REV. DAVID M'KINNEY, Editor and Proprietor. REV. I. N. M'KINNEY, ASSOCIATE EDITOR.

TERMS IN ADVANCE. 

REV. DAVID M'KINNEY. PITTSBURGH, PA.

> [Original.] Lines

This day a Nation's fervent cries sefore the throne of God arise; may he bend a listening ear, hen at his footstool we appear!

ith humbled hearts, O Lord, we own sins that all to thee are known; own thy judgments on our land, how beneath thy mighty hand. r Nation mourns—our youth are slain,

s they the cause of right maintain; and human blood, in orimson stains, oclaims that war and horror reigns. wherefore dost thou still contend? How long wilt thou refuse to lend

A listening ear, when at thy feet

In humble prayer thy people meet. Yet Thou wilt HEAR! Thy word is given, That fervent prayer will open heaven; We shall not seek thy face in vain. When low before thee we complain.

Our land, (though now beneath thy frown Tis crushed in grief and sadness down,) Chastened, corrected by thy hand. Shall yet in her full glory stand.

The Nations of the earth shall see That God will still a Helper be. To such as make his name their tower In trial's dark and stormy hour.

O be theu still our Nation's aid! Then, should insulting foes invade, We'll look to thee for strength Divine, And trust no other arm but thine. Imlenton, Pa., 1868.

For the Presbyterian Banne Union Meetings .- The Week of Prayer.

MESSRS. EDITORS .- The week of prayer,

an. 3—10, 1864, is approaching. Meet, as for prayer, it is hoped, will then be ald everywhere. Some of these will Subtless he union meetings; and hence a words, not merely on union prayerectings, but union meetings in general, not be untimely. Perhaps, as a genal thing, it may be best for each denomition to work by itself; but there may be nes and places wherein union efforts may desirable. Yet some are afraid of union setings of any kind. Instead of harmony, ey fear they will produce discord. This ed not be; if the principle which lies at basis of these meetings is well underd and faithfully adhered to, it will not The principle is plain and simple. It his: Each denomination while together. aside whatever is peculiar to itself or posive to others, in doctrine, mode of rship or measures; or, this is done by individuals present of the different depinations; and each one seeks the othgood, and the good of all to edification. Rom. xv: 1-11. There is no effort to evert each other; and of course no effort convert any to any one particular purch or creed. Each one lays aside for time what is peculiar or offensive; d all seek by prayer the outpouring of e Spirit, and by exhortation and personal ort the conversion of sinners unto God. This is the basis of union in such meetgs; each one lays aside what is peculiar offensive in doctrines, mode of worship id measures. The Baptist must not teach mersion; the Episcopalian must not sch Apostolical succession as essential to existence or the well-being of the urch, or the validity of its ordinances; Presbyterian must not teach Predestition; nor the Methodist, falling from ace. So of other dectrines, and so of her things, for the principle is of very tensive application. Some may think it ght for women to pray and speak in pubpromiscuous assemblies; others may be as firmly persuaded that this is unriptural and wrong, or, as Paul calls it, a HAME—what excites disgust—and hence to be allowed.—1 Cor. xiv: 80—40; 1 im. ii: 11, 12. The principle of union quires that this be laid aside; it is pecuto some, it is offensive to others: in ion meetings the women must learn in ence. Again: some may be in the habit orying out and shouting, or making

pecially order in worshipping assemblies all things unto edification.—1 Cor. xiv: -40. Again: some think it proper to k those who desire prayers to rise, or to me forward and occupy certain seats, or ive an audible response to some question: hers are as fully satisfied that this is unise and hurtful, and no matter whether hey are right or wrong in their views as this and other things; the principle of nion requires that nothing of the kind be ttempted. There must be a mutual yieldng of cherished plans and practices, as rell as silence on peculiar and favorite docines. We must not try to convert each ther, either to doctrines, modes of worhip, or measures. We must just lay aside what is peculiar or offensive—lay aside all herein we differ-unite wherein we agree, nd seek the one object, the revival o lod's work by God's appointed means—the Word and prayer; unite in seeking the utpouring of God's Spirit, and the conrsion of men unto him. Thus conductd. the true basis of union, understood and ted upon in good faith, union meetings ay be not only held without discord, but harmony and love, and result in great d lasting good. Such is the result in any places; may it be so every where! specially during the week of prayer, may hristians every where unite in meetings or prayer and praise! Let all pastors ake the proper steps to attain this end. This principle of union—the only sure ind safe principle is sometimes thoughtessly violated: and then if trouble or unleasant feelings result, the fault is not with those who resist, but with those who nake, innovations. And when this princi-

her audible manifestations. This may

edifying to some; but it is annoying to

ers. The principle of union requires it

be laid aside. Let all things be done in

cency and order, for God is not the au-

or of confusion, but of peace and order,

worship, prayer and praise. W.J.M. Thunders may bring their sublimity,

ole is not observed, union meetings are

ither the occasion of discord, or of un-

leasant feelings, or some are necessarily

xcluded from them. That union is worth-

ess which is made at the sacrifice of prin-

ciple; but surely there is no such sacrifice

in laying aside for a time our little differ-

## Presbyterian Banner.

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Sabbath this subject will be attended to.

turns. Receipts from all sources, \$61,013;

of which, from the churches, that is, omit

ting legacies and miscellaneous, \$30,272.

Last year in the same months the corres-

ponding receipts were \$55,610 and \$27.-

302, showing an encouraging increase this year of \$5,403 in the aggregate, of which

\$2,970 is from the churches. It is with

real thankfulness this increase is thus re-

ported. The financial condition of the

Board, nevertheless, is one of serious con-

cern. This increase of receipts is by no

means adequate to the increased expendi-

tures. These for the general purposes of

the Board, are nearly the same this year as

in each of several preceding years, but the

approval of our blessed Lord.

churches which did not make any collec-

tions last year, for this cause. These

churches were over 1,200 in number. (2)

of our body, who it is to be feared have

terests involved in this cause, and who

them direct to the treasurer of the Board.

cases, might be increased. The last Gen-

eral Assembly recommended an effort to se-

cure an average gift of at least one cent. a

of giving can be made. In answer to

Without prayer, no amount of funds would

With this statement of the case, the Ex-

coutive Committee might leave the subject

rests, dear brethren, to have this cause

brought before the people of God under

your charge, and an opportunity afforded to

cious opportunity of promoting the useful-

na; Brazil—there is a call for more men

that should meet with a speedy response.

that we may unite in acts of social | icals; but as they look at the different mis-

high rate of foreign exchange will add very

For the Presbyterian Banner.

PITTSBURGH, WEDNESDAY,

Board of Foreign Missions. A Statement of the Executive Committee, for use on the First Sabbath of Janu-The General Assembly has requested all the churches under its care, which have no other time appointed for the purpose to other time appointed for the purpose, to make collections in aid of the cause of Foreign Missions on the first Sabbath in Jan-

Christian brethren in their times of prayer, hands, knocking upon the breast, and other and it will influence their purposes, when gestures, they may be used or left, as every nuary. If it should be inexpedient to take devising liberal things for the cause of man's desire serveth, without blame. a collection on that day in any church, then it is hoped that on the second or third then it is hoped that on the second or third the committee will only express the King Charles and Laud from that of Ed-Christ. The Committee will only express Thus we see how different the spirit of bered, in the sympathies and prayers of ward VI. and his bishops. The former their brethren at home and the missionary were bigoted Churchmen, the others were The state of the missionary treasury, at the end of seven months of the current stations, while endeavoring rightly to fulfil the responsible duties entrusted to them financial year-from May 1st to December in the superintendence of this cause. 1st-will appear from the following re-

WILLIAM W. PHILLIPS, Ch'n. WALTER LOWRIE, Secy's. JOHN C. LOWRIE, Secy's.

Mission House, N. Y., Dec. 7, 1863.

## EUROPEAN CORRESPONDENCE.

Visit to Lincolnshire Roston and New Bosto The Old and the New-The "Pilgrim" Sufferres—Rev. John Cotton—The "Fugrim" Sufferers—Rev. John Cotton—The Church of St. Botolph and Cotton's Ministry—Cotton and Calvinism—Resignation and Departure—High Principle and Sacrifice—The Persecuted a Persecutor, and Why—His Learning—His Portrait—The Pilgrim Fathers Traced—The "Mayflower"—John For His Pilit Plan His Conser His Fox - His Birth-Place - His Career - His Learning-Postscript.

FROM BOSTON, (not in New-England, or largely to the sum that must be provided this year. For this exchange alone, the on my way to visit you at Pittsburgh!) treasurer has paid \$18,772 more in the but from Boston, in Lincolnshire, in "the seven months to December 1st, than would old country," I write. It gave the name have been required in the same period in to your own Boston, and thus it has a former years, not including the last; and double interest to me, on this my first visit further sum of about \$22,000 will be need. Corporation, lands, Court House, (undered on this account before the first of next neath which some of the early intended fu-May, on the estimated amount to be remit- gitives toward New-England, who had been ted for the support of the missions. The seized in their departure and cruelly Committee would add here that the expen- treated, once were confined, and from whose ses of the Board this year could hardly be dungeons up a stair which I saw last night, less, as the missionary work was everywhere | they were brought to stand before the Magplaced two years ago on closely restricted istrates.) These Magistrates, however, estimates, and these have not yet been ma. were Puritan in their sympathies, and with terially enlarged. Nor will they be much a show only of severity, they soon set free erable increase must be made in the re. of Puritanism; this town was its central erant spirit. barrassment of debt. No reduction of ex- one of the most illustrious sons of Campenses that could now be made, in a work bridge University, who afterwards became so far distant, could take effect within these | a Legislator, a Divine, a guide to the Pilfive months; no reduction could be made, grim-band in New-England. I refer to the some point; no reduction could be made, lies an engraving from the original poras it is believed, without incurring the dis- trait. What a mingling of majesty and

Very blessed was his ministry in this From churches that have already made town. Early did his parishioners testify their collections, but have made no effort to their love to him by an increase of his increase the amount over what was given modest stipend, and by testifying in the in former years. There are yet five months deed of conveyance thereof, that he was a add largely to their gifts. (3) From and well-deserving for his learning and his made. (4) From the numerous members ing very great."

" Yours heartily in the Lord,

contributions be expected? (1) From fac simile of his autograph underneath—

Great was the championship waged by not yet laid to heart the deeply solemn in- Cotton against the low Arminianism of his time, which, from Archbishop Laud, and therefore give either nothing, or else but downwards, infected the National Clergy. little, to save them that are perishing for His greatest delight and recreation was the lack of vision. Many of these might have the reading of Calvin's Institutes. Of Caltheir attention called to this subject by vin he used to say, "I have read the Faththeir pastor, or by some Christian friend, ers and the Schoolmen, and Calvin too; and even if no church collection offered a but I find that he that hath Calvin, hath channel for their gifts, they might send them all." Being asked, in his latter years, why he indulged in nocturnal stu-(5) The gifts of Sabbath Schools, in many dies more than formerly, he replied: "Bedies more than formerly, he replied: "Because I love to sweeten my mouth with a kind of voice suited to St. Botolph, at Bespiece of Calvin before I sleep." He was very hospitable. In that, says Hutchinson, dral aisles." To preach distinctly in this week from each scholar; this would make "He did exceed all that I ever heard of. a noble offering. (6) Prayer for the grace His heart and his door were ever open to all that feared God; especially godly minprayer, all needed funds may be provided. isters driven into England by the persecutions then raging in Germany; these he most courteously sustained."

Great numbers came to live at Boston, to eniov Cotton's ministry. But at length he in the hands of the Church Sessions, to was accused of Nonconformist practices. whom this paper is addressed. On you it Intercession was sought with the Govern- the elergyman had a moveable pulpit; and ment through the Earl of Dorset, but he informed Cotton that "if he had been guilty of drunkenness, uncleanness, or any such every member of the church to make his lesser faults, he could have obtained his gift, for the spread of the Gospel in the pardon; but as he was guilty of Puritanism countries where our missions are plant and Nonconfarmity, the crime was unpared. This duty will not be fulfilled, unless donable, and therefore he advised him to will, however, consider this to be no unwellage into the hands of the Bishop, on the

come duty that is laid upon you, but a pre- 7th of May, 1633. When speaking of the ceremonies of the ness and comfort of the churches under Church of England, Mr. Cotton says: "I your care, and of making known the Gos- forebore alike at once, many years before I pel of the grace of God in the world. But left England. The grounds for this were: the Committee must not close this state- 1st. The significancy and efficacy put upon ment without calling the attention of the them in the preface to the Book of Comchurches to the need of enlarged efforts mon Prayer. 2d. The limitation of Church for the extension of our foreign missionary | Powers (even of the highest Apostolical work. It is indeed true that we are living Commission) to the observance of the comin times of unexampled perplexity and dis- mandments of Christ, which made it appear tress, but thus far in the great goodness of to me unlawful for any Church power to God, the calamity of our country has not enjoin the observance of indifferent ceremoprevented our missionary brethren from re-nies which Christ had not commanded. ceiving their support and continuing their What favor I was offered, not only for convaried labors as in former years, while they venience, but preferment, if I would have have enjoyed the most clear tokens of the conformed to any one of the ceremonies, I presence of God, the Holy Ghost, in the success of their work. Many cases of hopeful conversion have been reported within me to the King, and all hope of restitution the last few months. Moreover, new breth- denied to me without yielding some conren have been sent out, and others are un- formity, at least in one ceremony, at least der appointment as missionaries. These once; yet the good hand of God so kept things show that God has not forsaken his me, that I durst not buy my ministry so church in her missionary work, even in dear. And yet my ministry was dearer to

these days of affliction. And when we lift me than any preferment. up our eyes and look on the field abroad "When the Bishop of Lincoln Diocese with reference to its wants, we see the mis- offered me liberty upon once kneeling with sionary door still open, the harvest plente- him at the Sacrament next Lord's day ous, the laborers few, and the duty mani- after, or else to give some reasons why in fest of praying for more missionaries, es- conscience I could not, I durst not accept pecially for missionaries from the ranks of his offer of liberty by once kneeking; but the native churches. In several of the I gave him this reason for my excuse and missions Corisco most of all, India, Chi- defence:

" Cultus non institutus, non est acceptus: " Genuflexio in receptione Eucharistiae For particulars as to these things, the Com- est cultus non institutus; mittee must refer to the missionary period- " Ergo, non est acceptus."

Thus, in syllogistic form he said sions they see chiefly encouraging provi-"A form of worship not Divinely instidences and tokens of the Holy Spirit's gra- tuted is not acceptable to God. cious presence; and then as they turn and "But kneeling at the Lord's table is not

of so many of them to render liberal aid | Noble was the spirit and heroic the courin carrying forward this work of the Lord. age of this great and good man. He was They would therefore respectfully lay before their brethren the inquiry, whether
God is not calling our beloved Church to
make still further and much larger efforts

age of this great and good main. All was one of the true heroes who for consciences sake are ready to sacrifice all. It is here worthy of notice that in King Edward
Sixth's Prayer Book, 1649, there was much

of Christ and all that bore his image.

It was Congregationalist views that Cotton adopted. He declined the "jurisdiction "alike of "cathedral churches" and classical assemblies." It is melancholy to find that the sufferers for liberty of conscience in England, became themselvesfrom a false theocratic theory persecutors in New-England. "It geleveth me not a little," wrote Sir Richard Saltonshall, in 1652, one of the original founders of Boston, to Wilson and Cotton, the ministers there "to hear what sad things are reported daily of your tyranny and persecutions, as that you fine, whip, and imprison men for their consciences. \* These rigid ways have laid you very low in the hearts of the Saints. I do assure you I have heard them pray in the public assemblies, that the Lord would give you meek and humble spirits to strive not so much for uniformity, as the unity of the spirit-in the bond of peace. I hope you do not assume to-yourselves infallibility of judgment, when the most learned of the Aposif the present high rate should continue, a to it. Very ancient is the place, with its the confesseth that he knew but in part. \* Oh that all those that are brethren, though yet they cannot speak and think the same thing, might be of one accord in

the Lord." It has been truly said by Mr. Thompson, author of a most interesting History of Boston-who spent some time previous to his writing, in New-England-that Mr. Cotton was certainly not the advance of his age as respects religious liberty; but more, though some new missionaries have the captives—to return, however, stripped that subject was not understood in his day, been sent out this year, under the express of their clothing and emigrant-furnishings either in the old world or the new. It is direction of the last General Assembly, for these will little more than replace the brethren who were removed last year by death. which even some of them must have been should have taken to the other anything It is evident, therefore, that a very consid- ashamed. This County of Lincoln was full which approaches to a bigoted and intol-

It is worthy of remembrance that in ceipts of the mission treasury during the next five months to provide for the demands cathedral in grandeur, in architecture and 1641, some of the principal men in both upon it with the heavy cost of exchange, completeness-was blessed for a long time, Houses of Parliament wished to send a leading Colonists, to England, to aid in public affairs; but the delay of Oliver Cromwell and others, in writing letters of entreaty, and the rapid development of without striking at the life of the work at Rev. John Cotton. Before me, as I write, revolutionary events, prevented the accomplishment of this design. In 1642. Mr. Cotton and other New-England ministers mildness, of firmness and love in that noble had letters signed by several of the nobil-From whence, then, may an increase of face and form! And how pleasant to see a ity, members of the House of Commons, &c., "to call some of them, if all could not come to assist in the Assembly of Di vines at Westminster." Cotton would have undertaken the voyage, had others been

willing to accompany him. In concluding this notice of Cotton's career, I need make no apology for it to American readers. Well might Dr. Inin which many of these churches might man "of very great deserts—a worthy man, reason to honor his memory, and New churches whose collections are yet to be life—his pains in preaching and catechis- and being to him, more than to any other England most of all, which oweth its name person in the world." One of his biographers thus draws his portrait, and also indicates his literary eminence:

"He was a good Hebraist, critically versed in Greek, and wrote and spoke Latin with great facility, in a pure and elegant Ciceronian style, and was a good historian. His libfary was great, his reading and learning answerable" (corresponding) himself a living and better library. "His voice was not loud; but clear and distinct, and was easily heard in the most

ton, with "its fretted roof and long catheclass of buildings is very difficult. Recently, since this beautiful church has had its interior "restored," by taking away from columns and arches the mortar and whitewash which had covered and outraged their beauty, under the barbarous, lack of taste in the last century. There have been repeated experiments made as to the best position of the pulpit. And so preached from different parts of the church. Now the pulpit is placed under the shadow

of the right hand pillars, near the entrance to the choir But to return to Cotton's portrait.... "His complexion was fair, sanguine, and clear; his hair was once brown, but in his later years, white as the driven you give your earnest attention to it. You flee for his safety." He resigned his vicar- snow. In his countenance was an inexpressible sort of majesty, which commanded respect from all that approached him." THE PILGRIM FATHERS were not as already intimated, with one or two excep-

tions, from the town of Boston. The most

laborious research shas not succeeded in to the newly-ordained Evangelist. tracing more than two of this illustrious band (Bradford and Brewster) to an English birthplace. It has always been supposed that the founders of New-England came from the North of England: more definite information states that they were religious people who lived near the adjoinng borders of Nottinghamshire, Lincolnhire, and Yorkshire. Another authority tells us. "There were about the year 1602, two congregations of Puritan Separatists, one of which was at Ganesborough, the other at Scrooby, in Nottinghamshire. This village is undoubtedly the neat and centre of that religious community which afterwards planted itself on the shores of New-England, and was the foundation of the colony there." Before the end of 1608 the whole body of the Basset-Lane fugitives were assembled at Amsterdam. They resided there for a year, and then removed to Leyden. They remained there from 1609 to 1620, when a portion of them left for Plymouth and the remainder embarked the following years. The path thus opened, Winthrop and a large company of Puriresolutions. viz. tans, mostly persons of position and for-tune, fitted out a fleet and sailed for Massashusetts Bay, where they laid the founds-

of Boston, out of regard to some of their most eminent members; who had lived in "What sought they thus afar ? " Bright jewels of the mine?
They sought beneath the forest pines
Freedom to worship God."

tion of a city, to which they gave the name

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live for ever. For,

The pilgrim spirit is not dead, It walks in noon's broad light; And it watches the bed of the glorious dead By the holy stars at night;
It watches the bed of the glorious dead,
And shall guard that ice-bound shore,
Till the waves of the bay, where the Mayflower

lay, Shall freeze and foam no more!"

An old house fronting the market place of Boston, and now called The Bell, but originally a private house, was the birth-place in 1515, of John Fox, the Martyrol-only at the close of the year, or only halfogist. In the same year Martin Luther published his Theses against the Church of Rome. Fox was educated at Oxford University, and became a Fellow. He was afterwards tried for heresy in 1545, when he was either expelled or resigned his felowship. He was thus reduced to poverty, out ultimately became Tutor of the Earl of Surrey's children. He was ordained by Bishop Ridley in 1550. When the Marian persecution broke out, the Earl of Surrey, his late pupil, used all possible means of protecting Fox, and offered, if he would stay with him, to "partake of the danger, and to make the destruction common," adding athat "he well remembered with what instructions he had fortified his younger years." Bishop Gardiner "laid first to Autwerp, and then to Strasburgh early in 1554. Afterwards he was concerned in the troubles and discussions relative to the discipline and worship of the through your paper what kind and patriotic Church. It was at Basil that he collected emotions the ladies of Mingo evinced on the materials for his "Acts and Monu- Thanksgiving. The services usual on such ments," and here he began to write and return to this country, in 1563, he was made a Prebend, but declined higher preferment, as he was always unwilling to subhabits," and some of the ceremonies enoined by the authorities. . He died in Lonlon, where he lies in the same church where repose the ashes of John Milton. There his surviving son non sine lachryrmis dedicated a monument to his memory: " Maryrogo fidelissimo; Antiquitatis Historicæ

Indagatori Sagacissimo; Thaumaturgo Admirabili; Evangelicæ Veritatis Propu-gnatori Acerrimo." Fox was both au ad-- of Bible history in a copious and graceful style." Afterwards he "engaged seriladies. onsly in the study of Divinity and Church All I Pity it is, but true, that few men in either hemisphere could write a work in pure Latin as did John Fox, and that the "Hecultivated. There is a return to that department of lingual studies at Edinburgh. Cillotson says: "It is a true observation, that catechising and History of the Martyrs, have been the two great pillars of the Reformation." Probably Fox was a little credulous, but he is known to have accented corrections of mistakes; and as a historical and biographical work, his "Acts and Martyrs" will always remain among our standard works. Boston may well

cherish his memory. P. S.—Some years ago, Mr. Dallas, then the American Ambassador, attended a festival in Lincolnshire, in honor of the memory of the Pilgrim Fathers.

The reply of Earl Russell to the Emperor's invitation to a Congress, is described as being "so masterly, as to be unanswerable." The Holstein question is still prom-

Money has gone up to seven per cent. This arises from demands for cotton abroad at the sight, but that some of my people and the supplies coming from India and living, by the side of the road along which Egypt. Trade, commerce, and agriculture I came, told me that the people were gone are flourishing all over England, except in before me, and that I might expect to find

For the Presbyterian Banner.

The Presbytery of Clarion. At recent meetings, this Presbytery ransacted several matters of business,

Rev. T. S. Leason and elder James Pat- enjoyed a few hours of that sweet commuton, principals, and Rev. S. P. Kinkaid nion and fellowship which none but those and elder Samuel Craig, alternates, were of kindred spirit can enjoy, and which chosen Commissioners to the next General none but Christians fully esteem: as it is

hands and accepted, and he was according- giving never end. ly installed pastor of said church. At the same time and place, Mr. Robert Sutton am thankful that others can,) that I was services, Mr. Holliday preached the ser- can say that, although of the poorest o mon; Mr. Montgomery presided, proposed poor pastors, I was presented with that the constitutional questions, made the or- which to me was more precious, and consedaining prayer, and delivered the charge to quently more valuable than the purse of the people; Mr. Wray, to the pastor, and

first Sabbath of February.

The following paper touching ministerial

was directed that it be published in the "WHEREAS, The Lord hath ordained hat they who preach the Gospel shall live of the Gospel; and whereas, the expenses of living—including the support of a famy-have greatly increased since the estabishment of the present rates of ministerial support within our bounds, averaging from ne-third to one-half more, and in some particulars over one hundred per centum more than they did at that time; and whereas, our own Synod and several others | they came together. have called the special attention of the churches under their care to the question of ministerial support, in view of this state of facts; therefore, this Presbytery deem t proper to call the attention of the churches under our care to the following

"I. That any of our churches which

issues of that enforced emigration shall able to give, from such things as they have. "3. That, where the churches are unable to do anything efficient in either of these ways, the ministers be exhorted to bear their share of the burdens with their people, in a generous, Christian, and uncomplaining spirit.

"4. That churches which may be in arrears to their pastors, be urged to take immediate steps to pay off all such indebtedness.

"5. That churches, if there be any such, yearly, be requested to change their practice in this respect, and make regular pay

ments every quarter. "6. That in view of the adoption of the cash system, in the transaction of business, and also from a due regard to the best interests of all our churches-including both pastors and people—this Presbytery feels constrained to say, affectionately but earnestly; that the stipulated salary should be actually and promptly paid as it falls due." JOHN. H. SHERRARD, Stated Clerk.

For the Presbyterian Banner.

Thanksgiving Day at Mingo.

MESSRS. EDITORS :- Knowing that woman has a most cheering effect in alleviamany traps for the young tutor." He fled | ting the weariness of the soldiers' life, not only by her well wishes, but also by providing for them the more substantial things of life, I have thought to make known days were appointed, but the ladies wishing print the records of the sufferings of the to show a more open effect of their patriotfaithful. It is worthy of notice that Fox's ism, it was proposed by two of the ladies, work was compiled originally in Latin, and yet not entered into with less ardor by the afterwards published in English. After his other ladies of the congregation, as was abuna church get up a Festival, the proceeds to go toward relieving the wants of our brave scribe to the Canons, and disliked the and noble soldiers, who are battling for our country's rights.

The morning of the 26th, after several days of cloudiness, dawned with glittering splendor, causing joy in the heart of every one, and inspiring them with new zeal in the good cause which they had undertaken. The people assembled at their place of worship, and after listening to a very ap-

propriate and loyal sermon from their pastor, Rev. J. J. Beacom, they were dismissed complished and a learned man. He "affect to retire to an unoccupied dwelling house a ed poetry, and wrote some Latin Comments short distance from the church, where a dials and refreshments, and I hunger and bounteous dinner had been prepared by the | thirst. Use me, then, my Saviour, for All having partaken of the repast, it was

History, and acquired great proficiency in mutually agreed to meet again in the eventhe Latin, Greek, and Hebrew languages." | ing to sing, and after that, have the privilege of participating in supper; which, having been done, they found that they had been rewarded for their day's efforts with brew," in which he excelled, is so little \$116; thus remembering, in the midst of thanksgiving, the wants of our suffering suffer the steadfastness and confidence of soldiers.

A Donation Visit.

We think it very proper to acknowledge kindness at any time, in an appropriate way; and we esteem it therefore right and reasonable that great kindness, manifested in a most kind manner, should be publicly and respectfully acknowledged.

As I (the pastor of Ebenezer congrega-tion, in the Presbytery of Allegheny,) returned home from the other part of my pastoral charge, on Monday, the 16th day of November, and came in sight of my own house, I saw a large assembly of people, apparently all intently busy, moving about as though engaged in something in which all were interested; and I should have been somewhat astonished, if not alarmed, a good dinner, prepared by the ladies, ready for me when I would get home, and a goodly number of people there to enjoy a love feast with their pastor, of the good things of life, well prepared by skilful hands—all of which I fully realized. Myself and family, and the people, enjoyed which may be of general importance to the the rich repast; but what was richer still and more highly appreciated by myself, we adapted to, and designed for, knitting heart The pastoral relation between Rev. J. S. to heart and soul to soul in all that is en-Elder and the church of New-Bethlehem dearing and lovely and blissful on earth, was dissolved. On the 15th inst., at a and inspiring to a joyful living hope of meeting held at Pisgah, a call from Pis- everlasting union and high enjoyment and gan church, for the one-half of the pastoral blissful employment in heaven, "where abors of Mr. Elder, was placed in his congregation ne'er break up," and thanks-

I feel that although I cannot say (as was ordained as an Evangelist. In these presented with a well filled purse, yet I twenty tens; for it was, as it appeared to me, a gift of the heart's affections, (which Mr. Kinkaid was appointed to adminis- I have no doubt at all, fully accompanied ter the Lord's Supper at Richland, on the the larger donation). But mine was no mean gift, nor one of small value in money point of view; and it has added upport, was unanimously adopted, and it greatly to my comfort, and that of my family, ever since, and will for months to come. And now my heart's desire and prayer to God on behalf of the generous donors is, that they may abundantly realize, in their own happy experience, that it is more blessed to give than receive: After these enjoyments, we all united in singing a hymn of grateful praise, and in prayer to God for mutual and Divine bless ing to abide with us; when the people de parted leaving good evidence to believe that they all loved one another better than when

> JAMES COULTER. Pastor of Ebenezer congregation.

The men of "the 45:" were, as a class

half-heathen, with strong sympathies fo Romanism or Episcopacy, as the supposed know that the support they now give to symbol of loyalty. I mentioned, in a for their pastors, at the present high prices of mer sketch, how the parish minister of that living, is not sufficient for their comforta- time had prayed with his eyes open and his ble support, be requested to meet together, pistols cocked. But I have since been reand, where they are able, devise some minded of a fact which I had forgottenmeans of increasing it to the necessary that one of the lairds who had "followed Prince Charlie," and who sat in the gallery "2. That if the people do not feel able opposite the parson, had threatened to shoot to increase the support which they now him if he dared to pray for King George, give, by a permanent addition to their and, on the occasion referred to, had osten-

THE PRESBYTERIAN BANNER

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REV. DAVID M'KINNEY.

tenance! This same half-savage laird was, in later years, made more crilized by the successor of the belligerent parson. Our parish minister, on one occasion, when travelling with the laird, was obliged to sleep at night in the same room with him in a Highland inn. After retiring to bed, the laird said, "O, minister, I wish you would tell some tale."

"I shall do so willingly," replied the minister; and he told the story of Joseph and his brethren. When it was finished. the laird expressed his great delight at the narrative, and begged to know where the minister had picked it up, as it was evi-

dently not Highland. "I got it," quoth the minister, "in a book you have often heard of, and where you may find many other most delightful and most instructive stories, which, unlike our Highland ones, are all true-in the Bible .. Good Words.

Christ Jesus All in All.

A very old German author discourses

thus tenderly of Christ: My soul is like a hungry and a thirsty child, and I need his love and consolation for my refreshment; I am a wandering and

a lost sheep, and I need him as a good and faithful shepherd; my soul is like a fright-ened dove, pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness: I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his

Holy Spirit. . In no situation and at no time can I do without him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well. then. I will rather part with the whole world, and all it contains, than with thee, my Saviour; and God be thanked, I know that thou too art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast corwhatever purpose and in whatever way thou mayest require. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love and all my powers for the advancement of thy honor and the service of thy believing people. And never my faith to abate, that so at all times I mav

Every House has its Cross.

other." - Church Advocate.

be enabled from the heart to say, "Jesus

needs me, and I him, and so we suit each

A widow lady was almost in despair from the variety of hindrances, vexations, and diappointments she had to endure. She was quite overwhelmed with her domestic crosses, and had scarcely the heart to go on with her daily conflicts. "No other roof." she complained, "is so constantly beset with misery as mine." She had no idea that any neighbor of hers was half so crossed as herself; judging, as she did, from outward appearances. But it pleased God to teach her a lesson, through the instrumentality of a dream, which was the wholesomest medicine of which she could

have partaken. One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one, on the next it was of less size, and on others, though they were very few, it was but a small one. Among all the crosses, however, none appeared to her so inconsiderable and light to carry as that at her own door. She awoke a new creature. What she had seen she understood; and she recollected Christ's saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." She fell down upon her knees at once, and prayed God to pardon her for her complaining, murmuring, and repining spirit, and besought him to re-lease her from it, and fill her with a spirit of patience, submissiveness, and content with his orderings. And she implored him also to endow her with his strengthening grace to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. "Yes," she exclaimed, "I can do all things through Christ which strengtheneth me,' for his 'yoke is easy, and his burden is light!"

Serious Thoughts for Ministers of the Cospel. "The grand scope of the Christian ministry is to bring men home to Christ."-

Robert Hall. "I see that spirituality of mind is the main qualification for the work of the ministry."—Urquhart. "Your work is to save souls." - Gemu for Christian Ministers.

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soul-destroyer. - Gems for C. M. "Let every minister, while he is preaching, remember that God makes one of his hearers."- World. "Let Jesus Christ begall in all : study

Christ, preach Christ, live Christ."-M. Henry.
"Preach no sermon without lifting up your heart to God both before and after its delivery, that it may be blessed to the pebple." - Gems for O. M.

"One soul converted to God is better than thousands merely moralized, and still sleeping in their sins."-Bridges "Melanothon says of Luther, 'I have found him in tears praying for the Church."—Funeral Sermon, 1546.

Take man in his four elements, of earth, air, fire, and water. In the earth he is as Inducts may bring their substitution to the process of the churches at home, they see sur- look at the churches at home, they see sur- look at the churches at home, they see sur- look at the churches at home, they see sur- look at the churches at home, they see sur- look board. In the process of God's goodness and mer- was an addition to the book board. In the process of God's goodness and mer- was an addition to the process of the land in the fire he is as consuming of the land in the fire he is as consuming of the land in counting them to praise, but they may be direct to keep the land in counting them to praise, but they may be direct to keep the land in counting them. fleeting dust; in the air he is as a disappear.