Presbyterian Banner.

PITTSBURGH, WEDNESDAY, OCT. 21, 1863.

☞ *Having purchased for our office the "Right" to use Dick's Accountant and Dispatch Patent, all, or nearly all, of our subscribers now have their papers addressed to them regularly by a singularly unique machine, which fastens on the white margin a small colored "address stamp," or label, whereon appears their name plainly printed, followed by the date up to which they have paid for their papers—this being authorised by an Act of Congress. The date will always be advanced on the receipt of subscription money, in exact accordance with the amount so received, and thus be an ever-ready and valid receipt; securing to every one, and at all times, a perfect knowledge of his newspaper account, so that if any error is made he can immediately detect it and have it corrected—a boon alike valuable to the publisher and subscriber, as it must terminate all painful misunderstandings between them respecting accounts, and thus tend to perpetuate their important relationship.*

*** Those in arrears will please remit.*

Degree Conferred.—The honorary degree of D.D. was conferred on Rev. JOHN MOORE, of Warsaw, Ohio, by Franklin College, at the late Commencement.

The Banner for the Army.—Do not forget the brave men who are perilling life for you. They need cheer, and nothing is more soothing nor more enlivening than a good religious journal.

The Presbyterian and Theological Review.—The Oct. number of this Quarterly furnishes us with a rich table of contents: I. Presbyterianism, its Affinities; II. The Sources of Crime; III. False Tendency and Radical Defect in Education; IV. American New Testament Commentaries; V. Mark ii: 23, as compared with Matthew xii: 1, and Luke vi: 1; VI. Draper's Intellectual Development of Europe; VII. The Chinese Classics; VIII. Roger Bacon in the Light of New Documents; IX. Theological and Literary Intelligence; X. Criticisms on Books.

These articles will be read with great interest, and much profit.

REV. H. V. RANKIN.

This servant of JESUS CHRIST died at Tungchow, China, July 2d, 1863, at the age of thirty-eight years.

Mr. RANKIN had been fifteen years a missionary. He was connected with the Ningpo Mission, China. When he joined the Mission, there were eight native members in the church; at the time of his decease, there were over one hundred, and among them five Catechists, six teachers, and two colporteurs.

Mr. RANKIN's health had been on the decline for several months, and he had left his station for the more Northern and elevated position at Tungchow, in the hope of recuperating. But the Lord's will was otherwise. His work was done. He died happily, being cheered by a strong faith and a bright hope.

How rapidly our missionaries pass away. When Mr. RANKIN arrived at Ningpo, there were *eight* male members in the mission family. Death, or the failure of health, has removed all of them but one. It is, however, a good service, under a good Master. It is in the way to joy unspeakable.

"MORE THAN THESE."

"Lovest thou me *more than* these?" This question JESUS CHRIST, after his resurrection, put to the ardent and devoted PETER. JESUS, and PETER, and six other disciples, were together on the shore of Galilee. The disciples had been seeking food by dragging their nets. JESUS had come to the shore and hailed them, and while they came to land, he provided for them a meal of bread and fish. He bade them partake; and led them in holy and instructive conversation.

It was in that conversation—nearly the last words that JESUS spoke personally to his disciples—that JESUS put to PETER the question above recited. There was no intimation that love was entirely wanting. The words do not inquire into the fact of PETER'S love, but only as to the *degree*. CHRIST says, "More than these?" More than *whom?* or more than *what?*

1. PETER was in the midst of other admiring friends of JESUS, and he was ardent and disposed to be a little self-important. Did he love his Lord more than did those, his fellow-disciples?

2. PETER was one of seven dear friends and companions then present, and who were strongly attached to each other. Did he love his Lord more than he loved them?

3. PETER was a fisherman. He was industrious in his calling, and delighted with success. He had just drawn to shore an immense haul of fishes, which lay there under his eye. And PETER needed food, and enjoyed it. Here were good things which he loved—bread—fish—heaps of fishes. Did he love his Lord more than he loved these fishes—these good things of earth?

We may conceive our Lord's question as being put to us, in these three forms. And let the searching be very rigid, and our answer entirely truthful, as to Him who searches the heart, and knows all, and loves truth. He asks not for his own information. He rather means to incite us to the acquisition of self-knowledge, in order to repentance, to reformation, to the obtaining of meetness for an abode with him; he being the true and proper object of supreme love, and the Bestower of that joy which is unspeakable.

"Lovest thou me *more than these?*"

Yea, Lord, I cannot boast myself over others, thy loving disciples. I would rather say of myself, "Less than the least."

Neither can I affirm certainly and at all times, of the comparative loves of my deceitful heart, which runs much, and even sinfully, after inferior objects—children, friends, companions, food, raiment, and other good things which are the bestowals of thy bounty, and which I receive of thee with a grateful heart.

But still, Lord, I do love thee. Thou knowest that I love thee.

Well; let this be, henceforth, the test of thy sincerity, thy pleasing, thy delightful work. Be my servant. "Feed my lambs."

FEEBLE CHURCHES AND DOMESTIC MISSIONS.

Life and Growth belong to the proper idea of the Christian Church. Our Lord likens his kingdom to a grain of mustard seed; very small when put into the earth, but attaining to a plant of vast size and producing many thousands of seeds. He also resembles it to leaven, at first hidden in an immense mass, but operating until the whole is leaven.

Now, what is true of the entire Church, is true of every part thereof—it is true of every individual member, as to the life and growth of his graces; and true of every congregation, as to its real and visible developement. And where there are pretensions of being a church, or a member of church, and this characteristic is wanting, the pretender is rejected. The barren fig tree is turned to fuel; the unfruitful branches are removed. The servant who does not add to his talents is pronounced unprofitable, and what he had is taken from him. Life and growth belong to true Christianity. We speak now especially of GROWTH, for this belongs to true life, and is life's evidence—so in the illustrating parables, and so in the real members of the Church of Christ.

Let us then apply this thought in determining the duties of our Board of Domestic Missions.

The intention of this Board is, to plant new churches where there have been none; and to nurture existing churches which are feeble. The latter is, practically, its largest business, or has been. It finds many feeble churches to cherish; and when it plants a new church, it is, of course, weak and must be nursed and raised. No doubt is entertained about the duties of the Board, thus far.

But, how long must a church receive aid? One says, *till it is able to sustain itself*. This answer is good; and yet it needs some qualifications. We should rather say, "Help it a reasonable time. Give it a fair opportunity to grow. Test its character. If hopelessness of growth becomes manifest, attach it to some other church or organization, or make it part of a 'circuit' in a missionary charge." Christ spared the fruitless fig-tree three years. He said: "To those that have, shall more be given."

We may learn much about missions, by studying the Acts of the Apostles. The Apostles planted churches in centres of influence, whence light might radiate. No church was allowed to be a perpetual charge. On the contrary, every church was expected to grow, to become a mission church sending forth laborers, to take the position of an aid-contributing church. This should be our plan. Our Foreign Board tries to practise on it. So also should our Domestic Board. It must be ever kept in mind that the Church is aggressive, in her nature. She is to hold what she has, and still gain. These two things are combined, and to be kept together, and to be found in every organization. The church is not to consume her energies in barely holding on to a little, when large fields lie before her unoccupied. She must spread herself. She must stretch out her arms, and gather in, and add to her conquests. She must grow exceedingly. She has a world to convert.

In commencing a new enterprise, the question will be, is a church needed there? Is there a prospect of growth? In continuing aid, the inquiry is, is there actual growth? If no growth, why not? If, though the church continues feeble, it is ever having converts and sending numbers to new regions, then there is real growth, and the church is still to be amply sustained. But if the Presbyterian families are few, and there is no immigration, and if there are other evangelical churches near where ours may enjoy worship, the Board may then wisely inquire whether its funds might not be due to some other missionary field.

The Board may well construct a scale on such principles as these. If funds are extremely scarce, then occupy only the most promising missionary fields; as does the farmer when labor is scarce. If funds are moderately plenty, then extend the labor to fields less hopeful for a bounteous in-gathering. If funds are very plenty, then still extend the work, and cultivate so assiduously as to make even the barren waste to yield joyful harvests. That is, raise all the funds possible, and distribute the laborers judiciously—still keeping in view the great principle of *growth*—the abounding in fruit-bearing.

As being closely connected with this subject we would remark, that recently we were greatly delighted in hearing of a proposition made by our late valued townsman, Rev. Dr. KENDELL, to our Board. Dr. KENDELL is Corresponding Secretary of the New School Committee on Domestic Missions. His proposition we have not seen in writing, but we understand that it is to this effect: Where there are but a few families of Old School Presbyterians, and a few New School; not enough of either to form a moderately-sized congregation, to that place but one body will send a missionary, and both will join in exhorting all the people to unite; and where there is already a feeble church belonging to each body, the two churches shall be united in one, and the united church choose with which body it shall be ecclesiastically connected.

There ought to be no difficulty in perfecting such an arrangement. The two Schools recognize each other as belonging to the family of Christ. We have the same Confession of Faith, the same Catechisms, the same mode of worship and form of government, and almost the same Psalmody and psalm-tunes. Let our good brethren, Drs. KENDELL and JANEWAY, filled with the spirit of Christ, hold conference, and call in counsellors, and have perfected for the next General Assemblies, a coöperating plan, or, possibly it would be better said, a mutually yielding plan, embracing the features of brotherhood to which we have alluded. Many weak churches may thereby be made strong; funds and laborers may be saved to occupy large fields now waste; the cause of Christ, under its Presbyterian feature, may be greatly honored; and many more precious souls may be gathered into Zion, and prepared for glory.

EASTERN SUMMARY.

NEW-ENGLAND.

ACCORDING to the report on Home Evangelization presented before the General Conference of Massachusetts, at its late annual meeting, it seems that about one fourth of the people of that State are practically unreached by the Gospel. The *Boston Recorder*, in commenting on the subject of the report, offers the following along with other appropriate suggestions as to the best way of securing a more general attendance on public worship:

"Very much can be done by carefully imitating the methods by which our Saviour gained influence over neglected men. He visited them and gave them gifts such as he had to give; gifts of healing. He relieved their necessities and miseries. He made himself of no reputation; he put himself upon the level of the forsaken and the poor; he valued not earthly possessions; he went about laboriously and patiently doing good to men that he might win and save them. Who can tell how many a whole church could draw to the house of God by doing likewise? Men will let us lead them anywhere when they are satisfied that we love them, and earnestly seek their welfare."

A CORRESPONDENT of the *Recorder* writes as follows respecting the Theological Institute at East Windsor:

"The Theological Institute is situated about one hundred rods from the river whose banks are skirted by those meadows for which the valley of the Connecticut is celebrated. The buildings are commodious, consisting of a well-built chapel and a building fitted for the accommodation of students. Its well-selected library of nearly eight thousand volumes is admirably adapted to the wants of the seminary. The system of instruction as set forth in their circular, is compact, symmetrical and strikingly complete. The corps of instructors consists of three professors—men in mid-life, of well-balanced minds and scholarly habits, courteous, apt to teach; in short, precisely what professors ought to be.

"As to the system of doctrines, I am happy to say, it is the Puritan faith, as set forth in the symbols adopted at Cambridge and afterwards at Saybrook, and taught by President Edwards and Drs. Bellamy, Griffin, Woods, Humphrey, and Tyler—a theology honored by the Spirit in the great revivals at the close of the last and commencement of the present century.

"Hence the friends of the Old School New-England Theology—and the number of such is not small—will find their views most clearly and faithfully exhibited."

THE "PARKER FRATERNITY LECTURES" seem to have become an established feature of the Winter Season in Boston. Some excellent lectures are doubtless delivered under the management of the "Parker Fraternity," but we think that the good, Christian people of Boston would do well to discountenance everything that is identified with this infidel society. Among the names announced on the Winter's programme of lecturers, we notice among others those of Ralph Waldo Emerson, Edwin H. Chapin, Wendell Philips, George W. Curtis, and Henry Ward Beecher.

REV. DR. SHEPARD, Professor of Sacred Rhetoric in Bangor Theological Seminary, Maine, has engaged to deliver his course of lectures during the coming Winter in Lane Seminary, Cincinnati, Ohio.

THE MAINE HOME MISSIONARY SOCIETY has followed the Congregational Association of New Hampshire, in remonstrating against the poor economy of sustaining several dependent churches in every little village.

GEORGE PEABODY, the eminent American Londoner, has presented Yale College with a geological cabinet worth $125,000.

AN exchange says:

"There are 112 'poets' in Vermont, of whom Montpelier has 9. At least twenty of the number received a collegiate education, four have been judges, one chief justice, four college tutors, one college President, one Bishop, and three missionaries."

Whether all or even many of the one hundred and twelve are *first class* poets, we are not informed; we presume, however that some of the number are at best but sentimental rhymers. Real poets are exceedingly rare.

The Boston *Journal* says that the class of 1804 at Brown University numbered, on graduation, twenty-two members. Of these, eleven are now living; Dr. John Green, of Worcester, being the youngest member, now in his eightieth year. The present average age of the class is eighty-three and one-half years. Other living members of the class are, the venerable ex-Governor Marcus Morton, of Taunton; Lemuel Williams, of Worcester; and Aaron Hobart, of Boston.

NEW-YORK.

The *Observer*, of last week, under the heading *Church Music*, makes some observations which artistic Choristers may take exception to, but which nevertheless we regard as in the main excellent, and worthy also of the thoughtful consideration of those who are responsible for the character of our church music. After suggesting that more time than is now usual, should be devoted to singing, and urging, that in order to increased care and edification in this part of the service, the *whole assembly* should join heartily in the exercises. The *Observer* adds:

"Many *choirs* are averse to the people singing with them. And they prevent it by singing new and difficult music. Choirs are hard to please, as a general rule. Singers are often out of tune. They take offence easily. Like poets, they think that they only are judges of what is good music. But poets are not good judges of poetry, neither are preachers good judges of preaching, nor singers of singing. The people to whom this poetry and preaching are addressed are the best judges; and the accomplished, artistic singer must submit to the popular verdict. My judgment of music is formed on the same basis with that of poety; not on the mechanical correctness of the work, but by the effect it produces on myself and others. I must feel a poem to praise it as poetry. I must feel music, have my soul reached and moved, to extort the highest award of excellence. This is not done by the most elaborate art, unless that art is so managed as to be nature in her highest exaltation, appealing to the sensibilities of the people, and carrying them along with a tide of sympathetic emotion."

We cannot agree with the *Observer* in pronouncing so unqualifiedly in favor of the superior accuracy of judgment of the people in regard to preaching, poetry and singing, though we do think that the masses are *often* better judges of what is truly excellent in these departments than are those who make them the business of their lives. It cannot well be gainsayed, however, that church-music is not what it ought to be if it fails to engage the intelligent attention and to move strongly the spiritual sensibilities of the worshipping assembly. It should be adapted to the people's opinions, tastes, and wants.

THE *Evangelist* asks the question, "What is Congregationalism?" and remarks:

"*The Congregational Quarterly* (for October) has four articles bearing more or less on Congregationalism. Rev. W. W. Patton, of Chicago, pleads for plurality of (preaching) elders in churches: President Blanchard asks for plurality of elders that shall "rule well"—each claiming New Testament (or New-England) precedent, while they conflict with each other; and next Rev. L. W. Bacon of Stamford, essays a perfect demolition of Dr. Emmons' theory of Congregationalism, published in a tract by the Congregational Board. As a beautiful comment on this diversity of sentiment, one of the editors of the *Review* begins a discussion of rules of (Congregational) Church order, by saying that 'the best definition of Congregationalism as a working system is, that it is Christian common sense applied to Church matters.' Verily, this matter of 'common sense' is itself very difficult to be defined, if the common sense of Dr. Emmons, L. W. Bacon, W. W. Patton and President Blanchard is so curiously diverse."

FROM THE ABSTRACT of the Report of the Prudential Committee, read at the late meeting of the American Board at Rochester, it appears that

"Twenty-three persons have entered upon the missionary work for the first time, during the year, and eleven have embarked for posts which they had previously occupied. The entire income of the year has been $397,079.71. The expenses for the same period have been $392,161.04. The year began with a debt of $11,103.62; it closed with a debt of $6,184.95. The number of missions, stations, and out-stations is 343. The number of laborers employed, including native helpers, is 1,079. The number of churches belonging to the Board is 154, and the number of converts added during the year, 1138."

AT THE LAST monthly meeting of the Board of managers of the American Bible Society, the following resolutions in regard to the late Luther Bradish were adopted.

"*Resolved*, That the departure of the Hon. Luther Bradish, the late President of the American Bible Society, has been to the Society and its Board of Managers an event awakening in the minds of all, the the most sincere grief, as the loss of a presiding officer than whom no one has ever occupied the chair of this Society with greater dignity, with more uniform kindness and courtesy, or with more complete ability and skill in the fulfillment of all the duties of this high office.

"*Resolved*, That in the personal, social, and Christian character of Mr. Bradish, we recall with lively satisfaction the memory of an upright and religious walk among his associates in the Church on earth, remarkably distinguished by the highest virtues of Christian character, by the most attractive exhibition of a generous social temper, and by unblemished fidelity in the discharge of every personal responsibility alike honorable to the Master whom he served, and exemplary to his fellow servants engaged in the same work of the Lord among men.

"*Resolved*, That we cherish the memory of such an example with sincere and grateful affection; and would seek for ourselves and for all united with us, that grace which shall enable us to follow him even as he hath followed Christ, faithful unto death in maintaining the supreme authority of the Word of God and in distributing it among men, as alone 'able to make them wise unto salvation, through faith which is in Christ Jesus.'"

THE *Examiner*, in noticing the late Sunday visit made by the British Legation and certain leading officials of our own Government to the tomb of Washington, justly remarks:

"We hope the day will never come in which the most eminent of our statesmen will not deem themselves honored in conducting distinguished foreigners to the tomb of Washington. But can it be necessary or expedient for the Secretary of State to make himself the representative of a great Christian nation in Sunday excursions to Mount Vernon."

A CORRESPONDENT of the *Evangelist* communicates a racy letter, descriptive of what he saw and heard while attending the late meeting of the American Board, at Rochester. The ladies, of whom there seems to have been no small number in attendance, come in for a share of his notice. He appears to have come to the conclusion that ladies on whom devolves the duty of entertaining visitors, vastly prefer that men would leave their wives and daughters and other female friends at home, when they go to ecclesiastical meetings. He says his own hostess assured him "she would rather entertain a half-dozen gentlemen than one lady; for ladies needed so much extra attention, and then *they would be all the time looking around and making remarks about things.*" As a gallant gentleman, however, the letter writer takes the part of the ladies, and avers that he would rather at any time entertain a half dozen ladies than one of his own sex; and adds quite emphatically, "Crowd or no crowd, places or no places, *the sisters must go.*"

PHILADELPHIA.

THE EDITOR of the New-York *Observer*, having recently visited Philadelphia on Ecclesiastical business, communicates the following:

"The regularity of the streets, the symmetry and similarity of the dwellings, the absence of underground apartments for cooking and eating, these matters being attended to in extensions at the rear of the houses, are great recommendations of Philadelphia. And it is surprising that rents and real estate are so low. It certainly proves one of two things, that landlords are less avaricious, or that the demand for houses is far less than with us. It is within bounds to say that a house in Philadelphia renting for $800 or $1,000, would in New-York, similarly located, command $1,400 or $1,800. The difference may be even more. The price of board and lodging is twenty-five per cent. less than in New-York. These are practical advantages not to be overlooked; and when it is added that the markets of Philadelphia are unrivalled, and the prices always lower than ours, it is no wonder that our sister is the chosen city for the residence of thousands who would be drawn to our metropolis if they could submit to the extortionate charges which life with us is compelled to bear."

THE FIRST ANNIVERSARY of the Citizens' Volunteer Hospital of Philadelphia was held on the 12th inst. The Secretary made the following report:

Admitted in the past year,	30,000
Deaths,	41
Receipts,	$19,363.59
Expenditures,	15,377.25
Leaving a balance of	$3,986.34
Average weekly expenditures,	295.00

ECCLESIASTICAL.

Rev. H. H. DOBBIN'S Post Office address is changed from Brownville, Nebraska, to Atcheson, Kansas.

Rev. WM. R. KIRKWOOD has been released from his charge at Barnesville, O.

Rev. A. L. KNOX has been released from his charge at Birmingham, O.

Mr. SAMUEL M. HENDERSON has been called to Pigeon Creek, Washington Presbytery, and is to be ordained and installed on November 4th.

Rev. WM. B. KEELING has been dismissed, at his own request, from the care of the church of Mt. Prospect, Pa.

United States Christian Commission.

The Army Committee reports that the following persons have been commissioned as delegates to the Army, during the month of September: Rev. S. H. Graham, Burgettstown, Pa.; Rev. James M. Smith, Industry, Pa., of the Union Relief Association of Western Pennsylvania; Mr. David Robinson, Pittsburgh; Byron Moore, Rev. J. R. Findley, Mercer, Pa.

All stores donated, are distributed among the suffering and needy soldiers, by the delegates of the Commission.

The Treasurer acknowledges the following contributions:

Army Committee of Beaver County: Proceeds of Concert at Scottsville, $100; Harmony Society of Economy, $100; Proceeds of Concert at Beaver, $75; Harmony Society of Economy, $100...	$375.00
Ladies' Society, Hickory, Washington co.	156.20
Union Relief Association of Western Pennsylvania and North-western Virginia	149.80
Ladies' A. S., Pigeon Creek, Wash. co, Pa.	32.50
Soldiers' A. S., Worth tp., Butler "	4.80
" " Elder's Ridge, Ind'a "	10.50
" Aid Club, Sheakleyville Mercer county, Pa.	9.95
" A. S., Limestone, Clarion co, Pa.	2.00
M. E. C., Moorfield, Harrison co., O.	14.75
" Birmingham	5.71
Presbyterian church, Glasgow	31.75
Appleby Manor Pres. church, Pa.	5.60
Lib. Pres. ch., Church Hill, Trumbull county, O.	24.75
Free Pres. ch., Darlington, Pa.	10.00
Little Beaver Pres. ch., Enon, Pa.	16.70
Fourth U. P. ch., Allegheny	60.00
First Cumberland Pres. ch., Pittsburgh	13.50
Pres. church, Temperanceville	4.68
Pres. S. School, New-Alexandria, Pa.	6.00
Centre Pres. S. S., near Canonsburg, Pa.	10.00
Neshannock S. S., Mercer co., Pa.	5.00
Collection in Canfield, Mahoning co., O.	9.50
" in Natrona, Pa.	8.00
W. McClintock, Pittsburgh	25.00
J. Magoffin, "	5.00
George Higby, "	5.00
Dr. J. Brooks, "	5.00
Mrs. R. J. Kennedy, Allegheny	25.00
R. Colbert, Emlenton, Pa.	15.00
John McCombs, Emlenton, Pa.	10.00
Dr. J. K. Finlay, Sewickley, Pa.	15.00
D. W. Shryock, Greensburg, Pa.	10.00
F. Beatty, per Rev. J. McMillan	10.00
Robert Morrison, Mercer co.	2.00
Miss Ella Stewart, Allegheny	10.00
Miss Ellen Murdock, Oakland	2.00
Mrs. James K. Logan, Coal Bluffs	5.00
G. W. M——, Dayton, Pa.	5.00
Mrs. C. P. French, Pleasant Run, O.	10.00
Lady in Lawrenceville, $5 in gold	6.50
B. C. McKinney, Cossle, Ind.	50
Maggie Wright, Wattsville, O.	50
Cash	15.00
Cash	10.00
Cash	2.00
Miss Kirkwood	2.00

We would also acknowledge the receipt of medical stores valued at $125.00, from Thos. Fergus, Esq., of Elizabeth, Pa.

The Army Committee make the following acknowledgments of hospital stores during the month of September: 1 box hospital stores, from Ladies' Aid Society of Miller's Run, Allegheny county; 2 boxes from Sanitary's Association of Plain Grove, Lawrence county; 1 box stores from Ladies' Association of Hickory, Washington county; 2 boxes hospital stores from Ladies' Aid Society of Rich Hill tp., Greene county; 1 pkge from Chartiers Ladies' Christian Aid Society, of Robinson tp., Allegheny county; 1 box from Ladies' Aid Society of Wellsville Ohio; 1 box from Sharon Ladies' Aid Society, per Beaver Army Committee; I box from Society of Darlington, per Army Committee of Beaver county; 1 box from Ladies' Aid Society of Clarkson, Columbiana county, Ohio; 1 box from soldiers' Aid Society of Strattonville, Clarion county; 1 pkge papers from Miss Jennie Geekin, Cleveland, Ohio; 2 boxes stores from Ladies' Aid Society of U. P. Church, Pgieon Creek, Washington county; box from ladies of Rev. S. Patterson's congregation, New Galilee, Beaver county; 3 boxes clothing from soldiers of Camp Copeland; 1 basket vegetables from Miss Smith, of Cannonsburg; 2 boxes from Ladies' Aid Society of Worthington, Armstrong county, 2 boxes from school district No. 5, Raccoon ty., and 1 box from school district No. 19, Greene township, per Beaver county Army Committee; 1 box dried fruit from Loyal National Union League of Sugar Grove, Warren county; 1 box hospital stores from Miller's Run, Ladies' Aid Society, Washington county; 46 cans fruit and 1 package of clothing from Chartiers' Christian Aid Society; 1 box stores from 4th U. P. Church, Allegheny city, Rev. Chas. A. Dickey, pastor; 1 box from Worth township, Soldiers' Aid Society, Butler county; 36 jars of jelly, from Mrs. R. Miller, Jr; 1 box hospital clothing, 1 barrel of potatoes and 1 barrel apples, from Ladies' Aid Society of Cowansville, Armstrong county; 2 boxes from Ladies' Aid Society, of Buffalo, Washington county; 49 housewives, from Sunday School of Presbyterian Church, Washington, Pa., 53 housewives, from Sunday School of U. P. Church, Mercer county, Pa; 1 box from Ladies' Aid Society of Shelbyville; 10 packages from Ladies of Lawrenceville; 2 boxes from Ladies' Aid Society of Beaver, per Beaver county Army Committee; 1 box from James F. Scott, Pulaski, Lawrence county; 3 boxes from Mrs. E. Sibbett, Manorville; 1 box from Ladies' Aid Society of School District, No. 6 Raccoon township, per Beaver county Army Committee; 1 box from Rostraver Ladies' Aid Society, Westmoreland county; 1 box grapes, from Mrs. E. M'Cune, Lockport; 1 box stores and 1 bag of potatoes from Children's Aid Society of Clarkson Columbia county; 1 box from Ladies' Aid Society of Worthington, Armstrong county: 2 boxes from Ladies' Aid Society of Elder's Ridge, Indiana county; 2 boxs from Ladies' Aid Society of West Lebanon: 1 box from the Misses Fulton, Tarentum; 1 barrel whiskey and 1 barrel of brandy from Harmony Society; 1 box from Scholars of M. E Sabbath School, Freeport, Armstrong county; 1 package from ladies of Troy Hill, per Mrs. Denhurst; 1 package form Sabbath School of Presbyterian Church, Cannonsburg; 5 bushels of grapes and 1 of potatoes from Mr. Elgin Bruce. Also contributions of clothing and eatables from Mrs. L. W. Wilson, Miss L. R McCune, Miss R. W. Nimick, Mr. Joseph McKnight, Mrs. Mohrer, Misses Backofen, a Friend, Mrs. T. Rankin, Miss Ellen Murdock, Mrs. W. Smith.

The following articles have been forwarded to the hospitals and camps of our armies during the past month: 549 shirts, 369 pairs drawers, 145 sheets, 89 pairs slippers, 37 dressing gowns, 17 comforts, 116 pairs socks, 470 handkerchiefs, 114 pillows, 88 pillow cases, 229 towels, 75 coats, 44 gross buttons, 350 papers needles, 1600 envelopes, 56,940 pages of paper, 47,360 pages of tracts, 410 fruit in cans, 1,175 pounds dried fruit, 615 quarts whiskey and brandy, 105 quarts bay rum and cologne, 45 bushels potatoes and beets, 175 pounds butter, 26 pounds tea, 75 packages of corn starch; 34 packages of chocolate, 15 reams of writing paper, 210 magazines, 15 dozen lead pencils, 175 packages of linen, 51 dozen eggs, 4,950 books, 650 testaments, 475 hymn books, 140 pkgs, of sundries.

The recent battles in the West have increased the demand for Hospital stores.

Friends of the soldiers are requested to forward all stores to W. P. Weyman, No. 76 Smithfield street, Pittsburgh. Money may be sent to Joseph Albrec, Treasurer, No. 71 Wood street, Pittsburgh.

For the Presbyterian Banner.

Presbytery of Washington.

The Presbytery of Washington met on the 6th inst., at New-Cumberland, West Virginia, and was opened with prayer by the Moderator. Members present, 27 ministers and 21 Ruling Elders. The opening sermon was preached by the Moderator, (Dr. Sloan,) from 1. Cor. x: 4.

Rev. James Alexander, D.D., was elected Moderator, and Revs. Black and Caldwell were chosen as Clerks.

Rev. Henry L. Doolittle was received as a member of this Presbytery, on presenting a certificate of dismissal from that of Northumberland.

Mr. Samuel M. Henderson, a licentiate under the care of the Presbytery of Steubenville, was received under the care of this Presbytery.

A unanimous call from the congregation of Pigeon Creek was placed in the hands of Mr. Henderson, when, after his acceptance of said call, Presbytery made the necessary arrangements for his ordination, and installation as pastor of said church, on the first Wednesday of November next.

At his own request, the pastoral relation between the Rev. William B. Keeling and the church of Mount Prospect, was dissolved.

The Rev. William M. Robinson, of Wellsburg, Va., was appointed a delegate from this Presbytery to the U. S. army, to labor for six weeks under the direction of the U. S. Christian Commission. The Rev. John Eagleson, D.D., was appointed alternate to Mr. Robinson.

The following supplies were appointed for the church (Presbyterian) of Wellsburg, viz.: Second Sabbath in November, Mr. R. V. Dodge. Third Sabbath November, Mr. Laverty Grier. Fourth Sabbath in November, Mr. John Moffat. Fifth Sabbath in November, Mr. James Fleming. First Sabbath in December, Mr. David Hervy. Second Sabbath in December, Mr. Joseph Waugh.

The action of the General Assembly at Peoria, on the State of the Country, and in reaffirming the testimony of the Assembly of 1818, on the subject of Slavery, was unanimously approved.

At the closing session, on Wednesday evening, Presbytery was favored with the presence of Revs. C. C. Beatty, D.D., A. M. Reid, and George Frazier, of the Presbytery of Steubenville, who were invited to sit as corresponding members.

By special invitation, Rev. Messrs. Morton, Keeling, Lester, Caldwell, and Sloan, briefly addressed the Presbytery in relation to their labors in the U. S. army during the last Summer and Winter. These addresses were highly interesting and instructive, and were calculated to show the importance of the noble work in which the U. S. Christian Commission, and faithful chaplains, are engaged in our Army and Navy. The large audience showed, by their silent and earnest attention, the deep interest they felt in the remarks of these brethren.

By a special and unanimous vote, Presbytery tendered their thanks to the citizens of New-Cumberland and vicinity for their kindness and hospitality in entertaining the members. Dinner was provided in a large room near the church, on each successive day, by different parts of the congregation, in such abundance, richness and variety, as made all to feel that it was good to be there. The members of Presbytery manifested the deep interest taken in these *good things*, by their works, and to such an extent as the Presbytery of Washington only can do.

After a very pleasant and harmonious meeting, Presbytery adjourned to meet at New-Lisbon, during the recess of Synod, at the call of the Moderator.

Closed with prayer by Dr. Beatty, and Benediction by the Moderator.

The Presbytery of Washington stands adjourned to meet at Pigeon Creek on the First Wednesday (4th day) of November, at 11 o'clock A. M.

ALEXANDER MCCARRELL,
Stated Clerk.

For the Presbyterian Banner.

Report of Rev. W. W. Woodend, Delegate of Christian Commission.

Mr. Joseph Albree, Treasurer of Christian Commission, Pittsburgh:

I commenced my labors immediately after receiving my commission, visiting camp Howe and distributing tracts and newspapers. At Louisville we were detained one day and two nights, and visited several hospitals while there; also preached at the barracks to a large and very attentive audience. Eight days I spent at Gallatin, supplying five camps, ten hospitals, and one prison, with reading matter, preaching at hospital store, and found a hearty welcome wherever I went. For three weeks I superintended the preaching department of the work at Nashville where a very wide field presented itself in the numerous hospitals and camps about that city. I was also one week at Winchester and Camp Thomas, in the immediate vicinity, where I supplied the whole of Gen. Brannan's division, consisting of thirteen regiments and three Batteries. Having accompanied the body of Capt. Easbant (of Gen. Brannan's staff,) to Hamilton, Ohio, I expected to spend the remainder of my time in Burnside's army, at Lexington Ky., and went there for that purpose, but found that nearly all his forces had moved forward. Moreover I became very unwell, and was able to accomplish scarcely any thing among those still remaining. I therefore returned home sooner than I had expected, it being my purpose when I went out, to stay at least two months. The army is a wide and most promising field for Christian effort. The novelty of war is over, and soldiers are more disposed to think seriously and receive religious instruction than they were at first. In the Army of the Cumberland, there are many who profess to be seeking a Saviour, and many who are rejoicing in him as the portion of their soul. Among these are some who occupy positions as officers in the army, and their example and influence are very widely felt.

There is great need for delegates, men of age and experience, who can command respect and impart instruction to soldiers and officers, many of whom are intelligent men and able to appreciate a good discourse as well as most of our hearers at home. It is a great mistake to send only boys. Middle-aged men can accomplish much more for the cause of our Master; and did our congregations know how much they are needed, they would not hesitate to loan the ablest of their pastors to carry on this good work.

Affectionately yours,
W. W. WOODEND.

For the Presbyterian Banner.

Presbytery of St. Clairsville.

The Presbytery of St. Clairsville met at Bealsville, according to adjournment, and was opened with a sermon on the text, 1 Cor. iii: 11, by Rev. David R. Campbell.

Rev. Robert Tanneyhill was elected Moderator, and Rev. Samuel H. Wallace, Temporary Clerk, for the ensuing six months.

The attendance, both of ministers and elders was full, and the business was done with promptness.

The recommendations of the General Assembly in relation to the Boards, were adopted; and they were earnestly commended to the prayers and the contributions of the churches.

Some good rules, relative to congregations in arrears with their pastors or supplies, were adopted.

Arrangements were made for the speedy liquidation of a debt under which one of our congregations has been laboring ever since it was organized.

The pastoral relation between Rev. Wm. R. Kirkwood and the congregation of Barnesville was dissolved; also, the pastoral relation between Rev. Alex. L. Knox and the congregation of Birmingham. Mr. Knox was dismissed to unite with the Presbytery of Bloomington.

Rev. Wm. M. Grimes, who had spent two months in the army, under the direction of the Christian Commission, made an interesting statement of the efficiency of Commission, and the great good done to our soldiers by its delegates.

Rev. Robert Armstrong, as principal, and Rev. Samuel H. Wallace, as alternate, were appointed to spend two months in the army under the direction of the Christian Commission.

Ministers, and Sessions of churches without a pastor, were recommended to read to their respective congregations, on the Sabbath preceding the day appointed by the President of the United States as a day of Thanksgiving and Prayer, the fourteenth chapter of the "Directory for Worship;" and it was recommended that said day be observed.

SUPPLIES.

Fairview.—3d Sabbath Oct., Mr. Greenlee. 2d Sabbath Nov., Dr. Mitchell; to administer the Lord's Supper and take up a collection for the Board of Foreign Missions. 2d Sabbath Dec., Mr. Mahaffy. 3d Sabbath Jan., Mr. Campbell. 2d Sabbath Feb., Mr. Graham. 2d Sabbath March, Mr. McDonald.

Birmingham.—4th Sabbath Oct., Mr. Mahaffy. 3d Sabbath Nov., Messrs. Armstrong and Dool; to administer the Lord's Supper and take up a collection for the Board of Foreign Missions. 3d Sabbath Dec., Mr. Grimes. 3d Sabbath Jan., Mr. Kirkwood. 3d Sabbath Feb., Mr. Dool. 3d Sabbath March, Mr. Mahaffy.

Pipe Creek.—4th Sabbath Oct., Mr. Grove. 3d Sabbath Nov., Mr. Mahaffy. 4th Sabbath Dec., Mr. Tanneyhill. 4th Sabbath Jan., Mr. Greenlee. 2d Sabbath Feb., Mr. Mahaffy; 4th Sabbath Feb., Mr. Kirkwood. 2d Sabbath March, Mr. Mahaffy; to administer the Lord's Supper and take up a collection for the Board of Foreign Missions.

Stillwater.—1st Sabbath Nov., Mr. Mahaffy; to administer the Lord's Supper and take up a collection for the Board of Foreign Missions. 2d Sabbath Dec., Mr. Wallace. Second Sabbath Jan., Mr. Greenlee. 2d Sabbath Feb., Mr. Vincent. 2d Sabbath March, Mr. Crawford. 2d Sabbath April, Mr. Mahaffy.

Beech Springs.—3d Sabbath Dec., Mr. Graham; to administer the Lord's Supper and take up a collection for the Board of Foreign Missions. This church has leave to supply itself the rest of the time until the Spring meeting.

The church at Antrim had leave to employ Mr. Dool one-fourth of his time, until the Spring meeting.

JOHN B. GRAHAM, Stated Clerk.

Kolapoor Mission.—The Rev. R. G. Wilder, who went out with his family on an independent mission to India and established himself at Kolapoor, sends us a summary of his first year's labors. His average Sabbath audience has been 100 in number, and 400 children have been under instruction in his schools. He has a church embracing five native converts, and the word has taken effect on others who have not been baptized. Mr. Wilder has no connexion with any missionary society, but depends on the voluntary contributions of his friends, and these are sent to the Rev. Dr. A. E. Campbell, Secretary of the American and Foreign Christian Union.—*N. Y. Observer.*

SYNODICAL.

The SYNOD OF SANDUSKY will meet in the First Presbyterian church of Findlay, Ohio, on Thursday, October 22d, 1863, at 7½ P. M.

Presbyteries are requested to forward the amount of their assessments for Synodical expenses, and also complete lists of the Ruling Elders within their respective bounds.

E. B. RAFFENSPERGER, Stated Clerk.