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Presbyterian Banner.

VOL. IX., NO. 8. PITTSBURGH, SATURDAY, NOVEMBER 10, 1860. WHOLE NO. 424.

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

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For the Presbyterian Banner.

Church Difficulties.

DEAR FRIEND:—You have placed me, by your request, in an embarrassing position, and have imposed on me a duty which I hardly know how to perform. It is true, I was once your pastor, and your remembrance of the old relation and intercourse affords me as much gratification as it does you. But your change of residence has placed you under the spiritual care of another minister. I have not the pleasure of a personal acquaintance with him, but I have heard him spoken of as one who preaches the Gospel in its purity and simplicity, and who honors his Master by a life of unblemished integrity and devotion. Since receiving your communication, I have pondered and prayed over the subject of it, and have concluded to answer it with entire candor, and with whatever wisdom I may possess. And I beg you to take the counsel that I give, in answer to your request, together with the cautions and reproofs which it may include.

Let me make two general remarks. First. From the nature of a minister's work, and the number and variety of persons he has to treat with, it is not surprising that, in the course of years, he should become obnoxious to the suspicions, jealousies, or ill-will of some of them. And, secondly, by frequency of intercourse and freedom of speech, in a congregation, these feelings toward a minister are liable to spread from small centres to large circles, and to reach many by sympathy, whom they never would have affected in any other way.

Now, in your own case, and judging from your own statements, I think you are wronging both your minister and yourself. You admit that he has not given *you* any offence, that *you* have no fault to find with him; yet you have, somehow, contracted an indifference, almost amounting to a dislike, toward him. I think you have allowed the antipathy of Mr. G., your neighbor, to influence your better judgment, and to unsettle your affection for your worthy pastor. A similar difficulty existed between Mr. G. and the two former ministers of that congregation, both of whom left the charge in consequence of it. Is it not possible—nay, is it not probable, from the circumstances, that Mr. G. expects too much deference and attention from the pastor, and that his pride is hurt, more than his conscience, by the minister's conduct?

I do hope, and, from my knowledge of your good sense, confidently believe, you will not permit yourself to be enlisted into any party arrangement against your pastor. The "paper" with which Mr. G. is "going round," you ought not to sign. A moment's cool reflection will convince you of this. I have known many cases where the circulation of "a paper" has been resorted to, and never knew it to fail of doing mischief. It is generally the volunteer effort of some officious person, who elects himself the head of a party, and takes this method of enlisting and enrolling his subordinates. The representations made by those "going round" with such papers, are, of course, one-sided, and may be erroneous. Besides, it is not at all in accordance with the spirit of our Saviour's direction, "If thy brother trespass against thee, go and tell him his fault, between him and thee alone." And to show the influence of one-sided statements and over-persuasion resorted to in such cases, I assure you that I have heard many persons regret having signed such a paper, and that I have known a few who had signed two, in direct opposition to each other.

My dear friend, follow the things that make for peace, and things whereby one may edify another. These church difficulties are a terrible reproach and hindrance to the cause of Christ. The oppositions of infidelity and wickedness, from without, are not so formidable. But these wounds that the Saviour receives in the house of his friends, are dreadful. Churches have been broken up by them, and neighborhoods have been left desolate. Who can hesitate to exclaim, as he looks over such sad scenes, "An enemy hath done this!" I trust, my friend, that you will improve the means of grace which you enjoy; that you will keep clear of church difficulties; that you will let no man persuade you to join his party, or to sign his paper.

Yours, sincerely, J.F.M.

For the Presbyterian Banner.

Installation at Baltimore, Md.

MESSRS. EDITORS:—The installation of Rev. J. H. Potter, as pastor of the South Presbyterian church of Baltimore, took place on Sabbath, the 14th of October. Though the weather was quite unfavorable, there was a fine congregation present.

The Rev. Dr. Backus, of the First church, preached a most stirring and appropriate sermon. The Rev. F. W. Krauss proposed the constitutional questions, which being answered affirmatively, he pronounced the pastoral relation constituted, and the pastor and people were respectively charged by Rev. Dr. Dickson, and Rev. Mr. Kaufman, the late pastor of the church; the charges were earnest and pointed. The whole services were deeply solemn and interesting, and impressions for good were made, not soon to be forgotten.

After the benediction was pronounced, the congregation came up with singular unanimity, and with cheerful countenances, gave their new pastor a most cordial welcome, by a hearty grasp of the hand.

To give an idea of the kind feeling and harmony existing, the writer would state that while the pastor was attending Synod, on the ensuing week, the ladies of the church were busy; and on his return he was surprised, on going to the study in the basement of the church, to find it nicely carpeted, papered, painted, and furnished with all the conveniences of a minister's study. This expression of kindness comes from all the members of the congregation with hearty good-will. The pastor was rejoiced to learn that the study had already, since the refitting, been dedicated by a prayer-meeting of pious ladies—a most becoming consecration of a room devoted to sacred purposes.

All the services of the church are well attended. All that seems to be needed now is a glorious outpouring of God's Spirit. There are multitudes of careless sinners in the immediate vicinity of the church. O that the great Shepherd would bless the means used to gather them into the fold!

J.H.P.

For the Presbyterian Banner.

Presbytery of Dubuque

At the meeting of the Presbytery of Dubuque in Hopkinton, September 18 ult., the Rev. Samuel T. Wells was dismissed to the Presbytery of California, whither he goes under appointment of the Board of Publication, to Superintend the work of Colportage on the shores of the Pacific. The following resolutions were adopted on the occasion:

Resolved, That we hereby record our gratitude to the great Head of the Church for having bestowed upon this portion of his Zion, for the past five years, the faithful and efficient labors of one so devoted to her interests.

Resolved, That whilst we sincerely regret to be deprived of the further missionary labors of this Brother in Norther Iowa, we do congratulate the Board of Publication, and the whole Church, in view of the employment of one so well qualified for the important work in which he now engages.

Resolved, That our best wishes and earnest prayers for Bro. Wells shall accompany him, that God may vouchsafe to him a prosperous journey to his distant field of labor, a cordial reception there and abundant fruits to the glory of God in time and eternity.

Resolved, That a copy of these resolutions be forwarded to Bro. Wells, be spread upon the Minutes of Presbytery, and a copy to sent to the *Pacific Expositor*, *Presbyterian Herald*, *Presbyterian Expositor*, and *Presbyterian Banner*, for publication.

JOHN M. BOGGS, Stated Clerk.

For the Presbyterian Banner.

The Presbytery of Washington.

The Presbytery of Washington held its Stated meeting at Upper Buffalo on the 3d and 4th inst.

The Rev. J. M. Smith was released from the pastoral charge of the church of Wellsburg, Va., and dissmissed to unite with the Presbytery of Allegheny City, with a view of accepting a call from the church of Sharpsburg. The Rev. S. G. McFarland, F.M., was, at his own request, dismissed to join the Presbytery of Siam. Mr. J. P. Moore, a licentiate, was ordained to the full work of the ministry as an Evangelist. The Committee appointed to instal the Rev J. P. Caldwell, as pastor of the church of Cross Roads, reported that they had discharged that duty, and their fidelity was approved. The Rev. James A. Ewing was received as a member of Presbytery, by letter, from the Presbytery of Clarion. Presbytery also held an adjourned meeting during the intervals of the Synod of Wheeling, at Cadiz, Ohio, when the Rev. Watson Russell was received as a member, in the usual manner, from the Presbytery of Redstone, and the Rev. James W. McKennon, D.D., was, at his request, released from the pastoral charge of the church of Frankfort. The following supplies were appointed for Frankfort, viz.:

First and Third Sabbaths of November, Mr. Russell. First Sabbath of December, Dr. Stockton. Third Sabbath of December, Mr. Calhoun. Fifth Sabbath of December, Mr. Russell. Second Sabbath of January, Mr. Pomroy. Fourth Sabbath of January, Mr. Aikin. Second Sabbath of February, J. P. Moore. Fourth Sabbath February, Mr. Caldwell. Second Sabbath of March, Mr. Fredericks. Fourth Sabbath of March, Mr. Morton. First Sabbath of April, (Communion,) Mr. Grier. J. J. BROWNSON, Stated Clerk.

For the Presbyterian Banner.

Progress in Liberality.

MESSRS EDITORS:—Permit me to acknowledge, through your paper, the generosity of the Presbyterian congregation of Clearfield, in purchasing a parsonage. A very commodious and comfortable building, pleasantly situated, with a commanding view of the Susquehanna river, and its picturesque scenery of hill and vale, has been secured at a cost of twenty-eight hundred dollars. By this act of Christian liberality, an object has been accomplished which is of present comfort to the pastor, and will be of lasting advantage to the congregation.

I desire, also, to acknowledge the handsome generosity of the ladies of the Presbyterian congregation of Curwensville, expressed in the gift of an elegant and serviceable carriage. This gift is valued, not only for its intrinsic worth, but especially for the kindness which it manifests, and the handsome manner in which it was made. May God's blessing be with the donors, and may these acts of kindness provoke other congregations, and the ladies of other congregations to remember their pastors in similar generous deeds.

J. M. GALLOWAY.

For the Presbyterian Banner.

Dedication of a Presbyterian Church.

On Sabbath last, during the meeting of the Synod of Pittsburgh, in Indiana, the new Presbyterian church of Taylorsville was opened for Divine worship, and solemnly dedicated to the service of Almighty God. The services were conducted in the presence of a large congregation, by Rev. Dr. M'Kinney and the pastor of the church. The building is a neat, substantial and appropriate frame church, thirty-six by forty-five feet, and when fully furnished, as it will be in a few weeks, will form a comfortable and commodious place of meeting for the congregation—a great improvement on the old log church. The congregation will need aid in paying off the debt, but are resolved to effect their freedom from this encumbrance at an early date. Rev. John Rice is pastor

For the Presbyterian Banner.

Extract from the Minutes of the Synod of New Jersey, in Session at Trenton, N. J., October, 1860.

Resolved, That it be recommended to all the ministers of this Synod to present to all their churches, on the 23d of December next, the subject of the Reformation, as to its causes, doctrines and effects, in order thus to commemorate the Ter-centennary of the first meeting of the General Assembly of the Church of Scotland, the precious germ from which almost all the Presbyterian Churches in England, Ireland, and America have sprung.

Resolved, That this Synod invites the ministers of all the Synods connected with our General Assembly, and all Presbyterian ministers in the United States, to unite with them in this celebration.

Resolved, That these resolutions be published in the various religious papers in the country, signed by the Moderator and Clerks.

R. K. RODGERS, Moderator.

George Hall, *Abraham Gosman*, } Clerks.

For the Presbyterian Banner.

A Sad Funeral.

Recently I attended the funeral of a young gentleman of rare promise. He early made a profession of religion, but still continued to be intimate with his gay companions, and with them took the intoxicating cup. He had commenced the practice of medicine with much success. A few weeks before his death, a friend met him, who said, "You look ill, Doctor." "Yes," he replied, "I have brought on a consumption by drinking liquor; my lungs are nearly gone." The hectic flush, and almost constant cough, added force to his words.

It was a sad burial. Would that every young man had witnessed the dreadful effects of intemperance in this case! Could any one have been an eye witness without feeling it was madness to continue drinking! This young man had fine talents, a noble form, and the affections of a large circle of relatives and friends; but he has gone down to a drunkard's grave!.

Oh, dear young man, hear, and take heed—beware of the fatal cup. Oh, what anguish must those feel in that world of woe, that they had not resisted those temptations—that they had not accepted a Saviour's love so freely offered to them!

Young man, will you not, for the love of your own undying soul, flee from that dreadful hell? Christ calls you into his vineyard, and will you not enter before it is too late?

From the Boston Recorder.

"Stand Praying."

The following is a report of remarks made in a pulpit in this vicinity in connexion with the reading of the Scriptures at the opening of the morning service.

"When ye stand praying, forgive if ye have aught against any."

Stand praying—so it seems standing in prayer was the approved practice in the days of Christ. It is never said when ye *sit* praying. The Pharisee stood and prayed, and the Publican standing afar off, prayed. The Jewish temple, which was the house of prayer for all nations and in some sense a model, had not in its apartments for public worship even the accommodation of sitting at all. The worshippers must stand or kneel, and there is no instance of public prayer in Scripture rendered, or enjoined, in any other posture than that of standing or kneeling. Nor is there a single instance, even of private prayer, in a sitting posture, which is allowed beyond dispute to be such an instance.

Yet if the sitting posture be fitting, and the one to be so universally adopted, it is strange, very strange, that the whole drift of Scripture teaching and example should be so much against it; that we should so often read that they *stood and prayed* and they *kneeled down and prayed*, but never that they sat down and prayed. It is strange that reverence is expressed by kneeling as "I bow the knee before the God and Father;" and reverence is expressed by standing as in "rising up before the ancients," but never is it said that any sat down in token of reverence. I freely grant that necessity may make a posture suitable, which otherwise would not be. One confined on a bed of sickness and unable to stand or kneel, might fitly offer his prayers in a recumbent or sitting posture. So an aged and infirm person, in a public congregation, who cannot stand through the time of prayer without painful weariness, would commit no irreverence by sitting. The necessity supplies the reverence. But where for more ease or convenience strong and healthy persons keep their sitting on cushioned seats, and by no posture of reverence indicate their union in the solemn address made to God in prayer, the same counterworks the very design of prayer.

I know it is treated as a small matter. But its importance is greater than at first appears. For, in public prayer, we profess to come in an especial manner before God, who is to be addressed in godly fear; and feeling thus we take his name in vain. Before this God in his temple the angels cover their faces, both to express and personate their reverence. But we neither express nor promote our reverence, if we come before this throne in company with the angels, and quietly take our seats, with faces upright, while the angels veil their faces or bow in prostrate adoration. When we approach our Glorious King with a public petition as beggars, it is not fitting that we should approach him in a posture never allowed in an address to an earthly superior. Besides, God has specially charged us to be reverent in our approaches to him. And if there is any posture farther from reverence than the other, it is this.

True, the posture of the body is of little importance compared with that of the soul. And yet it has its importance on its own scale. And it is especially important, in that irreverence cannot be acted in the body without being felt in the soul. Irreverent postures tend to irreverent and careless feeling in our prayers. And when a congregation sits at its ease with heads upright and eyes abroad during the utterance of the words of prayer, the whole spectacle is so far from an act of reverence to God that it naturally tends to produce levity in the minds of the spectators.

It is a remarkable fact that the unseemly practise of sitting in prayer, while it enjoys its firm seat in the indolence of our nature, has none that are so bold as to defend it on grounds of Scripture or Christian principle generally. Those who prefer it, prefer not to defend it. And many who have yielded to the general current, and adopted the practice know it is wrong, and would be glad to see it displaced.

Yet evil communications corrupt good manners. Bad customs are more contagious than good. We had an affecting illustration of this some six or eight months ago, when, on an occasion of a funeral in this house, on the Sabbath, the seats were mainly given up to persons from other congregations. And then for the first time, I think, in this house, the whole congregation sat during prayers, because the mass of the worshippers being accustomed to that posture, controlled the rest. And ever since that time the habit of sitting has been growing upon us. Before that, I had taken much satisfaction in the thought that while other congregations had so generally adopted the practice which they themselves condemned, this had preserved primitive and Puritan usage. But now I see that the genteeler and the softer customs are creeping in upon us.

I use the epithet *genteeler* to indicate my view of the origin of the thing. The custom has been begotten in the luxurious habit of the present age. It was born upon velvet carpets and cushioned seats. It commenced among the wealthy lovers of ease in our cities. It thus acquired the stamp of gentility and the style of fashion, and now, I doubt not, that multitudes cherish it in the conceit that it is removed from that vulgar way of worshipping, fit for common sinners. And this is only one out of a thousand ways in which the rage for fashion trenches on the purity and integrity of Christian principles. And this makes my aversion to the custom more inextinguishable—and it inspires my jealousy when I see it creeping in here where happily it has been kept out so long, and impels me to say, "Hold fast that thou hast, let no man take thy crown."

When prayers are drawn out to a tedious length there is some necessity and excuse for *sitting* them out. For when they are inflicted as a task and made a matter of endurance, God will excuse the posture in which they can be easiest endured. For he will have mercy, and not sacrifice. I had supposed that here there was no cause for such a complaint. If I am mistaken I desire to be corrected and to correct myself. For from my heart I join, sitting or standing, I join with all in prayer against long prayers. I may unconsciously have sinned in this regard. If so, let me know it. Perhaps when I perceive that some of the congregation refuse to rise with us and join in with us in prayer, I ought to take it as a hint that I have wearied them by the length of the exercise. If I have done it, I most earnestly desire to reform in that regard. For I would rather confine myself to three minutes' time and have the feeling that my brethren are joining with me, than to occupy the usual eight or ten minutes with a congregation keeping their seats, and indicating as far as posture can do it, that they will not join with me.

If sitting is *the* proper posture for prayer or even a proper posture, it is more especially becoming in him who leads in prayer. He who goes before *in the words*, should go before *in the acts* and gestures. And so, if it is proper for the pews, it is proper for the pulpit. And yet, were the sitting practice introduced into the pulpit, I think the absurdity of it would be so manifest that all would abandon and abhor it. The absurdity would be manifest, because he who leads utters the words of prayer, and really seems to be praying, and they who sit in silence do not so much seem to be praying, and therefore the incongruity of their sitting is not so palpable. They do not so much act out to the eye the uncomeliness of keeping their seats in an address to Jehovah. Besides, when a congregation rises from their seats at the word, "*Let us pray*," they significantly express their union in the prayer. But when the minister rises for prayer, and the congregation on the instant sit down while he rises, they plainly intimate that they will not unite with him. I recollect that in the first instance where I officiated where this innovation of sitting had been introduced, the congregation had stood through the singing, and I said "*Let us pray*," and every one on the instant sat down. I so much felt the act as indicating that they would not pray that it was well nigh impossible for me to go through the exercise with even outward decency. Indeed, what would be the interpretation of one who understood neither our language nor customs, on this divided posture, as between minister and people in prayer? I know that the practice of the multitude is against me on this subject. And still I know that their conscience is with me, and I desire to seek above all things to have the testimony of a good conscience that in simplicity and godly sincerity I have had my conversation in the world. A question here arises as to the duty of those who profess the good old way. When they see that the tide has gone against them; shall they stand in prayer and appear to be singular, while the multitude follow the present unseemly custom? If I were among strangers, where the singularity of a stranger arising in a sort of protest against the common mode would be more striking than the example would be efficacious, my impression is that I should follow the custom of the assembly, leaving with them the responsibility of an evil which I had no power to remedy—and thinking that the obtrusion of a stranger's protest against their forms would more hinder than promote the orderly worship of God in such a case.

But I should advise all who see the evil of the sitting custom in their own church to avoid it. Uniformity is in itself desirable. It is desirable to see the whole congregation united in their postures of addressing God. But the sin of schism here lies with those who adopted the new practice. Some of us remember the time when all our churches were united in standing, and sigh to see that day again. It was the innovators that spoiled the harmony, and they must not require us to join their unscriptural practice to restore it. Hence I would say to every one who prefers to stand, that he ought to stand as long as God shall give him strength to stand. If he stands in the minority, so be it—he is not then following the multitude to do evil. And if he stand alone, he stands to leave his protest against the indolence, the luxury, the unconcern and the Laodiceism of the times. We may not live to see the day when the Church will awaken to the evils involved in the custom and repent. But that day will come.

I have no control of individual conscience in such a case, and I desire none. I am bound to declare to you my own conviction of duty, and here to leave the matter, as I leave the responsibility where it belongs. CLERICUS.

Pennsylvania Colonization Society.

The Annual Meeting of the Society was held on the evening of the 8th of October, in its rooms, 609 Walnut Street. The chair was occupied by the Rev. Howard Malcom, D. D. The annual statement of the Board of Managers was read, from which we condense the following:

During the last year the Society has been bereaved by the death of three of its Vice Presidents—John Brewster, of Shirleysburg; Jesse Kenworthy, of Brownsville; and Charles Brewer, of Pittsburgh—all liberal contributors to its treasury. Each deserves to be held in lasting and affectionate regard.

The prejudice of the colored people of our great State is giving way, and many yearn to help forward the work of an African nationality. The sentiment is rapidly strengthening, that in no way can their interests be more promoted in every respect than by removing to Liberia. Hence a larger emigration of this class has taken place during the last twelve months, than during the same period previously. The following is the number sent from the counties of this State:—From Allegheny, 4; Chester, 13; Delaware, 1; Erie, 11; Greene, 3; Philadelphia, 5; and Washington, 14; total, 57. Several were of comparative wealth, and near all of much respectability and intelligence.

Applications have been received and favorably responded to by the Board, representing over eighty persons. About half of these are preparing to embark on the 1st proximo, and the others are expected to follow in the succeeding Spring.

Our collection of the faces of Colonization worthies has been increased by original portraits of Hon. Edward Coles—deservedly appreciated as a tried friend of the colored race—and of John P. Crozer, Esq.—affectionately prized for his interest in the work in which we are engaged. The picture of the latter will also keep alive the cherished name and services of his brother, Dr. Samuel A Crozer, who was the first physician appointed for Africa by the American Colonization Society, and who early fell a martyr, at Sherbro Island, in the cause of African regeneration.

The contributions received during the last twelve months, amounted to $4,935.74. The disbursements have been $4,645.07. The entire receipts of the Parent Society for the year ending December 31st, 1859, were $160,906.15. The disbursements were $84,232.34.

The packet *Mary Caroline Stevens* has kept on her prosperous way. She sailed November 1, with 63 emigrants, 12 of whom were from Pennsylvania; and May 2, with 228, including 89 from this State. She is now loading at Baltimore, to sail on her ninth voyage, November 1st next.

The steamer *Seth Grosvenor*, 69 tons, built by order of the very efficient New-York State Colonization Society, arrived at Monrovia on the 20th of June. This vessel is designed to ply as a mail, freight and passenger carrier, along the Liberian seaboard, and cannot but prove of signal service in the furtherance of African civilization.

During the months of April and May, the U. S. steam cruizers *Mohawk*, *Wyandott*, and *Crusader*, seized, off the Cuban coast, the slavers *Wildfire*, *William*, and *Bagota*, having 1492 souls on board. These were sent into Key West, Florida. The Government made an arrangement with the American Colonization Society to convey these recaptured slaves to Liberia, and provide them with comfortable clothing, shelter, and provisions for one year after landing there, at $100 for each. Three vessels were promptly chartered for the purpose, and have doubtless reached their destination by this time, viz., the *Castillian*, sailed June 30, with 400, for Cape Mount; the *South Shore*, sailed July 14, with 355, for Monrovia; the *Star of the Union*, sailed July 19, with 335, for Sinou; total, 1,138. Thus showing a reduction by death, from the time of capture until shipment—a little over two months—of 354. Such is the African slave trade!

On the 8th of August, the U. S. steamer *San Jacinto* captured, off the coast of Africa, the slaver *Storm King*, with 619 Africans on board. On the same day, the ship *Erie* was taken by the United States steamer *Mohican*, having a cargo of 859 persons. These, 1,478 in number, were landed at Monrovia, making a total of 2,616 of this class unexpectedly added to the population of the Republic in the course of a few weeks.

Such are not the settlers desired for Liberia. But what could be done for them, except through the authorities and people of that progressive Republic?

The objects aimed at by the founders of the Society, and strictly endeavored to be promoted by their successors, have begun to be realized. About twelve thousand American people of color, most of them emancipated slaves, have been settled in Liberia. They are there advancing in all that belongs to Christian and civilized life. A native population of two hundred thousand has been brought under the salutary and augmenting influences of this vigorous Republic. Educational institutions of high value have been established, and coffee, sugar, and other saleable articles exported to a much larger extent than ever before.

Encouraged by this view of the past, the Society address themselves cheerfully to the work for the ensuing year. "The God of heaven, he will prosper us; therefore we, his servants, will arise and build."

The following officers were elected for the ensuing year:

President—JOHN P. CROZER.

Vice Presidents—Gerard Ralston, Robt. R. Reed, M.D., Thomas Hodgkin, M.D., George B. Wood, M.D., Stephen Colwell, Alonzo Potter, D.D., Wm. Chester, D.D., Edward Coles, Howard Malcom, D.D., John Torrey, Hugh L. Hodge, M.D., William B. Stevens, D.D., Samuel H. Perkins, Joseph Harrison, William F. Packer, Alexander Brown, E. F. Rivinus, M.D., Archibald McIntyre, W. L. Helfenstein, W. H. Allen, L.L.D., John Bell, M.D., John Cox, David Stewart, George Chambers, Daniel Houston, Charles M. Reed, John Marston, U.S.N., S. S. Schmucker, D.D.

Recording Secretary—Robert B. Davidson.

Treasurer—William Coppinger.

Managers—L. P. Gebhard, M.D., W. Parker Foulke, John W. Claghorn, Wm. V. Pettit, Wm. P. Breed, Thomas S. Malcom, Silas E. Weir, Edward S. Morris, Paul T. Jones, G. W. Fahnestock, Arthur M. Burton, Daniel L. Collier.

The Society then adjourned.

[Original.]

Morning Thoughts.

When morning light begins to break
With glory over hill and lake,
Then birds, with sweetest song,
The praise of Him who gives them food,
Supplies their every needed good,
In cheerful notes prolong.

We see them hop from bush and tree,
Singing their wildest notes of glee
Unto their Maker, God.
Should we not, then, give praise to Him
Who cleansed our guilty souls from sin
With his most precious blood?

No heavy burden hath he laid
Upon poor guilty sinner's head,
But simply one request:
That we will give our lives to him,
Act well our part, depart from sin,
And be forever blest.

How rapturous the promise is
To one who on his cross believes,
And trusts his promised grace!
To know he will be taken home,
To join the angels round the throne,
In heaven, that blissful place.

Then let our earnest wishes be,
That Christ from sin will make us free,
For he is willing ever;
And when we join the ransomed host,
To Father, Son, and Holy Ghost,
Be all the praise, forever. J.D.H.

The Good Pastor.

A man full of charity, of humility, and all the examples of a virtuous pastor. Without pride, without arrogance and hypocrisy, there was a beautiful simplicity in his life and actions, a kindness, a gentleness, a forbearance, harmoniously combined with a holy zeal, a never-tiring industry in doing good to all, that marked him out as one of those chosen shepherds sent by Heaven as a blessing to some chosen flock. Cheerful without levity, he joined in all the innocent amusements of his simple parishioners, and happy himself in the consciousness of a useful and virtuous life, as well as in the rational anticipation of a blissful eternity, he walked among his people, not as a shadow, darkening all around, but as a sun, cheering, animating, blessing those who basked in his smiles.

Careless of his rest and his personal labors, he was ready at all times, by day and by night, to go forth to comfort the afflicted, relieve the sick, and soothe the dying. He asked nothing for himself, and gave every thing to others; labored not in his own vineyard, but in that of his Master, and the fruits of his exertions soon became visible to every eye. A cheerful, innocent gayety began to appear again in the village; the people went forth to their daily occupations with smiling hopes, that caused all to exert themselves in their various pursuits. Begging took refuge in the labors of its own hands, and found its reward in the comforts of independence, and the approving smile of the excellent pastor, who never lost an opportunity of rebuking the idle, or applauding the industrious, for well he knew that among all classes of mankind, and especially the laborers, idleness is but another name for sin and misery.

In short, blessed by such an example and led by such a guide, it was not long before Elsinburg became the model of a virtuous and happy village, and it might be said with truth, that neither poverty nor vice was any longer known among its inhabitants. Such are the benefits of a good example combined with good precepts, and such the blessings of a pious shepherd, who fulfills his duties to his Maker, to his creatures, and to the holy calling by which he is sanctified and ennobled.—*James K. Paulding.*

THE sun rises and sets; the moon waxes and wanes; stars and planets keep their constant motions; the air is tossed by the winds; the waters ebb and flow, to their conservation and purification no doubt, to teach us that we would ever be in action.

EUROPEAN CORRESPONDENCE.

BATTLE OF SANTA MARIA—GAVAZZI'S ACCOUNT—INCIDENTS OF THE FIGHT—ENGLISH OFFICERS KILLED—ENLISTMENT IN ULSTER FOR GARIBALDI—CUI BONO?—THE PAPAL ALLOCUTION—VIOLENT TEMPESTS—SYRIA, THE DRUSES, AND THE FRANCO-TURKISH ARMY—FATHER CHINIQUY IN SCOTLAND—HIS ANSWER TO ROMISH ARGUMENTS—DR. GUTHRIE, AND THE RIGHT SPIRIT IN CONTROVERSY—REVIVAL SCENES AT EDINBURGH—HOME EVANGELIZATION—SPEECH OF DR. MCLEOD, OF GLASGOW—THE LONDON CHAMBERLAIN REVISITING ULSTER—HIS TESTIMONY AS TO FRUITS AND PERMANENCE—DR. CHEEVER IN LONDON—FUNERAL OF THE LATE DR. FLETCHER—POSTSCRIPT.

LONDON, October 9, 1860.

ANOTHER BATTLE has been fought between the Garibaldians and the troops of Francis II.; the victory remaining with the patriots, but not without great loss of life. Previously, as noticed in my last, Garibaldi's forces had suffered two serious checks. It is now stated that of one thousand of his followers, fighting at Cajazzo, only one hundred escaped, and that by swimming across the Volturno. The last conflict was at Santa Maria. The Neapolitans, emboldened by their success at Cajazzo, crossed the Volturno, and attacked Garibaldi's forces at Caserta. The object of the Royalist General was to break the line of his opponents—which extended from Saint Angelo to Santa Maria—while he turned the flanks of both these positions. Had his strategy been crowned with success, Naples would once more have been at the mercy of Bombalino, and like all the Bourbons, he would have taken a bloody revenge on all who had deserted his cause and dynasty. Providence ordered it otherwise, and "victory along the whole line," as telegraphed by Garibaldi, crowned a terrible and protracted conflict. Five thousand of the Neapolitan soldiers are said to have been taken prisoners. The English officers who led the timid Sicilian volunteers, are said to have been all cut off! Doubtless, if this be true, it was owing not only to their innate pluck and bravery, but to the necessity of exposing themselves, in the leading of such troops, in a way that imperilled their lives. How different would it have been had a Scotch Highland Regiment, or English Foot Guards, or the Connaught Rangers with their war shout, "Faughaballaugh!" been behind them. The artillery of the Neapolitans seems to have been far superior to that of the patriots, and much better served. The following is a sketch of this battle and its antecedents, as given the next day, in a street oration at Naples, by Gavazzi:

The sucking Bourbon, (he says), wanted to spend in Naples, the 4th, his own *fête*-day. He had promised his people that he would, and his people rubbed their hands, and went their way rejoicing. What did he do last night? Why, after sending his Bavarians on our right further than Cajazzo, to draw off our attention, at the same time he brought all his troops out of Cupua—34,000 men, my children—they sallied forth by the Neapolitan gate, and debouched along the main road and the railway. The horse ran on in front, covering half a league; then came the guns; the infantry formed the tail. They fell upon Santa Maria. They found 37 men at the advanced posts—37 against 34,000! The fighting was desperate; but reinforcements came up, and then more reinforcements rushed forward and again, and again, passing on in a constant stream. The fight was terrible. It lasted five hours; but at last victory was ours. The Royalists were routed and fled. But before Cupua they found Garibaldi lining the road. Our general had allowed them to come out of their burrow and had merely cut off their retreat. The 34,000 Royalists, therefore, found themselves hemmed in by bayonets. The carnage was fearful. The wounded were flung into the Vulturno, already chocked with corpses. Our slain are avenged. As for the Bavarians, who had attempted a diversion near Maddaloni, they were all killed—all but eight who hid themselves in a mill under meal bags. Great victory! *Vivi* Garibaldi!

Extravagant and absurd as it appears, Gavazzi's account is borne out by the details that have reached Paris, and which are as follows:

The Neapolitan general's plan was very simple, and ought to have annihilated the Garibaldians had it been carried out as vigorously as it was skillfully devised. His object was to break their line, which extended from Santa Angelo to Santa Maria, whilst he turned the flanks of both these positions. Owing to their habitual carelessness the Garibaldians had a narrow escape. At four in the morning, when they began stirring, the communication between Santa Maria and Santa Angelo was already interrupted. The fighting commenced immediately—the Garibaldians resorting to the most infallible method of securing victory—disregarding manœuvres and going right at them. In the morning, however, the Garibaldians had decidedly the worst of it. The Royal troops gained possession of a hill which commanded the Garibaldians' position at Santa Angelo, and mowed them down by fifties and hundreds with a ploughing fire of musketry and grape. At twelve Garibaldi succeeded in rallying his forces, which were falling back, and inspirited them to such an extent that they rushed to the fight with such fury that the Neapolitans, who conceived themselves masters of the field, were taken aback and thrown into confusion. At three P. M. the Royalists fled back to Capua, with the Garibaldians at their heels, and the day was won. This is the hardest fought action of Garibaldi's present campaign; and, according to various accounts, it is due chiefly to his own personal dash and gallantry—marching in front of the troops, and rushing forward where the fire was most murderous. The Anglo-Hungarian brigade, as usual, carried off all the honors of the day. Colonel Spangaro is also stated to have greatly distinguished himself, his brigade capturing no less than seven guns. The Calabrian and Sicilian levies, which had never been under fire, are stated to have evinced great reluctance to receive the *bapteme de feu*.

Enlistment for Garibaldi is going on at Belfast, and elsewhere in Ulster, through the presence of Lieut. Patterson, (grandson of the late Rev. Dr. Stewart, of Broughshane,) who is one of Garibaldi's staff, and who fought so bravely at Melazzo. Had Mr. Patterson not been absent from Italy on this recruiting service, it is almost certain that he would have been in the thickest of the fight at Santa Maria, and might thus have left his widowed mother to mourn for her son. For myself, I deeply sympathize with the Italian patriots, but it grieves me exceedingly to find young men going to Italy as volunteers. Twenty millions of Italians are perfectly able to secure their own liberties, and *this* form of British sympathy was not required. Already have some of our English volunteers at Naples found their fellow-soldiers in Garibaldi's regiments—I speak of Sicilians or Neapolitans—thieves and robbers. Plundered of their clothing and other property, and when out on service, almost starved—exposed to wounds and death—demoralizing influences all around—surely this volunteering may well be deprecated. When Italy settles down with a consolidated kingdom, the English volunteers will not find themselves at home, and when they return to their own country, they will be, for the most part, almost unfitted for the walks of business, and the sole duties of daily life.

THE POPE'S ALLOCUTION in the Secret Consistory, is now published, and, as the *Times* says, it is "one prolonged shriek." Assuming a Divine right to the so-called "patrimony of St. Peter," (the real St. Peter having "left all"—his boat and nets—to "follow" his Lord,), and taking for granted that an independent temporal power is a necessity to the prosperity of Christ's kingdom, the Pope, in good set *Latin*, and using all the words of vituperation, objurgation, protestation, detestation, and denunciation, fills the air with vehement assault on the Sardinian, or as he calls it, "The Sub-Alpine Government." In its former annexations of Tuscany, Modena, and the Romagna, it had violated "every law both human and Divine," and now the Pope is moved to deplore and bear witness against (*detestari*) "the new and unheard of attempts committed against us, against the Holy See, and the Catholic Church." And so we read further of "impious usurpation," "medacious usurpation," "perfidious manœuvres," "lying language," "war and pillage," "glaring impudence and hypocrisy," "the detestable and sacrilegious attempts of that King and Government!" The Pope—or rather Antonelli, his dictator—further *truthfully* declares that the populations of those provinces now seized upon were in the enjoyment of the most perfect tranquility, and "faithfully attached to ourselves!" He is very much enraged that Lomoriciere's army should have been called "mercenaries," of whom a great number took service "without receiving any pay, and solely for the love of religion."

Providence has fought against the Pope, but he will not see things in this light, even while he cries out that "things have changed almost beyond expectation." What a marvellous series of retributive providences have been developed in a little more than two years. First, the humbling of Austria on the plains of Italy, by the united troops of France and Piedmont; the loss by her of Lombardy; the downfall of her satraps in the Duchies, and the annexation of these and the Romagna; the wrenching from Francis II., of Sicily, and most of Naples; and last of all, this sudden and overwhelming overthrow of the Pope's last prop—Lamoriciere's army! Verily, there is a God that judgeth in the earth. And how dark are the Pope's prospects for the future! In vain he calls on the Popish Potentates of Europe to come to the rescue; they dare not. In vain he denounces "the fatal and pernicious principle of non-intervention," thereby striking indirectly at the French Emperor's position, and incurring, as is affirmed, the resentment of the French Government. Even *now*, he dares not hurl forth the anathema of "the greater excommunication against Victor Emmanuel, although calling for aid against "the parricidal arms of a degenerate son." Ere long he will probably leave Rome—Jerusalem, it is hinted, is to be his headquarters for the rest of his life, (a very suggestive spot, recalling the *primative* purity of the Church, when there were no Popes,) and if he is not himself the last of the Popes, the Emperor has a Bonaparte relative among the Ecclesiastics, and occupying the Eternal City, he will keep the place warm for Pio Nono's successor. It is a sure sign of a doomed