Banner. Presbyterian

PITTSBURGH. WEDNESDAY, JAN. 27, 1864. The Executive Committee of the Board of Colportage will meet in the usual place on the First Tuesday of February, at 2 o'clock JAMES CAROTHERS, Ch'n.

The Ladies' Aid Society of Philadelphia have published their Fifth Semi-Annual Report. It shows a very large amount of beneficence, both in gifts and personal services. Our brave soldiers bless the ladies.

A Worthy Example.—A gentleman writes to a religious journal, inclosing a check for \$100. He requests receipts for payment of two papers, and adds: "Use the balance in paying for The Independent and the postage to such home missionaries sent out by the American Home Missionary Society as you may judge best after consulting with one of the secretaries." We should rejoice to have some such remittances to enable us to furnish our Presbyterian missionaries with the Banner."

The Presbyterian and Theological Review for January, presents, in the January number, a list of excellent subjects, which seem to be treated with much ability. We have I. The Latin Patriarchate; II. The Epistle of Barnabas; III. The Regula Fidei or the Gospel by John; IV. Education in the Presbyterian Church; V. The Theory of preparation for Preaching; VI. The Bohemian Reformation; VII. Renan's Life of Jesus; VIII. Criticisms on Books; IX. Theological and Literary Intelligence X. Ecclesiastical Record.

A Manual of Presbytery.-We have before us a Manual of the Central Presbytery of Philadelphia; and we take occasion, hence, to suggest to all our Presbyteries the thought that something of the kind might be, to each of them, both a convenience and a benefit. It is a 24mo. pamphlet, and contains, I. A brief historical statement of the Presbytery's organization; II. Standing Rules; embracing stated times of meeting; Order of Business; Standing Committees; Permanent Committees; Reports to be made by Ministers, Licentiates, Churches, &c.; III. List of Ministers, with date of their ordination; and names of churches and when organized, and names of all the elders now officiating in each.

Rev. Henry Steele Clarke, D.D .- This valued minister of JESUS CHRIST was called home to his rest above, on Sabbath morning, 17th inst.

Dr. CLARKE was pastor of the Central Presbyterian church, Philadelphia, where he officiated most acceptably for some twelve years. He was one of the most studious of men, and devoted to his charge. His sermons were carefully written and well delivered. The thought, the reasoning, style, pathos, were always admirable The congregation flourished greatly under his ministry. He had one of the best Sabbath Schools we have ever known. He was at about the meridian of life, as men usually reckon. But his work was done. A wife and child survive, who will share the sympathies of a most attached people.

> For the Presbyterian Banner. "Morgan Surrendered."

In these days of "raids," who feels secure? January 14th a company took possession of our house, but we surrendered without any loss of life. Instead of an armed foe, we were greeted with the smiling faces of familiar friends. They were . the people of Elderton congregation. Soon a table was spread, covered with "good things." After prayer and social intercourse, the company dispersed, leaving many such articles as a family needs; also, a purse containing that which "answereth all things." For the valuable donation, to gether with the spirit which incited it also for prompt payment of salary, the writer returns his sincere thanks.

W. F. MORGAN. Pastor of Elderton church.

For the Presbyterian Banner A Donation Visit.

MESSRS. EDITORS :- Allow me, through the medium of the Banner, to return my sincere thanks to the dear old friends of Currie's Run, and other Christian brethren and neighbors, who so kindly remembered their former pastor and family on New Year's. Their visit was one of kindness. Their social Christian intercourse was truly pleasant, reminding us of the language of the Psalmist, Behold how good and pleasant it is for brethren to dwell together in unity. Nor did they come empty-handed. A bountiful repast was gotten up by the ladies of the party, in a style not to be surpassed in richness and variety. But that was not all: the party left behind them many tokens of kindness, to the amount of one hundred dollars; for all which they have our thanks. That may God enrich them for it out of the glorious treasures of his providence and grace, supplying their need according to his riches and glory, through Jesus Christ, is our earnest praver. M. M. Shirley. Shelocta, Jan. 21st, 1864.

For the Presbyterian Banner

Acknowledgment. "To everything there is a season," Solo mon says, "and a time to every purpose under the heaven." So there is a time for donation parties to visit the parsonage and a time for pastors to express their grateful appreciation of such visits. And truly this is the time for the pastor of Salem church to acknowledge with warmes gratitude the delightful visit recently made by the people of his congregation. It is unnecessary to speak of the sumptuous entertainment prepared by the ladies, and the pleasant intercourse enjoyed; or to mention the numerous, excellent and appropriate gifts, of money, flour, grain, hay, &c., received by the pastor, furnishing such seasonable and abundant supplies of food and fuel, and provisions for both man and beast. The remembrance of such kindness and love does much to cheer and encourage the heart; and that the benevolent donors may be richly rewarded both temporally and spiritually, is the earnest prayer of their grateful pastor. J. P. FULTON.

THE YOUNG MINISTER. The feelings and principles which get the ascendency in the mind of a young minis-

ter, have a vast influence upon both his personal comfort and his public usefulness. And there is often a strife, and sometimes a long-continued strife, in his mind, not only between the evil and the good, but also between emotions, purposes and desires, all of which are good, but which look different ways. The minister, like other men, has duties and interests which belong to earth and time; and he has other duties and interests which belong to heaven and eternity. If the earthly get the lead, he ranks with one class of disciples; and if the heavenly take the reins, he is found

in another grade of Christ's servants.

The minister is entitled to a supply of his temporal wants. "Who goeth a warfare any time at his own charges?" will settle only where he shall be comfortably supported. If he cannot get a "good" recommendations inundate the Session. For, when the idea under notice has obnumbers just intimated, embracing the young and the advanced in age.

as we have intimated, correct. It is both reasonable and Scriptural. And still, in relation to its Scripturalness, there is a practical mistake. The Apostle in his upon them their duty, and it is utterly a if men would not hear him in one place, bread of life and the messages of grace. He must preach; and, like his Master, he him.

The number of unemployed ministers in our Church, is a very great evil. Many of ners; all persons, of all ages, degrees, and them are unable to do pastoral work, and nations, who have ever applied to him durwe complain not of these. But others, in | ing the past nigh two thousand years, have large numbers, are able; and we have congregations still more in number, which cry: "Come and help us." "Come," "preach." brethren especially-not go, and starvebut, go, and preach. If the people of one congregation, from poverty, or from ignorance of the Gospel's value, will not support you, take two, or three, or four congregations. Or, like PAUL, let your own hands supply your wants. Teach a school, farm, or work in a shop. Do something. Do enough to get your bread. But still, preach the Gospel. An evidence of the Messiahship of JESUS was: "To the poor the Gospel is preached." And the same is still an evidence of true discipleship, and a

true Church. One of the greatest hindrances to our Board of Education, in their great and good aim, is the number of our ministers unemployed in an appropriate work. An ardent friend of the Board, in commenting on some of our late remarks, asks: "What is the reason why so many of our "ministers are an apparent failure; as to "their personal growth in the appreciating of their commission, and as to their de-'velopment of the Church to the magni-"tude and grandeur of its mission among "men? Is the difficulty in our present "in the men themselves?"

It is in the men themselves; as is evident from the foregoing remarks. But that the men are, what they are, is owing, very in no wise cast out.' much, to their training. We use the word "training," here, in a very comprehensive and glory. A wretched thief, hanging sense. If men were taught, in the nursery, and Theological Seminary, that the minis of desire; his dry lips part, and quiver. ter of JESUS is a man devoted to preaching, who must labor in his calling whatever betide—if the pastor would inform the in pain; besides, it is too late—too late? young aspirant, that this would be his duty Oh! no; but he turned upon him a look, in Roxbury, 691; Union church, Worcester, imperatively-and if the Presbytery would | which love and sorrow shone together, and tenor of the vow, and this the only condition on which he could be ordained, our ministers, so far as they are able, would all | weakness come to Jesus; he will take be preachers—in the pulpit, in the school, thee in his arms and bless thee, as he re-

What are earth's treasures-wealth, fine raiment, and a rich table, in comparison heaven?

WONDERFUL LOVE.

The love of JESUS CHRIST passeth knowledge. None can comprehend its greatness. It is well for us that we have such a Saviour-able, willing, anxious to save. It is his office to save sinners, and he will execute his trust.

A young lady, drawn and cheered by the Saviour's love, and wishing all to know and enjoy its excellence, transcribes for our columns the following presentation of the willingness of JESUS to save the sinner:

"I WILL IN NO WISE CAST OUT." "Why did Christ, a King in the midst "Who feedeth a flock, and cateth not of of heaven's glory, become a babe in the in many parts of the country imprisonment the milk of the flock?" The young min- midst of earth's misery? You say: 'To has been established as the penaly for murister becoming possessed of this truthful save sinners!' Why did he toil, and weep, and preach, and pray, and sorrow for months idea, is liable to cherish it, and dwell upon and years, among the worst and most hardit. making it a primary matter of thought, hearted, with hardly any reward but that of and a guiding principle in his movements. contempt, hatred, and persecution? You He will labor only where he is paid. He say: 'To save sinners!' Why did he bow his head in wondrous submission when torn with the pains of deadly agony in Gethse mane? Why was he silent when led by congregation, he will not accept of any. blasphemous murderers to the place of in-Hence it is, in part, that there are so many | sult, and crowned as the king of sorrows unemployed ministers, and so many vacant with shame, and thorns, and misery? You congregations. Hence it is, that, when a say: 'It was to save sinners!' Why did he yield his body to be smitten with the wealthy congregation becomes vacant, there | hand and rod, and torn with the lacerating are so many anxious eyes turned thither, scourge, and pierced with the nails and and that such floods of nominations and spear; oh! why? You say: 'It was to save sinners!' Oh! then, if the exalted JESUS has passed through valleys of deepest humiliation-through flames of hottest tained its lodgment in the young mind it tribulation, and the black waters of death mostly abides and grows; and hence the itself-oh! if he hath sighed, and wept, and prayed, and preached, and lived, and labored, and suffered, and died to save sinners-to save sinners! oh! tell me, will he The idea of a right to sustentation is, cast them out when they come to him?

when they come and say, · Thy blood can make the vilest clean; Oh! let that blood avail for me! will he say, 'Depart thou guilty sinner'! practical mistake. The Apostle in his will he say, 'I will have nothing to do ninth chapter to the Corinthians, is teachwith thee'? Nay, God forbid; he will ing and enforcing a principle which shall rather say, 'Welcome, O thou poor penibe practical with the people. He is urging | tent! welcome to the cross, O thou returning sinner! welcome to thy Saviour, and to life eternal.' Can you doubt any longer mistake for the minister hence to infer the If you do, your doubt makes out CHRIST to rule of his conduct. He may, thence, le- | be worse than you yourself are. Would gitimately urge his claims, but may not in- not you receive a poor, benighted wanderer; fer exemptions. His rule of conduct he in danger of dying from cold and starva- ter of the Divine law were carried outmust look for in another class of precepts. tion? And do you think JESUS will refuse to admit you, if you seek him in What says the law? How does the Lord wretchedness and penitence? But the case enioin? What are the Apostolic teach- is stronger still. You would not turn your ings? How did JESUS? And how did weeping child away from your door to die the Heaven-directed PAUL? JESUS said, of hunger; and will he turn you away from view (a Baptist Quarterly) and the well"Go, preach." This is the injunction. his door to perish in your sins, when you known Bibliotheca Sacra. The Boston "Go, preach." This is the injunction. Here is the duty. "Preach." This is repent and cry for mercy? Yea, the case is still stronger. If you commanded your your business. PAUL says: "A dispensa- prodigal child to return, and promised that tion of the Gospel is committed unto me." all should be forgiven, and forgotten; and "Necessity is laid upon me." "Woe is by means of those commands, and invitaunto me, if I preach not the Gospel." tions, and promises, prevailed with the child, and if you, when he came home, re-PAUL must preach. Neither hunger, nor | fused to admit him, would you not be both thirst, nor bonds, nor stripes, nor stonings, false and cruel? And has not JESUS, O &c., could prevent him from preaching. And sinner! commanded you to come, and entreated you to come, and promised, 'in no wise,' to reject you; and do you believe he he would go to another. And none were will prove so false and cruel as to break his so rude nor so poverty-stricken that he word, and cast you out? Are all your doubts would refuse to their hungry souls the now cleared away! If there is a single dark this kind, devoted wholly to Theological doubt still hanging over your head, and casting its shadow into your heart, take this thought and be enlightened and redespised not, and neglected not the poor. lieved. Now, mark well: CHRIST never The matter of a good support, or even of vet cast out a single sinner truly seeking any support, was no rule of duty with him. The young, and the old; the poor, and the rich; the ignorant, and the educated; the outwardly good, and the confessedly bad; scarlet sinners, and black sin-

treated with mercy. "Behold him seated yonder by the wayside; some women with their children try And we think they should go; our younger to press through the crowd, and come to him. 'What do you want with him?' say the discibles; 'to bring your children away.' Christ overhears it, and straightway, with look and voice, rebukes them, and says aloud, 'Suffer little children to come unto me and forbid them not;' and taking them in his arms, blesses them, keeping his promise, 'I will in no wise cast out. "Again, as he is walking along the road between Jericho and Jerusalem, with a crowd of people, a blind beggar having found out who it is that passes, cries aloud, JESUS, thou Son of DAVID, have mercy on me!' 'Hush,' say the people, 'hold your peace; but he only crieth the louder, JESUS, thou Son of DAVID, have mercy on me!' Then CHRIST hears, stops, and commands him to be brought; asks him what he wants, and when he answers Lord, that I may receive my sight!' he touches only once his sightless eyeballs, and

been alike received with compassion, and

pours into them light and healing; keeping is promise, 'I will in no wise cast out.' "Again, he is sitting at the table of SIhad been a dreadful sinner, comes behind him weeping, and stooping down, with the large, heavy tears that are falling faster than you can count, from her eyes, washes his sacred feet; and then wipes them with her long locks of hair. SIMON's eye is on him, to see how he will act. Does he spurn the "plan of training; or should it be sought guilty woman, and crush with despair the heart already broken with sorrow? Ah! no, his soul melts with pity. 'Woman! saith Jesus, thy sins are forgiven thee! go in peace!' keeping his promise, 'I will

Again, he is nailed to the cross of shame. over the mouth of hell, turns to him his dying eyes, his white, furrowed face be-Sabbath School, church, Academy, College, comes stiffened with a look of intenseness 'Lord,' he cries, 'remember me when thou comest into thy kingdon.' Did CHRIST answer, 'I cannot hear you now-I am thou be with me in Paradise!' keeping the promise, 'I will in no wise cast out.'

"Come then, O child of sin! in all thy

ture glory, when "they who turn many to come to JESUS; and he will hear thy groan righteousness shall shine as the stars." of anguish, and answer thy prayer of penitence, and wash thy sins away, and carry thee to heaven! For, oh! he hath spoken of old, and hath kept in the past, and will with the saving of a soul, and a crown in keep till time shall be no more, this precious, ever-precious promise: 'Him that cometh to me, I will in no wise cast out.'-(John vi:37.)"

EASTERN SUMMARY. NEW-ENGLAND.

MEN OF THE WORLD, in their ignorance and folly, often presume to be wiser and more equitable than God. Even good men are sometimes disposed to think that the death penalty, though Divinely announced immediately after the Deluge and solemnly reënacted amid the terrors of Sinai, is not however to be rigidly enforced under the Gospel dispensation. So excessive has been the sensibility on this subject of late, that der; and, in other parts, where the old law has not been formally abolished, sympathy in behalf of the criminal has usually pre vailed to such a degree, not only in the court-room, but outside in the community also, that the extreme penalty of death has seldom been inflicted, even in clearly proved eases of murder. The Governor of Maine, in his recent inaugural address, calls the attention of the Legislature to the increase of murders under the influence of the law of 1837. He says:

"During this period [since 1837] the number of felons convicted of capital offences has most disproportionately inreased over the two previous decades, there being at this time in the State Prison under sentence of death, no less than twelve convicted murderers. One of these has been imprisoned about twenty years, and others for shorter terms.

"The argument most relied on by the advocates of the abolition of capital punishment, that the safety of Society would be as well assured by the imprisonment as by the death of the criminal, in consequence of the increased certainty of conviction and punishment, resulting from its abolition, has been signally negatived by the statis tics of crime in this State."

A similar increase of murders under the imprisonment system of legislation has been officially reported in other States; and it were well for the greater security of society if every where the spirit and let "Whose sheddeth man's blood, by man shall his blood be shed."

WE NOTICED a short time since the purposed consolidation of the Christian Re-Recorder states that President Sears, of Brown University, is expected, in the new arrangement, to represent, editorially the Christian Review. In commenting on this arrangement, our contemporary adds:

"Ought the Christian public to suffer their denominational organs to languish for lack of a sufficient patronage? The theological and literary interests which they uphold are too valuable to be sacrificed even to the exigencies of a war of freedom. We do not now recollect of any work of and Christian literature, among the Evangelical Churches of the Congregational order of polity, except the Boston Review.

THE FORTY-EIGHTH Anniversary of the Hartford Branch of the American Tract Society, New-York, was held lately in the city of Hartford. The following, among other interesting facts, were stated: Since the war commenced, the Society has issued for the Soldiers, 1,217,000 volumes, 2,735,-096 tracts, and 649,000 cards and handbills nearly all of which have been placed in the hands of the soldiers. They have furnished a million copies of the American Messsenger in English and German, equal to 50,000,000 pages of tracts. This distrito him? How foolish of you; take them bution, and the army work has been attended with an expense of \$90,000. The receipts of the first nine months of the current year exceed those of the preceding year by \$67,000.

> Rev. Mr. Rockwood, Secretary for New-England, stated the interesting fact that since the formation of the Tract Society in Hartford, forty years ago, there had been issued from that depository 5,650,618 publi-

THE Congregational Quarterly for January gives the annual statistics of the Congregational body as follows:

"The number of churches reported is 2,729, of which 830 have settled pastors; 768 stated supplies; 610 not specified, and 495 vacant. There are 2,954 ministers, of whom 632 are not in the service. The total number of church members is 254,200, MON, the Pharisee. A poor woman, who of whom 164,037 are females. Thirty-one thousand one hundred and seventy-eight are reported "absent." There have been 7,999 additions by profession, and 6,487 by letter; 4,288 have died; 5,577 have been dismissed, and 780 excommunicated; 3,362 adults and 4,405 infants have been baptized. The number of members of Sabbath Schools reported is 260,492. The amount of benevolent contributions from ten States (not including Massachusetts) is \$24,938, 02. The Sabbath Schools in New-England reporting over 500 members, are as follows Augusta, Me., South Parish, 760; First church, Manchester N. H., 522; First church, Nashua, N. H., 529; Park Street, Boston, Mass., 575; Berkeley Street church 611 (average attendance); Shawmut church, 741; Phillips church, South Boston, 694 First church, Cambridgeport, 768; Winthrop church, Charlestown, 943; Winis-simmet church, Chelsea, 588; Broadway church, Chelsea, 677; Lawrence Street church, Lawrence, 1,245; Eliot church, 626; Salem Street church, Worcester, 565. reiterate the instruction, that this was the said, 'Verily, I say unto thee, to-day shalt The Lawrence Street school is the largest school in the country, the one next to it being that of the First church in Chicago, which is reported 1,165."

A CORRESPONDENT of the Boston Reor with the pen, or in all these ways.

However their bread might come, they would preach the Gospel.

which is a the same and of the hills the purple of the hills the properties of New-Hampshire, a New-Year's greeting have thought it worth while to try whether to the plains below, speaks thus enthusias they could construct a reliable edifice on

freedom, and these have been in a large | things which can claim no denominational degree trained into principle. The everlasting granite forming the basis of our hills, with their covering of vegetable mould, field and forest, symbolizes our religious faith and characteristic traits. We have Mount Washington, Dartmouth College, Daniel Webster, a population moulded largely by the Puritan principles; and, like every Switzerland on earth, with some traitors intermixed, we are staunch in the support of Democratic-Republican liberty for mankind. Because of all this, we may see some things in lights different from your own. You wish to have the echoes of our hills. In all great conflicts for free-

dom and truth we are your supports." REV. E. P. MARVIN, of the Recorder, announces the unexpected reception of a especially as sit like ourselves on the edito- Gospel. It says: rial tripod week after week without the remotest prospect of "an agreeable surprise" from any "kind and generous" pastoral charge. We may say, however, to zealously aid us in promoting the extensive circulation of the Banner.

NEW-YORK. A FEW WEEKS SINCE we noticed the proposed course of sermons to be preached in N. Y. City by prominent ministers of the various Evangelical denominations. We believe it was the distinct understanding that the respective preachers should, as far as possible, avoid the utterance of sentiments in anywise calculated to offend the convictions of the Christians represented. The Christian Intelligencer, in a notice of Rev. Dr. Bacon's sermon on Sabbath evening of last week, takes exception to the discourse as not strictly in keeping with the arrangements agreed upon. It represents the sole inference of the New Haven divine at the close of his able sermon on the unity and visibility of the universal Church as amounting to this, "that the polity of the Congregational churches is most consistent with the Scripture pattern of a church, and the true idea of the Church as set forth in the New Testament."

Alluding to the "promotion of good feeltions" as being the main object of the course, our contemporary remarks with the Church."

violation of denominational courtesy in our | this example be imitated " esteemed Congregational brother, the harmony of the course may experience no farther interruption.

IT HAS AT LAST been decided by the General Term of the Court of Common Pleas that "the keeping of liquors in so public a manner as to invite the public to purchase, or keeping a store or bar-room containing open and easily accessible to the public," is a violation of that section in the Metropolitan Police Act which forbids the "publicly keeping" of intoxicating liquors on Sunday and election days.

THE FOLLOWING from the Observer, in regard to the Plymouth church Brooklyn, is interesting, and in some respects amus-

"The Plymouth Church Society held their annual meeting on Friday evening in the lecture-room of the church. A propo sition to increase the salary of the pastor Rev. Henry Ward Beecher, came up for consideration. Mr. Bell moved that the salary of Mr. Beecher be increased from \$7,500 to \$10,000 per annum. Mr. Fuller moved as an amendment that it be increased to \$15,000 per year. Mr. Fuller spoke at some length in favor of his amendment, urging that, owing to the charitable disposition of the reverend gentleman, a greater portion of his resources was absorbed for benevolence, and in view of the depreciated condition of the currency the amount he proposed was not too high, or as much as Mr. Beecher was entitled to. Considerable discussion ensued on these propositions. Finally Mr. Graves moved as a substitute for the proposition, that the trustees of the church be requested to present Mr. Beech er with the sum of \$5,000 in addition to his present salary of \$7,500; the salary to remain as at present until next year. This motion was adopted, and the meeting adjourned."

THE Intelligencer, under the heading, "The Lord's Day and City Railroads," re-

"Christian stockholders in city railroad meet us with the assertion that the necessities of the people of a large city demand the running of their cars on God's day. We desire them to consider whether necessity demands that flags shall be placed on the cars on the Sabbath informing the publie that 'the ball is up,' or that there is 'skating in the Park.' Let the matter be fairly laid before their conscience and the public, whether they work their men and beasts yielding to necessity, or seek to create necessity for the making of money." THE Independent, referring to a church

organization projected by certain Baptists, "The most inexplicable circumstance in

this whole affair is that, after the experience of so many other denominations-re-

PHILADELPHIA. THE Episcopal Recorder, of this city

has invariably evinced an ardent attachment to the distinguishing tenets of Episcopacy; but at the same time it has both deserved and won the favorable regard of all those in every denomination who love Richmond, the doctrines of grace and who regard sincere, deep and ardent piety as of prime importance. In a late issue, under the heading "The Two Schools in the Episcopal Church," we have a lengthy communication from an eminent High Churchman on the views of his particular school of theol-"roll of bills," from the good people of ogy, and the accompanying reply of the the Congregational church of Medford, Recorder, which represents the Low Church over which he is settled as pastor. We side of the question. It will appear from send our editorial brother a congratulatory the following quotation, that our contemgreeting, and trust we are not mistaken in porary not only regards the doctrinal difattributing the indefiniteness of his financial report to a commendable feeling of tant, but important to such a degree as to modesty. A "roll of bills" conjures up necessitate their acting entirely apart in

him in the essential requisites of gospel preaching, is it not more just, both to those with whom he agrees and to ourour many kind readers—pastors, elders, and selves, that in the adoption of missionary others—that we will endeavor to keep in and doctrinal agencies, we should separate, the best possible humor if they will but rather than attempt to keep up a false peace by alliances which, if the parties be sincere, involve either endless conflict, or the suppression by one or the other of the views they each cherish as vital? We agree as to other terms of union in the Episcopal Church, and in this let us abide together. But as to the way in which the Gospel is preached within this Church, we are diametrically opposed. Is it not more honest therefore, as well as more conducive to the peace of our Church, that measures based on unity of doctrine should be abandoned For ourselves, the views we hold we cannot surrender, for we believe them to rest on God's revealed word. With our correspondent, and those who agree with him, we would have no strife; conceding to them the liberty we claim for ourselves. But while we ask them not to join with us, unless their views change, in our own distinctive methods of Gospel extension, we ask them to tender the same justice to ourselves. To attempt, either by legislative action, or by announcements of unreal unity to draw together, in the same educational and missionary agencies, schools so distinct must result either in the sacrifice of individual convictions, or in an abandonment of all missionary energy, or in protracted theolo-

THE GERMAN STREET CHURCH (N. S.) of Philadelphia. whose edifice was lately from School District No. 2 Ohio tp., 1: sold at Sheriff's sale, was bought in and fin- Beaver County Army Committee. ished by some members of the old Pine street church (Rev. Dr. Brainard's) and by burgh. some spirit and much complacency: "The them deeded to the Presbyterian House in win's Station. 'good feeling' in the writer which was trust for the German street church. Every promoted arose from the fact that a reputa- farthing of the indebtedness has been paid ble, scholarly, influential divine could not off. An exchange in commenting on the by an elaborate discourse disturb his belief liberality of the Pine street church obthat the polity of our Dutch and Presbyte- serves: "It strikes us that for one old rian churches is most in accordance with | Church to 'set up' and invigorate another Scripture, and conducive to the welfare of old but afflicted Church, in its immediate neighborhood, is an excellent but rare ex-We trust that, whatever ground for dis- ample of bearing one another's burdens, satisfaction there may exist in this seeming and so fulfilling the law of Christ.' May

United States Christian Commission.

The Army Committee of Western Penn sylvania presents the report of its operations during the month of December, 1863: Rev. Wm. Gaston, East-Liverpool, Ohio; Rev. Wm. Dickson and James Whitehall, Calcutta, Ohio; Joseph Elliott, Canal Louisville, Ohio; and Henry K. Porter, Pittsburgh, have gone as delegates to the Army of the Cumberland. Rev. D. H. A. M'Clean, D. D., Beaver,

Pa., to the Army of the Potomac. The Treasurer acknowledges the followng donations, received between 15th and 31st of December:

METHODIST EPISCOPAL CHURCHES.

40.00

Deer Creek, Pa.,..

	Tarentum, "
3	Choir of California church, Pa.,
ď	Freeport, "
n	Worthington. "
÷	Centreville, "
,	
r	D
- 1	Erie Conference, "
е	Wellsville, Ohio,
n	Bealsville, "
r	Fowler, "
d	Cadiz, "
t	Cambridge, "
	Coshocton, "
,	Franklin church, Brook co., Va.,
	UNITED PRESENTERIAN CHURCHES.
r	
r	McCleary, Pa.,
1	Florance 66
е	Hanover 46
S	Florence, "
e	Turtle Creek, "
Ĭ	Turtle Creek, " Erie,
•	Wirtemburg
е	Plain Grove, "
e	Fourth church, Pittsburgh, Pa.,
-	Sandy, French Creek.
o l	Adamsville, "
0	Robinson, "
8	Deer Creek,
_	Robinson, Deer Creek, Clinton, Shenango, New Wilmington,
-	Shenango, New Wilmington, " New Lisbon, Ohio,
	New Lisbon, Ohio, Cassville, " Bloomington, Ill., East Palestine, Ohio, Harmersville: Rutler co. Pa.
,	Uassville,
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-	East Palestine, Unio,
	The second secon
ا	PRESBYTERIAN CHURCHES.
8	Clarion, Pa.
;	New Renodoth, Pa
1	Portersville, "
. 1	Mannt Maha

New Lisbon, Ohio,	. 11.0
New Lisbon, Ohio, Cassville, " Bloomington, Ill., East Palestine, Ohio,	. 15.0
Bloomington, Ill.,	8.0
East Palestine, Ohio,	14.4
Harmersville, Butler co., Pa.,	.106.0
PRESBYTERIAN CHURCHES.	1 4 4
Clarion, Pa.,	. 7.7
New Rehoboth, Pa.,	5.2
Portersville "	30.4
Mount Nebo. "	16.4
Mount Nebo, " Laurel Hill, "	. 13.0
"Plains," Butler co., Pa.,	5.5
Free church, New Castle, Pa.,	13.0
Mill Creek,	6.5
Sugar Creek, "	5.0
Centreville, 46	. 14.7
Muddy Creek, "	9.2
Emsworth, " Hilands.	. 7.6
Washington, Crawford co "	5.5
Great Kun,	3.0
First German Manchastan ()	10.0
First Cumberland Dittahungh D.	A
Neshannock, Lawrence, Pa., Johnstown,	. 20.0
Johnstown,	40.0
GIASEOM E CHILLERI	60.0
Lebanon "	. DO 0
Plain Grove, "	28.0
Plain Grove, New Hagerstown, Ohio,	10.0
"wynesourg, "	10.0
	. 11.0
2713601, 66	. 14.0
Decor opring.	25.0
	. 59.0
Still Fork, " Hanover," " Round Hill D	6.5
Hanover, "	0.0
avodiu IIII. Fa	8.5
A estiletd'	10.0
Mount Pleasant, Lawrence co., Pa.,	. 16.0
to the second se	. ZO.U
LUTHERAN CHURCHES.	
LAWARETT TO	

Emanuel, New Cumbe Mount Zion,

Lawrenceburg

Grandview. Hannibal. ulphur Springs (M. E. and Lutheran), ()

German church, Dayton, Ohio,... Zion church, New Bedford, Ohio Kingwood, West Va.,..... 1st cong. Disciples, Pittsburgh Carmel Lodge, I. O. O. F., Salem Cros 7th Ward Mission Sabbath School. oldier's Aid Society, Circleville, Pa

Proceeds of Lecture, Rev. S. J. Wilson, DD., line

Sam., Hartstown, Pa., Masters Walter M. and Loyal F. Hall, But. "We submit to our correspondent the following question: If we thus differ from Collection at concert of W. H. Slack, Tur-

The following articles have been receive during the month of December, all of which have been sent to our Western Armies. 5 boxes of hospital stores and 1 barrels. oles, from ladies of 1st Presbyterian chire New Lisbon, Columbiana county, Ohio

1 box of stores from Tarentum Preshian church. 1 box of stores from Ladies' Aid Society f Irish Ripple, Lawrence co. 2 boxes of stores from Amity and renezer Aid Society, Centretown, Mercar 1 box of fruits from Mrs. John Your Robinson tp., Allegheny co. 1 package of books from Robert S. D.

Pittsburgh. 1 box of hospital stores from Ladies' Society of Bavington, per Union Re-Association of Western Pennsylvania Virginia.

1 box of stores from Soldiers' Aid s. ety of Slatelick, Armstrong eo. 3 boxes of clothing and fruits from ! dies' Soldiers' Aid Society of Cross Cree Washington county. 1 box of hospital stores from Ladies'

Society of Blairsville, Pa. 1 box from Jersey Union Aid Society Elisabeth, tp. 2 boxes from Beaver Borough Lada Aid Society per Beaver Army Committee 1 box of stores and 1 barrel of onion

1 box from Mrs. W. WcClincock, Pits I box of stores from Bethel church,

1 package of clothing from Mrs. Ba Lawrenceville.

1 package from Little Ellen. boxes of books from J. B. D. Mee: Pittsburgh.

1 box of stores from Sabbath Schools: Ist and 2d U. P. churches, Mercer, Pa. 1 box of clothing from Ladies' Aid So ety of New Castle, Pa. 3 boxes of clothing from ladies of ls. P. church, Dr. J. Pressly, Pittsburgh.

1 box of dried apples and 1 box of onice from Aid Society, District No 2, Darlin, ton, Beaver county.

1 box from Soldiers' Aid Society of Wes-

ville, Ohio. I box from Ladies' Aid Society of Y blestown and vicinity. 2 boxes from Mrs. T. McFadden, Miss Morrison, Mrs. E. P. Jennings, Mrs.

Meek, of Moon tp., Allegheny co.
1 box of clothing from ladies of 3d U. church of Pittsburgh, Rev. J. G. Brown 2 boxes of hospital stores and 1 barrel apples from Smicksburg and West Making ng Soldiers' Aid Society, Indiana co. 1 box of clothing from Ladies' Aid S ety of Johnstown, Pa. 1 box of fruit from Ladies' Aid Socie

of Westfield. 1 package of clothing from Clinton Tor. ship Soldiers' Aid Society, Butler co. 1 box of fruit from Mrs. J. and A. Weir, Freeport, Pa. 2 boxes from Ladies' Aid Society of (

onsburg, Washington co. 1 box of hospital stores from Sold Aid Society of Buffalo and vicinity, Wa 1 box hospital stores from Ladies' Society of U.P. church, Pigeon Ctes

Washington county.

2 boxes from Soldiers' Aid Society Washington co. 1 box from Ladies' Aid Society of Be vernon, Eayette co. 2 boxes from Ladies' Soldiers' Aid S ety of Erie. Pa.

strong co., Pa. 5 boxes of vegetables from Ladies' Society of New Castle. 1 box of sundries from ladies of Sin burg, Indiana co. 1 box from Ladies' Aid Society of Co

1 box from ladies of Cowansville, Ar-

ca, Jefferson co., Pa. 3 boxes of hospital stores from North wickley Soldiers' Aid Society, per Bear 16.12 County Army Committee. 2 boxes of stores from ladies of New 13.50 Butler cong., Butler co. 1 box from Ladies' Soldiers' Aid Society

of Union church, Adams tp., Butler ed. 2 boxes from Ladies' Soldiers' Aid ety of Calcutta, Columbiana co., Ohio l package from Mrs. Tilbrook, Sewick Westmoreland co. 1 package from Mrs. Randin, Circler.

Westmoreland co. 1 package of Testaments from Jas. Mil gan, Bethany cong.

1 box of clothing from Soldiers' Ail

ciety of First Presbyterian church 1 box of stores from Ladies' Aid Source

of Cove Spring tp., Mercer co., Pa.

3 boxes of hospital stores from Soldies
Aid Society of Harrisville, Butler co. 1 box from Elder's Ridge Ladies Society, Indiana co., Pa.

Relief Society of Shaler tp., Alleghen 1 box of hospital stores from Soldie Union Relief Society of School House

3, Butler co.
1 box from the Evang. Lutheran character. of Millerstown, Butler co. 2 boxes from Ladies' Relief Association of Indiana Borough, Indiana co. 1 box of clothing from Ladies' Ail ciety of Second Presbyterian church.

I box from Miller's Run Presbyter church, Washington county, Pa.

1 package from Presbyterian Sewing 14.52 ciety, Greensburg.