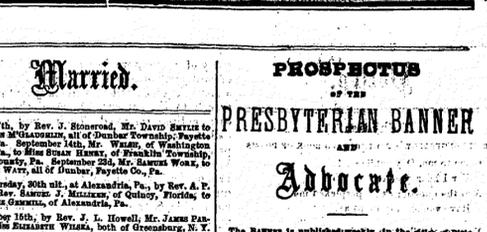


THE PRESBYTERIAN BANNER AND ADVOCATE.



Married.

Miss Elizabeth Wilson, of Greensburg, N. Y. Married to Miss Elizabeth Wilson, of Greensburg, N. Y.

Obituary.

On the 20th of September, at the residence of her father, in Port Perry, Pa. NARRIS Tompkins, daughter of George T. and Mary J. Miller, aged nearly one year.

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SNOW ON ALLEGHENY.—Allegheny P'y: Sharon ch., 6.00; ...

SNOW ON OHIO.—Zanesville P'y: Newark ch., 8.12; ...

SNOW ON PITTSBURGH.—Redeem P'y: Mt. Pleasant ch., 16.16; ...

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By special and private communications, as substantially given in the Times, the opening and closing of the Chinese Emperor and his officials, and the triumph of Lord Elgin's firmness over the English Presbyterian ministers at Woolwich, Plymouth, and other places in Great Britain.

When the allies, in possession of Tien-sin, threatened the capital itself, the Emperor sent down two Chinese Ministers of high rank. They declared themselves to be "plenipotentiaries," and on the faith of this, Lord Elgin went in grand procession to confer with them. When, however, the edict was read, it was to the effect that the demands of the Emperor were only to be referred back to the Emperor.

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This was set the first of impudence and duplicity. They falsely pretended to have full powers, and they had fuller powers behind, but they concealed them.

The next act was similar. Keying, who in 1842 deposed Sir H. Pottinger, was sent down to confound the barbarians. He tried to get the ships moved "ever so little way" down the river, and secretly instigated the populace to stone against the British.

But a band of ten soldiers, the gates of the city, drove in the Tartar guard, let in a hundred marines, and with six howitzers, marched through the streets. Besides this, it is said that Keying intrigued "with the Americans and the Russians;" the former urging him to demand from the British the abolition of the opium trade.

Keying, however, was found out by a document, discovered among the papers of Yeh, at Canton, to have been a deceiver before, as to the Treaty of Nankin, which he had described as a mere scrap to delude the barbarians. This was read in an English newspaper, and the two American officials, who hated Keying, and at once sent the news to the Emperor. The latter, finding his deceit discovered, and full of fears, recalled Keying, and authorized his Commissioners to sign a letter promising a treaty granting all Lord Elgin's demands.

The conditions are: 1st. The residence of a British Minister at Tien-sin, with access to the Court of Peking, and an English College. 2d. China to be opened to all the world, and free intercourse with the interior, by the passport system. 3d. The Yang-tze to be opened to its commerce, from its mouth to its source. 4th. Christianity to be tolerated.

5th. Indemnity for the war, and losses at Canton, (England's share, it is thought, will be \$5,000,000.) The tariff and customs to be revised, and paid in specie. 6th. A special Chinese Embassy to the Queen; to be sent forthwith.

In FRANCE, the Protestants are suffering fresh oppression. Mr. Couillard, member of the Protestant Consistory at Lille, has sent a letter to the Debat, detailing the facts. Protestant worship was celebrated for the first time at Maubeuge, a year ago, by Presbyterian authority, and under the sanction of law. It was a recognized and permanent worship of the Reformed Church in France.

Mr. Spurgeon's visit to Belfast, and his bold assertion of the doctrines of Calvinism versus Arminianism, and Trinitarianism against Arianism, naturally provoked bitter animosity. The former was met, on the 22d of August, by the Commissioners of Police, and a great favorite with Unitarians, misrepresented and caricatured his sermon. Dr. Montgomery, the leader of the Arian party, afterwards preached a sermon on the text, "I speak as unto wise men," &c., in which he made an attack on Calvinism, not forgetting to misrepresent, also, the doctrine of justification by faith.

Dr. Cooke, nearly thirty years, was the champion of orthodoxy, and met over three Montgomery in the memorable Synod of Lurgan, in 1829. Then followed the secession of the Arians, the Union, in 1849, and the formation of the Synod of Ulster. The Arians have given prominence to this shameful affair, and if redress is given by the Emperor, it will be with a bad grace, and from a desire to avoid further agitation. Not that he cares for Popery versus Protestantism, but because he pampers the former as his tool, while he dislikes the latter as too weak to help, and too independent in its aims to work to his advantage.

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