D. M'KINNEY.....S. LITTLE
DAVID M'KINNEY & CO.
Editors and Proprietors.

TERMS IN ADVANCE.
SINGLE SUBSCRIPTIONS.....$1.50
IN CLUBS.....1.25
DELIVERED IN CITIES OF NEW YORK.....2.00

TWO DOLLARS, we will send by mail seventy number for ONE DOLLAR, thirty-three numbers.
Pastors sending us TWENTY subscribers and upwards, will thereby entitled to a paper without charge.
Renewals should be prompt, which before the year expires
Send payments by safe hands, or by mail.
Direct all letters to DAVID M'KINNEY & CO., Pittsburgh, Pa.

Presbyterian Banner.

VOL. X., NO. 31. PITTSBURGH, SATURDAY, APRIL 19, 1862. WHOLE NO. 499.

THE PRESBYTERIAN BANNER
Publication Office:
GAZETTE BUILDINGS, 84 FIFTH ST., PITTSBURGH, PA.
PHILADELPHIA, SOUTH-WEST COR. OF 7TH AND CHESTNUT

ADVERTISEMENTS.
TERMS IN ADVANCE.
A Square, (8 lines or less,) one insertion, 60 cents; each subsequent insertion, 40 cents; each line beyond eight, 5 cts
A Square per quarter, $4.00; each line additional, 33 cents
A REDUCTION made to advertisers by the year.
BUSINESS NOTICES of TEN lines or less, $1.00, each additional line, 10 cents.
DAVID M'KINNEY & CO., PROPRIETORS AND PUBLISHERS.

For the Presbyterian Banner.

Reply to Layman.

MR. EDITOR:—The spirit and aim of the remarks of your correspondent "Layman," in relation to the proper acknowledgment of the existence and providence of the Supreme Being, are highly commendable. There is danger, however, that in his zeal for what is in itself right and good, he may bring "a railing accusation" where it ought not to lie. I do not think "the ministers and learned Doctors of Divinity," who as Stated Clerks prepare and publish notices of the meetings of Presbyteries, have failed, by omitting to insert formally the D. V., "God willing," to "give God the glory due unto his name." I will state my reasons:

1. I think "Layman's" interpretation of James iv: 15—"Ye ought to say, if *the Lord will*, we shall live and do this or that"—is entirely too sweeping, too indiscriminate. The apostle evidently refers to a special case:—"Ye rejoice in your boastings; all such rejoicing is evil." Surely our "Stated Clerks" cannot be suspected of any such "boastings." Besides, the example which James rebukes, appears to have been an intentional insult to the God of Providence, and that of a very aggravated sort—"*we will go* to-day or to-morrow into such a city, and *continue there a year* and buy and sell and get gain." I admit that if the Stated Clerks of our Church Courts should *purposely and insolently omit* all "recognition, whatever, of a Supreme Being," as Layman says, then they would fall under the reproof of the Apostle.

2. But what perfectly satisfies me that "Layman" has stretched the meaning of the Apostle James, beyond Scriptural limits, is this: the other inspired writers do not practice agreeably to his interpretation.

For example, Paul says to the Romans, "Whensoever I take my journey into Spain, *I will come to you*," chap. xv: 24. According to "Layman," Paul ought to have said: "If *the Lord will, I will come unto you.*"

So again, verse 28—"When therefore I have performed this * * * *I will come* by you into Spain." "Not even a D. V., God willing!"

Thus too in 1. Cor. xvi: 12, "As touching our brother Apollos * * * * *he will come* when he shall have convenient time." Paul does not say D. V. Again, Heb. xiii: 23, "Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, *I will see you.*" Here again, Paul omits the D. V., "makes no recognition of a Supreme Being!" I grant that in a few other passages of the same general sort, he expressly inserts, "if the Lord will." And so I trust, do our "Stated Clerks" in many other circumstances of the same general character.

3. It is obvious, therefore, that the text James iv: 15, does not require us to insert "*if the Lord will*"—in all similar circumstances. The *spirit* that dictates such a recognition, I concede is always obligatory; but the *mere form* may often be omitted, if Paul is good authority. As to the particular example of "Presbyterial notices," they strike me as of the same general nature with David's appointments; "I will go into thy house with burnt offerings * * * I will offer bullocks with goats." "Open to me the gates of righteousness: *I will go into them*" and praise the Lord." David omits the D. V., in these cases.

4. If "Layman" is consistent, he must require his pastor, at each announcement of afternoon or evening meeting, to say: "service this afternoon (or evening) *if the Lord will.*" Does he "stick to his text" after this manner?" And so when our General Assembly adjourns for dinner, "The Assembly then adjourned to meet, D. V., in the afternoon, at half-past three o'clock!" Would not this rather tend to lower the dignity of the Body, as well as destroy the solemnity of the act?

STATED CLERK.

For the Presbyterian Banner.

Contributions Again.

MR. EDITOR:—In your issue of March 29th, I gave some facts, gleaned from the Minutes of the General Assembly for 1861, touching the liberality of Christians in contributing to the Christians' great work, the evangelization of the world. Those facts were gleaned from the Reports of a Presbytery in Western Pennsylvania, supposed to be a fair specimen of the average ability of the Church. The amount contributed, per church member, to all the Boards, was found to be forty-two cents and a fraction. The amount contributed to *all* religious purposes, including pastors' salaries, building and repairing churches, &c., was found to be $3.05. This, in the judgment of the writer, was not a flattering testimonial. Yet, compared with what others have done, it is, at least, very creditable. Allow me to pursue this line of inquiry a little. There can be no harm in reviewing published Reports. I will select at random, from the Minutes of the General Assembly, a Presbytery in Central Ohio, near Columbus, generally regarded as a flourishing region of country. This Presbytery reports 1,994 members of Church. It reports, also, moneys raised for Domestic Missions, $68; for Foreign Missions, $84; for Education, $59; for Publication, $2; for Church Extension, $17—in all, $230. This sum—$230—divided among 1,994 people—gives to each, as the sum of his or her contribution, 12c. and a fraction to all the Boards of the Church! Twelve cents a year ventured on the great mission of evangelizing the world!

Turning now to the Reports of the several churches, we see how this result was reached. The first church in the list, reporting 308 members, gave to Domestic Missions, $10; to Foreign Missions, $12; to Education, $8; to Publication, nothing; to Church Extension, nothing; to Fund for Disabled Ministers, nothing. Three hundred and eight members of church, in a thriving railroad town, gave $30 to all the benevolent enterprises of the Church! The next church on the list, with 11 members, gave nothing; yet they have a stated supply; and what was he doing that he gave the people no opportunity to contribute? The next church, reporting 63 members, gave to Domestic Missions, $3; to Foreign Missions, $5; to Education, $3—in all, $11. The next church, with 60 members, gave *nothing!* The next, with 49 members, gave to Domestic Missions, $2; to Foreign Missions, $3; to the other Boards, *nothing!* The next church, with 100 members, gave to Domestic Missions, $12; to Foreign Missions, $9; and to the other Boards, *nothing*; and yet they have a pastor whose *duty* it was to present the claims of *all* the Boards. Then follows a list of eight churches, with members ranging from 27 to 75, who contributed nothing to the Boards, and yet three of them have pastors and three others have stated supplies. The next church, after these eight, with 154 members, *and a pastor*, gave nothing to the *Boards!* The next church, the worthy pastor of which is an old friend of the writer, and of yore, a zealous fellow, gave to two Boards only; why is this, brother F.? And so they go. This Presbytery comprises thirty-six churches. Of these, *only one* gave to all the Boards; four gave to three of the Boards; four gave to two Boards; one gave to one; and twenty out of the thirty-six gave nothing to any Board!

O, Mr. Editor, these *nothings*—how they cripple the Church, and cause the ways of Zion to mourn! What sweeping torrents the little mountain rills would make, if we only had them! How curious it would be to hear the statistical reports of those churches read aloud in Presbytery. Here and there a brother would report something given to two or three objects. Twenty out of thirty-six reports would read thus: Domestic Missions, *nothing*; Foreign Missions, *nothing*; Education, *nothing*; Publication, *nothing*; Church Extension, *nothing*; Fund for Disabled Ministers, *nothing!* What a Report!

Indeed, if the reader will take down his "Minutes of the General Assembly for 1861," and turn to page 456, and run his eye along there, he will see fearful blanks—figures dotted here and there like islands in a wide sea. The VACANT *churches*, I find by consulting the Minutes, very generally give *nothing*. ELDERS, why is this? Is this taking the oversight of the churches as our "Book" contemplates?

These are dry statistics, but they reveal very interesting facts. The above is only a specimen. STATISTIC.

For the Presbyterian Banner.

Spiritual Enjoyment.

How few of the human race are sincerely happy, and in good heart, and view with quiet tranquility their affairs internal and external; their relations with themselves and others! Who can say, "I am content," and of joy, "I want no more." With our frail bodies, the undulations of mind, the vicissitudes of life, and above all with but partial sanctification, few can expect habitually to enjoy the "peace that passeth all understanding," a rest and home for the soul, a heaven within. Even "a sound mind in a sound body," with true piety, is not always blessed with it. Only in a comparative sense can it be said, How happy all thy servants are." In the world's bustle and cares, the refreshments provided for pilgrims, are too often ignored or forgotten; our eyes are blurred and we do not recognize the path of duty and pleasure as the same.

Sympathetic creatures as we are, surrounded by sorrow in every form, and death, it requires much grace "to rejoice evermore!" Ambitious and melancholic temperaments connected with adverse worldly circumstances often render their unfortunate possessors wretched indeed. John Knox knew a poor widow, whose bill of fare was only bread and water, who thankfully exclaimed, "my cup runneth over; bread and water, and my heavenly Father's presence! too much, too much!" What a sad contrast the lives of most Christians present to this picture! They repine at worldly losses and crave what the world prizes almost to the extent of those that know not God. They fear slavishly, to lead Christian lives, or to reprove sin—they look gloomy and dispirited, when their countenances ought to be resplendent with the love of God. They forget that it is the privilege of Christians "to rejoice in the Lord and joy in the God of their salvation."

Our prayer should be: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." L.

For the Presbyterian Banner.

Cairo, Columbus, and Hickman.

MR. EDITOR:—Having recently been at Cairo, Columbus, and Hickman, I have thought that you may like to hear from me. It is the duty and privilege of all Christians to follow our soldiers with intelligent sympathy and with prayer; and that they may do so, it is necessary that they know something of their condition. I would not like to say any thing discouraging or defamatory of our volunteers, among whom are very many of our best men. But there are some things that may well move our fears and excite prayer.

Comparatively few people know the amount of exposure and inconvenience to which our soldiers are subjected. I saw several large steamers loaded with troops for the Tennessee river. They filled all the lower deck, where they could be allowed to stand; were crowded thick in the cabin and on the upper guards, and on the hurricane deck; presenting the appearance, often, of a clustering swarm of bees. They have to pass a night—often several nights—in this way. Exposure to rain, dew, cold, want of sleep; living on cold rations; the impossibility of being cleanly in their habits; all conspire to lay the foundation of disease. Morality suffers in such circumstances; men learn to push, crowd, bully and curse with fearful celerity.

Whiskey seems to be very zealously barred out of our camps, and is not allowed to be sold in the adjacent towns; and yet it finds its way in. I saw a sad number of drunken volunteers. I fear there is no very efficient system of inspection of camps and quarters, to detect the presence of whiskey.

Our men are also fast learning not to pay sufficient respect to the laws of *meum* and *tuum*. The visitor willfind such articles as cooking stoves in the quarters of many messes. The soldiers say they took them from the houses of secessionists, who had run away through fear. Various other articles may be seen, which could not have come into the soldiers' possession regularly. Whatever of home influence can be exerted upon our men by letters, should be put forth, to induce them so to live that they may come back to us with clean hands and unsullied honor.

It would also be well if we could induce the officers of our volunteers to deport from their stations improper persons. They, whose houses are the way to hell, are found at all the places which I saw.

We all expected more or less demoralization to result from this war. But this expectation, instead of leading us to look on hopelessly and listlessly, should lead us to prayer and effort to counteract the evil. The officers of our volunteers go out from among us. We may hold them responsible for the licence which they may allow their men. If the people of every neighborhood would take pains to let their officers know that their respectability at home, after the war is over, will very much depend upon the moral state in which they bring their commands home, it might produce a good effect.

I saw the deserted fortifications at Columbus with almost an emotion of pity for the mortification which their deluded builders must have felt on leaving them without striking a blow. They did work enough there to have graded forty miles of ordinary railroad. Their expenditure on torpedoes and infernal machines, all left behind them, and now probably all discovered and rendered harmless, must have been enormous. You get, however, descriptions of these things from other sources, and it is not necessary that I should repeat them.

We had an intelligent gentleman on board, who, in passing the field of Belmont, gave us an account of the special localities of that fight. It was one of the most daring actions of this present war, and successful, too. The only fault was that our troops did not immediately retire to their boats when they had burned the enemy's camp. Their delay, to pick up trophies, gave the enemy time to go over from Columbus and attack them. This was, no doubt, a case in which discretion would have been the better part of valor.

J. W.

For the Presbyterian Banner.

Missionary Intelligence—Tungchow.

Extract from a letter received from Mrs. Gayley, of the Tungchow Mission, under date of Jan. 2d, 1862.

* * * "We are all so much better up here than we were at Shanghai, that it seems almost as though we had changed natures. Still I am far behind my old home strength. We are very happy in our work. One old man, over eighty years of age, lately died, we trust a Christian. He became interested in the truth early in the Summer, and came every day to Dzao-seen-sang, our native assistant, for instruction. We were hoping shortly to admit him to the Church, when he was taken sick and after about two weeks illness died. During his sickness he constantly professed his faith in Christ, yet in his delirium he fancied he was tormented by the spirit of a fox, which he thought visited him frequently. His daughter and grandson, both heathen, encouraged the idea, and one day Dzao-seen-sang found that he had sacrificed to the spirit to appease it. Though this made us very sad, still we have hope that the old man was at heart a Christian. This was done while he was delirious, and probably more by his family than by himself. Afterwards he said he was not afraid of the spirit, for he had committed himself entirely to Jesus. He knew he was about to die and desired Christian burial, but his relatives would not allow it, and of course we could not compel them. So he was buried with heathen rites, but we know this will not affect his spiritual state, if he fell asleep in Jesus. How great was God's mercy in thus lengthening out the old man's life, that he might hear the Gospel. He just had time to hear of the only way of salvation, when his long life was ended and he called away from earth. If his soul is saved as we hope, it will be ample reward for all the expense, trial and suffering attendant on the establishment of our mission here. Mr. Hartwell has also had the privilege of baptizing his teacher, and our teacher is in a very hopeful state of mind. Thus we have reason to believe that God is working here, and that he has much people in this city."

†Rev. J. L. Nevins, writing at Tungchow, Nov. 23, 1861, in the *Home and Foreign Record* of April, alludes probably to the same case. He says, "There is already much to encourage us in our work. Many seem to be more or less interested in the truth, and there is one inquirer, an old man over eighty, whom we expect to baptize soon."

For the Presbyterian Banner.

Presbytery of Cedar.

The Presbytery of Cedar met in Tipton, April 1st, and was opened with a sermon by Rev. S. M'C. Anderson.

Rev. Jacob Pentzer was chosen Moderator, and Rev. J. D. Mason, Temporary Clerk.

Rev. F. A. Shearer was dismissed to the Presbytery of Fairfield.

Rev. E. L. Belden and elder J. M. D. Burrows, were elected principals, and Rev. A. S. Marshall and Dr. C. O. Waters, alternates, to the General Assembly.

It was resolved to hold an adjourned meeting in Iowa City, June 23d, at 7½ o'clock P. M. Rev. E. L. Dodder to preach the opening sermon; Rev. Jacob Winters to read an Essay on "Christianity the Best Means of Reform;" Rev. Robert Carothers to preach on the subject, "Is Romanism Christianity?" Rev. A. S. Marshall to give an exegesis, subject—"The Best Means of Securing a Permanent Revival of Religion;" Rev. S. M'C. Anderson to preach on "A Finality in God's Merciful Dealings with Men."

Presbytery expressed its high gratification that the churches of Mt. Vernon and Linn Grove have determined to support their pastor the coming year without asking aid from the Board.

The Revised Book of Discipline was considered, and a few alterations recommended.

The Fall meeting will be held at Summit church, the Tuesday preceding the meeting of Synod. E. L. BELDEN, Stated Clerk.

For the Presbyterian Banner.

Agreeable Surprise.

On the last Thursday of March, the pastor of the Presbyterian church of Bedford, Pennsylvania, having just removed to the new parsonage, his people came to extend their congratulations and bring their gifts to their minister and his family. The selection of things presented, comprising provisions, clothing, and articles of furniture, was remarkably judicious and timely. These contributions, together with a purse presented to the pastor's wife, amounted to one hundred and thirty dollars. This donation was made in view of the additional expense which would be incurred in furnishing the parsonage, not to supplement an insufficient salary, for this falls but little short of one thousand dollars.

I should like to write more in detail of this pleasant surprise, but I will only add, that it is a pleasant reflection to the writer that the Master whom he so imperfectly serves will reward these dear friends for all their kindness to him and his family during a pleasant ministry of six years. For these temporal gifts they shall receive spiritual blessings—blessings flowing onward in an ever deepening and widening channel forever. When with them he shall appear at the gate of immortal life, the blessed Lord will give them a glad welcome, saying, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

ROBERT F. SAMPLE.

EUROPEAN CORRESPONDENCE.

Debate on International Maritime Law—The Queen and her Children at the Tomb of the Prince Consort—Foundation Stone laid of a Mausoleum—The Inscription—The International Exhibition, the Prince of Wales, and European Potentates—The Supply of Cotton Failing—Estimates and Calculations—Cotton and Tea Cultivation in India—Lord Canning's Retrospect—The New Council—Dr. Duff, the Rajah, and the American Missionaries—Free Church Missions in India—Dr. Lee on "Innovations" in Public Worship—His Replies to Objections—Instrumental Music in England—Posture in Singing—Visit to Yorkshire—Its Trade—Its Operatives—Effect of Religion, Socially—Revival Scenes—Scottish Theology versus English.

LONDON, March 20, 1862.

A DEBATE on International Maritime Law has occupied the attention of the House of Commons, two nights. The resolution moved by Mr. Horsfall, M. P. for Liverpool, was as follows: "That this present state of international and maritime law, as affecting the rights of belligerents and neutrals, is ill-defined and unsatisfactory, and calls for the early attention of Her Majesty's Government." The Declaration of Paris in 1856, implied the surrender of the right or claim to sweep the commerce of our enemies from the seas. The views of the Government draw a distinction between ships and merchandize. The following from the *Leeds Mercury*, will give your readers a better idea of the discussion and its issues, than I can pretend to do:

We have already surrendered our right to sweep the commerce of our enemies from the seas, and if such an act really amounts to political suicide, the crime was committed in 1856. The question, therefore is not whether we shall give up the belligerent right of destroying our enemy's commerce by seizing his merchandize upon the seas. That question was, wisely or unwisely, settled by our Government in the year 1856, and the only point now left for discussion is whether the commerce of a nation at war shall be carried on under its own flag, or under the flag of a neutral nation. When we agreed that the neutral flag should cover enemy's goods, we surrendered our right to make war against *commerce* and only retained our right to make war against *ships*. Had the argument of the Lord Advocate, against giving up our power to destroy our enemy's commerce, been expressed previous to the conclusion of the Declaration of Paris, they would have had their force, but they seem strangely out of place, when the question at issue is merely whether the ships of a belligerent shall be placed on the same footing as his merchandize. The effect of the present state of maritime law is to throw all the carrying-trade of a belligerent nation into the hands of neutrals. War need not stop a belligerent's commerce, which is the national life's blood; it merely paralyses his carrying-trade, which is, of course a great misfortune, but one not likely to have any important effect upon the termination of the war. It is amusing under these circumstances to hear the Soliciton General express a hope that the navy of England will prove sufficient to protect our mercantile marine in the event of maritime war. In such a case, our mercantile marine will need very little protection, for our merchant ships will remain idly in port, while the vessels of neutral nations carry our commerce, to their great advantage and our heavy loss. The mere rumor of war, as experience has shown, is sufficient to throw all our carrying-trade into the hands of foreign ship owners.

The resolution of Mr. Horsfall was withdrawn. Lord Palmerston said that "the only new principle of the Declaration of Paris was, that the property of a belligerent on neutral bottoms, should be exempt from capture." He added: "No embarrassment could have arisen in the event of a war with the United States, in consequence of that power not having assented to the Declaration, because it was expressly stipulated that said Declaration should not apply to nations which were not parties to it, but the principle that neutral flags make neutral goods had always been adopted by the United States." He treated this movement as an expression of alarm by ship-owners, lest in the event of war they should be ruined, and believed that such fears would be falsified if an opportunity occurred for testing their accuracy. Mr. D'Israeli backed the views of the Government, and denounced the concession of the Declaration of Paris. He amused himself and the House at the expense of the Premier, who had retracted an opinion on this subject formerly expressed at Liverpool.

THE QUEEN has given other and touching proofs of her affectionate veneration for her husband's memory. After her return to Windsor Castle, from the Isle of Wight, she and her children visited the Royal Chapel, where the remains of the Prince Consort are buried; and as the shadows of evening gathered over them, they tenderly, and with tears, laid fresh flowers over the plates near the communion table, which marked the spot where, in the vault beneath, his ashes lie. These bouquets are constantly renewed, and are carefully preserved by the vergers. But a still more striking demonstration—involving a great effort at self-command—was made by the Queen, when, on Saturday last, she laid the first stone of a Mausoleum in Frogmore Gardens, (about a mile from Windsor Castle, and in the grounds of Windsor Park,) in which are to be deposited the remains of her dearly loved husband, and where ultimately her ashes are to mingle with his. In performing this act of reverential and devoted affection, she was accompanied by her children, (including the Crown Princess of Prussia, now in England,) and was attended by officers in waiting, and the former personal attendants on the Prince. Upon the foundation stone is graven the following inscription: "The foundation stone of this building, erected by Queen Victoria in pious remembrance of her great and good husband, was laid by her the 15th day of March, A. D. 1862. Blessed are they that sleep in the Lord." The Duke of Cambridge, the Queen's cousin, lately stated that her grief was so profound, that her restoration to calmness of mind was very slow, and might be still very distant. Meanwhile she is more and more the object of public sympathy, and, on the part of all her godly people, of fervent and earnest supplication and intercession. She does not cease to attend to public business. Early in the Spring she will repair to Balmoral Castle, in the Highlands, and there she will find both fresh incentives to grief from the memories of the past, and, let us hope also, true consolation. She will not be in London at the opening of the International Exhibition on the first of May. A Commission will probably be issued to the Duke of Cambridge, the Archbishop of Canterbury, Earl of Derby, and Lord Palmerston, to undertake the prominent duties of the opening day. An increasingly earnest desire is expressed that the Prince of Wales himself should return from Palestine in time to inaugurate the Exhibition, and it is thought that, if pressed upon the Queen, he may be summoned home for this purpose. According to the original programme, the Prince's journey was to extend into the month of June. It seems almost certain that the Emperor of the French will visit London, and be present at the great celebration of the first of May. Probably other Potentates and Princes may be there also, including the King of the Belgians—if, indeed, *he* is not, ere May sets in, cut off by death. At this moment he is laboring under serious illness.

THE SUPPLY OF COTTON is, as the *Economist* says, "deplorably reduced," and "even if the war in America is over (as we trust,) before the end of Summer, will go only a small way in meeting our demand." Even at the present reduced rate of consumption, it appears that we need from 25,000 to 30,000 bales in the week, besides about 8,000 for export. To meet this, there is in hand, and "on the way," only 650,000 bales. This time last year, 1,400,000 bales could be calculated on. What makes the matter worse is, that of the stock in hand, only 160,000 bales are American cotton—of which, in ordinary years, are used *weekly*, 33,000, and are exported, 7,000 bales. There is a decrease at Liverpool, of this cotton, of 847,000 bales, as compared with this time last year, besides a probable reduction of 150,000 bales in the stocks in spinners' hands. This deficiency, however, is in some measure mitigated by an increase of 96,000 bales of "Surat" cotton. The *Observer* anticipates important results from the recent Federal successes in the border States, and affirms that cargoes of cotton will now be placed on the Illinois Central Railway, be carried thence to Chicago, and by way of the existing lines, to New-York. "If it be true—as we have reason to believe it is—that Tennessee, Missouri, and Kentucky, are now really in the hands of the Union, and their people are well disposed toward it, there will very soon be no difficulty in obtaining food for our spindles, and employment for the working men of Lancashire, even though the ports of Georgia or the Carolinas be still blockaded by hostile cruisers."

The *Leeds Mercury*, while not doubting that some practical use is being made of this "back way to the cotton country," says that at the best, the supply will be far from enough, and that it will be folly to depend upon so precarious a source. From the Brazils and other countries (exclusive of the East Indies) there are considerably increased supplies. But it is upon India the main reliance must be placed. And certainly this "India's opportunity" is being improved. The difficulties of cotton culture there are immense—the lack of dew for eight months in the year is one of these, and the want of facile modes of transport to the coast, is another. But irrigation will be employed to meet the one, and railways will be rapidly developed to counteract the other. Thus already the Sunderbund district, in which excellent Egyptian cotton is grown, is thrown open, and other facilities are secured by the opening of the East India railway to Monghur. Besides, the settlement of Europeans is now encouraged, the financial system is so remedied that there will now be a surplus revenue, instead of an ever growing debt, and the future of India commercially, is coming out grandly and cheeringly. "Give India," says the *Times* correspondent at Calcutta, "another year, and the feeling is, that it will take a position in the Lancashire market, somewhat more like that which it held in 1818, when we sent 247,000 bales, to England, against 207,000 from America." So that as the *Times* says, "perhaps by the time that the cotton fields of South America are again in full cultivation, the arrangement of the machinery and the course of our manufactures may be as much in favor of the cotton which comes from India, as from the long staples of the American islands and coasts."

When recently at Manchester, I saw in the Peel Park Museum, specimens of the cotton gins used by the natives of India, which are truly primitive, and must be almost worthless. But there is and has been in vigorous operation for some time past, supported by ample funds, a "Manchester Cotton Supply Association." Its agents are in India; they have taken with them cotton seed of the best description, and gins of the most modern and effective kinds.

Tea planting is now becoming a great and lucrative source of prosperity to some districts of India. Within the last four years, not less than a hundred Englishmen have turned the jungly valleys of the Assam, Sylhet, and Cachao hills into smiling gardens, and the produce of their gardens even in this, their infant state, shows no inconsiderable proportion when compared to that of China. There are, indeed, serious disturbances in that quarter from the native tribes, but these will soon be subdued. Lord Canning in leaving India, will be able to look back on an arduous and yet not unsuccessful Vice Royalty. Native Princes now form part of a council at Calcutta, over whose sittings (for the members never rise to speak,) presides the Viceroy, and seated near him a Majarah, clothed in "barbaric pomp and gold." It is related that a Rajah of rank, who married one of the native pupils of the American missionaries, was present at the Free Kirk, when the Lord's Supper was administered by Dr. Duff. It appears that his convictions are all in favor of Christianity, but that he hesitates to avow publicly his faith, lest—as in another case—it should alienate his subjects from his person and rule. The Free Church is making exertions to send out seven new missionaries, and to establish "rural missions" there. It is also resolved to allow time to newly-arrived missionaries to acquire the language.

DR. LEE, minister of one of the Established Churches in Edinburgh, some years ago began to plead publicly for the use of instrumental music, and other "innovations" in the Scottish Presbyterian forms of public worship. About that period also a general discussion arose on the "organ" question; mainly in consequence of debates in the English Presbyterian Synod, Dr. Candlish, one of the anti-organ side, produced a volume, and more than one English Presbyterian minister replied. The agitation subsided in England, but in Scotland Dr. Lee has lately revived it. In two congregations at Edinburgh, and one at least elsewhere, a change has taken place, so far as standing while singing, and kneeling during prayers, are concerned. A recent sermon delivered by Dr. Lee (the text of which was from 1. Chronicles xxv: 1, 2, 3, 6, 7, in which King David is described as having set apart persons for the performance of instrumental music in praising God,) he dealt with the four following arguments adduced against a change of the present mode—viz.; 1st, that it was established beyond change; 2d, that it was impossible to make any change for the better; 3d, that it was against the constitution of the Church; and, 4th, that it was not authorized in Scripture. The following is Dr. Lee's reply:

With respect to the first objection, none of our modern ways of worshipping God could plead an ancient pedigree. Some people were shocked at the mere idea of anything new. What was, was to them right, and it seemed profane, to attempt to alter the form of worshipping God. Of late years changes had taken place in civil and material things, and why not in our mode of singing God's praises? If there was a way of doing anything better than we had been accustomed to do, we should endeavor to find out that way. In the second place, we had no reason to conclude that our present mode of worship was incapable of being corrected or being made better. We had no reason for asserting that in this point, other denominations holding different views are wrong, and that we alone are right. People sometimes forgot that the Protestant Church was not yet three hundred years old. John Knox bequeathed to the Scottish Church a Liturgy and a Confession of Faith, both of which were afterwards set aside in 1647, when the Church of Scotland was revolutionized in its worship; and when they could set aside these they could set aside the customs they had got into. The Rev. Doctor instanced many cases in which innovation had taken place during the last few years in church worship. We had, within the last five years, made a most amazing act of innovation in introducing pictures into churches, for such, of course, was stained glass, and in otherwise ornamenting our places of worship, all of which were in direct violation of the laws of the Church, and many other instances could be quoted where the mode of worshipping God had been greatly altered and modified. With regard to the third objection, that it was against the Constitution of the Church, there was no law of which he was aware that forbade the use of instrumental music in public worship. It was true there was an order of the Presbytery of Glasgow in the year 1807 forbidding the use of the organ. He begged to say that that decision was altogether unwarranted. He would venture to express an opinion that those who maintained that such an act was contrary to law would be found to make an assertion that they could not prove. In the fourth place, it had been urged that instrumental music was not authorized in Scripture. In the New Testament we did not read of General Assemblies and other Church Courts, we did not consider it out of place to receive Her Majesty's Commissioner, though no such acts are mentioned in the Gospels or in the Epistles. There was then no established law in these matters, the Church was then in embryo, and had not time to consider them. But what we had not, in the New Testament we had in abundance in the Old. We were told that this belonged to the Jewish dispensation, that it was typical, and that, therefore, it could not now be taken as examples for us. The persons who press these statements upon us had not scrupled to take such portions of Old Testament history as suited their own arguments, and it was unfair to do so and not allow the other case as much weight. Why instruments could not now be used as well as in the days of King David, remained to be proved. But we must not suppose that the New Testament does not contain any allusion to the use of instrumental music in the worship of God. St. Paul could not, of course, have carried an organ about from place to place, but that he carried a harp, he (Dr. Lee) had no doubt. St. John, in the Apocalypse, spoke of the four-and-twenty elders having every one of them harps. The conclusion is that in the mind of St. John, instrumental music was necessary in the worship of God. There was nothing in the New Testament forbidding the use of instrumental music. The Rev. Doctor briefly entered into some other minor objections, one of which was that the human voice was superior to an instrument. He was disposed to think this was very true; but it had nothing to do with the present case. If every person possessed an intimate knowledge of music the organ might be dispensed with, but till then it was absolutely necessary to keep up the measure of the tune and keep down the discord that would otherwise ensue. In conclusion, he observed that if the Church of Scotland was to keep its place—or, he might say, take its place—among other Churches, it must shake off its narrow prejudices in regard to these things. They were highly favored above the English Established Church in not being fettered in their modes of worship, and could, if they wished, adopt the mode which was best consistent with the worship and praise of their Creator.

That "St. Paul carried a harp," we may well "doubt," although Dr. Lee has "no doubt;" and the inference drawn from the "harps" of "the four and twenty elders," of apocalyptic vision, as "proving that in the mind of St. John, instrumental music was necessary in the worship," is, I think, I may say, weak exceedingly. But the question of instrumental music, is one which can be supported on better grounds. Certainly the use of the organ is in entire accordance with English tastes and sympathies, and among Wesleyans, Congregationalists, and Evangelical Churchmen, in no way interferes with, but greatly helps the congregation in singing the praises of God. I am well persuaded that were our English Presbytery to adopt this "innovation" it would clear away an obstacle out of its path. Generally the congregations of English Presbyterians in London, stand in singing, but in Manchester and Liverpool, as well as all over Northumberland, the people sit. That attitude is a lazy one; much better is it for the free play of the lungs, and for "vocal freedom" in the service of song, to "stand up and bless the Lord."

THE IRISH PRESBYTERIANS have inaugurated a Sabbath School Society for Ireland, by an influential public meeting, at Belfast. It appears that this was rendered necessary by a resolution passed by the Irish Sunday School Society, whose headquarters are in Dublin, and its main supporters, the Episcopal clergy and laity, declaring that the Rev. John Hall (of Mary's Abbey, Presbyterian church, Dublin,) was no longer one of the Society's Committee, in consequence of his accepting an appointment as one of the Commissioners of the Irish National Education Board. This was held, to be a condemnation, not only of Mr. Hall, but of the Irish Presbyterian Church itself, on account of its approval of the National system. This view had been represented to the Committee of the Society, but no attention was paid to it. The various speakers at the Belfast meeting stated that it was high time that the Irish Presbyterians should have a Society of their own. A number of new subscriptions, to give the new movement a successful start, were announced. The Irish Episcopal clergy are not a little jealous at the advance of Presbyterians over the land. In Dublin itself, and its suburbs Presbytery, is now vigorously and admirably represented, and increasingly popular. At Rathger and at Kingstown, new and elgant churches have been erected, while a venerable merchant is about to devote the funds necessary to build a magnificent Presbyterian temple in Steven's Green. The congregation of Mary's Abbey have raised the sum necessary to purchase the site, and the erection of the church will be soon begun.

YORKSHIRE is the largest county in England, divided into "Ridings" North and South, &c. I have lately been engaged on a Deputational missionary tour, in connexion with which I have mingled largely with men of business, been enabled to see the state of trade, and the kinds of commercial business peculiar to this magnificent region of England. Yorkshire has *not* suffered from lack of cotton, or otherwise, in the same proportion as Lancashire. The reason of this is, that *wool*, not cotton, is the staple of Yorkshire trade. Thus at Leeds, Bradford, Halifax, Dewsbury, &c., wool is "King," and being so, has kept his lieges in comfort and comparative plenty throughout the Winter. The American army has had a goodly supply of blankets from this region. From Dewsbury alone, blankets and "shoddy" cloth were sent away, by *one* house alone, for a considerable period, at the rate of twenty tons weight per day. In addition to this, the worsted manufactures are comparatively flourishing in consequence of the largely increased demand for "stuff," &c., caused by the Treaty with France. Not that "full time" is by any means universal, or that there is not considerable distress among the operatives and their families. Many of these operatives, as well as their masters, are under the power of true religion. Nothing is more striking than the socially elevating and wealth-developing influence of godliness in these districts. For thus, the large wages received by operatives are not wasted in drink and profligacy; the man begins to lodge small sums, constantly added, in the Savings Bank; he is found taller, intellectually and morally, than his self-indulgent fellows; rises to a position of trust, and ends in being a partner in the Mill, or sole proprietor. Halifax, Radford, and Leeds, teem with self-made men. Common sense, energy, integrity, principle, and the fear of God, are, as a rule, the path to competence and success. The humbler classes feel the change; they are being well instructed from the Lecturer's desk, as well as from the pulpit, and brutal sports like prize-fighting, cock-fighting, &c., are being fast abandoned. The following will give you at once a fair specimen of the Yorkshire dialect, (of which I may write more fully again,) and of the social changes that have passed over the people:

The cocks, the bonnie cocks! ah sors!
The thowt o' them maw awd bluid stors;
To see them strike wi' nebs and spors
Wad pleased the son o' any mammy,
For 'mang them neer was fund a hammy,
When aw was young.

Newcassel races was a seeght,
We crunk byeth morning, noon, an' neeght,
Begoks! we maist did nowt but feeght;
An' mebbies when te sleep we'd lyen,
We woke up drunk, an' fowt agyen,
When aw was young.

But noo!—Byeth cocks an' dogs forgotten,
Of rows an' sprees, a' nearly shotten,*
Aw'm shoore the styate o' things gan rotten;
For 'steed o' drinks and fights, the fules
Hev nobbut lectors, buiks, an' skules,
Noo aw'm not young.

I'steed o' treynin lads to fite,
The treyns them noo te read and rite;
An' when their dad comes hyem at nite
I'steed o' drinking, row an' strife,
He plays the fiddle tiv hig wife!
Noo aw'm not young.

I'steed o' bulldogs for his pets,
Canaries, doost an' hens he gets,
An' if tha hay te dee, he frets:
Then whiles the bairns thor supper mooench,
He gars them grin wiv reading *Pooneh!*
Noo aw'm not young.

An' noo wor cheps can read an' reet,
I' buiks, not badgers, they deleet,
An' divent care te see dogs feeght:
Smash man! aw think this eddication
Ull be the ruin o' the nyation,
Noo aw'm not young.

Aw'm glad aw'se gettin age's blinkers,
For noo wor hewers, putters, sinkers,†
Hev turned filosophers an' thinkers,
An' divent mind if drinkin spend,
Ba gum! the world is fear its end,
An' aw'se not young!

*Rid. †Doves. ‡Different kinds of miners.

REVIVAL, in its power, I have found at two places in Yorkshire—Dewsbury and Cleckheaton. The Congregational minister of the latter is a native of Paisley, in Scotland, was a theological student at the feet of the late Doctors Dick and Mitchell, in Glasgow, and his ministry has been eminently a *teaching* ministry ever since he came to Yorkshire. He has thus prepared the way for the stable, deep, and decided outburst of spiritual life now manifest. Within a year one hundred members have been added to his church, and (every night over the two months of February and March,) continuous meetings were held. He is assisted by a holy and earnest evangelist from Campbelltown, in the Highlands. The work—as I can personally testify—is marvellous, *quiet, deep*, and pervading. I have seen nothing like it since the Ulster awakening of 1859. It is a beautiful sight presented by the band of converts, ever increasing from both sexes, and of all ages; and to find large numbers remain, after the general meeting, for prayer and inquiry.