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For the Presbyterian Banner.

Letter to a Young Pastor,

In Reference to the Dissemination of Religious Literature, in its bearing on Ministerial Success.

DEAR SIR:—I congratulate you on your recent induction to the ministerial and pastoral office. The joys and sorrows of College and Seminary life have passed away. You have become the bishop of one church, and the husband of one wife. Having realized these bright anticipations, your sincere piety will doubtless lead you to connect your chief happiness with your efforts to do good, and your prospects of extensive, permanent and eminent usefulness.

Every faithful and devoted minister of the Gospel will aim to achieve the highest success in his Master's cause. He will strive to subordinate everything else to the great objects contemplated in the ministry of reconciliation. Nor will Ruling Elders, or members of the church, whatever position they may occupy, if they have the proper spirit, be indifferent on this point. As the true children of the "everlasting Father," they will give evidence of their heavenly birth by the most anxious solicitude for the conversion of sinners to God—that the sons and daughters of Adam everywhere may become "the sons and daughters of the Lord Almighty." "Like priest, like people," is a proverb of great antiquity, and of no human origin. A minister of the Gospel, invested with Scriptural qualifications, will always be a man of influence for good. Instead of being overcome by the world, he will gain and keep the ascendency over it. There will be a constant tendency to mould the character of a community to his own type of intelligence and piety. His mind will operate on the mental constitutions subjected to its influence, just as matter operates on material things in the natural universe around us. Let his mind be contracted, in reference to theological and religious literature in general, and you will soon mark a tendency to a corresponding state of things among the people of his charge. But, on the other hand, let his mind be distinguished for a disposition to grasp, in the spirit of candid inquiry, all the sources of evangelical truth, unfolded in the Bible and in other books that "draw water from the wells of salvation," and in religious periodicals that point to the fulfillment of the Divine declarations in the very age in which we live—how soon will such a spirit communicate itself to others! How soon will the benevolent and noble-hearted pastor, wishing others to enjoy his own sources of happiness, be prompted to the adoption of energetic and adequate measures to put into their hands the advantages enjoyed by himself! And when he sows the seed "beside all waters," not only in preaching the Gospel, but in the dissemination of the literature in question, what a rich harvest may he gather in for his Lord and Master.

The field of ministerial labor may be extended, and difficult, and discouraging, but let us never overlook the abundant facilities that the heavenly Husbandman has furnished for its successful cultivation. "They that sow in tears shall reap in joy." The success so delightful to the laborious and self-denying minister of the New Testament, is no impossibility. The probabilities of reason and revelation are all in its favor. God has promised success to his faithful servants. The Lord of heaven, our covenant-keeping God, has both the will and the power to crown your efforts with success. "The Lord's hand is not shortened, that it cannot save," and he ever represents himself as waiting to be gracious—as willing to bless, pardon, sanctify, and save. "Thanks be unto God, which always causeth us to triumph in Christ." The history of evangelical preaching points to memorable examples of success, even where unbelief had declared that the "dry bones" could never live. The way of the Lord must be prepared; the great barriers in the way of success must be removed; unbelief, that staggers at the promises of God; want of reliance on Divine influence; the neglect of fervent, importunate prayer; neglect of the Bible and good books in general, as well as of those periodicals that speak for God and the revival of his work—telling of the mighty deeds accomplished for the salvation of souls whenever unbelief departs, and the Divine Spirit is sent down from heaven.

Things have undergone an amazing change within the past fifty years. In the beginning of this century, an era distinguished for revivals of religion, especially throughout Western Pennsylvania, our pioneer pastors were not called to encounter adverse influences from a corrupt and demoralizing literature, now so often witnessed in the form of unsanctified books and newspapers that too frequently consume the precious moments of the Sabbath morning, and disqualify the youthful mind to hear, and appreciate, and receive the pure Gospel of Christ.

With all due deference, therefore, to your piety and talents, let me assure you, my young friend, that if you would be a successful pastor, you must put forth special efforts to disseminate religious literature, and to give it the ascendency in all the families under your pastoral care.

DELTA.

For the Presbyterian Banner.

Friendly Warning.

MY DEAR FRIEND:—The few words that passed between us, at the church door, last Sabbath, have suggested to my mind the writing of this letter, for a fuller expression of the thoughts then briefly uttered. It has happened, since I became your pastor, that you were always absent when I called at your house. With your interesting family, and with their spiritual condition, I have, therefore, become better acquainted than with you. I have noticed, that for a few months past, while your household were uniformly in attendance on the public worship of God, your place at the head of the pew, has been frequently vacated. That this should have occasioned me the regret and concern which I expressed to you, last Sabbath, you surely cannot think strange, when you consider my vows and responsibilities as the pastor of this church. Should not the shepherd try to bring back the sheep that wanders from the flock?

Let me affectionately and earnestly exhort you, for your own sake, to attend upon and attend to the public ordinances of religion. The Lord hath given us no more Sabbaths and sanctuary privileges than we need; and if we use not those which he has given, we cannot but be losers by the neglect. If my child should, by absence from the table, indicate a failing appetite for his daily food, I should be alarmed for his health. So am I for the spiritual health of one of my dear people, when he manifests indifference for the bread and water of life which are spread out, in the preaching of the Gospel. Such want of interest in the privileges of religion as leads to the abandonment of them, is sure to be accompanied by an enfeebled sense of its obligations. And the person who forgoes the benefit of public worship will soon betray the effects of it, in a lowered tone of moral feeling and conduct.

I beg you also, dear friend, to consider to what peril your example may expose the souls of your children. As yet, your frequent absence from public worship, is counteracted by the constant and fervent attendance of their mother. But should your absence become habitual, can the example of a father, whom they love and revere, fail to be prejudicial to their best interests? Will they be likely to love and serve that God, whom their father rarely honors with an act of worship? Will they embrace that Saviour, upon whom their father turns his back, after having professed to love him? John ——, whom you know, was an orderly, quiet youth, till his father ceased to attend the Church. What he has since become, the records of the Criminal Courts will show.

Let me exhort you, to pause and consider, and repent, before your occasional neglect of God's worship become habitual indifference, and indifference settle into aversion. Life is passing away rapidly. The great work of preparing for death and eternity demands great and anxious effort. The Saviour's prayer for his people, "sanctify them through thy truth," does not embrace you, if you turn away from that truth. I feel a shepherd's interest for you, and I shudder at the thought of you making shipwreck of your eternal interests, and of your carrying down, with you, the dear lambs of the flock, which God hath given to you as a father, and to me as the pastor of the flock. "Return, O wanderer, return." Come to the house of God with penitence, and join in the sweet songs of praise. You are not happy now; come to the fountain of joy, and in the worship of God your soul shall be refreshed. Come, with the family that you love, and say daily as you take your seat with them, Here am I, Lord, and those whom thou hast given me.

Your affectionate friend and pastor,
J.F.M.

For the Presbyterian Banner.

Our Old Church at Murrysville.

SURGEON HALL P. O.,
Allegheny Co., Pa.

The aged temple, situated on the elevated spot near the little village beneath, yet remains with all its joyful and happy remembrances. Time has wrought vast changes throughout the surrounding country since the erection of this ancient edifice. Yet the fond and cherished recollections of this sacred spot, have not been changed. Time has not erased the fond remembrances of past and bygone days. The old familiar walls yet stand on their firm foundation, appearing as though time had not visited them. The threshold seems not to tell of the many feet that once trod there. Within these sacred walls there yet remains many recollections of the past. In the Northern end of this temple, there behold the sacred spot where once stood an aged and beloved Reverend, as a watchman upon the walls of Zion, proclaiming glad tidings from on high to those who sat beneath the sound of his sweet and audible tones. For many long years that aged man of God watched over his flock below. He directed them to the Lamb of God. He pointed them to that haven of rest beyond the grave. Many glorious scenes within those sacred walls were witnessed by the God of love. It was there, while yet within the arms of a loving mother, and near by a kind and indulgent father, that the aged and infirm Reverend descended feebly those steps which led him down in front of his sacred standing place, to sprinkle the infant babe, and have the baptismal vow performed. It was within the walls of this same temple that we first made confession of our many sins, and resolved to battle for the Lord. It was here along this consecrated aisle, we first met around the sacramental board and partook of the emblems of the body and blood of our dear Redeemer, who died for the remission of our sins, and who suffered the shameful death of the cross for such rebellious sinners as we. Where now are some of those who once met around the table of the Lord, and partook of the emblem of our Lord and Saviour Jesus Christ? Time only can tell.

Man is doomed to die. He cannot withstand the stern, unyielding hand of death. The tall oaks which stand upon the grassy spot near the old church door, have oft times sheltered us from the burning rays of the bright and glorious ruler of the day, as he was pursuing onward his ephemeral course, gliding hastily along the azure vault of heaven. These old familiar oaks have stood many tempestuous storms of Winter. Their branches have waved to and fro beneath nature's white and glistening hyemal robe. They have battled against the stormy blasts of Winter. But they too, are growing old. Their branches are partly withering, and the once vigorous trunk is now being shattered to atoms by the unheeding Wintry blasts which howl around this consecrated dwelling their mournful requiems. Where now is mortal man who oft has stood beneath the wavering branches of these shady oaks? Echo answers where! The silent graveyard which rises higher and higher, until it gains the utmost height, tells the mournful tale. The sad remembrances of the past is brought to mind when we behold that sacred spot, all studded over with those white sepulchral slabs. They tell where man has gone.

One of those white slabs near the summit of the field which tells of man's last abode, marks the consecrated spot where a dear sister was laid beneath the silent sod. The vernal flowers have oft bloomed o'er her last abiding place. The evergreens planted by a dear mother's hand, have oft times waved over her green grave. The little clusters of boxwood that crown this sister's grave, have oft been watered by the tears which have rolled down the pale and tender cheeks of my father and mother. My brothers and sisters have oft visited that cherished spot, and shed tears of sorrow o'er our sister's grave. The aged Reverend lieth within this same yard. Another has taken his place here on earth, but he too will soon be called from all his earthly laboring. Fathers, mothers, sisters and brothers, are lying there. Yonder sepulchral slabs mark their last abiding place. The flagrant aroma from distant flowrets that carpet nature's soil, is wafted across their last abode by Summer's gentle breeze. While the green grass has grown over the grave of some loved one, the cold and silent tomb is gapping to receive others. Perhaps some aged father or mother whose silvery locks are already ripened for the grave, or some dear brother or sister who are longing for that glorious land to meet those who have gone before to that celestial city of our God. We know not for which of us the cold and silent grave is yawning. Time is short and life uncertain. Then let us be up and doing, so that when time closes here on earth, we may all be prepared to meet our God on the great and final judgment day, and enter into that land of rest where sorrow is forever o'er.

May all who have met in days of yore within the walls of this ancient edifice, meet at last around the sacrament board on high, where we shall ever dwell, chanting anthems of praise to the Omnipotent ruler of heaven and earth, and where we shall forevermore behold the Lamb of God.

A RULING ELDER'S SON.

For the Presbyterian Banner.

The Congregation of Hollidaysburg and Dr. Junkin.

MESSRS EDITORS:—Your notice of Dr. Junkin's resignation may possibly make an erroneous impression, as your information in regard to it does not appear to be quite correct. The congregation did not "acquiesce" in his removal, except upon the condition that he was strongly convinced that it was his duty to remove. At the Congregational Meeting, which was unusually large, a resolution to acquiescence was laid upon the table by a very decided vote, and the following resolution, expressive of their great reluctance to lose his ministerial labors was adopted. Since you have given public notice of the matter, and since Presbytery has not yet acted upon the case, justice seems to demand that you publish the minute adopted by the congregation. It is as follows, and was adopted *unanimously*:

Resolved, That this congregation respectfully, yet earnestly, remonstrate against the dissolution of the pastoral relation subsisting between them and the Rev. D. X. Junkin, D.D., and that commissioners be appointed by this meeting to appear in Presbytery and carry out their wishes in this respect; and that whilst the congregation is desirous to retain the services of our beloved pastor, and will make all reasonable exertions to do so; yet if in view of the state of health of his family and other considerations affecting his decision, he should feel it his duty to persist in asking the dissolution of the pastoral relation, the congregation will no further resist; but will acquiesce in the action of Presbytery, whatever it may be. D.

EUROPEAN CORRESPONDENCE.

FRESH VICTORIES IN ITALY—THE SURRENDER OF CAPUA—LORD JOHN RUSSEL'S DISPATCHES ON ITALY—THE "TIMES" ATTACK ON HIM AND ON LORD ELGIN—PROBABLE ISSUES OF THE WAR IN CHINA—EVANGELICAL ALLIANCE ANNUAL MEETING—SYNOPSIS OF THE PROCEEDINGS—THE DEAN OF CARLISLE—HIS ADDRESS—RELIGION IN ITALY—PAPERS ON REVIVALS—PASTOR CHINIQUY IN LONDON—THE CHRISTIAN MEDICAL ASSOCIATION—THE SCENE AND SPEECHES AT FREEMASONS' HALL—THE PHYSICIAN AND THE DYING PATIENT—OVATION IN CORK AND DUBLIN TO THE EX-IRISH BRIGADE—POPISH CUNNING AND HYPOCRISY—DE OMNIBUS REBUS, &c.—POSTSCRIPT.

LONDON, November 9, 1860.

FRESH TRIUMPHS have been achieved in Italy, first by the capture of Capua, and the surrender of twelve thousand men, and next by the overthrow of the Neapolitan army on the other side of the Gagliano, by the Sardinians. The result of the latter victory was the immediate occupation of heights near Gaeta itself. It is, however, scarcely possible that ere I close this letter, I may be able to add to the above that Gaeta has fallen, and that Francis II. is fairly driven out of his dominions.

Gaeta is a very strong city, and in every way possible had its defences been increased. A most serious obstacle in the way of its speedy capture was made by the interference with its bombardment, which had been commenced by Admiral Persano. Napoleon is sternly blamed for this, but the case is peculiar. Russia and Prussia had both refused to recognize a blockade, and an open quarrel with them was not at present desirable. Besides this, both the French and English Governments have been calculating with confidence on the speedy flight of Francis II., and have been by no means desirous of preventing his easy escape. Indeed it is said that an English ship of war has been placed at his disposal for that purpose. Wherever he may go, whether to Spain, or Bavaria, or some part of Austria, he will have none to pity him. He and the Emperor of Austria are both the pupils of the Jesuits, and their souls have been thoroughly permeated by the principles of these "strong rowers of the bark of St. Peter"—men who have been the public enemies of nations for centuries, and have precipitated the destruction of many a tyrant.

LORD JOHN RUSSEL has written a dispatch, in which he justifies the invasion of the Neapolitan territory by Sardinia, on the ground taken by Vattel, the great authority on the laws of nations; namely, that when a people are under oppression, and desire foreign aid, they have a right to receive it, and that it may be lawfully offered to them. He cites the case of the English nation, oppressed by the unconstitutional tyranny of King James II., when the Prince of Orange was called in to the rescue. The *Times* seizes the opportunity to make one of its fiercest onsets on the Foreign Minister; first declaring that such a dispatch was not required, now that the Italians were virtually in possession of their freedom, and that Victor Emmanuel needed no justification in the eyes of the English nation; and secondly, contrasting with the last dispatch another, which Lord John wrote to our Ambassador at Turin, some two months ago, deprecating the invasion both of the Roman Marches and of Neapolitan territory by the King of Sardinia. Finally, the *Times* insinuates that personal vanity, and a restless desire for publicity, has led to the publication of the later dispatch. The statements are to be received *cum grano*. Lord John Russel is a true Liberal, and his sympathies with Italy cannot be doubted. He may have advised caution some months ago, because of the attitude of Austria, and the consequent danger of Italy losing all she had gained, if by rashness she provoked an unequal contest. Boldness has certainly won the day, and we applaud it now, because it has been successful. The dispatch of Lord John Russel is the emphatic voice of the English Cabinet, and as such, it was a lesson read to the Warsaw Soyereigns in good season. The following is a portion of it:

It is asserted by the partizans of the fallen Governments that the people of the Roman States were attached to the Pope, and the people of the kingdom of Naples to the dynasty of Francis II., but that Sardinian agents and foreign adventurers have by force and intrigue subverted the throne of those sovereigns.

It is difficult, however, to believe, after the astonishing events which we have seen, that the Pope and the King of the Two Sicilies possessed the love of their people. How was it, one must ask, that the Pope found it impossible to levy a Roman army, and that he was forced to rely almost entirely upon foreign mercenaries? How did it happen, again, that Garibaldi conquered nearly all Sicily with two thousand men, and marched from Reggio to Naples with five thousand? How, but from the universal disaffection of the people of the Two Sicilies? Neither can it be said that this testimony of the popular will was capricious or causeless. Forty years ago the Neapolitan people made an attempt regularly and temperately to reform their government under the reigning dynasty. The Powers of Europe, assembled at Laybach, resolved with the exception of England, to put down this attempt by force. It was put down, and a large foreign army was left in the Two Sicilies to maintain social order. In 1848 the Neapolitan people again attempted to secure liberty under the Bourbon dynasty; but their best patriots atoned by an imprisonment for ten years for the offence of endeavoring to free their country; what wonder, then, that in 1860 the Neapolitans, mistrustful and resentful, should throw off the Bourbons, as in 1688 England had thrown off the Stuarts? It must be admitted undoubtedly, that the severance of the ties which bind together a sovereign and his subjects is in itself a misfortune. Notions of allegiance become confused, the succession of the throne is disputed, adverse parties threaten the peace of society; rights and pretensions are opposed to each other, and mar the harmony of the State. Yet it must be acknowledged, on the other hand, that the Italian revolution has been conducted with singular temper and forbearance. The subversion of existing power has not been followed, as is too often the case, by an outbreak of popular vengeance. The extreme views of democrats have nowhere prevailed. Public opinion has checked the excess of the public triumph. The venerated forms of constitutional monarchy have been associated with the name of a prince who represents an ancient and glorious dynasty.

Such having been the causes and the concomitant circumstances of the revolution of Italy, her Majesty's Government can see no sufficient ground for the severe censure with which Austria, France, Prussia, and Prussia, have visited the acts of the King of Sardinia. Her Majesty's Government will turn their eyes rather to the gratifying prospect of a people building up the edifice of their liberties and consolidating the work of their independence amid the sympathies and good wishes of Europe.

The Edinburgh *Witness* defends Lord John Russel. Parliament is not sitting, or we should hear his personal defence; but the *Times* is nothing, if it is not abusing somebody. Last week it was "pitching into" Lord Elgin, as if he was about to befool us by a treaty with the Chinese Emperor that was sure to be broken; and it also, by implications, found fault with the military operations, as involving a loss of four hundred killed and wounded. Now, in the dispatches published in its own columns, it finds its refutation, and with a face of brass, it lavishes praise on every body. Lord Elgin has not [illegible] needed to a permanent treaty, by reason of the great triumphs of the Allies in their most difficult operations; mud, slush, narrow causeways, innumerable barriers, canals dug, and finally the strongest fortifications, have all yielded, and the wonder is, when one reads the story of the final struggle, that far more were not killed and wounded. Tien-sin is occupied by the French and English; the capital is in their power if they chose to march upon it, and the Ambassadors are too sensible of their responsibility to leave without guarantees which, as far as can be secured from a dynasty proud and deceitful, must be respected. It was a sad necessity, however, that an expedition so costly should have been needed. The treachery of the Chinese Government is proverbial, and against that it is absolutely necessary to have permanent security. Two days ago came a professed telegram to the effect that the English and French Ambassadors had been duped by the non-fulfillment of the promise to send thither Imperial Commissioners to settle the terms of peace, and that hostilities were resumed. And the report was that £8,000,000 was the sum which the Chinese Government consented to pay for the expenses of the war.

THE EVANGELICAL ALLIANCE has been holding its annual meeting at Nottingham. It was of an exceedingly influential character. In the report for the year, special satisfaction was expressed as to the results of those meetings in London of a new kind, held at the houses of noblemen and others, wherein the religious wants of different lands were the subjects of conference, and measures were taken to supply them. Your readers will recollect that I have repeatedly referred to these meetings, at some of which I was present. It was emphatically stated at Nottingham that these conferences had done more than anything else to advance the interests of the Church of Christ and the cause of God on the Continent of Europe.

Special thankfulness to God was expressed—as indicated in a resolution proposed by Dr. Blackwood, an Episcopal clergyman—for the progress of religious liberty, in the face of great and multiplied difficulties *in Turkey*; also, to the British Government, to the representatives of the Protestant Powers at Constantinople, especially Lord Stratford de Redcliffe, for the services that they had in that regard rendered to the Alliance.

Religion in Italy—in other words, the state and prospects of Evangelical Christianity in Tuscany especially, and Italy at large, and upon what could be done in England for its advancement, and for the uniting of its friends—was the subject of an evening's discussion. Sir C. E. Eardley delivered an admirable address on this topic, and the Rev. H. Scammettean, the Foreign Secretary to the Alliance, read several communications bearing on the foreign evangelization of Italy. A resolution was proposed by the Dean of Carlisle (Dr. Close,) in terms so suitable and suggestive, in connexion with recent events and proximate changes in Italy, that it is well worthy of record in your columns:

That this Conference regards the state of Italy as one of singular and unprecedented importance to the interests of religion. It cannot behold without silent awe, the wonderful movement by which God seems to be undermining that great enemy to the faith of Jesus, the Papacy, nor can it help recognising with gratitude the readiness with which, in many places, the population is listening to the truth and receiving grace; and that under these circumstances, it could not become the Evangelical Alliance to stand indifferent to what is passing before us; understanding there are committees in France, Switzerland, and Italy, desires that the Council should maintain brotherly communion with these bodies, with a view to aid their operation, leaves it to the Council to devise such means for raising funds in the country, and applying them to the benefit of Italy as they may deem expedient.

The Dean of Carlisle delivered an address on the second day of the Conference, very catholic in its spirit. I recollect being in Cheltenham when Dr. Close was Vicar. He was the Evangelical torchbearer; he was the firm friend of the Bible Society, and he did not reject the aid of Nonconformists in its advancement. But he was then, I think, more exclusive than he is now, and his evangelism as a Dean and Dignitary of the Church, comes out in a catholicity, in this address, which does him honor, and indicates marked spiritual progress. Few and far between are the Deans who are members of the Alliance. I am doubtful whether Dr. Close is not *solus* in this matter. Certainly not one of the Bishops has formally joined the Alliance, although the Archbishop of Canterbury and other Prelates have endorsed, once or twice, movements made by the Alliance for religious liberty and the advancement of Protestantism on the Continent of Europe. Of Dr. Close's address, the following is an outline:

They lived in times when no articles or creeds however carefully drawn up, but could be wound about and destroyed by philosophy. They were, however, met there as a living creed. As the Pope was the embodiment of Romanism, they embodied belief in Christianity, apart from that doubt which overshadowed everything. They were there that day to declare before God and man that they had no doubt, no hesitation in the glorious doctrines of God in Christ Jesus, the Holy Trinity in unity, salvation through the propitiation and substitution of Jesus for them. They had no doubt that the blood of Jesus cleansed from all sin, for it had cleansed away theirs. They came together for the enlargement of their minds, and the mutual interchange of spiritual thoughts. There was a danger of Christians becoming narrow minded. They thought in sections and in cliques, and he asked if there were not many truly Christian people very narrow minded people. Now they wanted to get the Christian people out of such cliques. He therefore looked upon the Alliance as a broad Church on good principles. He had lately been struck with the marvellous ingenuity which God was putting into the hearts of his people to carry on his work in out-of-the-way places. The Rev. Chairman here referred to the exertions of a lady (Mrs. Wightman) in Shrewsbury, and the works undertaken in other parts of the country—by a woman here, man there, sometimes by a child, and at other times by a minister, God putting it into their hearts to do new things for the purpose of building up his kingdom, which reminded him of the manner in which God inspired certain of the Israelites in the building of the Tabernacle. He came lastly, to the most noble idea that the institution presented to his mind, namely, that he was originating a new moral and Christian power. The combination of good people, simply as such, laying aside their denominational peculiarities for that purpose, meeting together and finding each other's hearts in a holy fraternity, and then reflecting what they could do for the glory of God, was it not evident that there was a power created? If any great object was to be accomplished, if the Minister of the day was to be approached, he asked, did not a body like theirs become largely influential? When any denomination thus approached the Minister, there was immediate suspicion that it had some selfish object in view, and sometimes very justly too. But when the Alliance came forward, a great body of members of all the Churches, and appealed for the slave, the oppressed, for spiritual *versus* secular education, there was a moral power brought into action which no British Minister could resist. Such a body was therefore important, and he need not say that the power of the Alliance had been felt even in the dungeons of Naples. It could make the tyrant tremble on his throne when a body of British, nay, European Christians were known to sympathise with the oppressed and cherish aspirations for universal freedom. They would go down upon Satan with the power and demonstration of the Spirit; and he believed such a union as theirs would prove the bulwark of God's truth, and be for the glory of God and the salvation of his people. The Rev. speaker concluded by saying that he threw out these thoughts for the meditation of his hearers, trusting that the result might be to bind close to them those who were already their friends, to attract those at present jealous of them and their friends; and to God would be the glory.

Revivals were especially prominent at the meeting of the Alliance. Prof. Gibson, of Belfast, gave summaries of results in Ulster, as well as of the remarkable movement now in progress at Dublin and Kingston. Your readers are familiar with most of these facts, specially as they bear on Irish Presbyterianism. But perhaps they have not yet seen the following statement, made by the Bishop of Down and Connor, as to the change in his own diocese:

"The average attendance in the congregations in 1860 exceeded that of 1859 by 3,193; the average evening attendance of 1860 exceeded that of 1859 by 1,239."

It also appears that the Wesleyans in Ireland have added to their churches fifteen thousand members.

As to Wales, the Rev. Prebendary Venn, (Rector of St. Peter's, Hereford, and son of the excellent Henry Venn, author of the "Whole Duty of Man," a great Revivalist in his day, "before whose preaching men fell like slaked lime,") read a paper, from which it appeared that eighty thousand persons had been added to the Church during the progress of the movement.

The Rev. H. Magill, Home Mission Secretary of the United Presbyterian Church, read a paper on the subject of the revival in Scotland. Answers had been received to queries sent out, from which it appeared that the awakening had spread among the fishing population in the East of Scotland, and to Campbelton, Lewis, Islay, and others of the West Highland group of Islands. In Islay, specially, hundreds and thousands of persons, formerly very careless, now meet for united prayer. "A few persons in extreme old age have come under the truth, and some of the most refined in society have turned from sin." This statement applies to Scotland generally. The large cities of Glasgow, Edinburgh, Pesth, Aberdeen, and Dundee, have all felt the Divine influence.

There were no trained agents for the work; volunteers (converts) are banded together as evangelists, while the Christian ministry was greatly quickened, and increasingly honored as well as useful. The Rev. Dr. D. Brown, Professor of Theology, Free Church College, Aberdeen, read a powerfully written paper on "united and universal prayer throughout the entire Church," and intimated that the Alliance had set apart the second week in January, 1861, for that purpose. Sir C. Eardley announced the reception of a letter from the Alliance Committee in America, intimating that a New Year's Concert of Prayer would be carried out over that Continent.

PASTOR CHINIQUY, after a warm reception at the Alliance meeting, is now in the metropolis. The Religious Tract Society Committee, at its last meeting but one, welcomed him most cordially, and by grants of French tracts and books—to the latter adding English theological works—is about to give him all the assistance in its power, for the enlightening of the ignorant, and for the training of young Evangelists to go forth among the French Canadians. The Islington Evangelical clergy—the Protestant Institute taking the initiative—have been his warmest supporters. A large meeting was addressed by him this week, in the Memorial Hall, recently erected in honor of Bishop Wilson, of Calcutta, formerly Vicar of this Parish. At Exeter Hall, the Honorable A. Kinnaird, M. P., presided over a great meeting convened by advertisements and circulars, the watchword of which was, "Protestants, come and hear this Luther of America." The succors and sympathies lent to Pastor Chiniquy, are very creditable to the Evangelical Churchmen of England. They generally are aware that he has become a Presbyterian minister, and that his churches in Illinois are formed on the model of Presbytery. But they choose to follow their spiritual instincts as lovers of truth, as haters of Anti-Christ, and as desiring that Canada may yet be thoroughly evangelized. Pastor Chiniquy has nothing whatever of the priest in his aspect—nothing of the look sinister, earth-ward, furtive, of the Jesuit fathers, or of the vulgarity of the Maynooth-taught Irish clergy. He is in truth a gentleman in habit and feeling—has more of Melancthon mildness than of Luther-like roughness of speech, but he is free from Melancthon's timidity, and has a moral courage which is truly marvellous. That he is an honest man, and that he has done vast honor and homage to Presbyterianism and Evangelism, by his developed action both as to Church Government and Doctrine, is equally plain.

THE CHRISTIAN MEDICAL ASSOCIATION of London, recently held its annual meeting at Freemason's Hall, and I had the pleasure of being present by invitation, and of taking part in the proceedings. It was formed seven years ago by a few medical teachers and practitioners in London, "for the inculcation and extension of spiritual religion among medical students, by means of a Society in which teachers and other members of the profession should take an active part, by promoting its officers and promoting its objects." In a matter so momentous, it was felt that there should be a thoroughly Evangelical basis of membership—namely, as the test of admission to membership, of the grand truths of "the Divine inspiration and sufficiency of the Holy Scriptures; the unity of the Godhead, and the Trinity of Persons therein; the utter depravity of human nature in consequence of the fall; the incarnation of the Son of God and his work of atonement for sinners; the justification of the sinner by faith alone; the work of the Holy Spirit in the conversion and sanctification of the sinner."

Meetings at stated times have been held from the first, for the study of the Holy Scriptures, in two separate districts of the metropolis, and the religious students have been practically missionaries by their private exertions amongst their fellow-pupils in the different medical schools.

I rejoice to say that a large body of the medical profession in London, have given their approbation to this movement. In truth there is a marked change in the medical profession, as to religion and morals. Infidelity, materialism, scoffing at sacred things, the *equivoque and double entenders* of a polluting character, even from the Professors' chair—these are now comparatively rare. There are twelve hundred medical students in London every year, and from these an increasing number of Christian men go forth annually as practitioners over the kingdom, or to the Colonies, and also into Her Majesty's army and navy.

The Society at whose annual meeting I was present, has grown in strength and influence every year, and has rallied around it some of the most eminent physicians and surgeons. It was to me a novel as well as cheering sight to see the room at Freemason's Hall crowded to the doors by gentlemen, all of whom were either medical men in practice, or medical students. The Chairman was of the former class; so were the two Secretaries on either side of him, by one of whom I had been invited.

It was truly gratifying to see several men of great eminence, rising one after another, and speaking to the students with such beauty of expression and tenderness of feeling on the great concerns of eternity, on their own personal responsibilities, and their future openings for doing good to the souls as well as the bodies of the sick and dying. Very strongly is the idea rejected by these good men, that a physician may conceal from a dying person his true condition. Surely a medical man, with a tremendous eternity full in the view of his faith, cannot and ought not to be guilty of such cruelty under the plea of not alarming the patient so as to hasten dissolution. The late George IV. was deceived as to his real condition, by Sir H. Halford, up to the very last, and when the last agony came upon him, suddenly in the dead of night his bitter cry was: "Oh God! this is death!"

AN OVATION has been given at Cork and Dublin, to the members of the returned Irish Papal Brigade. It was cunningly got up for two purposes, first to prevent the wretched men from "blabbing" the secrets of their evil treatment in Italy, and secondly to make the best of a very bad business, so as to hide the disgrace that has fallen on Dr. Cullen and the Irish priesthood. The thing, however, has deceived no body, and is shown up by the press with merciless and just severity. These men have got credit for great valor in the field, which they did not show, and numbers of them were reported as dead in battle, whereas only one was thus actually killed! Still for the souls of the slain, it was thought wise by Rome in Ireland to have Requiem Masses, and the tactics adopted by the Popish betrayers of these deceived men, has been such as is only possible when there is an unreasoning Celtic enthusiasm, prostrate popular slavery before superstition, and a Hierarchy and priesthood whose consciences have been thoroughly debauched by the maxims of Peter Dens, Alphonsus Liguori, and Ignatius Loyola. Some of the returned Brigade complained that they were badly treated by the people of those districts where they served—"a complaint," it has been pithily said, as reasonable as it would be for a locust to feel hurt that he was not acceptable to the people of the country which he helped to devastate! These fellows went to bind more firmly the fetters of a people panting for liberty, and who had the best right to know what Papal government really was. Now the Brigade has its "Finis" pronounced. There will never be another. If "it went up like a rocket," it has certainly "come down like a stick." Ireland, Popish Ireland has disgraced itself by heaping honors on braggarts, and by pronouncing lying eulogies (known by herself to be such,) on those whose heroism was of the Fluellen pattern.

MATTERS MISCELLANEOUS may now be noticed in a condensed statement. Lord Palmerston has returned from his tour in Yorkshire, after receiving many tokens of his popularity. Admiral Sir C. Napier, the celebrated Admiral, and Lord Dundonald, another brilliant Naval Commander, have both died within the last week. The men of the age of Nelson are fast passing away. The Bishop of London has been distributing prizes to young men who have been successful at the Middle Class, Oxford Examinations. He distinctly approves of the provision whereby the sons of Nonconformists are elegible for their distinctions. Preaching in theatres and halls, is going on extensively, and is about to be still more fully developed. Prayer meetings are considerable in number, but not so much so as twelve months ago. The weather here and all over the Continent is serene and beautiful, and likely to remain so. This (9th November) is Lord Mayor's Day—a great holiday in the city, and the Volunteers of London forming the guard of the Lord Mayor. This is a new feature of the occasion. The Russian and Austrian Ambassadors are likely not to be present at the Banquet in Guild Hall, if report speaks true, as they would be sure to hear pro-Italian sentiments from some one of Her Majesty's ministers. The French Ambassador will be present. The others will only make themselves "conspicuous by their absence," to use a phrase of Lord John Russel's, and will make their positively despotic masters all the more despised in England. The Empress of Russia, the widow of the Czar Nicholas, is no more. The young Empress of Austria is in bad health, and is about to spend the Winter in Maderia. Turkish baths are beginning to be extensively used in London. Public health here is very good. Provisions are dearer than usual, and the harvest is decidedly the worst both as to quantity and quality, for many years. Corn and wheat, however, come from afar, and other countries are the better of English gold. The new French treaty is likely—after all the misrepresentations of certain parties—to be most valuable to English trade and commerce. An excursion of volunteers to Paris, is projected by a private individual, who has the assurance of the Emperor that they will be warmly welcomed. The press discourages it, and as they would go without their arms, and under no recognised discipline or authority, they would but very feebly represent their country—the section that would or could go. Still the military authorities here are said to approve. The English Alliance is essential to the Emperor at present. His arrest of the bombardment of Gaeta by the Sardinian fleet, has given great dissatisfaction.

J.W.

P. S.—Garibaldi has denounced the Pope before the people of Naples, as "the Anti-Christ," amid loud acclamations. Victor Emmanual has entered Naples, amid general enthusiasm. The flight of Francis II. is believed to be imminent. The Prince of Wales is nineteen years old this day. His arrival home is not yet announced.

THERE are a set of men who differ in nothing from broken pitchers, which can hold nothing, but let it run out by babbling.

Scotch Humor.

"An admirable story of a quiet pulpit rebuke," says Dean Ramsay, "is traditionary in the East Neuk of Fife, and is told of a seceding minister, a Mr. Shirra, a man well remembered by the older generation for many excellent and some eccentric qualities. An officer of a volunteer corps on duty in the place, very proud of his fresh uniform, had come to Mr. Shirra's church, and walked about, as if looking for a seat, but in fact to show off his dress, which he saw was attracting attention from some of the less grave members of the congregation. He came to his place, however, rather quickly, on Mr. Shirra quietly remonstrating, 'Oh, man, will ye sit doun, and we'll see your new breeks when the kirk's dune!"

This same Mr. Shirra was well known from his quaint, and as it were, parenthetical comments which he introduced in his reading of Scripture; as for example, on reading from the 116th Psalm, "I said in my haste all men are liars," he quietly observed, "Indeed, David, an' ye had been i' this parish, ye might have said it at your leisure."

Another clergyman, on coming into the church, found the pulpit occupied by the parish idiot. The authorities had been unable to remove him without more violence than was seemly, and therefore waited for the minister to dispossess Tam of the place he had assumed. "Come down, sir, immediately," was the peremptory and indignant call; and on Tam being unmoved, it was repeated with still greater energy. Tam, however, very confidently replied, looking down from his elevation, "Na, na, minister, just ye come up wi' me. This is a perverse generation, and faith they need us baith!"—*Blackwood.*

[Original.]

The Lesson of the Seasons.

When Autumn comes, with piercing winds,
Blasting the flowers of earth,
It tells us that all mortals thus
Shall lie embraced in death.

When Winter, with his snowy hand,
Lies outstretched o'er the ground,
It tells us that we all shall rest
Within the quiet tomb.

When Spring's fair flowers beg