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DAVID McKINNEY, Editor and Proprietor.

TERMS—IN ADVANCE.

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

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FOR THE WEEK ENDING SATURDAY, MARCH 13, 1858.

Original Poetry.

Lines,

On the death of Eliza Jane, wife of Alexander King,
Pittsburgh, who died February 6th, 1858, at the
St. Lawrence Hotel, Philadelphia.

Though the ties that have bound us were painful
And ever, they are burst, and thy joys are secure now forever;
Around thy death couch, there was weeping and wailing,
Whispering to Eden thine entrance were hailing.

Dear sister, we loved thee, but now thou art gone
To the regions of glory, to mingle thy song
With the saved who have suffered, but now are at home,
In the bosom of Jesus, whose blood did atone.

Dear departed, we loved thee, but now thou art gone
From thy honored one here, who is now all alone
To dwell with the Saviour, who died to redeem
Those of Adam's lost race, who believe in his name.

Dear loved one departed, we ne'er can forget,
Until memory shall fail, and this heart cease to beat;
How great the attraction, the beauty and grace,
That dwelt in thy movements, thy form, and thy face.

There are those who can feel for the bosoms that yearn
For the dear one that's gone, but who ne'er may
To comfort and cheer, with affection's kind voice,
The heart-stricken kindred, and make them rejoice.

To save thy dear life, there was nothing undone;
That money could purchase, or science had won;
Physicians at home and abroad were employed,
But all could not save thee, alas! thou hast died.

Through the kind intervention of one who had tried
How precious the Saviour, on whom he relied,
Thou wert led to inquire, and soon found the road
That led thee to Jesus, and through him, to God.

Dear sister, we miss thee, no more shall we meet
On this side of Jordan, each other to greet;
For we know that we here cannot always remain,
And we hope, sister, to meet thee again.

Pittsburgh, March 3, 1858. R. H. K.

For the Presbyterian Banner and Advocate.

Incidents in the Life of the Rev. Geo. M. Scott.

Mr. Editor:—Many of the readers of your excellent journal may perhaps be both

profited and interested by the following incidents, which are related from memory, and with but little personal knowledge of their subject, except at the times referred to. The many friends and acquaintances will, we hope, make due allowance for any failure to relate in a manner such as is due to the memory of this worthy father. Our chief object is benefit to the living.

Eleven years ago, when a student of Theology, in company with a class-mate, we spent a holiday vacation in Mill Creek neighborhood, Beaver County, Pa. The Lord's Supper was administered on the Sabbath which came between Christmas and New Year's day. Father Scott, though no longer the pastor, was present, and addressed one table. Never, while memory lasts, will the impression made by his venerable appearance and manner, be forgotten. The following words, which he uttered, are as fresh as if spoken yesterday: "Brethren, I can say to you, from experience, you will have to fight on till death, and then shall have the crown of life."

Having completed my course at the Western Theological Seminary, I started for C—, where I was to preach a few Sabbaths. On my way, I stopped a couple of days in the bounds of Mill Creek congregation. An elder of the church, a brother-in-law of Rev. Messrs. M. and W., was about to leave, with his family, for the West. By invitation, the pastor and father Scott were there, to spend a day with the relatives, on their last visit at the old home. Enjoying the privileges of this friendly meeting, which was playfully called a Presbytery, I chanced to get a seat near father Scott, at dinner. I asked him if what I had heard about his being sick was true. He said, "It is true." And, as is common with the aged when an incident of youth is referred to, he began: "I was twenty-five years of age when I commenced to study the Latin Grammar. I was thirty-seven years of age when I was licensed to preach the Gospel of Jesus Christ; and the Presbytery gave me appointments near home, and said they would hear me preach before I would die. I had what was called at that time the Decay—a splitting of blood. I filled the appointments, and during the Summer took a tour through Southern New York, then mostly a wilderness. I passed over where Erie now stands, and came down to this neighborhood. I staid awhile, and returned. The next year I came out again, still in feeble health, preached for a time, and returned to attend the Presbytery of New Brunswick, which was to meet in Easton. Old Mr. D., the grandfather of those of the name who now attend the church of E—, traveled over the mountains on horseback, with calls from the churches of Mill Creek and the Flats. Presbytery urged Mr. D. not to present the call, and advised me to accept. I just got up and said there was a kind people out there, and that I desired to go. If I could not live, I could die in their midst, and lay my bones in their grave-yard." Turning to the pastor, he said, "Mr. R., won't you let me have the pulpit in June?" The request being granted, he said, "I cannot tell the day till I go home, but in June I will be fifty years in the ministry, and wish to preach a bi-centenary sermon."

He preached the sermon, and in July, three weeks before his death, he preached two short sermons at H—, ten miles from home, going there on Saturday, and returning on Monday. The writer was expected to preach once on that day, but sick-

ness hindered him from being present. When too weak to turn in bed without aid, and too feeble in mind to follow any servant of God through half a dozen sentences of prayer, the announcement that father Scott rested from his labors, was heard, and is remembered as a dream, and is not to be forgotten.

These incidents have been profitable to me. Perhaps others may read with advantage. To go to the "backwoods," was perhaps as great a trial for one born in Eastern Pennsylvania, when father Scott emigrated, as to go to Nebraska or Kansas would be now. Salt and iron were still carried on pack-horses across the mountains. How great a change a single life makes! What encouragement for young men to begin and persevere in study for the ministry, if nothing is in the way but neglect of training till the age of twenty-one, or more! If God has given any young man great piety, great talents, and great zeal and prudence, he will give him a prosperous providence, if he sets his face toward the ministry. And one need hurry into the pulpit, till fully prepared. Jesus knew that he himself had but some three and a half years to spend in his public ministry, yet he was not consecrated to it by baptism till he began to be about thirty years of age. Father Scott was twelve years in preparing, and thirty-seven years of age when licensed; yet, sickly as he was at the time, he was allowed to preach with success for half a century. Here is a lesson to teach us faith in God.

We should perform well the duties first required of us. When these are done, and not till then, those which flow out of them, demand our energies. Ministers are needed now, but not worse than when Scott was a student. Let young men be encouraged to begin, if nothing else has in the way, and what is deemed a little too late in starting; and when they have begun, let them be encouraged to take a full and thorough course of training. A general fully fitted, may do more in a single campaign, than one promoted through favor and in an exigency, may do in a score of years. The one may, as the brave Havelock, do at once and well his whole warfare; the other may need time to learn his blunders, and even their remembrance may ever after be an incubus upon his energies.

G. W. S.

For the Presbyterian Banner and Advocate.

Rev. Isaac W. Platt.

The Rev. Isaac Watts Platt, whose death, at West Farms, New York, on the 9th ult., was announced in the columns of your paper, was a son of the late Ebenezer Platt, of Huntington, Long Island, where he was born, October 4th, 1788. In company with his father's family, he removed to New York City in 1803, or thereabouts, where he grew up to manhood's years, with what was then regarded as a feeble constitution, but which, after years of painful struggle, he was enabled to carry through many arduous services.

It was while a member of the Rutgers Street church, under the charge of the venerable Dr. Miller, and after having already served an apprenticeship in a mercantile house in Pearl Street, that he began his studies preparatory to the ministry. After spending several years in Princeton College and Seminary, during which he labored in the noted College revival of that day, he was licensed to preach the Gospel in 1813; and set out immediately on an itinerant missionary tour through the South, under the auspices of the Young Men's Missionary Society of New York. Returning in the Spring of 1820, he was married to Miss Anna McClure, of Philadelphia, and was ordained in Charleston, South Carolina, N. Y., by the Presbytery of Albany.

In 1825, he became pastor of the church at Athens, Pa., where, after great personal toil, he succeeded in having a house of worship erected, and removed thence to Bath, Steuben County, N. Y., in 1831. Here he spent the longest and most important period of his ministerial life. Surrounded by influences which were, to his view, no less contrary to sound Presbyterianism than to correct Christian principle, and to the purity of the Church, he maintained an attitude of firm, consistent conservatism, and stemmed the current of strong popular excitement on many of the questions then most agitated in that part of the Church. On the passing of the Rescinding Act by the General Assembly of 1837, he was called off from the Church of his fathers, but was not long in discovering the open door by which he might re-enter, under any sacrifice of honor or principle, as a true Presbyterian. Accordingly he, with his church, united with the Presbytery of Susquehanna, and for a time stood alone as the only representative of the General Assembly in that part of the State. His joy was great in receiving a friendly letter from Rev. John H. Redington, of Moscow, (since deceased,) inquiring the steps by which he might return to the Church, in which he, too, desired a home. Soon after this, the Presbytery of Calumet was constituted; which, as it went on to increase, expanded into what is now the Synod of Buffalo.

As a preacher, Mr. Platt was gifted with a glowing, yet well trained mind, easily excited, so as to seize upon those parts of a subject which might instruct in sound doctrine, and at the same time be carried out in sound practice. He was an earnest advocate, as indeed he was compelled to be, for such preaching as may form the basis upon which the structure of the true Christian life may be reared, without danger of being carried about with every wind of doctrine. His presence in the pulpit was one that commanded the respectful attention of his hearers, and such as to impress them with the true nature of his office as an ambassador for Christ. In his extemporaneous efforts, he often launched out in passages which were not more successful in their true emotional effect upon his audience than in the examples of genuine rhetorical excellence. Like many of the early students of Princeton Seminary, he seemed to regard Dr. Alexander as the preacher; while his earlier recollections of the ministry of his own pastor, in Rutgers Street, as well as of Dr. John M. Mason, had evidently left a strong impression on his intellectual character.

In 1848, his mental energy, no less than his general health, sustained a severe shock in the protracted anxiety consequent upon the sickness and death of a son, a young man of rare promise and worth. In the Spring of 1844 he resigned his pastoral charge at Bath, and for three years performed missionary labor in the bounds of his

Presbytery, as far as his health would permit. In 1847 he was installed pastor of the church at West Farms, and continued discharging the duties of his office, with few interruptions, until his death. He has one son in the ministry, who is pastor of the First Presbyterian church in Zanesville, Ohio.

Of his devout and affectionate character, his own family, and of the influence which his daily prayers and example had in forming the characters of four sons and one daughter, we have every assurance that it was such as to keep them impressed with the sense of their direct responsibility to God, and of the necessity of seeking him as the Father of our Lord Jesus Christ—the Father of mercies and of all comfort. With a nature keenly susceptible to every trial which he was called to endure, he was never hindered to express a sentiment toward the Divine character different from that of meek resignation and humble trust. The meekness and forbearance of his great truth that he seemed oftenest to betake himself for strength in the day of adversity.

J. M.

For the Presbyterian Banner and Advocate.

Dedication in Wisconsin—Testimony for the Board.

Richland Centre is the name of a thriving little town in Wisconsin, of some four years' growth, containing from five to six hundred inhabitants. It is situated about twelve miles North from the Wisconsin River, in the beautiful and fertile valley of the Pine one of the tributaries of the Wisconsin—and is the county seat of Richland County.

A little over two years ago, a missionary, under commission from the Board of Domestic Missions, was sent out to this general field, who made this one of his preaching points. As the result of his labors, after a time, a little company of worshippers were gathered, and organized into a church. As a further result, on the 20th ult., a very neat and comfortable church edifice—the only one in the place—was dedicated to the worship of God. The house, though not large, is sufficiently commodious for present purposes, being capable of holding about two hundred; and the internal arrangements, as the seating, pulpit, carpeting, heating, window-hangings, &c., reflect much credit upon the liberality and taste of the congregation.

The whole cost of the building and lot is \$1,100—\$200 of which was obtained from the Church Extension Committee. We here have another illustration of the benevolent workings of our Boards of Domestic Missions, and of the aid from the former, no minister of our denomination would have been sustained in this field; and with that, and yet without the assistance received from the latter, Richland Centre would still, for a time to come, have been without a house of worship.

Much praise is due to our young brother, Rev. J. H. Mathers, who, with a few who have labored to establish the church, has urged forward this enterprise, under many trials and discouragements, and not without many personal sacrifices, to a successful completion.

Arrangements had been made with the Synodical missionary, to be present and assist on the occasion of the dedication. Services were commenced on Friday evening, and on the day following the dedication sermon was preached at 11 o'clock A. M. Immediately following, which, a remaining debt was generously taken off the building, by the members of the congregation, and we gave the house to God, for the purpose of his worship, free from encumbrance. At a meeting of the Session, at the close of the services, eight new members were received to the communion of the church, thus nearly doubling the membership; and the next day (Sabbath) we set down to the table of the Lord, with the little church, in their new house, fresh dedicated to the worship of God, and felt "it was good for us to be there." Preaching was also continued on Monday and Tuesday evenings.

During the whole of these services the congregation was large, and the services, especially the Sabbath, the house was crowded, so that benches were brought in and placed in the aisles.

Brother Mathers is to preach hereafter once every Sabbath in this new house, and the Methodist brethren also occupy it, for the present, a part of the day, every second Sabbath. The wilderness shall bud and blossom, and the regular supporters cannot meet the wants of their pastor, the deficiency can sometimes be supplied by donations, or at least partially so. Some persons object to donation visits:

1. Because they are sometimes improperly conducted.

2. Because sometimes articles are donated that the minister does not need.

To the former I would say, if you respect your pastor, you can and will conduct the visit as it should be done, and but few will attend that will venture to disturb the order of the evening.

To the second, I reply, it certainly seems to show deference to the judgement of your pastor, to allow him to select for himself—to give him the money, and let him make his own purchases.

But you need not fear of bringing something that he will not need, if you bring any thing that is worth bringing. And surely he does not consider his judgement very highly respected when you withhold the gift to allow him to select for himself, and then do not furnish him the money to make his purchases.

For the Presbyterian Banner and Advocate.

Donation Visits.

Mr. Editor:—It seems to me that a large proportion of the members of the Church of Christ do not properly realize their obligations. For instance, when a minister is installed over a congregation, the people promise him what is specified in the call, and whatever the honor of reward, and his comfort requires. This is a solemn covenant, which can no more be disregarded without guilt, than any other promise; indeed it has the authority, in the sight of God, of a sacred oath. Of course it is understood, in proportion to their ability. Now, Christian brethren, do you meet this obligation? If not, you are guilty before God, and you cannot expect to prosper.

When the regular supporters cannot meet the wants of their pastor, the deficiency can sometimes be supplied by donations, or at least partially so. Some persons object to donation visits:

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to be applied to support two schools established by that great and good man, in Northern India, for the education of the orphans of British soldiers. These schools he was wont to call his "two eldest daughters," and some time ago expressed his earnest desire that they should be perpetuated after his death. This noble object will be thoroughly and generously carried out.

The second occasion on which Lord Panmure spoke with effect, was in moving a vote of thanks to the army, and to the Naval Brigade in India. The mistake of the motions made, however, was the uniting of thanks to Lord Canning, and this in both Houses, as well as to the military and naval actors. Lord Canning's policy seems now to have been too objectionable than was at first reported from Calcutta; but his suppression of the liberty of the press, and his countermarching the march of auxiliary troops from Nepal (now so gladly accepted), in May last, who, by Havelock's side, might have effected great things; together with other matters that have been complained of, are still *sub judice*; and it was rather too soon to demand a vote of thanks for him.

I pass over personal sketches at present, of other speakers in the House of Lords, at its first session Lord Brougham was there, hale and hearty; old Lyndhurst, eighty-four years of age, was in his place, and has since been there growing; in the British Lion style, at the insolent threats toward England, of the French army. But I observed that he left early, and was assisted out of the House by another Peer.

A considerable reaction of feeling, in connection with Louis Napoleon, has taken place. The reason is twofold; first, that of a crime attempted by Italy; he is taking advantage to crush all liberty of speech, and writing in France. He has just appointed a General Espinasse—one of his agents in 1851, in putting down Republicanism by force—Minister of the Interior. This shows his fears, as well as his stern resolves. Martial law will now virtually reign in France. The Paris population, usually so gay at this season, are downcast and uneasy. Secondly, many are offended by the cause of the daring threats against England from army Colonels, which it permitted to appear in the *Moniteur*. It was said, in defence, that this was without his knowledge; but the falsehood is too clumsy to be believed by any one. So, likewise, is it with his apology and *regrets* now expressed. They come too late. The *Times* correspondent at Paris, says that he had no intention to insult England, but allowed the use of violent language, to show the world that the army was devoting itself, though only to the Imperial Dynasty. Well, we shall see what the result will be. The truth is, that these insinuations, danger to be apprehended from the present state of things, and that to the Emperor himself. It is reported that, recently, the Emperor, in a public hall at Paris, being very gay and merry, surprise was expressed that he appeared so lively after the imminent perils to which he and his husband had been recently exposed. Her reply was sadly suggestive: "I believe it will be our fate to perish by assassination, some day, and so I am gay in order to drive away anxiety, and to forget."

Lord Palmerston has introduced a bill to amend the law in connection with conspiracy to murder, making it a penal offence subject to a term of imprisonment. It seems reasonable and right, but because it seems done at the instance of the French Emperor, it has called forth vehement opposition. It is pleasant to see the spirit of a free people thus evoked, even though one, if in Parliament, might, in justice, vote for the bill. Lord Russell, backed by ninety-eight members, opposed its first reading, and denounced it as "humiliating." But a majority of one hundred was obtained by the Ministry. D'Isseli, after taunts and ridicule, voted with them.

THE PETITION OF THE EAST INDIA COMPANY has been duly presented to the House of Commons, and Sir F. Baring has become the Company's spokesman and defender. The changes by the Government measure will probably be no means so extensive as was supposed. The great points are, that with the direct authority of the Queen recognized in India, Christianity, not patronized by State, should not be kept in the background, but have free scope; and also that we should not have a large Sepoy army any longer in our pay. The Ministerial measure will be announced to-night in Parliament, and you will be in possession of particulars by to-morrow's mail.

NEWS FROM INDIA comes, not only by telegram, but also, although as *news* somewhat stale, in the more interesting form of individual experiences of officers and soldiers, as detailed in private letters. Thus, in the *Witness*, has appeared a clear and admirable account of Havelock's last march for the relief of Lucknow—its privations, incidents, perils, and losses, all vividly sketched by a God-fearing officer of the Hero's favorite regiment, the 75th Highlanders. Writing of the entrance of the relieving force into the Residency, where English and brave had held out for months together, he says: "Our reception was enthusiastic and romantic; old men, and women, and even infants, pouring down, in one sweeping crowd, to welcome their deliverers! Even after entering, however, the relieving force found themselves besieged in turn, along with the gallant remnants of its former defenders, and with them continued to suffer sadly till Sir Colin at last cut his way through to them, and, by extraordinary strategy, deceived the swarming Sepoy forces, and left not even a hoof behind him. Surely the hand of God was there!"

With regard to the denial lately given, as to alleged cases of mutilation in India, on which Sir Colin has been so severely written to the *Times*, says: "I know two ladies and one child, now in England; one lady has lost her nose, and ears, the other, nose, ears, and lower lip; the child is minus feet and hands. Can it be that these are the only sufferers? It must be evident to every one, why the above and all others, having been thus brutally used, should wish to live in privacy."

The telegrams from India are of a cheering character, and bring down the news till the second week in January, from Bombay and Calcutta. Gorakhpore had been taken from the rebels by the Ghoorka force under the Prince of Nepal. I think it not improbable, if negotiations are not opened with

the Chiefs and Land-owners there, that the daring and able Sir Colin will, with his auxiliaries, enter Oude, with a view to its reconquest, before the hot season. If so, it will be a bloody struggle. It is very evident that the rebels can make no decided stand anywhere now, but in Oude. Our large reinforcements, however, are so scattered over India, that Sir Colin, after all, can gather around himself but a small army.

STATISTICS have just been published of births, marriages, and deaths for 1857. While the births exceeded, the deaths were under the average. In the last quarter of the year the births were 100,875; the deaths being 110,697. The increase of population thus was 546 daily. The natural increase over the United Kingdom for the year was about 1,000 daily.

Of emigrants from our various ports, where are Emigration offices, there were 23,673; of whom 11,530 were of English origin; 2,210 to the United States; 20 to the North American Colonies; and 84 to other places. The total number of emigrants was 212,875, of whom 78,560 were of English origin; of the rest some were Germans, others Scotch, but the majority undoubtedly were Irish.

The deaths were 420,019, or somewhat less than 22 to 1000 of the population. The least unfavorable district presented a mortality of only 17 per 1,000. The inhabitants generally follow agricultural pursuits, and are scattered thinly over an open country. They do not breathe the exhalations of crowded cities and buildings. Gin palaces do not poison them. Yet still, *vive* their houses and they are generally ill-ventilated and unclean. The land is ill-drained, and ignorance of sanitary laws prevails. Under a more favorable, that is a more enlightened state of things, therefore, the mortality would be even lower than 17 per 1,000.

Towns also, as even London—especially the *City proper*—proves, may become very healthy. Ours is the healthiest city in Europe. In the sixteenth century the population lived only about twenty years on average, and 50 died every year out of 1,000. We have now an excess of 5 over the 17 of agricultural districts. Why should it be so high and why shall the 17 rural average not be reduced?

Of our 28,000,000, says the Registrar, they "do not live out half their years; 140,000 of them die every year unnatural deaths; 230,000 are constantly suffering from various diseases which do not prevail in healthy places; their strength is impaired in a thousand ways; their affections and intellects are disturbed, deranged and distressed by the same agencies." Who will deliver the nation from these terrible enemies? Who will give scope to the improvement of the English race? His coquests would be wrought neither by war nor by hunger, but by the application of the powers of nature to the improvement of mankind!

Begging the Registrar's pardon, I submit that something more is wanting than "the application of the powers of nature," unless he includes in that, the religious education, the sobriety, the unvarnished wealth and wages of the masses, their moral and religious elevation, vigorously pursued, with its attendant, vigorous train of disease. Science is coming in with her help, and sanitary reform, including gymnastic exercises, manly sports, (which I should like to hear of as adopted in America widely,) reasonable relaxation and unbending of the overstrained bow of mental and physical power—these with pure air, pure water, and plenty of it, and abundance of food, will assuredly fix a nation's strength, health, life, as a play ball never known before. Christianity embraces all these. These are her handmaidens, these her ministering angels. Let her triumph, "earth's curse will be half removed," there shall be no more such havoc among our infant population; the serene old age of a virtuous race shall be but the mellowing of the Autumnal tree, all laden with richest clusters, and the dropping of its fruit, falling into that Divine outstretched hand, which shall store them up in the garner of immortality.

A COMMISSIONER appointed to inquire into the sanitary condition of the British Army, brings out the painful fact that the death among soldiers are one-half greater than among the ordinary population. Stranger still, the mortality among the Royal Foot Guards—regiments rarely removed out of London—is the greatest of all. This is attributed to inferior and bad barracks accommodations. Sweeping reforms will be demanded.

It appears that in fifteen years, an army of 40,000 soldiers are thus prematurely swept away by causes which the general population escape or survive.

THE EDINBURGH PRESBYTERY OF THE FREE CHURCH, on the motion of Doctor Candlish, has resolved to send forward an Overture to the General Assembly, "to consider on what footing the intercourse and correspondence between this Church and the sister Presbyterian Churches of England and Ireland, should be placed; and it is hereby overruled, that in no way is it to be a plan for regulating that matter, regard should be had to the maintenance of the purity of worship in the Presbyterian churches of these realms." It is these last words of the overture, coupled with Doctor Candlish's speech in support, which give interest and importance to it. The special reference is to the agitation of the organ question during the last few years in our English Synod, and to the modified approval of the use of instrumental music, expressed (through a small majority,) by the Synod. Dr. Candlish wrote, two years since, a book on the whole subject of the use of organs, or rather an introductory Essay to the republication of a *pro* and *con* of arguments on that subject, by two Divines of the Scottish Establishment.

Dr. Candlish, on the general question, thinks that instead of Deputations being sent to make speeches each year, at the Assembly, corresponding members, say two ministers and two elders, should be delegated by sister Churches, to sit and take part in the debates and general business of the Free Church Assembly. But then, while not sitting in judgment upon the English Synod, and not saying

that "even if they had instrumental music in all their churches, he would not go and assist his brethren," yet such interest as he had suggested was on a question affecting the Presbyterian Church, and the usages which had prevailed in it. The use of instrumental music "would make him shrink a good deal from drawing" very closely the bonds between the Churches as such, and between the Supreme Courts as such. He said others think—and one says that they in Scotland, are not the best judges—that the introduction of organs in England would not condiliate English approbation, and that Presbyterianism will be both more consistent and acceptable, by a contrary course. He speaks of the non-use of instruments as having been hitherto held as "a vital matter, most Presbyterians regarding it as a matter involving Scriptural principles."

Dr. Begg supported the overture, but it was opposed by Dr. Hanna, (Chalmers' biographer,) who complained of the committing of the Presbytery to the position that "the use of instruments in public worship was a violation of the purity of worship as defined in the New Testament." From that position he decidedly dissented. Other non-subscribers deprecated the overture, but it was carried by a majority of twenty to eight. The Scottish feeling on that point is strong, but I humbly think, that Presbyterians on this side of the border should not be put under bias, because they cannot (many of them) see that the use of the organ, or standing in singing, &c., is sinful. The complaint I know is, of the violation of uniformity. But "uniformity," so understood, may become very tyrannical; and as to adaptation to English tastes, in music and the use of hymns, the English part of our congregations would, as a mass, (with some exceptions) desire them, and many Scotch also. I foresee great mischief from the reopening of this discussion in Scotland and England, and I am glad that it is not to be reopened.

In the English Synod, forced on by those who adopt Dr. Candlish's views, or view still stronger. It appears to me, and will, I am sure, to the great majority of American Presbyterians, to involve the principle of Christian liberty, and by no means to derogate from the essentials of Presbyterian polity.

In this connection it is worthy of mention, that the Established Presbytery of Aberdeen has passed an overture, implying censure on the Rev. Mr. Lang, of that city, who recommends his congregation to stand in praise; and since they have neither kneeling boards nor room for them in their pews, to lean forward in a more suppliant posture than that which prevails in congregations during prayer.

Mr. Lang pleads (and it is a strong point) the authority of Knox and Calvin, and the practice of the old Scottish Church, before the importations of the habits of the English Puritans after 1647. I have reason to know that the introduction of these questions into the Free Church Assembly is likely to produce agitation in that body and to bring out the fact that the ministers and people are not quite unanimous.

TO DOCTOR LIVINGSTONE a public dinner is to be given to-morrow, on the eve of his departure for Eastern Africa. The Government has placed £5,000 at his disposal together with armed ships and a small army, to second the *Zambezi* expedition. He is also appointed British Consul for the region of Quillamane, and parts adjoining. He thus is invested with full power in connection with the opening up of travel with the natives. His missionary and scientific companions go out with him. The best wishes of every philanthropist must attend the expedition.

THE PROGRESS BOWMEAD of the ultra-Trostrarian party, and their daring tactics, will appear from the following in the *Union*:

HIGH MASS IN A PROTESTANT CHURCH.—"I was rejoiced to hear that the incumbent of St. Mary Magdalene's, Munster Square, had threatened to sanction or forbid additional service in parishes, by others than the incumbent. Prelacy absolute, Evangelical and High Church, will alone decide. J. W."

P. S.—Canton has been bombarded, assaulted, and, at least, partially occupied by British and French troops.

The Princess Royal, with her husband, has been received with enthusiasm in Berlin. England has read a lesson on Sabbath-keeping to that capital, as the intended Theatricals were postponed over the Lord's day, in deference to our national feeling. Begg still would it be, if Court attendance were Theatres were given up in both countries.

Too busy—I have a rich neighbor that is always so busy that he has no leisure to get money, and I don't know what he may still get more money. He is still dragging on, saying that Solomon says, "The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy; for it was wisely said by a man of great observation, that "there be as many men as are beyond riches as on this side of them."

"MOTHER, I thank you for reminding me of my little girl, so her mother, on being put in mind of something which she had almost forgotten to do. Do all little girls possess this sweet and obliging spirit?"

ADVICE.—Advice, says Coleridge, is like snow—the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

THE ANNUAL NUMBER OF DEATHS, says the Registrar is a foot-note on "the condition of the nation." The number constantly sick; double that number: If the annual mortality was diminished from 22 to 17, the deaths would fall to 476,000; the constantly sick to 952,000.

THE PRINCIPLES OF THE FREE CHURCH, on the motion of Doctor Candlish, has resolved to send forward an Overture to the General Assembly, "to consider on what footing the intercourse and correspondence between this Church and the sister Presbyterian Churches of England and Ireland, should be placed; and it is hereby overruled, that in no way is it to be a plan for regulating that matter, regard should be had to the maintenance of the purity of worship in the Presbyterian churches of these realms." It is these last words of the overture, coupled with Doctor Candlish's speech in support, which give interest and importance to it. The special reference is to the agitation of the organ question during the last few years in our English Synod, and to the modified approval of the use of instrumental music, expressed (through a small majority,) by the Synod. Dr. Candlish wrote, two years since, a book on the whole subject of the use of organs, or rather an introductory Essay to the republication of a *pro* and *con* of arguments on that subject, by two Divines of the Scottish Establishment.

Dr. Candlish, on the general question, thinks that instead of Deputations being sent to make speeches each year, at the Assembly, corresponding members, say two ministers and two elders, should be delegated by sister Churches, to sit and take part in the debates and general business of the Free Church Assembly. But then, while not sitting in judgment upon the English Synod, and not saying

that "even if they had instrumental music in all their churches, he would not go and assist his brethren," yet such interest as he had suggested was on a question affecting the Presbyterian Church, and the usages which had prevailed in it. The use of instrumental music "would make him shrink a good deal from drawing" very closely the bonds between the Churches as such, and between the Supreme Courts as such. He said others think—and one says that they in Scotland, are not the best judges—that the introduction of organs in England would not condiliate English approbation, and that Presbyterianism will be both more consistent and acceptable, by a contrary course. He speaks of the non-use of instruments as having been hitherto held as "a vital matter, most Presbyterians regarding it as a matter involving Scriptural principles."

Dr. Begg supported the overture, but it was opposed by Dr. Hanna, (Chalmers' biographer,) who complained of the committing of the Presbytery to the position that "the use of instruments in public worship was a violation of the purity of worship as defined in the New Testament." From that position he decidedly dissented. Other non-subscribers deprecated the overture, but it was carried by a majority of twenty to eight. The Scottish feeling on that point is strong, but I humbly think, that Presbyterians on this side of the border should not be put under bias, because they cannot (many of them) see that the use of the organ, or standing in singing, &c.,