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

WHOLE NO. 368

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, OCTOBER 15, 1859. By Mail, or at the Office, $1.50 per Year, Delivered in the City, 2.00 " " } SEE PROSPECTUS.

Select Poetry.

The Contented Man.

FROM THE GERMAN OF JOHANN MARTIN MILLER.

Why need I strive for wealth?
It is enough for me
That Heaven hath sent me strength and health;
A spirit glad and free;
Grateful these blessings to receive,
I sing my hymn at morn and eve.

On some, what floods of riches flow!
House, herds, and gold have they;
Yet life's best joys they never know,
But fret their hours away.
The more they have, they seek increase;
Complaints and cravings never cease.

A vale of tears this world they call,
To me it seems so fair;
It countless pleasures hath for all,
And none denied a share,
The little birds on new fledged wing,
And insects revel in the Spring.

For love of us, hills, woods and plains
In beauteous hues are clad;
And birds sing far and near sweet strains,
Caught up by echoes glad.
"Rise," sings the lark, "your tasks to ply;"
The nightingale sings "lullaby,"

And when the golden sun goes forth,
And all like gold appears,
When bloom o'erspreads the glowing earth,
And fields have ripening ears,
I think these glories that I see,
My kind Creator made for me.

Then loud I thank the Lord above,
And say, in joyful mood,
His love indeed is Father's love,
He wills to all men good.
Then let me ever grateful live,
Enjoying all he deigns to give.

For the Presbyterian Banner and Advocate.

Letters

OF THE REV. JOHN SMITH, A PRESBYTERIAN MINISTER, TO HIS BROTHER, THE REV PETER SMITH, A METHODIST PREACHER.

LETTER VIII.

DEAR BROTHER:—You have often read and admired the humble confidence of David in the fifty first Psalm, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Theodore Parker would laugh outright at such a confession. In Dr. Holmes' Americanized religion, a sentiment so unphilosophical could stand no possible chance of a place. The fair visages of Mrs Lucy Stone, and of the Hon. Mrs. E. C. Stanton, would be radiant with smiles of contempt for the utterings of a piety, so little in harmony with that "inner light," which renders any revelation from heaven, entirely unnecessary to those highly gifted ladies. The Rev. Dr. Foster, Methodist as he is—and I am sorry to find him in such company—would modestly inquire whether a man can be to blame for that over which he had no control, for having been conceived in sin and shapen in iniquity? From such persons, however, this is natural. Nothing better could be expected of them. It is not until day dreams give place to sober realites, and the light of Divine truth throws its penetrating beams on the horrible darkness, in which sin enshrouds the understanding, that a human being finds himself to be what the Bible says every human being is, dead in trespasses and sins by nature. Then the language of David's confession becomes dreadfully clear and intelligible. Then cavilling ceases; sneers and grins are succeeded by groans and tears. Such a man would appreciate an Americanized Bible, as an astronomer would be likely to appreciate an Americanized sun.

The Holy Scriptures set forth, in very striking terms, the doctrine of human depravity. This doctrine we both believe. Were I a mere controversialist, I might perhaps be tempted to misrepresent your sentiments. But you know me too well, brother, to suppose that I could descend to a practice so little in keeping with the dignity of a minister of the Gospel. I rejoice that this fundamental truth is held in common by us. Nor is this the only fundamental truth held by us in common. From the heresy of Socinianism, and the heresy of Universalism, as well as from the masked infidelity of the *Atlantic Monthly*, and the rant of the crazy fanatics, who boast of an inner light superior to Revelation, our Churches are, and God grant they may ever be, as far removed as zenith is from nadir. I repeat, that Calvinists are not the separate owners of this ground; it belongs equally to Methodist Arminians. Here we may walk together and be agreed. Let the world know this. We are not enemies. We are brethren. And let it not be forgotten that it is the errors which your system has engrafted on this great Scriptural truth, and not the great Scriptural truths of your system that we feel it our duty to combat. If you Arminians were only willing to acknowledge that God might, with perfect justice, have left mankind to perish in the ruins of the fall, there would be no difference, and there could be no difficulty, between us. But this you will not do. You claim compensation for the loss sustained. Against such a claim we feel compelled to enter our solemn protest. Were His Excellency the Governor, to collect together all the tipplers and topers from every part of the State, in the great square of your city, to vote, "Whisky," or "No Whisky," would not the vault of heaven re echo, "Whisky!" "Whisky!" from an overwhelming majority of throats reeking with the fumes of alcohol?

Were you and I to go before the entire population of the United States with the question—Could the human race justly claim compensation for the loss they suffered in their great progenitor, and be permitted to vote "compensation," or "no compensation," millions of eager voices would join in one mighty cry, "Compensation!" An overwhelming majority, there is reason to fear, would be with you. You could outvote us ten to one. But when the principles and moral character of the multitudes that would be sure to vote with you are scrutinized, this cannot be a matter of wonder. On the other hand, did *we* command the votes of the whole tribe of unbelievers, of the denires of the Divinity of the Lord Jesus, and of the denires of the everlasting punishment of the wicked; of the worshippers of the Americanized religion of Dr. Holmes, and of the dupes of the sorcery of Judge Edmonds; were the immoral, the intemperate, the licentious, the profane, all candidates for the penitentiary, and the inmates of all the penitentiaries in the Union; were these all on *our* side, we should I think, feel a little uneasy about the company we kept, and a suspicion would naturally insinuate itself into our minds, that a tenet which could secure the unanimous suffrages of *such* voters, must stand self condemned. On the question, Was Jehovah under obligation to compensate the human family for the loss they incurred by the transgression of Adam? every ungodly sinner in the universe, would no doubt take your side and vote against us; while all the holy angels and the spirits of just men made perfect, would, we are sure, be on our side and vote against you.

"In the Divine mind," says Dr McClintock, former editor of the *Methodist Quarterly Review*, "our whole race appears as an aggregated unity, as well as a collection of personal individualities." The curse that was pronounced on Adam, was pronounced also on his posterity. The Doctor sees no difficulty in this. Why, it might be asked, is there no difficulty? This is the answer: "Since whatever was forfeited in the first Adam, has been either restored or compensated for by the second Adam."* Compensated for by the second Adam! This is ever the one leading idea of Arminianism! That word, *compensation*, brother, we hate. We Calvinists believe not in salvation by compensation; we believe in salvation by grace.

This is a point which your writers and preachers are careful to touch very lightly. They seem to go on the principle that the less there is said about it the better. The doctrine of compensation is in fact kept merely for show. Gilded and varnished, to the unpractised eye, nothing could appear more beautiful. But, like other articles kept only for show, it is not meant to be taken down and handled; certainly not by rough Calvinistic fingers. Among the finest illustrations of dodging the question as it is called, are the answers your brethren give when plied with the interrogatory—What would be the condition of mankind if the Saviour had not died? "Oh! but he did die, and now all men can be saved." Yes, no doubt, he did die for sinners, and all that come to him will be saved; but suppose he had not died, what then? "But he *did* die." You are not answering my question. Suppose he had *not* died? "Not a supposable case, for he *did* die for all mankind." Was God then under obligation to provide salvation for sinners? "No, he was not under obligation, but he *did* provide salvation for all men." JOHN SMITH.

*Methodist Quarterly Review, April, 1854.

For the Presbyterian Banner and Advocate.

"Is Colonization the Proper Plan for Settling up the West?"

DEAR R:—The above question you propose in view of the scheme now on foot in Pennsylvania, of forming a colony of one hundred Christian families to settle somewhere in Kansas, Nebraska, or Iowa, and you wish an answer. For our Western States and Territories, I answer decidedly and conscientiously in the negative. It is in no respect, in my judgment, the proper plan. In its bearings on your temporal comforts, and worldly interests I have little to say. If you wish to encounter the peculiar difficulties and trials in connexion with such a scheme, you are at liberty to do so; but with my experience of frontier life since 1832, I should decline entering into any such arrangements. I should prefer to settle in a community of respectabl pioneers, in connexion with *one* or *two* Christian families, if I could secure such, rather than to join a hundred families of raw recruits from the East. Like a company of raw and inexperienced soldiers in regular fight, it would prove a sorry go; and the more the worse. The scheme looks beautiful on paper; as beautiful as the learned Dock's constitution for one of the Souther States, but wholy unsuited to the practical realities of life.

But it is in its bearings upon the progress of religion and the advancement of Christ's kingdom, that I have my most serious objections. "What!" you exclaim; "Is not that the very way to propagate religion in the West?" I answer emphatically, No. Christ says, "*Ye are the salt of the earth*" What is the force of this figure? Evidently it is this—that Christians preserve the world from corruption, as salt preserves meat from putrification. Now, in laying away your store of meat for the coming year, will you stack it away in one corner of your cellar, and pile your salt up in another? Certainly not. Well, here it is proposed that *one hundred* Christian families shall stow themselves away on fifty thousand acres of land, or two whole townships; and what becomes then of the outside surrounding masses? "Why, go out," you say, "and operate upon them." Not advantageously nor efficiently can you do this. You do not come into proper contact with them. You do not mix yourself up among them in the way to do them good. You work, at best, at arm's length, and so accomplish little. You will be destitute of sympathy with them in their feelings, aims, and trials, not being mixed up with them; and most evidently they will have no sympathy with you. On the contrary, they have prejudices against such communities. They attach to them the idea of sectarianism, and are apt to stigmatise the settlement by some opprobrious epithet. I could name such places to you, not a hundred miles distant, if it were proper to do so.

The notion that this is a scheme, happy and powerful for good upon surrounding populations, is one the realization of which I have yet to witness. They fact is, they accomplish but little good beyond their own limits.

But here you ask: "Will it not, at least, be greatly advantageous, to ourselves, and conducive to our spiritual interests?" Yes, perhaps it may be so, and yet it may not be so. There is considerable in this scheme that strikes me as Utopian and visionary; and your bright visions of prosperity may vanish like an airy castle before the stern realities of life.

But why should you adopt this plan as preservative of your religion? Is that the best method of keeping piety alive? Certainly salt should not, under any circumstances, lose its savor. Its peculiar properties it should retain in small quantities, as well as in large masses. The professing Christian, who needs to be in constant contact with other Christians to preserve his religion, is not what he ought to be. He should be as much a Christian in the midst of one hundred families of heathen, as among the same number of believers.

"But have not individual Christian families been deprived of the means of grace, and so have lost all their interest in religion?" Yes; "they went out from us, but were not of us; for if they had been of us, they would no doubt have continued with us." Lands and riches were their primary objects in coming to the West; religion was a secondary consideration. Well, they have got, many of them, what they came for. They have gained the world, but have jeopardized their souls, and have raised their families up to worldliness and irreligion.

"What plan would you then recommend?" you ask. Simply the following: If you are satisfied that it is your duty to come West, and seek a home in its *new* settlements, get *one* or *two* more families of like spirit with yourself—that is enough—and come. Our Saviour sent out his disciples two and two, not by the hundred; and he is a great deal wiser on this subject than we are. Bring your Bibles, your hymn books, your Sabbath School library, your religious newspaper and books, and one or two volumes of sermons. When you find a home and pitch your tent, erect your family altar. Go out and see your neighbors, speak kindly to them, be friendly with them. If they have no meeting on the Sabbath, propose that one be held in the log school house, or under some shady oak, or wherever convenient. Take your library—take your book of sermons. Your neighbors will all be there to see and hear; and now, if you are prepared to do your work right, you may rest assured that you will have as much to do for your Master as you can all do; and if you do your duty fully, it will not be long before the missionary will find you out.

If you are not prepared for this work, stay away from *new* settlements, and seek your home where this work has been already begun. We have had such workmen here since the first forming settlements of the West; we have them still, brilliant examples of Christian fidelity and Christian effort. Such labors God has blessed, and from these humble beginnings have grown up many of our flourishing congregations. Indeed, in a good measure in this way has Christ's kingdom been built up in the West, while I have yet to learn of any great amount of good being accomplished by this colonization scheme. Its results may satisfy those who have adopted it, but it fails signally to reach the accumulating masses pouring into the West, and bring them under the influence of the Gospel. Indeed its impracticability must strike, most forcibly, the mind of every observant man. Where will you get one hundred Christian families for every *one hundreth* of the new and forming communities of this great West? But should this number of Christian families scatter themselves over fifty such communities, with half the spirit and devotedness of an Eastburn or a Harlan Page, what wonders of Divine grace would be revealed. Oh how those solitary places would be glad for them, and those spiritual deserts bud and blossom as the rose. How much better, how incomparably more blessed to be employed in this way, than to seek your ease and personal comfort in the midst of a colony of the contemplated character, where you will find little or nothing to do in the direct advancement of your Redeemer's kingdom.

Yours, affectionately, J. F.

For the Presbyterian Banner and Advocate.

Presbytery of Lafayette.

GREENFIELD, Mo., Sept 26, 1859.

The Presbytery of Lafayette held its Fall meeting, commencing on Friday the 16th instant, at Deep Water church.

The Rev. George W. Harlan was received, after the usual examination, from the New School Presbytery of Osage. Also, from the same, the churches of Little Osage, Marmiton, and Osceola. These churches, with another one or two that has been received, or will yet come to us, contain the remains of the mission families at the old Union and Harmony Missions, established about 1821, among the Osage Indians, by the A. B. C. F. M. The trials and sufferings of these Christian bands, are full of interest, as related by those who yet survive. The location of Harmony is in Bates Co., Mo; that of Union was in Southern Kansas. Though little success attended these missions among the Osage tribe, yet with the children of the Delawares, they have still living witnesses of their faithful Christian labors. Near twenty of their pupils at one time professed Christ, and are still ornaments in the Church. These live in Kansas, and are connected with the Methodist Episcopal Church.

We still expect to receive two ministers and three or four churches from the Presbytery of Osage. We are thus gaining strength. Our Presbytery has a territory of two hundred by one hundred miles. It has now seventeen ministers, and about twenty seven churches. Ten years ago, on the same territory, were four ministers and about six churches. Let God have the glory. J. M. F.

For the Presbyterian Banner and Advocate.

The Presbytery of Iowa.

At its late session in the city of Mt. Pleasant, having received letters from several of our Boards and other benevolent institutions, passed the following:

Resolved. That Presbytery would again urge upon the Sessions of all our churches, to give all our members an opportunity, annually, to contribute something to aid each of the Boards of our Church.

Resolved. That the unusual increase of candidates received by the Board of Education, demands the gratitude of the Church, and will require large contributions to sustain them.

Resolved. That as our churches have hitherto done little, or nothing, for disabled clergymen, it is certainly time that an annual collection should be taken in all our churches for this object.

Resolved. That the present embarrassment of the Board of Domestic Missions, requires great caution in recommending applications for our churches, and makes it very important that liberal collections should be taken up for this Board in all our churches, as soon as convenient.

T Stearns resigned the office of Stated Clerk of Presbytery, and A. C. McClelland was appointed in his place.

Rev. O. H. Miller was received from the Presbytery of Ohio, and a call was put into his hands from the church of Oakland, which he retains for the present.

James H Clark, a licentiate from the Presbytery of Passaic, was received under our care—passed the usual trials, and was ordained with a view to his being *soon* installed pastor of the church of Burlington, from which he has received and accepted a call.

Rev. Huey Newell was dismissed to the Presbytery of Erie, and M. M. White, a licentiate, to the Presbytery of Route, Ireland. This Brother, on account of feeble health, returns to his native land. A. C. McCLELLAND, Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Highland, K. T.

The Presbytery of Highland, Kansas Territory, met at Atchison, K. T., on Tuesday, Sept. 6th, at 7 o'clock, P. M.

In the absence of the Moderator, the Rev. S. M. Irvin preached the opening sermon.

The Rev. A. W Pitzer was elected Moderator, and Rev. Eben. Blachley, Temporary Clerk.

The Rev. Alexander T. Rankin, of the Presbytery of Buffalo, and Rev. John Price, of the Presbytery of Sioux City, being present, were invited to sit as corresponding members. These brethren both bear commissions from the Board of Domestic Missions, the former to labor as a missionary in Kansas, in connexion with this Presbytery; and the latter to labor, for the present, in Richardson Co., Nebraska.

The Rev. Wm Bishop, from the Presbytery of Hanover, and the Rev. J. G. Reaser, from the Presbytery of Transylvania, were received into this Presbytery. Also, the Rev. Hugh Reed, formerly from the Presbytery of Hocking, was received.

W Julius Spencer, a licentiate from the Presbytery of St. Louis, and now preaching at Atchison, was received under care of Presbytery.

Mr. G S. Rice, a licentiate from the Presbytery of New Lisbon, who has been teaching over two years at the Iowa and Sac Mission, and preaching acceptably to the people in that vicinity, was ordained as an Evangelist. The Rev. Wm. Bishop preached the sermon, Rev. A. W. Pitzer, (Moderator,) presided and proposed the constitutional questions and lead in prayer, and Rev. J G Reaser gave the charge.

Rev. Wm. H. Honnell was, at his own request, dismissed to the Presbytery of Transylvania.

A resolution was past to ask the Synod of Upper Missouri, at its next meeting, to divide this Presbytery by a line running West from the Missouri river, along the line between Atcheson and Leavenworth Counties.

Professor J. P. Johnson, and Elder G B. Spining, were elected Trustees of Highland University.

Presbytery adjourned to meet at Highland, April 6th, 1860. S. M Irvin, Stated Clerk.

P. S.—It is much regretted that by some mistake in the mails or otherwise, the report of our Presbytery, prepared for the Minutes of the General Assembly, and mailed to the Stated Clerk, does not appear in the Assembly's minutes for this year. Our Presbytery consists of twelve members, and about as many organized churches, with a fair prospect of rapid enlargement and increase. The churches at Highland and Leavenworth are the largest, having a membership of about sixty each. Besides the number of ministers mentioned, the Board of Domestic Missions have commissioned two able brethren to labor as missionaries in this Territory. This Presbytery should be thankful to the Church and to their able and efficient Board, for the liberal things they are doing for Kansas. S.M.I.

From our London Correspondent.

A New War with China—The Disaster at Peiho—Russia Suspected—France and England once more, Allies—Troops for China—From England or India?—British Audacity and Hopefulness—The Times and its "Thunder"—Explosion on Board the Great Eastern—Her Trial and Testing—Her Detention and Uncertain Future—Protestant Emancipation in Austria—Death of the Boon—Why Given—Humiliation of the Jesuits in Austria and Italy—The Pope and Mantanelli—A Congress Probable—The Confederacy, a King and an Emperor—Lord Shaftsbury and a Central Italian Committee—The Propagation of the Gospel Society—Its Agents, its Episcopacy and Animating Spirit—The New Pulpit at Edinburgh—Revivals in Wales—Meeting at Manchester and Liverpool—The Ulster Awakening, and its Influences.

LONDON, Sept. 16th, 1859.

A FRESH WAR WITH CHINA was among the last things that would have been suspected a few days ago; but now it is a matter resolved. Tidings reached London on Monday morning, by telegraph, to the effect that the English Ambassador, Mr. Bruce, (brother of Lord Elgin,) the French Plenipotentiary, and a naval force, having British marines and Royal Engineers on board, had been repulsed with severe loss, in attempting to pass up the Peiho River, to Pekin, the capital. Since then, ample intelligence has been received of this disaster, issuing in the killing or wounding of four hundred and sixty four men, of whom eighty one are reported among the "killed or missing," seventy "dangerously" wounded, and one hundred and thirty one "severely."

It appears that the Peiho forts, which were destroyed last year, had been completely restored, and more than this, thoroughly armed with heavy guns. These last were masked to the last moment, and then opened a fire so destructive that nothing seems satisfactorily to explain it, as contrasted with the past feebleness in battle, and war like skill of the Chinese, but *foreign* help. Indeed I have reason to know that at the India House the belief is strong that Russia is at the bottom of this business; and it is even said that Russian gunners were seen through the embrasures, after the fight began. Russia, it is well known, wants to deal with China for her own interest, and already she has had conceded to her, a large slice of valuable territory. Her standing at the capital is so great that it is affirmed that the Russian Ambassador has exchanged ratifications of a Treaty with the authorities, and the same is said to be true of the American Ambassador, also. Of neither have we any certainty, but the *Times*, while bringing no charge of collusion against the Hon Mr. Reed, still maintains its opinions with regard to his alleged sympathy with the Chinese last year, and his throwing embarrassments in the way of the Allies. One thing is certain, and it is very pleasing, that a writer "off the Peiho," speaking of an American Commander near the scene of action, uses the following language:

"The Americans assisted us considerably, by means of small steamers, with which they towed up several of our boats into action from the large ships, and also after the action, by taking out to their ships a number of our men, to whom they showed every kindness. They were loud in the praises of the daring of our men, and have sent large presents of fresh meat and vegetables for the benefit of our wounded."

The same writer also says: "Time, I am confident, will prove that *Europeans were our principal opponents*, and that to have succeeded in our attempts, we should have had a force five or ten times as large as we had."

No doubt the truth will yet be known, as to whether Russian officers have been helping the Chinese. If so, the Imperial Government of St. Petersburgh, can quietly and calmly turn up its eyes, and disavow such base conduct. The Grand Duke Constantine, who has recently left us, after a sojourn at the Isle of Wight, and having his *General Admiral*, at Spithead (the largest ship in the world, save the *Great Eastern*,) this true Tartar is quite capable of being privy to such conduct, and can read, without pity, of the slaughter of our countrymen.

France and England are about at once to renew the war with China. This untoward affair seems as if overruled for bringing our two countries closely together once more. The cordiality of feeling was certainly declining, and the Emperor was and is suspected of having designs on this country. But this affair will turn the thoughts of both Cabinets and Nations toward a distant country and a common foe, and thus, it may be, act as a safety valve for a time. The news of this joint resolve, caused our funds, yesterday, to rally from their temporary depression; for it would have been only temporary at the worst. The elasticity of the Stock Exchange is marvellous, and the cheapness and abundance of money gives a powerful stimulus to the progress and prosperity of the country. Manchester, indeed, will suffer by the news from China, and the demand for her manufactures has declined at Calcutta and in India generally. But her prosperity is still great, and has been so in a most striking manner for a considerable period. Large fortunes are being accumulated there.

The troops for China—where are they to come from? From England? "No," says the *Times*; "from India. Queen Victoria has a second realm in the East, and that realm is actually conterminous with the territories of the Chinese. London is distant, but Calcutta is close at hand." It then goes on to show that there are plenty of troops in India for an expedition, four hundred thousand soldiers being probably at the command of the Indian Government. Included in these are ninety thousand troops of the Royal army, and these with "the strong native armies of Madras and Bombay," loyal in the main, and sixty thousand Punjabees, "excellent soldiers, whose only wish is for employment, and whose only fear is disbandment," would at once be a safety valve for Indian discontent, and agitation, and would carry all before them in China.

It will most probably be from India that the forces of the new expedition will be drawn. Meanwhile a considerable time may pass; the Pekin Government may disavow the defence of the Peiho forts, and open the river to the Allies, and accept the Ambassadors. This is not, however, thought very likely. Providence will overrule all for ultimate good, and make the wrath and treachery of man on the one side, and the mere secular policy which may rule on the other side, "to praise Him, and to pioneer the way for the triumphs of the Prince of Peace.

The *Times* at such a crisis, is sure to ring out a clear, sharp trumpet note, cheering and inspiring. It knows how to deal with and intensify the Anglo-Saxon audacity of character. It did so, nobly, during the early disasters of the Crimean war, and now it shouts aloud joyously even amid tempest and anxiety, scattering both, as it were, by its bold breath. "Englishmen," (it might include Americans,) "have a natural faculty, for making the best of a thing. It takes a great deal to dishearten us, even for a moment, and a repulse or disaster is far more likely to stimulate us to exertion, than to turn us from our course.

"Keeping steadily in mind that the Chinese must pay the whole expense to the uttermost farthing, there is not much to threaten us with serious trouble.

"Instead of considering that we Western Islanders are called on to fit out an expedition to the East, let us consider that the Sovereignty of India has been mortally provoked by the Emperor of China, and that the military resources of the former State are tenfold more than those of the latter."

Severe criticism is appearing on alleged mismanagement of the Admiral, in reference to the attack at Peiho, especially as to all absence of suspicion that there could be guns in forts which were evidently reconstructed and improved, accompanied by artificial constructions in the river. We shall know the truth by and by. Admiral Hope was "very severely" wounded.

THE GREAT EASTERN'S DISASTER immediately preceded the news which came from China. Of the nature and cause of it, your readers will have had information ere this appears in print. Wonderful was the escape of the large party in the saloon through which passed the great funnel, whose casing exploded. They had just gone on deck after dinner, to look at the coast, and especially at the town of Hastings. A few minutes more, and all would have perished. The strength of the vessel and the entire safety of each compartment as separate from the other, have been tested and proved by this awful explosion, which would have torn to pieces the largest line of battle ship. The qualities of the ship in treading down the waves, so as to be scarcely disturbed in a rough sea, were also brought out in a heavy gale, in the Channel. Several weeks are required to repair the damage. Meanwhile the public are crowding the vessel in multitudes, at half a crown a head, and confidence in the ship will soon be restored, even to the timid. But when she will sail for the United States, is now a problem which none can solve. It has been suggested that if troops are to be sent from England to India, she should be employed. A great success, I trust, awaits this noble ship.

THE PROTESTANTS of Austria are at last enfranchised. Such is one of the results of the battle of Solferino. Ever since the Revolution of 1848, they have been under a cloud. Then began the wicked and foolish policy of *repression*, instead of *concession*, and the result has been chronic misery and discontent, crowned and intensified by the Concordat with Rome. Imagine the Presbyterian Church of Ireland, because a minority, placed under a Romish Minister of Public Worship, and President of the General Assembly, with another James II., King of England, and another Tyrconnel, Lord Lieutenant at Dublin Castle, and you will have some idea of the oppression shown toward the four millions of Protestants in Austria, including especially the venerable Hungarian Protestant Presbyterian Church! It is a fact that in Austria, the very President of the Protestant Consistory was a Papist; that the Protestants could not take a single step, even in the internal affairs of their communion, without the leave of Government; that their schools were directed, their chapels shut and opened, by Government, and that their ministers were Government nominees.

It is also true that the marriage law was accommodated exclusively to Romish influences, and that the children of all mixed marriages were given over to Rome's baptism and training. Thus the "too hard" condition of the Protestant Communion of Hungary has been to be actually governed by its own mortal antagonist.

Redress, to a considerable extent, has now been extorted from the fears and necessities of Austria, and not even the Jesuits behind the throne have been able to cause it to be withheld. Each Protestant "parish" has now a "right freely to elect its own rector, vicar, or schoolmaster." The "supreme authority," legislative and administrative, is lodged in the General Conference and the Synod. "In all matters of discipline, the Protestant clergy are to be subject only to their own ecclesiastical authorities."

Again, Education is set free, and "the Protestant Schools are for the future to be under the direction and inspection of their own ecclesiastical organs. The Austrian Anti Protestant Mortmain Act is abrogated, and "the right is given to the different Protestant communities to acquire property in any and every legal way." A modification of the marriage law is conceded, and "as soon as the Protestant Ecclesiastical Courts are established, the Imperial authorities will cease to have a right of jurisdiction in matrimonial matters."

A right of inspection in the case of schools, is reserved on the part of the crown, but only Protestants are to be appointed to the office. A general right of "superintendence" in the Conferences and Synods, is also reserved, but this right does not seem to involve any actual control over the proceedings and acts of these ecclesiastical conventions.

"Thus," says the *Times*, "a day of liberty has at last dawned upon the Austrian Protestants, and for that they have to thank the battle of Solferino, acting in conjunction with the internal weakness of a composite empire, the different component parts of which stick together by artificial cement, and have no natural bond of union. The heterogenous Austrian Empire must always be at the mercy of foreign events for the principles of its internal administration. It may earn the support of the Roman clergy by the sacrifice of all the Protestant interests in the Empire, and the contract will last a certain time; but the first movement of an Austrian army from the frontier, is the signal for a rise, the suppressed interest stands up and demands justice, and a Government which is only strong by fear, must yield as soon as ever it can cease to intimidate."

Another humiliation has thus been inflicted on the Ultramontanists, in addition to the many woes which they are now suffering. Their policy—one of pride and bigotry combined—has become an impossibility in any country; it has broken the last link between the Papacy and the populations of Italy; and as Cardinal Antonetti holds on to office at Rome, the old sick and saddened Pope saying that he cannot get him away, and that no other Cardinal will accept his place—the Jesuits now begin to see that although "strong rowers," the vessel at St. Peter's has shoals ahead.

Austria will not repent of her deportation of English missionaries and Bibles from Hungary, in 1849; neither is she one whit less bigoted in her spirit, if she could but carry out her hereditary policy. But Providence rebukes and punishes the guilty nation in *this* world, and she has paid dearly for her abominable conduct toward Hungarian liberty and Protestant Christianity.

I fear very much that Rationalism has considerable influence among the Hungarian Protestants; that they are, at all events, too political, and have little of the savor and the knowledge of a genuine and revived Church of Christ. This has largely arisen from the persecutions suffered, and from constant restlessness under temporal bondage, to say nothing of prohibitions placed on Christian discipline, free preaching, and on the proper training of the young. Oh that the breath of the Life Giver may [illegible] most oldest of the Protestant Churches of Europe, and make her a blessing to Austria, and a praise in the earth.

A CONGRESS of European Powers, in spite of Austrian opposition, daily becomes more probable. The King of the Belgians, and the Emperor of the French, are at this moment in conference at Biaritz, and something decided and satisfactory, I trust, may be expected. Meanwhile the Parmese, Bolognese, the Legations, the Tuscans, have all successively declared in favor of annexation to Piedmont. Victor Emmanuel seems coy, because he does not know exactly what the Emperor means, or is putting the *Italian Question*, in the sense of Mr. *Punch's* rendering, "Please, Sir, may I accept Tuscany and the Legations?" Nevertheless, at Turin, the idea prevails that the annexation will be ultimately sanctioned, when compensation is made in some way to Austria, either by a tax paid to her for a time by the Duchies, or by a provision made for the exiled Grand Dukes in the Principalities—Prince Conza retiring in his favor. There are not wanting, however, many who suspect that the Emperor is trying to bring in his cousin, Napoleon Jerome, as the future King of Etruria, and this as the son in law of Victor Emmanuel, whose poor "Impigenea" and daughter has had no "compensation," and who might try to be pleased with a Queenly state and crown, even while she must continue tied and bound to one of the most profligate of spouses.

LORD SHAFTSBURY has been invited by a number of Italians of influence to become the Chairman of a joint Committee of English and Italian gentlemen, (the English the majority,) who might concentrate and give practical expression to British sympathy for Central Italy. Lord S., in his reply, speaks cautiously as to his acceptance of the Chairmanship; but "if no better man can be found who is willing to serve you, I shall then be ready, entertaining a firm belief that it will please God to bless your endeavors with a happy issue, in accordance with their beginning." He also tells his correspondents that English sympathy for their cause is strong beyond all question, and refers to the speeches of "many of our public men." Lord S. is the intimate friend of Lord Palmerston, and has all along strengthened his hands, and those of Lord John Russell, in reference to Italy and liberty. The Committee will receive contributions to help the people of Central Italy to maintain their rights, and defend themselves *against every form* of oppression. Well said, Lord Shaftsbury. Let *French* conspirators also beware!

THE PROPAGATION OF THE GOSPEL SOCIETY has just published its Annual Report. It has four hundred and fourteen ordained missionaries, in addition to seven hundred lay students, teachers, and catechists. The Society was incorporated by William III., in 1701, and has missions in every part of the globe. Last year it received £90,071 for general purposes, against £46,334 in 1854, and also upwards of £12,000 for special funds. The Colonial Episcopate has also been extended, by its means to British Columbia, (Dr. Hills, a High Churchman, and likely to be a troubler of Israel, unless he humbles himself, and alters his temper and tone.) This Bishopric has been endowed by the wealthy Miss Burdett Coutts, who belongs to the High Church party. It has also got bishops appointed for St. Helena, (!) Brisbane, (Australia,) and Waiaper, (New Zealand,) making a total, at present, of thirty eight Colonial bishops—a large portion of whom, I regret to say, were appointed under the two Derby administrations of 1852 and 1858, and are therefore *not* Evangelical. There are, however, happy exceptions in Victoria and elsewhere. Five new missionaries have commenced their labors in India, at Madras, Delhi, and Moulmein, and it is intended to occupy other stations. There is an Evangelical element in this Society, and some of its missionaries are all that they ought to be in matters of doctrine. But the animating spirit of it is such as gives and produces anxiety and distrust in those who wish to see the truth, without leaven, diffused through every part of the habitable globe.

A NEW PRINCIPAL has been chosen for Edinburgh University, in the room of the late Doctor Lee. The Established Church put forth its men, in the old exclusive spirit, but received a rebuke in the almost unanimous election, by the Town Council, of Sir David Brewster. He is a Free Churchman, and confessedly one of the first astronomers and men of science of this, or any other age or country.

The enforcement of the Annuity Tax, (whereby each Established minister in the parish churches of Edinburgh receives £500 per annum,) has given rise to great agitation. One citizen was violently seized by an officer, and rescued from his hands by the enraged people. The abolition of the tax by Parliament is thus precipitated.

RELIGIOUS REVIVALS in Wales, as appeared from the *Wales' Chronicle*, (quoted by the *Times*,) are spreading a powerful influence over the country. In South Wales, on one occasion, ten thousand persons were assembled, and all were melted into tears, under the preaching of the Gospel. As to social results, a very marked change for the better, as far as drunkenness and rioting are concerned, the police returns most satisfactorily prove.

At Manchester and Liverpool, meetings for special prayer and addresses are being held, stimulated by the tidings brought back from Ireland. In like manner, at Glasgow, Greenock, and other parts of Scotland, there is no small stir of the same kind.

At our Tract Society Committee meeting, on Tuesday morning last, a Donation was announced from Mr. G. H. Stuart, of Philadelphia, of £25, for "tracts for Ireland."

The demand for books and religious reading in the North, is intense, and is parallel to that hungering and thirsting after the Word of Life which continues to prevail. The Tract Society has suspended its usual rules as to book grants in favor of Ireland and Revival Scenes, in order to help on the glorious movement.

Mr. Stuart and his friends will be glad to learn that in the congregation where his venerable father was an elder, and in the church in which he was baptized, the power of the Spirit of God continues to be marvelously displayed, and that among a people the very opposite of *excitable*. The Rev. James Moorhead, the laborious and excellent pastor, writes me a most graphic account of progress made since the time of my visit; and of the revolution which is being effected in the habits and manners of the very worst of society. J. W.

P. S.—An Irish Roman Catholic (being examined the other day, at an inquest, to ascertain whether he knew the obligation of an oath,) was asked, "Who shall go to the place of punishment?" The prompt answer was, "All Protestants!" The answer—so honest and candid—embarrassed not a little the Jesuit, who, [illegible] say, [illegible] the *Times* would make a handle of it. The boy had evidently learnt his Catechism well, (Butler's,) as it says, "None can be saved out of the true Church," of which "the Pope is the visible head."

The Child at the Breakfast Table.

We have seen a fair child, with well-brushed hair and clean, ruddy countenance, take his seat at the table. He is not more than three years old, and has lost nothing of that open, trusting disposition, so beautiful a trait of childhood; and you observe that his eye glances upward, now to father, now to mother, and there is a very happy expression upon his face as he does so. It is as if he said, "I love you, father; I love you, mother; I am so glad you are my parents, and I am very happy with you."

The child, indeed, does not reason out a bit of this; for early childhood never goes through with so formal a process of reasoning. It feels and acts intuitively, and is not conscious why it does thus and so. After the breakfast, as he goes about his plays, or as he may wait on his parent's footsteps, there is occasionally the same upturning of the eye, the same happy look, and the child knows no joy in which the presence of the parent is not the crowning happiness. We admire this, and justly!

It seems to me that here is a beautiful simile of the well proportioned Christian. He, too, is in his Father's house every day. Each morning, he sits at his table. Ever and anon his eye glances upward to that glorious Parent, and many times in the day, when no one about him thinks so, he is saying, in effect in his heart, "I love thee, O, my God: I thank thee that I live in thy world; I love thy law—thy service forever and ever!"

How many thousand, thousand things there are to make the Christian happy—and nothing can make him much sad; because he has such confidence in the love, the wisdom, the power of his heavenly Father. When sorrows beset him, from any source whatever, he knows just where to go, and what to do. As most, it is only the parent's absence in the chamber above; the child waits to see the door open; he knows it will not be long, and then he will fall trustingly in his arms.

Why may not we have all this sweetness of trust hour by hour. "Why should the children of a King Go mourning all their days?"

—*Congregational Journal.*

The Fullness of Christ.

The happiness we derive from creatures is like a beggar's garment; it is made up of pieces and patches, and is worth very little, after all. But the blessedness we derive from the Saviour is single and complete. In him all fullness dwells. He is coeval with every period. He is answerable to every condition. He is a physician to heal, a counselor, to plead, a king, to govern, a friend to sympathize, a father to provide. He is a foundation to sustain, a root to enliven, a fountain to refresh. He is the shadow from the heat, the bread of life, the morning star, the sun of righteousness; all, and in all. No creature can be a substitute for him; but he can supply the place of every creature. He is all my salvation, and all my desire; my hope, my life, my glory and joy.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but thou art the strength of my heart, and my portion forever. I cannot be exposed, I cannot be friendless, I cannot be poor, I cannot be fearful, I cannot be sorrowful with thee.—*Rev. Wm. Jay.*

Patience of God.

How wonderful it is! Think what he hears and sees, and yet though immaculately holy, so that sin is infinitely offensive to him, and infinitely powerful, so that he can punish it, how he spares! Take the oaths that are uttered. He hears them all, and they soar up in one horrid chorus to the skies. Take the cries which wrong and outrage extort from widows, orphans, and the oppressed.