded is life and peace." The Holy Spirit is given to believers to dwell in them, as its proper and lasting home, and becomes a principle of life to them. It does not operate only occasionally, but dwells in the heart as its temple. It will be easily seen that the "spiritual mind" will influence the conduct and life of all in whom it dwells. Its possessors will delight in what is agreeable to God. It will excite holy feelings, pure desires, right thoughts, and acceptable service. It will lead us to resist the corruptions of the heart, the temptations of the world, and the attacks of Satan; and to take pleasure in learning the will of God, obeying his commandments, cleaving to the cross, and exercising repentance, faith, love, and all Christian graces. This quality is one the cultivation of which is greatly beneficial, and greatly needed. Without it, in the fierce struggle of life, the daily growth of piety in the soul will be impossible. The claims of business, and the excitements all around, will draw away attention from the heart; it will be neglected, and Christians will become "worldly-minded." It is also a great safeguard against temptation, to which all are exposed. By it we can be kept on the alert, made watchful unto prayer, and led to escape from the devices of the evil one, and the snares of the world. This will render the Christian active and devoted in his Master's service; this service will be no burden—no task, which must be the case where there is no confiding, loving, and hoping "spiritual mind." It will tend to elevate our desires, thoughts, and pursuits; delivering from what is low, grovelling, and sensual, and transforming us into the image of Christ, thus preparing for heaven and eternal blessedness.

Children of Ministers and Elders.

It is often said, that "the children of Ministers and Elders are worse than other children." No good reason has ever been given for this statement, either from history or experience; but, on the contrary, it has been frequently refuted from the history of the past, and from the observations of the present. And it is high time that this "proverb," like many others of kindred nature, should be laid aside. The following statistics will be read with interest. It is to be borne in mind that in the Congregational churches the nearest approach, at present, to our "Ruling Elder," is the "Deacon."

Rev. Asa Bullard, the indefatigable Secretary of the Massachusetts S. S. Society, has collected statistics during the past two years, to refute the oft-repeated proverb that "the children of ministers and deacons are *worse* than other children." He sums up the result as follows:—

In two hundred and forty one families of ministers and deacons, there were 1,164 children over fifteen years of age. Of these children, *eight hundred and fourteen*—more than three-fourths were hopefully pious; *seven hundred and thirty-two* had united with the Church; *fifty-seven* had entered the ministry, or were engaged in their preparatory studies; and only *fourteen* were dissipated, about one-half of whom only, became so while residing with their parents. In eleven of those families, four of them ministers and seven deacons, there were, one hundred and twenty-three children, of whom *all* but *seven* were hopefully pious; *seven* of them were deacons, and *fifteen* ministers! In fifty-six of those families, there were two hundred and forty-nine children over fifteen years of age, and ALL *were hopefully pious!*

The Tower of Babel not Discovered.

An article appeared in the *Boston Evening Traveler*, a short time ago, from one of its correspondents, giving an account of the discovery of the remains of the Tower of Babel, by M. Place, the French Consul at Mosul. The discovery of the remains of this celebrated Tower has long been an object of desire, by Oriental scholars, historians, geographers, and antiquarians, but hitherto no definite results have been attained. And it has been admitted that the difficulty of recognizing these remains must be great, from the fact that not a single detail, in the way of description, is given in the inspired record. Still, owing to M. Place's discoveries amid the ruins of Nineveh, the public were prepared to listen with attention and respect to any announcement he might make as to the result of his researches in that Eastern land. The report sent forth, was, that two of the original eight stories, of which the Tower was supposed to consist, were standing, and could be seen for a distance of *fifty or sixty miles around*; that the base was quadrangular—each side being about six hundred feet in length; and that the structure was composed of bricks of the purest clay, and covered with the most beautiful specimens of "Ancient Calligraphy;" and that under a clear sun, there was a most extraordinary and beautiful blending of colors. But the following, from the Boston *Atlas*, of Jan. 22d, seems to contradict the whole account, and to assure us that we must wait a little longer before the true Tower is discovered. It will be found well worthy of perusal.

We are reluctant to dispel so agreeable an illusion as this discovery of the Tower of Babel, by bringing it to the severe tests of historical and geographical science; but the fact is, that the researches of M. Place in the *great mound* at Arbela, though highly interesting and valuable, have no more to do with the Tower of Babel than they have with Bunker Hill Monument. If M. Place supposes that he has discovered the Tower of Babel at Arbela, he must be, even for a Frenchman, unusually ignorant of the Bible; and we are at a loss to conceive how the reverend correspondent of the *Traveler* could for a moment have concurred in such a supposition. His assertion that "no locality was assigned to the structure," is directly contradicted by the plain language of Scripture: "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city; *therefore is the name of it called Babel.*" This conclusively fixes the locality. Babel and Babylon are the same. The city, which in Hebrew is called Babel, in Greek is called Babylon. The Tower of Babel means precisely the same thing as the Tower of Babylon. Now, the site of Babylon is well known, and there, if anywhere, we must look for the remains, if remains exist, of the famous tower, and not at Arbela, which lies three hundred miles North of Babylon. The fact that bitumen is found at Arbela is of no importance, for bitumen is found at many places in the neighborhood of the Tigris and Euphrates, and is nowhere more plentiful than at Hit, on the Euphrates, at no great distance above Babylon.

On the site of Babylon there still exist stupendous ruins, pre-eminent among which, are two vast piles, called by the Arabs the Mujelebe and the Birs Nimrod. The travelers who have explored and described the ruins of Babylon are divided in opinion as to which of these piles is entitled to be considered the remains of the Tower of Babel. Mr. Rich, by whom they were first described, in 1811, decided in favor of Birs Nimrod. Sir Robert Kerr Porter, in 1818, advocated the claims of Mujelebe; and in this opinion the eminent geographer, Major Rennell, coincided. Mr. Buckingham, a subsequent traveler, came to the same conclusion, with Mr. Rich. And no man can say authoritatively who is right, or who is wrong. The question, in all probability, admits of no decision.

The mound at Arbela, which M. Place has examined, and which the correspondent of th *Traveler* imagined him to have *discovered*, has long been known, though we believe it has never before been explored. In 1841 it was described by Frazer, in his work on *Mesopotamia and Assyria*, as "a large artificial mound 60 or 70 feet high, 300 yards in length, by 200 in breadth." The Mujelebe at Babylon, is 150 feet high, and the Birs Nimrod nearly 250 feet high, or three or four times the height of the ruin at Arbela. Throughout Assyria and Mesopotamia there are multitudes of ruins equal to, or greater, than that at Arbela, with quite as good claims to be considered the Tower of Babel; that is to say, with no claims at all. Frazer, whom we have already quoted, speaking of these ruins, says—"That any portion of the mounds now seen, or the sites we have described, belongs to those earliest cities of the world, which are presumed to have been there erected, it would be more than rash to affirm. On the contrary, it is almost certain that, in the long period of more than four thousand years which has elapsed since Nimrod founded his kingdom in Shinar, every portion of the original fabrics must have *mouldered into* dust, and that the huge mounds which astonish us in various parts—such as the Birs Nimrod, Akkerkoof, Workha, Mugeyer, Sunkhera, Zibliyeh, Jibel Sanam, and others—belong all to far later, though still very remote ages, and were temples erected at the instance of the Chaldean priesthood, in the days succeeding Bel or Pul, to the honor of their various deities."

These are unquestionably sound conclusions. It is idle, at this age of the world, to look for remains of the Tower of Babel, of which the Bible gives no description whatever, except that, like all the rest of the Babylonian edifices, it was built, or rather begun to be built, of bricks and bitumen. *Not a single detail is given by which it could ever be identified.* The evidence in favor of the authenticity of the Scriptures has been wonderfully enlarged and strengthened, by the recent genuine and unmistakable discoveries of Assyrian and Babylonian antiquities; and it is greatly to be desired, that it should not be complicated or embarrassed by anything of a doubtful, or merely fanciful character.

The *Evangelist*, of this week, says of the *Traveler's* article:

"Mr. Williams, one of the Missionaries of the American Board, recently returned from there, thinks it all a mistake, to say nothing worse. The whole statement, in its geography, is a tissue of gross errors."

Large Collections.

The collection for Foreign Missions in the church of which Dr. J. W. Alexander is pastor, on Fifth Avenue, New York, on the first Sabbath of January exceeded seven thousand dollars. The collection for Domestic Missions, in the Second Church, one month previous, was between four and five thousand dollars. We record these facts, that other churches may be stimulated to the discharge of this duty with a becoming liberality, each one, according to its ability. Our ecclesiastical year is near its close, and we hope to see fewer blanks than ever before, in the columns for contributions, opposite the names of churches.

DECEASED.—Rev. John Howe, of Ky., entered into his rest, December 21st, 1856, after a life of much labor and great usefulness.

For the Presbyterian Banner and Advocate.

Missionary Losses at Canton.

WHEELING, Va., Feb. 2d, 1857.

MY DEAR DR. MCKINNEY:—Many of your readers will not understand, from the account in last Saturday's *Banner*, that the Rev. J. B. French, whose house and hospital are noticed as having been burned, during the bombardment of Canton, by the English, was a Missionary of our Board. This loss has fallen upon the Mission of our Church at Canton, and your readers will wish to know more of the particulars and extent of the loss. The houses occupied by Mr. French and myself were adjacent. Mr. French had only his dwelling there, as his chapel was distant some half a mile from his residence. The building, which I occupied, not only was the residence of my family, but contained the apartments that accommodated the boys' and girls' boarding schools of our Mission, the chapel, the dispensary, and a school-room for a day-school. These buildings are all consumed, thus interrupting these three schools, the preaching services held there, and the medical labors at that dispensary. This is a very serious interruption to our labors. The pecuniary loss is also considerable. The houses were rented houses, so that the loss of them falls upon the owners, except what we had expended in repairs, in making them suitable for our occupancy, which was some considerable sums. Besides this, there was the Mission Library, containing many valuable and rare works on China, and a complete set of the books of the Board of Publication, the furniture of all the school-rooms, and their sleeping accommodations; the medicines and fixtures of the dispensary, the seats in the chapel and dispensary room. The loss to the Missionary Board will be, in these various ways, from $1200 to $1500. The papers state that Mr. French had removed nothing, so that his books, papers, and furniture were consumed. The Rev. Mr. Preston, who took charge of the Boys' Boarding School, on my leaving China, moved into my house and was occupying it till my return. He, of course, lost all his books, and personal effects. When I came away I left my books and furniture all there, as I had occupied the house. Hence, also, all my books, manuscripts and furniture have been consumed. It is difficult to give, at this distance, an accurate estimate of what is the loss. But it must be over two thousand dollars. So that the pecuniary loss of the Board, and members of the Mission is over *three thousand dollars*. No one, however, can judge of the loss that has been sustained by Mission, by the simple statement of the pecuniary loss. They must know the toil, the labor, and the anxiety endured to perfect these arrangements for the prosecution of our missionary labors; and what it will require to bring them to a similar state of completeness. But for myself, I desire to say, in humble acquiescence to the providence of God, "*Thy will be done;*" and to enter with earnest zeal upon the reconstruction of the arrangements for our missionary labors. And I would to this end ask the special prayer and assistance of God's people. There should be special prayer that God would overrule this collision for the furtherance of his glory in the obtaining of increased facilities in the dissemination of the Gospel in that land. If the British Government carry out the line of policy which has been suggested in the *London Times*, this "wrath of man" will be for the glory of God. Of the cause of the collision, and the conduct of the British officials, I may have some more to say in another communication. Yours, very truly,

A. P. HAPPER.

For the Presbyterian Banner and Advocate.

Acknowledgment.

DR. MCKINNEY:—REVEREND AND DEAR SIR:—On the second Monday of December, I received a call from four of the ladies of my charge, who presented me a purse containing nearly sixty dollars, a donation from the women of the congregation.

Our Divine Master has more than once borne testimony to the good works of pious women; in doing so we only imitate his example. Similar tokens of regard, from the same class of his followers, have often lightened and cheered my heart when weary and care-worn, amid the toils and trials of the ministry.

These ladies have *done* what they could, and we would most gratefully acknowledge their gift, appreciating, at the same time, not more the present itself, than the manner in which it was presented.

JAS. C. CARSON.

For the Presbyterian Banner and Advocate

A Card.

The Treasurer of Jefferson College has received by the hand of Rev. W. Jeffery, D. D., from a friend of the Institution, $250 (being one-half of the intended donation,) for which he will please accept our thanks. JOHN E. BLACK, Treas'r.

For the Presbyterian Banner and Advocate.

Supplies appointed by the Presbytery of Ohio.

Valley Church.—Second Sabbath of February, Mr. J. Sinclair. Fourth Sabbath of February, Mr. Veeder. Second Sabbath of March, Dr. Marshall. Fourth Sabbath of March, Mr. Veeder. First Sabbath of April, Mr. Sinclair. Third Sabbath of April, Mr. Veeder.

Mount Carmel Church—Second Sabbath of April, Mr. Smith, preach and administer the Sacrament.

Temperanceville Church—Dr. Campbell, Stated Supply. W. B. MCILVAIN, S. C.

Eastern Correspondence.

NEW YORK, Jan. 24th., 1857.

MR. EDITOR:—The storm, the terrible, the unprecedented storm, has been the standing topic of the week. The papers have been full of descriptions of its intense severity, and disastrous effects. Its high wind and bitter cold, were less remarkable than its accompanying fall of snow, which continued here for many hours in succession, though the thermometer remained at zero, or thereabouts. A more cheerless scene can hardly be imagined, than the city presented on Monday morning. The streets were as solitary and deserted as if it were the season of pestilence. Most of those who ventured out, were compelled, or preferred, to walk to their places of business. Omnibusses, cars, and even sleighs, were scarcely to be found, while most of the ferry-boats remained in their docks, until the fury of the tempest was expended. The city was under an effectual embargo. No mails arrived from any quarter on Monday; and citizens across the rivers and bay, and along the lines of railroad, were obliged to trust their affairs in other hands, for the day; perhaps to allow their notes to be protested. Stores were empty, offices closed, public meetings adjourned, and business and pleasure compelled to yield to the necessities of the occasion. Happy for those who could cast off care, and enjoy the comforts of a pleasant home and well-furnished table.

Such a storm falls with terrible severity upon the thousands and tens of thousands who are dependent on mild, or open weather for their subsistence. It drives them for shelter, to their garrets and cellars; in the upper part of the city, to their old railroad cars, or shanties generally made of rough boards, without plaster or lining, and affording, therefore, a very inadequate protection from the piercing cold. Others, who have no homes, and who cannot find shelter elsewhere, flee to the police stations, which were crowded with wretched beings during the late storm, many of them suffering through intemperance, or exposure, to such an extent as to make it necessary to send them to the Hospital for medical relief. All street trades and pursuits were of course suspended, from the apple woman on the corner, to the noisy huckster, with his spavined horse, and damaged fish and vegetabes. We miss the familiar cries of "Charcoal;" "Pine wood;" "Tinware to mend;" "Brooms, Brooms;" "Brushes to sell;" "Glasses put een;" "Want any mats?" Soapfat;" "Any rags, bottles, old iron?" The rag and cinder pickers find their "avocation gone" for the time. The army of peddlers, beggars, and swill-men, that infest our are as and basement-doors, are compelled to cease their daily rounds. Vagrant children disappear from the streets; and industrial, if not public schools, replenish their numbers. Much suffering is, no doubt, thereby occasioned. The few pennies, or shillings, earned, or pilfered, in pleasant weather, are the chief reliance of many families; and a few days severe cold, with the ground covered with snow, must bring thousands, perhaps to the verge of starvation; at least, drive them to the pawnbrokers with the few remaining articles of furniture or clothing they can spare from their scanty possessions. For their sakes, it is devoutly to be desired, the Winter may not be protracted. But as "it's an ill wind that blows nobody good," this state of things brings great relief to servants and housekeepers who are beset with a continual stream of men, women and children, ringing or rapping for admission, with a view to beg, barter, or steal, as occasion offers. This is one of the positive annoyances of city life, and it is hard to be charitable to those who make such heavy draughts on your time and patience. Begging for broken food seems, at first sight, harmless, but it is demoralizing to the women and children that chiefly practice it; and when dozens call at the same house, several times every day, it is impossible to respond to their requests. Indeed, there is no security that the food given will not be thrown into the street, or fed to dogs, or pigs, or drunkards; and judicious housekeepers therefore do not give promiscuously, but only to those whom they know, or suppose they know, for they are often mistaken in the character of their beneficiaries. Others, however, are less considerate, and the beggars find encouragement enough to continue their calls, and thus compel all to share in their annoyance, as they pursue the same rounds from day to day. The evil ought to be abated, even at the expense of their arrest as vagrants; as the authorities ought, also, to remove from the streets that increasing class who parade their infirmities, or feigned maladies, before the public, to move their sympathies and extort their charity. Hardly less demoralizing is much the petty barter which is attempted, and which is carried on, by girls and women, as well as men and boys. It is often the cloak for begging, or the occasion for theft or other crimes. One who undertakes to deal with them, must at least expect to be defrauded, however excellent his bargain! And yet many subsist by this means, while it would be sad to think that all who follow it, are dishonest and degraded. As a sanitary measure, both begging and peddling have their benefits; for they furnish exercise in the open air to multitudes who would otherwise be confined in heated and crowded rooms, and tempted, still more than now, to strong drink, or other excesses, for stimulus and excitement.

Of course all ordinary out-door labor is suspended, such as grading streets, building sewers, houses, &c., but hundreds find temporary employment in shoveling snow from railroad tracks and side walks; and thus the very storm which destroys the calling of some, puts bread into the mouths of others. There has been some compensation for its intensity, too, in the pleasant days which followed, and which brought out multitudes to enjoy the sunshine and sleighing. Only Broadway could exhibit the splendid "turn outs," the crowded omnibus sleighs, and endless variety of vehicles on runners, with the gaily-dressed and noisy throng, that seemed to enjoy the happiness of the hour.

Have your readers heard of the "garrote?" It is the name applied to a new method of street robbery that has become rather frequent and excites some alarm, and no little discussion. It is said to be an importation from London, to which source we are indebted for many of our adroitest criminals. A person is passing through a solitary street, or finds himself in a more public place, a little disguised perhaps, from strong drink, when he is surrounded by three or four men, one of whom seizes him by the throat and chokes him until he can scarcely breathe, much less scream, while the rest hold his arms, and rifle his pockets; then before he can recover his voice and presence of mind, they disappear with their booty. One gentleman, about New-Year's, is said to have been robbed in that way, of a thousand dollars. A physician, on whom the experiment was tried, declared the robbers used pieces of wood adjusted to the neck, instead of their hand. Even boys have been attacked by larger boys, and robbed by the same process; and some of the papers seem to think that matters have come to such a pass that citizens must go armed in self defence. No reliance can be placed upon the police for protection, as their numbers are too few to enable them to be in all parts of the city at the same time; while the rogues, who understand their movements, are careful to make their attacks when they are at a distance. The impression which this new form of crime has made, is seen in the fact, that a man convicted of it, was yesterday sentenced to *imprisonment for life* in the State prison, though he stole only six-and-a-quarter cents.

It is, no doubt, a provoking and daring operation, and there are places and times when it is not prudent even for the bold and sober to be found unattended; but most of the attacks we hear of, are provoked by the indiscretion or inebriety of their victims. Seasonable hours, and a steady gait will generally insure even a stranger's security amid these and similar perils of this wicked city. Indeed, it is sagely surmised that some instances of "garroting" have been reported to cover the delinquencies of their pretended victims.

Rev. Wm. Campbell, of the Free Church of Scotland, but whose present field of labor is among the European settlers of the province of Natal, South Africa, has been here a fortnight with the view of raising men and money, to aid him in his work in that country. In a communication, which he read before the American Geographical and Statistical Society, he gave a very flattering account of the physical condition and prospects of Natal. It is well watered, fertile and healthy. Coffee, Indigo, Sugar, and Cotton, are among its productions, besides many found in temperate latitudes. While the Western coast of Africa is proverbially fatal to Europeans, and the climate of the Eastern coast farther North is still more fatal, sweeping away domestic animals as well as settlers, that of Natal is remarkably salubrious. Minerals are supposed to abound in its soil and mountains. Its rivers and harbors afford a passage for boats or shelter for shipping, and its territory gives access to the interior. Its population, too, is increasing; and there is a prospect that it will become a place of influence, and a region from which missionary and other operations may be conducted. Such, indeed, is the physical excellence of the country that it might, Mr. Campbell said, be described as "a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of olive oil and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Surely, with these advantages, a healthful climate and increasing numbers from Great Britain, with schools and churches, it must not only be prosperous in itself, but be an agency of ultimate and extended usefulness to that portion of benighted Africa.

The severe storm on Sunday evening did not prevent a large number from attending a farewell meeting which was held in Madison Square Church, in anticipation of the departure this week, of Rev. Dr. Kirk, of Boston, to open an American Chapel in Paris.

Dr. Kirk goes out under the auspices of the American and Foreign Christian Union, and it is understood will remain abroad six months. A site is to be chosen, and a building erected, toward which this Society pledges $15,000 on condition that a suitable location is found, and no debt remain upon it when the chapel is finished. Paris is expected to furnish any additional amount that may be needed. Not only is it designed to provide a place of worship for travelers and American residents in Paris, but it is expected through this agency to animate and strengthen French Protestants, and to form a basis for more successful operations among Romanists. This is an important movement. Many American youth are exposed to the infidelity and immorality of the French Capital; and numbers of parents and friends will feel less anxiety concerning them, if they knew there is one so competent to watch for and instruct them as the gentleman who has entered on this work. His experience will be of great service to it, and promises present success. If successors shall be raised up to fill his place, it may become a permanent blessing to Paris as well as to our own country; while Christians who visit that city, will doubtless feel it a privilege to enjoy its worship and contribute to its support.

Yours, &c. B.

NEW YORK, January 31, 1857.

MR. EDITOR:—A beginning has been made in the matter of Church Extension in this city, which promises some practical results. A meeting was held last Sabbath evening—adjourned from the Monday evening previous, on account of the storm—in Dr. Potts' church, to consider its importance, and urge its prosecution. Though the weather was severe, the attendance was encouraging. Most of the Old School Presbyterian churches were represented, both by minister and people, while there were present a goodly number of the "solid men," from whose abundant wealth "material aid" is hoped for in carrying on this work.

Dr. Potts presided, and introduced the object of the meeting, by noticing, in a few words, the large and inviting field for missionary effort presented in this city; unsurpassed, indeed, by any in the world, though often overlooked, while those more remote and less important receive the sympathy and aid of our churches. The Presbytery of New York had often deliberated on the subject, and devised different expedients to meet the various applications to it for help, and supply the numerous destitutions within its bounds. Their success, however, had not equaled their desires, though their efforts had not been altogether without results. Lately a case of special importance had presented itself, and as a Committee was appointed to devise some method for its relief, they had called this meeting to consider its claims, and to lay before it the whole subject. It was imperative that something more should be done, would we hold our own as a denomination, and keep pace with the increasing population of the city.

Dr. Krebs was then called upon, and proceeded to present, in a brief but comprehensive form, some statistics, illustrating the growth of the city, and the increase of Evangelical churches during the past twenty-five years. From these it will be seen, that great as are our delinquincies and our wants, the increase of such churches has corresponded very nearly with the increase of the population. In 1831, for example, the population was 220,000, while the number of Evangelical churches was 80. In 1856 the population was, say, 640,000, while the number of Evangelical churches was 215. In other words, both had nearly *trebled* in that period. But if we consider that of this increase of population, 200,000, or more, are immigrants, mostly Romanists, the comparison will be still more favorable to the increase of Evangelical churches. New York Christians have not been so unfruitful in this work as some have given out, or supposed

The following statistics, showing the increase and strength of the several denominations, are interesting and suggestive:

Name.	1831.	1856.
Baptist,	7	29
Congregational,	0	8
Jews,	3	16
Episcopal,	19	49
Lutheran,	3	7
Methodist,	10	40
Presbyterian,	19	51
Reformed Dutch,	13	21
Roman Catholic,	4	24
Unitarian,	2 weak	2 strong
Universalist,	2	4

From which it will be seen that, with the exception of Jewish and Romish churches, the increase of Evangelical has greatly exceeded, in number and population, the increase of un-Evangelical churches. And if we exclude these two classes from the estimate, as notoriously inaccessable, the number of Evangelical churches is much greater, in proportion to the population, than twenty-five years ago.

Dr. Krebs detailed, at some length, three principal methods of Church Extension. First, by a purely missionary effort, as in a destitute neighborhood, where Christians, feeling their need of public worship and the preached Word, organize themselves into a church, erect a building, and call a minister. Several of the recent Presbyterians churches in this city have been started on this principle, though in four of them the order of proceeding has been varied by the erection of buildings, by a single family, and not by the people who were subsequently gathered into them. The second method was by "*colonizing*," as when a church becomes too strait to accommodate the numbers that desire to attend, and when another location will also be more convenient to their residences. Several instances of this kind were noticed in the earlier history of Presbyterianism in this city, as, for example, the Brick and Rutgers Street churches. The process of removal which has been made necessary by the growth of the city, has hindered this form of extension, of late years. Though it might now be practised to some extent, and with great benefit to the general cause, by infusing into our weaker churches a portion of the active and influential men and families that flock together in prominent churches, and fairly stand in the way of each other's usefulness.

The third method mentioned was, where a people are drawn together by some peculiarity of opinion or usage, as in the case of the Westminster church, where the Old Psalmody was the bond of union. Whatever tended to foster national habits and prejudice among immigrants was not, indeed, to be encouraged; but where a usage, innocent in itself, could be made the occasion of bringing them in contact with our churches, while they agreed with us in doctrine, it was certainly to be allowed, if not commended. The struggles and necessities of the Westminster church were pressed in strong terms, as well as the claims of the colored and German population. And the address closed with an extended and earnest appeal to *rich men* to give, not their hundreds and thousands of dollars merely, but their tens, and even *hundreds of thousands*—as a few here and there have done—for this and similar important benevolent objects. This appeal was timely as it was powerful, while its impression seemed to be good, and it is hoped may be also permanent, and its fruits abundant.

In the absence of other speakers, detained from the meeting by sickness, Dr. Alexander made an appropriate and effective address. He alluded to the weight with which this subject, in its magnitude and difficulties, had rested on the minds of many. He had often been painfully impressed in viewing the vast processions of firemen and Protestant Societies, on public occasions, with the fact that few or none of these masses, the bone and sinew, the working men of the community, were found in our churches. This was not the case when employers had their apprentices in their families, and brought them on the Sabbath to the house of God. Now there are such distinctions and separations in society practically abandoned the Presbyterian, if they are found in other Evangelical churches. Something should be done to recover the hold upon them. Then there are the colored and German population, which appeal to us for aid, and which need churches for themselves. Especially do the Germans require our sympathy; ignorant, as they are, of our language, and exposed to many dangers; churches should be opened for their shelter and instruction. The field is inviting. Rev. Mr. Steins, who meets his people in a Hall on Grand Street, has received to the communion of the church, on profession, a greater number during the past year, than any missionary under the Board of Domestic Missions. But the place is unprepossessing, as well as small, and respectable Germans hesitate to take their well-dressed wives and daughters to its services. Some time ago, Dr. A. was called to enter a room in which were sixteen or eighteen persons injured by a railroad disaster. Among them was a German recently arrived in the country, and who had never seen a rail car until he entered one the day on which he received a fatal injury. In his attempt to communicate to him, in his own language, some of the consoling truths of the Gospel, he called to his aid the well-known hymn of Paul Gerhard, beginning, "O sacred head, for us once wounded." After quoting a few words, the dying German took it up and repeated the whole ninety lines, with ease and accuracy. He had been taught it by his mother, and clung to it as a treasure and consolation in his affliction, in a foreign land. Ought not a people thus educated in Evangelical truth to be cared for when they are thrown among us? It was a shame that the rich Presbyterian Church had done so little for their salvation. But others were equally needy, and had as urgent claims upon us. This Presbytery might and should build one church in this city every year. Just now the Westminster church was in urgent need. Its establishment had been sanctioned by Presbytery, and its debt of twenty thousand dollars should at once be cancelled. When this is removed, so far from releasing the churches from further efforts, we shall expect them to come to us again, and urge us to undertake greater things, if we hesitate to apply to them in behalf of new enterprises. Then, with a solemn appeal to all to remember the account they must soon give of their stewardship, he closed his powerful and stirring address.

Dr. Potts stated, in conclusion, that no subscription would then be called for, but gentlemen would be waited upon hereafter, by the Committee. This was regretted by some, who afterwards expressed the opinion that the twenty thousand dollars might have been raised on the spot, had the effort been made; while it was further suggested, by a prominent elder, that we should not be satisfied with this amount, but aim at once to raise fifty thousand dollars, which he thought might be accomplished. There are wealth and liberality in our churches, which need only suitable means and feasible objects for their development; while it is hoped that the night of despondency and inactivity on this weighty subject is ended, and that hereafter progress will be made proportioned to our ability.

In an address on Missions in China, last Sabbath, Rev. Mr. Culbertson, a Missionary of our Board on a visit to this country for his health, gave the following as the origin of the present revolution in that country. A convert of Mr. Milne, the first converted Chinaman, too, of whom they have any knowledge, wrote and distributed a number of tracts, some of which fell into the h