

PITTSBURGH, JUNE 19, 1853.

TERMS.—\$1.50, in advance, or in Clubs
of \$1.25, on half-yearly subscriptions of Subscribers,
etc., &c. See Prospectus, on Third Page.

ADVERTISEMENTS should be prompt; a little
earlier, before the year arrives; that we may
make full arrangements for a steady supply.

THE BLEED WRAPPER indicates that we
desire a renewal. If, however, in the hands
of mailing-christians, it will still be useful, we
hope it will still find favor.

ADVERTISEMENTS—Send payment by safe
hands, when convenient. Or, send by mail,
enclosing with ordinary care, and troubling
nobody with a knowledge of what you are
doing. For a large amount, send a Draft, or
large notes. For one or two papers, send Gold
or small notes.

MAKE CHANGE.—Send postage stamps,
one-half cent, and for more paper, say 25
or Seven-cent numbers, or \$1 for Thirty-three
numbers.

DIRTY—all Letters and Communications
to REV. DAVID MCKINNEY, Pittsburgh,
Pa.

AMERICAN AND FOREIGN CHRISTIAN
UNION.—The June number of this excel-
lent monthly is before us. The Society's
labors are blessed as a means of great good.

A CALL.—The people of the Second Uni-
ted Presbyterian church (late Dr. Ekin's), of
this city have tendered a call to Rev. James
Presley, of New York, to become their
pastor.

BOARD OF PUBLICATION.—The Twen-
tieth Annual Report is on our table. It
should be extensively read. The Abstract
which we usually publish, gives the main
items, but the whole is needful to a proper
knowledge of the Board's work.

ANONYMOUS COMMUNICATIONS.—Such
are sometimes sent to editors, notwithstanding
the oft-published rule, that claim at-
tention, an article must be accompanied by a
responsible name, with Post Office ad-
dress, &c.

COLONIZATION.—We invite attention to
the call of the Ashmun Institute. We
would that large contributions should be
taken up, for Colonization, on the Fourth of
July, and that this school for colored youths
might be specially remembered.

HAMPDEN SIDNEY COLLEGE, VA.—This
institution is under the tuition of Rev. J.
M. P. Atkinson, D. D., President, and four
Professors. The classes are, Seniors, four-
teen; Juniors, twenty-one; Sophomores,
forty-three; Freshmen, seventeen; Irregu-
lars, eleven; Grammar 5; total one hundred
and twenty. The Annual Commencement
was on June 10th. The next Session will
begin on Sept. 2d.

PRIZE-WORTHY.

The congregation of Rev. Dr. Douglas,
(Covington,) of this city, at a meeting on
the evening of the 9th, presented their pas-
tor, through Alderman McMaster, with a
purse of upwards of \$400. Dr. Douglas is
about to visit Europe. He expects to attend
the General Assembly of the Presbyterian
Church in Ireland, and to extend his jour-
ney as far as Rome.

Ministerial brethren, of different denomina-
tions, have agreed to occupy his pulpit
during his absence. All this bears testimony
to the prevalence of Christian feeling
in our city.

PRE-PAYMENT.

The St. Louis Presbyterian has deter-
mined to adopt the cash-in-advance system,
on and after the 1st of July. The proprie-
tors give their reasons and purpose thus:

1st.—Every employee connected with the
Presbyterian—the printer, the paper-maker,
the editor, the carrier, the mail-clerk—all
require pay as they go.

2d.—Several of our subscribers have urged
us to adopt this system, preferring to pay in
advance.

3d.—The times demand it.

We shall, accordingly, on the 1st of July
next, which is the beginning of a new vol-
ume, erase from our mail books, all who have
not paid up to a period in advance of July
1st, and so continue to these as their
time of subscription expires; unless, of
course, the money is forwarded previously.

Newspapers of the Methodist Church
South.

The Methodists, whatever else may be
said of them, know wisely how to use the pe-
riodical press. The Minutes of the Gen-
eral Conference at Nashville show, among
other things respecting Books and Periodic-
als, the following, relative to their weekly
journals:

The Nashville Christian Advocate has
circulation of 12,000 copies.

The Southern Christian Advocate has a
subscription list of 11,000.

The Richmond Christian Advocate has
over 7,000 subscribers.

The New Orleans Christian Advocate has
a list of 7,000 subscribers.

The St. Louis Christian Advocate has
7,000 subscribers.

The Texas Christian Advocate, has now a good
prospect of success, with a subscription list
of 2,000.

The Memphis, Arkansas, and Wash-
ington Christian Advocate enjoys increasing pros-
perity, with nearly 5,000 subscribers.

These seven papers all belong to the
Church, and some of them are a source of
revenue. Then there are also:

The North Carolina Christian Advocate
asks to be received by the General Conference;
which is recommended by the Com-
mittee, on certain conditions, hereafter to be
described.

J. E. Edwards presented the exhibit of
the Richmond Christian Advocate.

Here we have nine papers sustained by
the Church South, with a circulation of
about 65,000. Then they have a Quar-
terly, a Monthly, and a Sabbath School
Journal. How can subscriptions be obtained
to such an extent? Their circuit riders do
the work; aided by the local preachers and
clerical leaders. If our ministers, elders, and
deacons were all equally zealous, the lists of
our journals would soon swell by thousands.

And why are they not? Does not this
show the due feeding of the flock?

How to Meet the "Oughts."

Sometimes a question put to an Editor by a correspondent, helps him to an appropriate subject. Ordinarily such matters are quietly laid aside, as irrelevant, or dismissed for want of space, or of time, or of ability to give an answer; but occasionally, as intimated, the suggestion is just the thing needed. From among the communications of this class, on our table, we take up the following:

DR. MCKINNEY.—Dear Sir:—Can you tell us how to attend to the many "oughts" laid upon every minister of the Gospel? I hope, you, brother, "oughts" are generally imposed by Editors.

Example: "Much vigorous thought here; the body ought to be in all minister's hands;" "just the book for the times; no minister can afford to do without it;" "much Bible lore; every minister ought to have it." And thus every week brings its "oughts?" Again I ask, Mr. Editor, how ought we to meet these "oughts?" While "pausing for a reply," allow me to whisper, that generally, "every minister" abroad, has only a salary of five or six hundred dollars per annum. That each has to keep a horse; that much of our flour, meat, corn, &c., comes from your city to town; that in purchasing groceries, clothing, &c., we can save from ten to twenty per cent. by buying in your city, though it cost us ten dollars for fare, &c., in making these purchases. And if you are kind enough to answer the question, in general, please say how we country ministers can meet these "oughts?" Inquirer.

Here are a great many "oughts;" but there are still others besides those to which "Inquirer" alludes. They refer to personal holiness, ministerial duties, special relations, family cares, &c., &c. And they are vastly important, and good pastors feel them, press upon them, and urge them with reiteration. We refer to them merely to show, that "editors," no more than preachers, are to be hindered from saying "ought," when speaking of a duty, or of a thing useful, or a thing desirable, even though it may be very difficult of attainment.

In using the word "ought," we do not

mean always that the man will be guilty of a heinous crime if his compliance is defective. Many attainments which are obligatory, and which should be intensely striven for, will be fully made only when we reach glory above. And many obligations now are conditional as to their extent, being limited by the person's ability.

The word "ought," when applied to ac-
quisition, or possession, often implies no
more than that the thing would be useful,

if it can be had, and that it should be ob-
tained, if practicable, consistently with other
obligations. We ought to have twenty
thousand subscribers within the region where
our paper circulates. It would greatly in-
crease our usefulness and add to our com-
fort; and there are enough Presbyterian

families destitute to make up that number,
and those who feed the flock should see to
the obtaining of this supply. But if we can
not have that number, we must serve with
less; and if our brethren have other and
higher duties, which render an attention to
their people's education in this line imprac-
tical, they are clear. The salary, also, of
many pastors, ought to be increased fifty
per cent; if not doubled. They need it and
they deserve it; and in many cases the people
could easily give it, and would find their
benefit in doing so; but if the pastors can
not have it, they must yet labor on, trusting
for an ample reward hereafter, where it will
be of grace, and from other hands.

The object of "Inquirer" is likely, in
part, to set forth the fact, that the salaries of
country pastors are often inadequate, and
that hence, among the things of which

they must deny themselves, is a well-stored
library. They cannot obtain the treasures
of thought which we tell them they ought
to have. And he not only wishes thus to
excuse deficiencies, but he would have us

suggest something tending to their relief.
We would gladly do, if we could. We will
try; and we note that experience is, in this
as in many other things, a good teacher. A
few reminiscences may be in point.

A clergyman, whose history we know
pretty well, was settled in a new country
town on \$500. He saved a little money
every year. Afterwards, for a while, he
was so located that he got but \$200 a year
for preaching, and yet, although his family
was increased, he saved more annually than
he had done before. It was then so ordered,

in providence, that, though he received dif-
ferently on Sabbath days, he received no
compensation at all for these services; and
still, his family being yet farther increased,
he acquired more of this world's treasures
than ever. Later in life he was settled on

a salary the double of what he had at first
received, and now, though paying no house
rent, his stipend did not support him.

How was this? It was partly because, at
the latter time, he spent more in the educa-
tion of his children; and partly because he
considered that he had about finished the
degree of acquisition; but it was mainly be-
cause that, in early life he felt bound, how-
ever small his income, not to consume it all,
and because his small salary satisfied the
people, that he might righteously do some-
thing to supplement his income. There is no
intelligent people who will suppose that
\$500, or less, is a sum adequate to sustain
a minister, with a family, where every thing is
to be bought. He must have something

more—a Mause and Glebe, pasture ranges,
&c. Or he must do something, teach a school,
write and publish books, farm, or traffic. And
the less his income, the more time will they accord
to the people, the more time will they accord
to him to attend to other things; and thus
the more abundantly he is likely to supply
his wants. For, the education of a minis-
ter, his habits of industry, his trustworthi-
ness, and his economy and thrift, admit him
to make increase through whatsoever he turns
to; and with, if these, he has his talents, as some
have, it is then, for him true, that the less the salary the better;
and the fact in a worldly aspect. And the fact
is, that in all our observation we have found
scarcely a minister gather any thing around

THE PRESBYTERIAN BANNER AND ADVOCATE.

him from the fruits of his own labors, who
was in the receipt of what might be called
an ample salary; while we have known quite
a number of the less than \$500 men, who,
by farming, teaching, &c., have provided
comfortably for the education of their chil-
dren, and for libraries, and for declining age.

Does this look like advising our young
men to settle on a small stipend, and then
devote a portion of their time to other things
besides the work of their ministry? Not at
all; unless it be under a necessity, as in a
new country, and in sparsely settled dis-
tricts, or where there is a call to labor among
the poor. Our remarks may intimate that
they should not decline calls to such places,
but the religious interest in this city is exten-
sive. There has been no spasmodic effort;
but the churches are rising to the plane of
more spiritual Christian life. We wish
that this might be said, indeed, of all individual
professors. Several of the churches
have prayer meetings upon three or four
evenings of the week. After one of these
meetings in the Congregational church, on
Monday evening of this week, as many as
fifteen persons remained for religious conver-
sation. We understand that these evening
meetings in some of the churches, have
been blessed to the conversion of many
souls. The daily noon meetings are as full
and interesting as usual. The multiplication
of meetings in the churches, has, perhaps,
somewhat diminished the morning
union prayer meeting, but still a good num-
ber is in attendance daily. We hear of
something of interest in the interior, but not

generally in a busy age, when books are not
valued for their size, but for their substance.
It does not pretend to have exhausted the
subject in controversy, but simply to give
what is sufficient to satisfy the candid inquirer
after the Scripture teaching concerning
the mode and subjects of Christian baptism.

"Mutilum in parvo," should be the rule of
authors in this book-making age, if they
would find readers. With characteristic
wisdom in its authorship, this little volume
has set out on its proper mission, like its
predecessor from the same mint, the "Great
Supper," to be sold by the hundred wher-
ever the controversy on Baptism becomes
熱. Dr. F. has made the Church his debtor
for these two most excellent manuals, so ad-
mirably suited for popular use in defence of
her precious doctrines. We hope his life
will be long spared, and his pen guided by
the Master in yet other important service for
the cause of truth. L.N.

For the Presbyterian Banner and Advocate.

A Minister Wanted.

OSKALOOSA, IOWA, May 26, 1853.

REV. DAVID MCKINNEY.—Dear Sir:—In
view of the climate, the health and circum-
stances of my family, and some other consider-
ations, it is my purpose to resign the
charge of the church in this place, at the
September meeting of our Presbytery. It
is the wish of the Session of the church that,
through the columns of your *very welcome*
weekly, the attention of brethren looking
Westward, should be directed to this place.
There is not, so far as our knowledge ex-
tends, any more pleasant or promising field
of usefulness in the State of Iowa. With
the last three years and nine months, a
very neat and comfortable house of worship,
forty by sixty, has been erected; the audience
has increased from about fifty to
between three and four hundred; the mem-
bership from about thirty to over one hun-
dred and fifty; and the prospect for still
increasing prosperity is now, we think, even
more favorable than ever before.

Any good, practical man, knowing him-
self, and especially known of others, to be a
good, practical preacher, will receive a
hearty welcome, and be well sustained by
this people. J.C.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND.

Among the *Institutions of the Past*, that still remain
in the locality of Boston, is the famous old
company, "The Ancient and Honorable Artillery
Company of Boston," which has just celebrated its
two hundred and twentieth Anniversary. Prince
Albert lately accepted an honorary member-
ship; and a new uniform has been adopted, much
after the style of that of the British soldier, a red
coat and black pants. The ceremonies included a
breakfast at Faneuil Hall; a march to the State
House, with one hundred and fifty men in line;
the reception of the Governor; reading of the
Scriptures in the First church; singing an original
Ode; a sermon by the Rev. John Cotton
Smith, (five of whose ancestors were
members of the Company,) from Deut. viii: 10; a dinner at old Faneuil; the reading of Prince
Albert's letter of acceptance, &c. The sermon was long, able, and earnest. To belong to this Company is an object of great ambition
among young men of martial aspirations.

The time of notice ought to be earlier
than the Saturday before the sacrament;

provided the offence was known to the Ses-
sion earlier, unless it be in a case where the
offender well knew that he had trespassed,

and that he could not, according to the
established rules, be admitted to the Lord's table
without repentance. And even then it
might be kindness, if not duty, in the
Session to tell the person earlier that, through
admonition he might be brought to repen-
tance. But if it shall have been delayed till
Saturday, the duty should be discharged
as soon as possible.

For some time there has been unusual activity
in the Navy Yard, and every fresh arrival from
Washington has been received with marked em-
phasis. But the appearance of a rupture with old
England begins to vanish, and the usual quiet will
soon again.

The Sunday Press, smarting under the applica-
tion of the laws for the promotion of Sabbath
observance, complains bitterly of the ringing of
the church bells, and proclaims it as a manifest
violation of the laws. And seven of the Aldermen
for the sake of securing popularity in certain quarters,
have written themselves down what the
renowned Dogberry, their illustrious prototype,
did, by voting the ringing of the church bells on
Sabbath morning a nuisance.

For years the project of a Law School in this
city has been agitated; and the Council of the
New York University has at length determined to
have a law faculty connected with the institution.

Thomas W. Clarke, Judge of the Supreme Court;

Theodore Sedgewick, United States District At-
torney; Lewis L. Chatfield, late Attorney of the
State; Peter G. Cutler, and William B.

Weldogwood, have been chosen Professors. The
course will be commenced next October.

Though the character of *The Churchman* has
greatly improved since the induction of the new
editor, it is still hard after "the sects" and
"down on" the "irregularities" of the devot-
es of its own denomination who do not come up to its
standard. One source of trouble to it at present is
a prayer meeting held in the basement of St. Luke's church,
Philadelphia, every morning, during the
late Diocesan Convention. Those who hold
meetings in school houses and basements are de-
emed "as having really no sincere and earnest
church spirit, and being fonder of the ways of
the sects than of the prescribed order of the
Church." It watches "this meeting for prayer,"
with suspicion, and does not like this form of
expression. It says, "The Bishop of Pennsyl-
vania, we are aware, is unfortunately not at home;
but surely there must be some authority to
PROHIBIT such irregularities." What a capital
thing for the times of Laud! *The Churchman* would
have been, but it has come into the world about
two centuries too late for success, save in holding
up to ridicule High Church absurdities. In this
way it may still accomplish some good. But it
will find it difficult to discover, in these days, any
"Diocesan Authority" in Britain or America
that will prevent devout Episcopalian from
"praying everywhere," if they chose.