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"ONE THING IS NEEDFUL," "ONE THING HAVE I DESIRED OF THE LORD," "THIS ONE THING I DO."

WHOLE NO. 291

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TERMS.—IN ADVANCE.

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Original Poetry.

The Farmer's Cottage.

Behold the whitened landscape—all around
In spreaders winter's mantle! Forest trees,
Striped of their foliage, stand exposed
To storm's relentless, the streamlets, bound
In icy fetters, now forbear to flow.
The songs of birds are hushed. The lowing herds
Cluster together, seeking on the stores
Provided by a bounteous Providence
For their sustenance.

Now to the lowly cot
Turn your admiring gaze, there
A picture of true happiness. There, by the house-
hold hearth,

When evening shades appear, the pious farmer sits
With grateful heart, and in his hand
The book of books. Around him, closer still,
Gather the cheerful group—his wife and chil-
dren, all

Waiting with reverent ear, the tidings glad
To hear. The husband and the father reads
Of Him, who to our wretched world came down
And died for sin, and rose again
To justify. Who now in heaven sits
At God's right hand, and intercession makes
For all who shall at length to glory come.

Perhaps a tear may glisten in the eye of those
Who now their gifts of gratitude and praise
In harmony unite, to Him who thus displays
His love to man in such respectful beams.
Now at his throne of mercy humbly bent,
They pour their fervent cries; for friends and foes
Their prayers ascend, and for his special grace
To rest upon his Church, his suffering saints,
His ministers, and those to foreign lands
Who've gone, the standard of the Cross to rear
On heathen shores. All, all remembered are
Before His mercy seat, who richest blessings
Grants.

And thus the day is closed.
While wintry storms howl distantly without,
All, all is peace within. And each retire
With grateful hearts, awhile to seek
"Tired nature's sweet restorer, balmy sleep."

Viewing this scene, my heart within me cries,
"Sure God is in this place," and as each season
Rolls on, he will his blessing grant
To those who thus his mercy still implore,
And daily his footstool humbly bow.

MARY.

Thoughts of Comfort

FOR CHRISTIAN PILGRIMS WHO ARE OFFEN
TENDED BY THE WALLS OF "DOUBTING
CASTLE."

Number 1.

There are many Christians who enjoy but
little of the happiness to which they are en-
titled; and the reason is, that they have not
faith enough to lay hold upon the precious
promises recorded in the Bible for their
encouragement; and, again, they look too
much at themselves, and not enough at Jesus.
There is also a great lack of communion
with God. Prayer is formal, cold and feeble.
Why should a Christian be afraid? Why
should his soul so often be disquieted and
cast down? What is it that troubles you,
my friend?

Are you afraid of TRIBULATION? "Fear
thou not for I am with thee." Be not dis-
mayed; I will strengthen thee, yea, I will
help thee.—Isa. xli: 10. What gracious
loving words are these from the great Jeho-
vah! "Fear thou not." Why is it that I
should not fear? God says, "I am with thee."
Is this not sufficient to calm every fear?
Beharken further: "Be not dismayed."
And why is there no reason for dismay?
Look at this world of sin, which I live in;
the thousand temptations in my path; my
own evil heart within me; foes without, and
within, fears. The Lord replies, "I will
strengthen thee, yea, I will help thee."
Enough, oh, enough, the Lord will help me
and I shall come off more than a conqueror.
Let not the Christian be afraid then of tribu-
lation, since he is promised from the
Omnipotent Jehovah that he may confide in
him, and with the Psalmist say,

"What time I am afraid, I will trust in thee."
Are you afraid of DISTRESS? "Cast
thy burden on the Lord, and he
shall sustain thee." "For our light affliction,
which is but for a moment, worketh for
us a far more exceeding and eternal
weight of glory."

Be the burden what it may, that which
rests so heavy upon you, be it sorrow, suffer-
ing or distress, yea, even your sins, cast it
on the Lord. Endeavor not to bear the load
in your own strength, but casting all your
burden upon him, believe the promise, "He
shall sustain thee." The promise is yours,
and you, provided you obey. If you
lean upon the Lord, he will sustain you. If
Jesus, rest shall be obtained. But remember
that sorrow and distress, these afflictions,
last but a moment, and are working out a
greater weight of glory.

You labor, perhaps, under a heavy burden,
and you are afraid of distress. God may
have taken away a fondly loved one, a hus-
band, wife, or child; or has God bereft you
of your parents, and are you cast down under
the heavy load? He says he will sustain
you, he will assist you to bear the burden of
grief; and is the load so heavy, so exceed-
ingly heavy? The Apostle calls it light,
when compared with that far more exceed-
ing weight of glory which is being prepared
for you; and this light affliction endureth
but a moment, in comparison with the eter-
nal glory which awaits you.

Why should you be afraid then, lest you
be called upon to suffer distress? "Whom
the Lord loveth he chasteneth;" and all the
distress, trouble and grief you may have to
pass through on earth, is only tending to
your advantage hereafter. Courage, then,
ye who are afraid of distress. No cross
here, no crown hereafter; no light affliction
now, no weight of glory in Heaven. Dis-
tress, affliction and sorrow, if but rightly
endured, by a soul sustained by grace, last
but for a moment, and they bring eternal
glory.

One hour in the calm security, the peace
and glory of heaven—oh! yes, one hour in
the immediate presence of Jesus, would
make amends for a life time of affliction
on earth; how much more an eternal abiding
there "forever with the Lord!"

S.L.C.

Stewardship.

There is a vast amount of practical unbelief in regard to many assertions of Divine truth about the duty and rewards of benevolence. And this unbelief, or indifference, exists in the minds of the otherwise consistent Christians. They appear to assume that the royal preacher spoke figuratively when he said, "There is that scattereth and yet increaseth, and there is that withholdeth more than he meet, but it tendeth to poverty." They do not for a moment conjecture that the meaning of such plain declarations is patent upon the surface of them, and that it is absolutely true that "the cheerful giver whom the Lord loveth," shall increase in riches; and that the avaricious man who hugs his beloved gold to his breast, is in especial danger of having it perish from his grasp. The Book of books tells us, that "the liberal soul shall be made fat, and that he that withereth shall be watered also himself." The money loving disciple dare not lend too sympathizing an ear to the cry of the orphan, lest his purse should suffer a collapse and his pecuniary resources become scanty. The All-Wise, by the mouth of his servants, directs us, "Cast thy bread upon the waters, for thou shalt find it after many days;" but the "prudent" Christian prefers not to risk the regaining of the possession of his treasure. He to whom our entire service and devotion is due, commands us: "Honor the Lord with thy substance, and with the first fruits of all thine increase;" and graciously adds the promise, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." But the wealthy steward thinks that he will be more sure to keep his barns well filled, if he does not materially diminish their contents by his donations to the treasury of the Lord.

Is there not thus evidenced a lamentable indifference to those covenant obligations which every one who has professed his faith in Christ, has voluntarily assumed? Was that a partial surrender? Was the sin polluted soul given to Christ to be purified and saved, and all beside withheld? May the servant dwell in the midst of luxury and extravagance when the Master had not where to lay his head? Should the Saviour voluntarily assume a life of poverty and suffer an ignominious death, that we, through his poverty, should be made rich, rich in immortality; and shall the disciple, while on earth, seek only self-indulgence and personal ease? No! even the common principle of gratitude for the innumerable spiritual mercies with which we are favored, should lead us as we have "freely received, freely to give." But when the additional and far weightier motive of a Divine command is considered, we may no longer hesitate. As the stewards of God we must use the property which he has given us to his glory, and not to our own. We may not refuse to relieve the necessities of the poor, or to give to the blind, the deaf or to the supplications of the heathen who are perishing for the bread of life, lest the Judge shall declare, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Many devout hearts have rejoiced in the action of our Assembly of 1854, by which the duty of systematic benevolence was pressed upon the notice of our churches. And we are glad to believe that Christians are even gradually awakening to a sense of their responsibility in this matter. It is surely time, when the heathen world is becoming every where accessible to the labors of the Christian missionary, and the interests of our own beloved land are endangered by the influx of irreligion and infidelity.

ALERTNESS.

For the Presbyterian Banner and Advocate.
Romish Forces in the United States.

Extracted from the American and Foreign Christian Union.

What the computed Romish force in the United States now is, and what has been the ratio of its growth, few, perhaps, of our Protestant population know. We will therefore submit a few facts in relation to them, derived from the most reliable sources at hand, and which go fully to sustain the views we have advanced. We will confine ourselves, in regard to these facts, to the last fifty years—a period in which the resources of the country have been wonderfully developed, and in which various agencies have been set in operation, whose bearing will unavoidably, as they are designed, give shape and character to the future of our history, and among which Romanism stands forth, not the least prominent.

Fifty years ago, which was in 1808, the population of the United States was about seven millions of souls. There was then a small number of Roman Catholics in the land, but so scattered as to be scarcely perceptible, except in the States of Maryland, Pennsylvania, and New York. The whole number of Romish priests, and the whole number of Romish churches, consisted of two bishops, thirty-eight priests, eighty churches, two ecclesiastical institutions, two Female Academies, and one College.

Now, in 1858, the country comprises forty-one dioceses; having thirty-nine bishops, one thousand eight hundred and seventy-two priests, two thousand and fifty-three churches, thirty-five ecclesiastical institutions, twenty-nine incorporated Colleges, one hundred and thirty-four Female Academies, and twenty Colleges not incorporated.

The Romish gain in the times is, therefore, forty dioceses, thirty-seven bishops, one thousand eight hundred and forty-four priests, one thousand nine hundred and seventy-two churches, thirty-three ecclesiastical institutions, twenty-eight Colleges, thirty-three Theological Seminaries, thirty-one Female Academies, and twenty unincorporated Colleges.

This is a very large gain for the time, and it shows the Papal domination is rising within it to a position of strength more beyond what has been realized by a number of the Evangelical Protestant denominations. The Papal domination is thus shown to be larger than the Reformed Presbyterian, the Associate Reformed Presbyterian, the German Reformed, the Lutheran, the Reformed Dutch, the Episcopal, the Congregational, or the New School Presbyterian Churches. It is larger than the Episcopal, the German Reformed bodies Reformed, or than the Congregational, the Reformed, or the Associate Presbyterians united. It is about as large as the Reformed

Church, and New School Presbyterian bodies united. It is not organized, and is amply supplied with all the means for effectively advancing its interest. It has, besides other means for that end, eighteen weekly newspapers, conducted in French, German, and English; besides other periodicals of less frequent issue.

The ratio of the growth of the Papal body, has greatly exceeded the ratio of the growth of the population of the country. If the population be now set down at twenty-eight millions, that is but four times its amount in 1808, or fifty years ago. But the Romish priests are now one thousand eight hundred and seventy-two, which is more than twenty-seven times their number at the commencement of the period contemplated. Their churches are now two thousand and fifty-three, which is more than twenty-five times more than they were in 1808; while the population of the country has multiplied itself only four times. Romanism has therefore grown rapidly in our country. It is now a strong body among us, and it is annually making considerable advances.

Letter from Kansas.

LODIANA, Kansas, March 30, 1858.

REV. DR. McKINNEY, Dear Sir—
Whatever comes from this Territory is sent with avidity, and we can but wish that nothing but the truth had been written. Whenever a robbery is committed or a murder occurs here, which is not more frequent than in other States or Territories, the affair is caught up for political effect, or by town rivalry, so magnified, that by the time it reaches New England, it is a political outrage, or even a battle having been fought at our very gates, and we knew nothing of it. We have so much human sympathy to be wasted, as is continually being lavished upon us. And here also to be thought such a rebellious people as we are characterized to be. But whatever others may think of us, we shall try and take care of No. 1, and provide a home for No. 2, if you will send him to us. Two years have we been here, and have seen no fight, heard little quarrel, and have known less meddling with others' business, than in the same time any where else. There is much that is wrong, no doubt, but where on earth is all right? Since the Free State party have the Legislature and all the State officers, even about the Leocompton Constitution, peace and quiet, and will continue so; and we will go on, after a little more fuss, just as if no President had been made at our expense. We have managed to keep up the most fuss at the least expense that has ever occurred in our country. But I only mention this by way of introduction to what must more interest your numerous readers.

We feel more that many of them will be deeply interested in a brief outline of the progress and history of our Church in this notorious country; especially those of the "Old Keystone," who your part, and most widely circulate. Whether it is because you make more preachers there, or because they rove more, seven out of the ten now within the bounds of our Presbytery, are natives of Western Pennsylvania. Nor do the children of that State become ashamed of her in their wanderings whether she be driven or ride, although no gens d'arme, or recognized police accompany him, yet there go before and after—apparently only a private gentleman—a large number whose paid duty is to look after his safety. And so still in France, at least.

ESPIONAGE IN PARIS.

An unusually increased sum has this year been voted for secret service money. French spies swarm in London, and I fear some English hands have handled French gold. It is said that Radio—for whom a reprieve was made out, in order that he might bear the trial of Rieu, in London—has been pointed out to the French Government a number of refugees in London, who required to be looked after.

The resignation of Count Persigny, late Ambassador here, has increased the gloomy state of the public mind. The Count is the warm friend of the Alliance between the two countries, and, unlike Walewski, and the French Jesuit organ, the *Univers*, known antipathy to the Pope and his plans, and so threatens England with a Napoleon invasion, by and-by, if she does not take care. But we are not "afraid of their terror." The nation has no reason to repent of having recently maintained its honor. It gives heart to Sardinia, where even Courcier and Napoleon were beginning to yield. Still Napoleon is surrounded by bad men, and as long as England is free, and France despotic, it is but an armed truce, at the best. As the *Saturday Review* expresses it, "the whole military power of France is absolutely wielded by the will or the passions of a single man, who makes a great merit of not invading us without a cause." As to invasion, however, the Emperor will think twice about it. Our Channel Islands (as I believe I formerly mentioned), bristle with cannon and fortifications, and it is found that in forty-eight hours a fleet of gun-boats can be launched at Portsmouth.

FROM INDIA, the last mail brought us particulars of the King of Delhi. It seems quite plain that he took advantage of the Persian war to plot insurrection, and that he was approvingly cognizant of the horrid massacre of one hundred and fifty English, men, women, and children. His future prison-labor is one of the Andamans, one of a group of small islands in the Bay of Bengal. The inhabitants are a barbarous people. Thither, also, a large body of Sepoys will be sent.

There has been a discussion in Parliament, in which complaints were made against our troops and tribunals, of indiscriminate slaughter, which, however, are not borne out by facts. One thing satisfied the House of Commons by describing an adventure of his own, a number of years ago, when traveling in France; a "harmless stranger," he was threatened with arrest, because his passport had not had the sign of the French Consul since his landing at Havre. He emphatically condemns the whole system. The case of Orsini, he said, proved that it was useless. It is probable that America and the United States may, in consequence of this annoyance, have more British tourists and travelers than usual this year.

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effecting the liberation from prison, and from trial, of a Scotch Engineer, taken on board a Sardinian vessel which had been seized by a number of conspirators, who landed on the Neapolitan coast, last year, with purposes of invasion; many of them perishing miserably into dungeons. They have also refused to allow a young Englishman, named Hodge, who was arrested in Sardinia under the charge of conspiring against Napoleon, to be given up to the French Government. The announcement of this by Disraeli, won the cheers of the House. I shall not apply the "last" test; but certainly we are likely to get measures from the Derbyites, which, in opposition, they would have steadily opposed, and which the Whigs would have granted only in part.

THE ADMISSION OF JEWS INTO PARLIAMENT, has been debated afresh in the Commons, and a resolution in favor of it agreed to by a majority of about three to one. This is but the repetition of what has been done before, in the Lower House. It remains to Lord Derby, now, to see if he will subject the House to the same question, and whether I believe that the Peers will be firm to their old position, that the admission of Jews would unchristianize the Legislature; that it would admit men who blaspheme or dishonor Jesus, as the true Messiah. It was argued with some force, in the Commons, by Mr. Newdegate, a Conservative, that the modern Jews follow not the Old Law, but the Talmud, with its lying, perverted and immoral teachings. There is some truth in the charge. But there is a party among the Jews themselves who deplore any measure to admit Hebrews into the Legislature, on the ground that they should have nothing to do with a strange country and its politics—that here, as in other lands, they are not gentlemen, and that they are living in the constant hope and expectation of returning, as a nation, to Palestine.

Lord Russell is the warm and eloquent advocate of the admission of the Jews, on the broad principles of civil and religious liberty. Others support it because they are "voluntarily" in religion, and deny (come what may) to do with politics. It is so difficult a question, that no man should be accused of bigotry who takes the side against the Jew. What Christians long for, is to see the day when the children of Abraham shall look on Him whom they have pierced, and mourn; and when, with one consent, they shall hail the one who has come in the name of the Lord. Thank God, that day is coming; and whether they return to Palestine or not, one thing is certainly predicted, that "the restoring of them shall be as life from the dead, to the Gentile world." Amid the gloom of coming judgments, who can say that the redemption of Israel may not be one of the results of a last conflict, in which crushing dynasties, and wide spread convulsion, shall be the dread pioneers and precursors of a world's jubilee.

THE ROMAN CATHOLIC OATH was brought before the House of Commons, in connection with the Jew Bill. The Papiests fret under the oath imposed on them, which obliges them to declare, that "no foreign prince or potentate hath jurisdiction within this realm;" and also protest, that they are not members of the Established Protestant Churches of England and Ireland. Most of them have found out a way to reconcile their consciences to the oath. But still they complain. They assert, that while the Pope has no political jurisdiction, he undoubtedly has, and exercises, spiritual jurisdiction in Great Britain. The late Attorney General tells them, scoldingly, that it is only his "Popal" jurisdiction which is alluded to in the oath. But who can separate the political from the spiritual, here? Does not the Canon Law insist on the Pope's universal supremacy as "Lord of all Lords"? And is not Queen Victoria excommunicated, *ipso facto*, by that law, because she is a heretic? Well it is for England to keep up her old protest against Rome's pretensions: "The Emperor will think twice about it. Our Channel Islands (as I believe I formerly mentioned), bristle with cannon and fortifications, and it is found that in forty-eight hours a fleet of gun-boats can be launched at Portsmouth.

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that the criminals were natives of Oude; and "belonged to a single class" (Brahmins). They assure the Queen of their loyal desire for lasting tranquility, and a prosperous empire. The rabble of Bombay would, I fear, dictate a different kind of address, and heathen Orientals are not to be trusted, except when self places their interests parallel with our own. We are still expecting stirring news from Sir Colin's invading army. He had batteries of not less than one hundred and sixty heavy cannon. His object is to crumble the defenses of the rebels into ruins, and to spare his soldiers. But the odds in point of numbers is terribly against us.

"CO-OPERATION WITHOUT COMPROMISE," has caught the fancy of some English Churchmen, who are but Semi-Evangelicals, or Broad-Churchmen. They seem willing to forget that High-Church principles are necessarily antagonistic to the Gospel. The *Record* speaks out manfully on this point, and asks, "What constitutes our identity of gospel and creed, and our identity of Gospel doctrines? Can any man who holds the opinions set forth in Dr. Hook's *Church Dictionary*, be a brother, and act cordially, and preach, and pray, and labor externally with a man who holds the doctrines of Scott, and Dickerstein, and Simon? Or can one of those who have been called 'free and bromstone preachers,' be yoked together with one of the school of Maurice," who have so denominated the Evangelicals?"

THE NEWS FROM CHINA is interesting, Yeh, a prisoner on board of the *Infatigable*, was at Hong Kong on the 15th of February, on his way to Calcutta. The blockade of Canton was raised on the 10th. The Russian and American Plenipotentiaries have joined the English and French in their demand on the Chinese Government. Their joint letter to the Emperor, Shanghai, and by the middle of March it would be known what line China would take.

The *Times* Correspondent, writing from Canton, describes that city as perfectly peaceful and safe to the foreigner. Hitherto it has been always represented as full of turbulent, blood-thirsty savages. "I traversed the whole city, from East to West, with my trunk and other baggage, and myself the only person to my four poles. The only difficulty was to push our way through the crowd. The people were putting up their hogs and their fish, and cooking their comestibles in full business-like security. Idlers were playing at Chinese hazard. The curiosity-shops, in incredible numbers, were victimizing credulous foreigners. The shopkeepers invite you into their shops, and a politeness that proves they have no misgiving. The spirit of insolence has departed out of them. I believe that no ten Chinamen within sight of Canton would be so much as stuck in the presence of a British or French soldier or sailor." All this is very gratifying; and pleasant, as it is to find, that after ninety years, the Chinese lose less at the time of the assault by the British and French, was not more than two hundred. It was always predicted by the Opposition in Parliament last year, that an attack on Canton would lead to an immense sacrifice of life. The writer thus orally asserts for the limited loss of life: "Unless you surround Chinamen, you never kill many of them. You never catch them on an island or in an isolated position. They act on the principle that

"A mouse who trusts to one poor hole, Can never be a mouse of any soul."

Through order had been established in the city by the three Commissioners. Soldiers, English and French, were near to assist in matters of police. The *Tartar* Deputy-Governor suggested innocently, that the city was so quiet, the soldiers might be withdrawn. Instead of this, Lord Elgin reminded him that the arms of Tartar soldiers were to be given up, and so the armories of double-handed swords, of far-spiking shields, of war jackets, arms, swords, pikes, and matchlocks, together with five brass guns, were despoiled accordingly.

As to the notorious Yeh, his papers showed in fortune telling volumes, and it seems clear that he was acting under the impression of this kind of superstition. Cruelty and superstition have been his prompts; not judgment or common sense.

These glimpses of Chinese habits, and of the interior of Canton, will not, I trust, be uninteresting to your readers. I have been, this week, at the *Great Globe*, in Leicester Square, where I saw an admirable illuminated transparency, giving an accurate view of Canton. It is wonderful how these Panoramic Exhibitions (of India there is one in the building), helps you in understanding more clearly, the accounts sent home of battles, &c.

FROM JERUSALEM, we learn that the Latin monks had celebrated by a *Te Deum* the deliverance of the Emperor of the French, who "is the most faithful and steadfast friend of religion" (The *Times*). The Latin monks look to France as their protector, the Greek priests to Russia, and between them they contrived, as you know, to begin the political strife, some years ago, which ended in the Crimean war, with all its misery. When shall their covetous traffic and their lying legends about "the holy places," be swept away?

THE MARRIAGE OF A DECEASED WIFE'S SISTER, (now rather extensively practiced against the law) was debated this week in Parliament. It will be interesting to legislate it. It is probable that the Peers will reject it, if it reach the upper House. It is a much vexed question. Our Westminster Standards (part of the statute law of Scotland) are against such marriages.

P. S.—It is not improbable that we are long the hardships about passports to France may be mitigated. Lord Palmerston, in the House of Commons by describing an adventure of his own, a number of years ago, when traveling in France; a "harmless stranger," he was threatened with arrest, because his passport had not had the sign of the French Consul since his landing at Havre. He emphatically condemns the whole system. The case of Orsini, he said, proved that it was useless. It is probable that America and the United States may, in consequence of this annoyance, have more British tourists and travelers than usual this year.

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astronomer, Lord Rose, predicts a Summer of unprecedented heat, and advises farmers to erect sheds for the protection of their cattle.

Lord Stratford is not to continue Ambassador of France at Constantinople.

A letter from Mr. Porter, Missionary at Damascus, to the *Times*, shows that religious persecution is still carried on, and declares that the new law of religious liberty is generally inoperative.

The Duke de Melakoff (the Marshal Polissier of the Crimea,) is just appointed Ambassador of France at this Court. This the *Times* hails as a most significant token of continued alliance. How astute is the Emperor! Gomez and Radio are to be transported to Cayenne.

It appears that the King of Delhi, during his short reign, after the seizure of the city by the Sepoys, wrote Hindoo orders, reserving, during the downfall of the English rule. Here are two couplets, as translated by Col. Burn:

"O heart! see the strength of the right,
The Christian is beaten with his own shoe.
"Nothing could be done either by Russia or Rome."
The English are ruined by the cartridge."

"Russia and Turkey (or Rome,) indicate the leading Christian and Mohammedan powers."

FOR THE PRESBYTERIAN BANNER AND ADVOCATE.
How Churches are Begun.

MR. EDITOR:—There are some churches in the older settlements, very much weakened by emigration from them to the West, and some persons move to the West who ought to stay at home. Some seem to be sojourning in the West, all the strength they get by emigration. But many families who are doing little good in the large and crowded churches, would find inviting fields of usefulness in the newer parts of the country, where little churches need strengthening. Too often Presbyterian emigrants settle down at random, without looking to their usefulness, and to church privileges for their usefulness. But, even then, God has wise designs; and if they have the spirit of true disciples, they are often the means of gathering up and founding churches. Unless the colonizing plan could be more generally adopted than it is likely to be, some one family must be the first in each neighborhood where a church is planted. And God frequently sends two or three or more families to the same locality, without any concert on their part.

Take an example. Two or three years ago a young man, N. H. Hall, addressed a letter to the Presbytery of Des Moines, from Sigourney, Keokuk County, Iowa, asking for some preaching, and stating that he was the only Presbyterian in the county, so far as he knew. Some months afterwards the Presbytery met in a town twenty-five miles East of Sigourney, and a stranger strayed from the public-house, where he had put up, and entered the church where Presbytery was just adjourning. He was time enough, however, so finding that he had provisionally fallen among brethren of his own church. He informed the members that he was moving his family to Keokuk County, some eight miles East of Sigourney, where, with a few other Presbyterians, he was about to settle. They had visited other parts; one point to which they were drawn by a newspaper notice, were not pleased, and were about returning, but were induced to turn aside from their route into Keokuk County. There they found an excellent country, handsomely settled, and a goodly number of people; Government, and there they desired some care from Presbytery. In due time a church was organized in Sigourney of nine members, of which these two brethren, Hall and Wilson, were elected Ruling Elders; both then living eight miles from the county seat, and only one member in town, and also an aged Prussian lady.

That church has not only lived, but now numbers about forty members. Of these, about one-half are in the town, and were nearly all received last January. They have a comfortable little house of worship, and a prospect of regular preaching three-fourths of the time. Mr. Wilson's neighborhood, some ten miles East, will soon become a separate organization it is thought, and receive one-fourth of the minister's salary.

Let us not despise the day of small things. These little beginnings call for the sympathies of the Church at large. Of those, lately received into the church, several had joyed in years past the regular ordinances of religion. The seed long buried, springs up in their Western home.

DELTA.