

Presbyterian Banner

PITTSBURGH, WEDNESDAY, MARCH 30, 1864.

Enlargement of the Banner.—Arrangements are now in progress for an enlargement of our paper in a week or two. Particulars will be given next week.

OUR EXTRAVAGANCE.

As conductors of a public journal, it is our duty to observe and indicate the follies and dangers of the time, as well as what is good and promising. That we may do this, we must look upon life as it now is, and, when occasion demands, we must speak of the dangerous tendencies exhibited. This is especially the case when moral character, religious profession, and the welfare of the Church and of souls, may be involved.

But it cannot be denied that there are many things just now calculated to awaken apprehensions in the prudent, and deep solitudes in the pious. Many of the old paths have been deserted, and some of them with no great loss, but others with fearful risk. The people are excited. The whole public mind has become feverish. Regular labor has no attractions. Steady gains and expenses are not enough. Fortune, dissipation, and fame, are not sought by constant and progressive steps, but by some sudden move. Money is abundant to a degree never before witnessed in modern times. The Government is compelled to strew it almost broadcast; and there is something very like a general scramble for it. Vast wealth has been speedily acquired by many who a short time ago were poor. Expensive habits of life have been introduced. And notwithstanding the enormous prices at which all that gratifies the tastes of the people and ministers to luxury and display, is held, never was the cost regarded so little as now. Sometimes it seems as if something of the infatuation which leads some men to indulge in the wild and prodigal expenditure just on the very eve of financial ruin had seized upon our entire population. There seems to be no limit to the extravagance now rife in dress, equipage, houses, and manner of living. This pervades all classes and conditions, according to their measure.

An Eastern paper told us the other day of a man who was building a marble stable on the rear of his lot, and fitting up a private theatre over it; and also of another who had paid \$8,000 for a pair of horses to drive for his own pleasure. The same paper informed us of a man who had served up a dinner for a single dozen of his friends at a cost of \$1,000; of a children's party given where every child was clad in dresses imported directly from Paris; and of an American citizen who had bought a single house for \$100,000, but who was tearing it down that he might erect one costing \$500,000. The speculations in real estate are enormous. A broker in New-York hired a house in 1853, on Fifth Avenue, for \$3,000 a year, which was then considered a high figure. But in January he sub let it at the rate of \$5,500 per annum, paid semi-annually in advance, and is now transacting in Europe on the profits of the transaction. A short time ago a house which had cost \$16,000, was sold for \$25,000; but when the papers were drawn they were made to a third party at an advance of \$10,000. These things are not confined to New-York, but pervade in proportion to the amount of wealth and population every city, town, village and district in the land. And they are but indications of what is rife in all branches of trade and in every department of life. This spirit abounds among the poor as well as among the rich; among those who are not able to meet this prodigious expenditure, as well as among those who are. The example is contagious, since it appeals to one of the strongest principles in our degenerate human nature. It is high time for us to look at this matter and to weigh it well both in its temporal and spiritual aspects.

The state of apparent prosperity which now exists, cannot last always. War is enfeebling and impoverishing; it cuts away the strength of a people, and it eats up their treasure. The reaction will come, though we do not believe that it will be so sudden or that there is any need for it; but still things cannot be at flood tide and high pressure always; they must reach their equilibrium sooner or later; and in arriving at this point many will be crushed. Many fortunes suddenly acquired will be carried along by the storm as the chaff down before the wind. Many now in the very height of prosperity will be checked so abruptly as to be entirely prostrated. And many who now spend "Greenbacks" lavishly for silks, will be in need of currency for bread and meat.

But this is not the worst feature of the case. Regular habits and sober ideas of life are broken up. Telling industries are held in disfavor. Small gains, however certain, are not enough. Men must ride

with the whirlwind, and acquire wealth by speculation, or chicanery, or in any way not positively under the ban of the law—and even this does not always deter. And their families can no longer live in a homely and respectable way as formerly. Costly furniture, costly dress, and costly entertainments, must take the place of former comforts and simple habits.

Thus the domestic life of the people is rapidly becoming disturbed and unsettled. That noble old English word "Noblesse," which has no synonym in any other language, is rapidly losing its original and true meaning. And as the result of all this, our religious principles are endangered. The spirit of the world is forcing its way into the churches, and under its many and warring and dying. The claims of the Gospel are made to give place to the claims of the world. The desperate attempt is being made, alas! by too many, to serve God and Mammon at the same time. A flood of worldliness threatens to extinguish the life and power of godliness. Drunkenness and profanity riot in the day-time. Can it be otherwise in view of such things, than that they should languish; piety be smitten, and the unconverted be carried headlong to ruin?

Let the people awaken to duty, repress the temptation to extravagance, and make regular and natural pursuits their main dependence. Let pastors cry aloud, show the people their sins, and with tender hearts lead them again to that Saviour from whom they have turned away. Let us strive to be sober, and let us cry loudly unto God to have mercy upon us, to spare his people, to forgive our sins, and to save our land.

CHRISTIAN BENEVOLENCE.

Our readers have not failed to remark that, contrary perhaps to their anticipations, the receipts of our several Boards, is also of the various charitable and religious associations throughout the land, have been largely increased since the commencement of the war. Every reader of the religious press must have observed, also, how numerous have been the instances in which the debts upon the churches of all denominations have been paid off, though many of these incumbrances have been extremely large. The liberality of many churches toward their pastors has again assumed a marked feature of the time, notwithstanding it has been a time of civil strife.

But whilst in all this the Christian heart will find abundant cause for thankfulness, we cannot and ought not to shut our eyes to the truth that all this tide of benevolence would be swollen a hundred-fold, were the churches pervaded with the feeling that all they have are the Lord's, and were each heart imbued with that absorbing love for Him who hath redeemed us, which would prompt and indeed necessitate the generous consecration of soul and self to Christ and to his cause.

How few are there who give even the "tithes of their income to the Lord. Even in the most liberal communities, where shall we find one church in which this proportion is generally observed? And yet who will say that this is too large a proportion of our substance to be dedicated to the service of our Maker?

What we need is, to be vitalized with the principle that for us "to live is Christ." The maxim is brief, but world-embracing. Let this become the all-absorbing, soul-filling desire, and from this fountain a continuous stream of Christian charities must be the inevitable outflow. To move the Church's liberality, it will require no costly machinery of complicated agencies, no high-wrought appeals to stir sympathies, no factitious helps and tious stratagems; but at once and forever let Christian become "a living sacrifice," and his example "a living epistle," in the quiet, spontaneous flow of kindly words and loving deeds.

Our thoughts have been directed to this subject by finding upon our table a reprint from the Danville Review, in pamphlet form, of a discourse upon "Christian Benevolence: The Bible Argument." In his able treatise, not only the duty, but the privilege and happiness of systematic giving, are clearly and convincingly presented. The treatise is furnished by the publishers, MOORE, WRIGHT, KEYS & Co., Cincinnati, Ohio, at \$6.00 per hundred. We earnestly commend to our pastors and churches this Bible argument, and feel assured that the money invested in its circulation will be abundantly repaid.

TWO PUBLICATIONS ON SLAVERY.

On our table are two works on the question of Slavery, to which we have been requested to call the attention of our readers. With this desire we hereby manifest our compliance. The first is entitled "A Scriptural and Historical View of Slavery, from the Days of the Patriarch ABRAHAM to the Nineteenth Century, by JOHN HENRY HOPKINS, D.D., LL.D., Bishop of the Diocese of Vermont." It professes to be addressed to Right Rev. ALONZO PORTER, D.D., Bishop in the Diocese of Pennsylvania. Bishop Hopkins is no stranger in this community. Here there are many now living who have known and observed him as he discharged, unobscuredly the duties of clerk in an iron-works, of a lawyer at the bar, of pastor of Trinity church, of proprietor of a flourishing school, and of Bishop of the Diocese of Vermont. Since his removal from Pennsylvania, he has often returned to visit relatives and renew the associations of his youth, and also to solicit aid in behalf of the institutions of the Episcopal Church in

the State of Vermont. At one time he acquired "considerable reputation" as a writer in the Romish Controversy; and until recently, it was not supposed that he could ever fall so low, in a time such as this, as to be the apologist and advocate of American slavery. For a pious man, born and reared in the North, and especially a minister of the Gospel, (we make no distinction between ministers, for they are all bishops,) to present himself as the defender and champion of that system of slavery, which all good men have so long regarded as a plague-spot in our institutions, and for the removal of which they have prayed—how ever they may have differed as to the manner by which this was to be accomplished, which has rent all branches of our American Church, and which is now seeking to destroy the life of the nation, and the highest hopes of humanity in this world—is to sink himself to about as low a depth as any man can reach, and still retain the name and semblance of a Christian.

After seeing the views put forth by Bishop HOPKINS, and considering the manner and time of their deliverance, we do not perceive how Bishop PORTER, and the clergymen who acted with him, could avoid entering their public protest. Nor do we understand how Bishop SZCZEPAN, and the Rev. Dr. VAN DEUSEN and the Rev. Mr. SWORE, of this city, and a few others of the Episcopal clergy in the State, could refuse to unite with their brethren in repudiating such a publication.

The other work is of a widely different character. It is entitled, "The Bible Against Slavery." This is an inquiry into the genesis of the Mosiac system, and the teachings of the Old Testament on the subject of human rights. The argument contained in this thorough and comprehensive treatise, on this subject, was published twenty-seven years ago. It passed through four editions, but the stereotype plates were destroyed in 1838, and for more than twenty years it has been out of print.

The present edition has been prepared for the press by the author, and has been brought out, neatly and cheaply, by the United Presbyterian Board of Publication. At the close have been very properly added some extracts from the excellent address of the Synod of Kentucky, delivered to the churches, on the subject of slavery, in 1825. Within the compass of these 151 pages we have a complete refutation of all the sophistries of those who would plead Scriptural authority for the continuance of human slavery, as it existed at the South at the outbreak of the rebellion.

No bishop's lawn can save the first of these works from contempt; while the second is unanswerable in the main, whatever disagreement there might be about some particulars.

GOOD FRIDAY.

Last Friday, the 25th instant, was the day, this year, observed as "Good Friday" by Roman Catholics, Episcopalians, and Lutherans, in remembrance of the crucifixion of our Lord Jesus Christ, "for us men and our salvation." In conformity with a circular signed by leading clergymen of different denominations, in New-York City, this day was observed by many of the churches of these several denominations, as a day of humiliation and prayer. The reasons given in the circular were the following:

"The first object of the proposal, referring to the great fact and doctrine to which the day is devoted, is to declare, by our union in keeping it, the unity of our faith touching the sufferings and death of the Lord Jesus Christ, the Mediator, very God, very man, as the one atonement for the sins of the world.

"The second object is to take advantage of the day for an occasion of fasting, humiliation and prayer, in view of our national troubles, our sins as individuals and as a people, the intense worldliness among us, the rapid and appalling growth of luxury and extravagance, with all their attendant evils. These, in the midst of the direct calamities and chastisements that can befall a people, call upon us, especially in New-York, to humble ourselves before the Almighty Ruler, beseeching him not to deal with us according to our deservings, to move us to a consideration of our ways, to give us of his Holy Spirit for repentance and reformation, and to turn to him the hearts of the people, and so be pleased to remove from our land the judgments which we have justly provoked. For this purpose we deem a day appropriate which is already so extensively a religious one, and which, in the sacrifice of the cross, exhibits infinite-beyond all things else the exceeding sinfulness of sin, and the only meritorious ground of availing prayer and intercession."

The Independent.—Rev. HENRY WARD BEECHER has ceased to be the nominal, as he never was the real, editor of the Independent. Mr. THEODORE TITON is the real editor of that paper. Among his assistants is a son of the noted WM. LOYD GARRISON. Mr. BEECHER still writes for the New-York Ledger, and occasionally for the Independent.

NEWS OF THE CHURCHES AND MINISTERS. PRESBYTERIAN. Old School.—The First Presbyterian church, Madison, Indiana, under the pastoral care of Rev. G. D. Archibald, has enjoyed a refreshing season of revival. During the Week of Prayer, a spirit of unusual earnestness and solicitude was manifested. Nightly meetings for prayer, with occasional preaching, were continued. There was no effort during these exercises to produce mere excitement. As a comparatively early period of these meetings, several interesting cases of conversion occurred. A number of persons were convicted of sin and attended meetings of inquiry, the majority of whom have connected with the church.

Rev. J. A. Brown, having resigned his

pastoral charge to accept a call as principal of West Liberty Academy, and pastor of the Presbyterian church on that place, his Post Office address will be changed from Frederickburg, Wayne Co., Ohio, to West Liberty, Ohio Co., West Virginia.

The church of Forest Grove, organized some months ago by the Presbytery of Ohio, have erected a neat and commodious house of worship, and dedicated it to God. They have a Sabbath school with an average attendance of seventy scholars. On the 23rd inst. they made out a call, unanimously, for Mr. Youke, of the Western Theological Seminary, for his labors, in connection with the church of Montours.

The Presbyterian says: "The congregation of Beaville, Huerfano County, New-Jersey, has since the settlement of their young pastor, the Rev. Joshua H. Janeway, enjoyed an almost continuous revival of religion; and we understand that sixty-five, on profession of their faith, have been received into the church; and others are expected to do likewise on the next occasion."

From the same paper, we learn "that a more than usual state of seclusion has been prevailing in the Presbyterian church of White Clay Creek, Delaware, under the pastoral care of Rev. J. L. Vallandigham. At the last communion nine persons were received on the confession of their faith, all of whom were young persons, the baptized children of the church. Others are now prepared to unite with the church on the next sacramental occasion. We are informed that a similar refreshing has been experienced in the Zion Presbyterian church, also within the bounds of the New-castle Presbytery."

The Rev. Dr. J. O. Stedman has not, as was reported, been sent beyond our lines, but is still engaged in his usual pastoral labors in the First church, Meigsburg.

Rev. Henry M. Painter, who was required by the Government to leave Upper Missouri, on account of his rebel sympathies, is now preaching to a Congregational church in Lynn, Mass. This congregation was organized as an Independent Methodist church, but now claims to be a regular Congregational church.

New School.—Matthias W. Baldwin, Esq., of Philadelphia, has recently expended sixteen feet additional ground has been secured, and through the liberality of John A. Brown and Henry J. Williams, Esqs., with a generous reduction on the part of the owners, entirely paid for.

United.—Rev. James Prestry, D.D., of Pittsburgh, has been giving lectures in New-York for the benefit of the First P. church, Hoboken. His subject was "A Trip through Egypt, Syria, and the Holy Land."

Rev. Mr. Lansing and family, after being in this country since July last, sailed for New-York on Saturday the 19th inst. in the steamship City of New-York. His health, though considerably improved, is far from being all that it should be; and he returns at this time because he feels that a great work is opened up, and he wishes to be present in Egypt at this time. He takes with him his two sons, who have been in this country for the past seven years.

Reformed.—The Rev. John N. McLeod, D.D., in a communication to the Observer, says that the Reformed Presbyterian Church has felt it to be her duty to enter upon the field of labor among the freed blacks as a Home Mission. "She has always proclaimed the right of the colored man to liberty, and all the privileges of the Church of Jesus Christ, and she is now taking competent ministers for their pastoral charges, and sending them with useful assistants to preach the Gospel to these poor; and the experiment thus far has been blessed. It is not for us to offer our advice to the other and greater tribes of our New Testament Israel, but we will be allowed to ask the question of the Reformed Protestant Dutch Church, and the two General Assemblies of the Presbyterian Church, whether the time has not come when they may effectually use their power of social position, learning, piety and numbers, to aid the freedmen of the country, and thus to contribute to the speedy return of peace on the basis of righteousness, to elevate and comfort a downtrodden race, and save immortal souls."

Reformed Dutch.—The Rev. James Stevenson, whose death has been lately announced, was born in Salem, Washington County, N. Y., in 1798, where, in early life, he experienced religion and converted himself with the Scotch Presbyterian Church, then under the pastoral charge of Rev. Dr. Prouditt. It was at an early period in his religious life that he devoted himself, without a reserve, to the service of the Lord. An impelling desire for the salvation of souls led him to enter upon the course of preparation for the Gospel ministry. With a burning zeal for the glory of God in the salvation of souls, he gave himself up wholly to the Lord, willing to labor wherever, in the providence of God, he might be called.

EPISCOPAL.

At the Annual Meeting of the Society for the Increase of the Ministry, held in Providence last October, it was, on motion of the Rev. Dr. Cox, voted that a School Fund, specially for the benefit of the Sons of Clergy, be established. The subject was then referred to Bishop Clark and Dr. Cox, with the Executive Committee, to carry the plan into execution. On behalf of that Committee, Dr. Cox presented a Report which was adopted, and of which the following is a synopsis: "In recognition of the debt of gratitude which is due to those who have given up all worldly gain for the sake of Christ and his Church, the Society establishes a special department, to be called the 'Sons of the Clergy Fund,' to aid in the education of the sons of clergymen to succeed their fathers, if it should please God to call them, in the sacred ministry. "Sons of clergymen will be received and retained on this foundation as scholars of the Society, on the same terms and with the same privilege in all respects as are applied to other cases; save and except that it shall not be required of them to express an intention of applying for Holy Orders, nor shall the appointments be limited to actual communicants.

"In bestowing scholarships so far as this Fund will permit, preference will be given, other things being equal, to candidates of the following order: 1st. Sons of clergymen deceased. 2d. Sons of missionaries. 3d. Sons of clergymen engaged in labors considered equivalent to those of missionaries in point of privations and self-sacrifice.

METHODIST.

The annual missionary collection of St. Paul's M. E. Church, Fourth Avenue, New-York, amounted to the noble sum of twelve thousand five hundred dollars. It is but a few months ago since that \$10,000 were collected in the same church for City Missions, thus making contributions of twenty-two thousand five hundred dollars within the financial year.

Baltimore Methodism has shared in the innovations of the times. But recently a step has been taken which places a new church back among ancient customs. Mr. Wesley Star, formerly a member of the Methodist Protestant Church, but lately of the Methodist Episcopal Church, recently built a church on the corner of Poppleton and Pratt streets. Mr. Star clings with great tenacity to the old peculiarities of Methodism, and built this church in order that there might be at least one church in the city where the men and women should sit apart, and where the hymns should be lined in the old style. The church is nearly completed, and has been presented by its owner to the Methodist Protestant Church, the conditions in that since the particulars above referred to shall be forever adhered to within its walls.

CONGREGATIONAL.

Broadway Tabernacle, of which Rev. Dr. J. P. Thompson is pastor, contributed last year, to objects of benevolence, \$88,000; \$65,000 of this was appropriated to pay off the debt of the church.

BAPTIST.

The total number of Baptist churches in Great Britain and Ireland in 2,378, of which 2,240 are in England and Wales. The aggregate number of members reported to the Baptist Union is 176,232; and estimating the unreporting churches at the same average, the Baptists in the United Kingdom hold in church membership more than very nearly 250,000.

Personal.

Owen Lovjoy, member of Congress from the Fifth Illinois District, died at Brooklyn, N. Y., last Friday. He was a brother of Rev. E. P. Lovjoy, murdered at Alton, Ill., by a mob, in 1857.

Mr. Eben Murrill, of Brooklyn, well known for his devotion to meteorological science, died on Saturday last of dropsy of the heart, at the age of seventy. His hourly records of the weather run back to nearly thirty years; and were continued even to the day of his death. He was as eminent for his practical benevolence as he was for his attachment to his favorite science.

The autograph sale of the Cincinnati Sanitary Fair took place last week. General James Clinton's original Order Book sold for \$16; a manuscript, speech of William H. Chase, for \$10; the "Last Words of John Brown" for \$10; Elizabeth Barrett Browning's autograph for \$6; Washington Irving's, \$5.50; Jeff. Davis, \$5.25; John Adams, \$5; Buchanan's, with a letter of Baron Humboldt, bought for the sake of the latter, \$5.

The city of Newburyport, Mass., is noted for the number of distinguished lawyers who have practiced or studied there. Among them were Rufus King, Chief Justice of the State; John Quincy Adams, Robert Treat Paine, Judge Jackson and Caleb Cushing. The younger members of the present bar show a capacity for military command as well as for jurisprudence. Of seven lawyers connected with one office as practitioners or students, at the beginning of the war, six have held positions in the Federal army, and the seventh was recently elevated to the bench.

Dr. Franklin Baehs, the oldest grand-grandson of Benjamin Franklin, and a distinguished member of the Medical profession, died at his residence in Philadelphia, on Saturday afternoon, after a short illness. Dr. Baehs was born in Philadelphia, on the 25th of October, 1792, and was the eldest son of the eldest grandchild of Benjamin Franklin. In 1801 he graduated as Bachelor of Arts at the University of Pennsylvania, and four years later graduated in the Medical department in the same institution. The year previous he entered the army as Surgeon's Mate, and the following year was appointed a full Surgeon, a position he occupied for two years, when he resigned, and commenced a private practice.

At the outbreak of the rebellion, Brownson's Quarterly Review was almost the only advocate of an anti-slavery policy among all the Catholic journals. The great majority of them were violently opposing every anti-slavery measure of the Government, and acting in concert with the ultra Peace party of the North. But the progress of the war has wrought among them several conversions. The Cincinnati Telegraph, the organ of Archbishop Purcell, was the first to come over to the Anti-slavery party, and to admit and even to urge the necessity of abolishing slavery throughout the United States. Its example has recently been followed by the Irish Catholic, the Catholic paper of Philadelphia. In a late issue, this paper admits that the peace of the Republic demands the abolition of slavery; that the national current in favor of abolition grows steadily stronger and has become irresistible, and that it would be absurd to attempt to oppose it.

Literary Items.

Sheldon & Co. continue to be the New-York publishers of the celebrated River-side editions of standard books. They are also soon to publish the Theological Works of the late Dr. Bushman, in two volumes Greek original, and a new translation of the New Testament, and the training of the Christian Church, by Dr. Robinson, of the Rochester Theological Seminary. Queen Victoria, it appears, has literary tastes. In 1854, when she was but sixteen years old, a small volume of her poems was published in pamphlet form, for distribution exclusively in the royal family circle. The Obituary Gazette now announces that Queen Victoria is engaged in writing the Memoirs of her Life and Times; and that this work accounts for her prolonged seclusion since Prince Albert's death.

Mr. Bohn, the well-known classical and standard publisher, has sold his publishing business to another house—Bell & Daldy, of Fleet Street.

The Edinburgh Witness, made famous by the late Hugh Miller, has ceased to live.

Varieties.

The Wesleyans of England are making great exertions in "Church Extension." They have paid out, in a few years, nearly half a million sterling on church jobs. They are building many new and elegant churches every year.

The iron rails on the Southern railroads are worn down to the thickness of a lady's little finger, the trestle bridges shiver and creak warningly under every train, the cars run at times to suit the conductor's convenience, and it took the correspondent of the London Times two days and nights to get from Chikamauga to Atlanta, a distance of one hundred and thirty miles.

A liberal spirit of toleration seems to prevail among the nations of the earth. Through the remonstrances of the Governments of England, France, Italy, and the United States, the persecutions that have been waged against the Jews of Morocco, have ceased. There are over 200,000 Jews in the Kingdom of Morocco, and this act of clemency toward that race has been brought about by the perseverance of Sir Moses Montefiore, a Jewish baronet of great wealth and influence in England.

The Agent of the American Bible Society at Constantinople, has received subscriptions toward supplying the "contrabands" in America with Bibles. Many of the Protestant Armenians have given freely for this object, and some even who belonged to the old Church have voluntarily put down their names and sent in their gold, remarking that since the Armenians have been referred to being the poor blacks, it was but just that they should, in return, do something for the poor blacks. "A number of the English in Constantinople have also subscribed handsomely.

The New-York Journal of Commerce says: Illinois presents the most wonderful example of great, continuous, and healthful increase. In 1830 Illinois contained 157,445 inhabitants; in 1840, 476,138; in 1850, 851,479; in 1860, 1,711,951. The gain during the last decade was, therefore, \$61,481, on 101.06 per cent. So large a population, more than doubling itself in ten years, by the regular course of settlement and natural increase, is without a parallel. The condition to which Illinois has attained under the progress of the last thirty years, is a monument of the blessing of industry, enterprise, peace, and free institutions.

Presbyterial.

The PRESBYTERY OF NEW LISBON will meet, in the Presbyterian church, in Salem, on the Fourth Tuesday of April next, at 2 o'clock P. M.

Sessional Records, Statistical Reports, Commissioners' Fund, and Settlements with Pastors will be called for, and Commissioners' Fund and Supplies, will be called for from the churches.

The PRESBYTERY OF BLOOMINGTON will meet at Towanda, on Tuesday, April 26th, at 7 P. M.

Sessional Records and Settlements with Pastors will be called for; and Commissioners' Fund and Supplies, viz: Bloomington, \$18.00; Waynesville, \$9.00; Clinton, \$6.00; Dear Creek and Ellettsville, each \$10.00; West Union, \$5.25; Towanda and Atlanta, each \$4.75; Union Grove, \$4.25; Crow-Meadow, Onarga, and Salem, each \$3.75; Mackinac and Lexington, each \$2.75; and \$1.00 for the General Assembly's Contingent Fund, for the General Assembly's Contingent Fund, for the General Assembly's Contingent Fund, for the General Assembly's Contingent Fund.

The PRESBYTERY OF HIGHLAND stands adjourned to meet in Burlington, on Thursday, the 21st of April, at 7 o'clock P. M. Statistical Reports and Sessional Records are required to be presented.

The PRESBYTERY OF FAIRFIELD will hold its next stated meeting at Ottumwa, on the Third Friday (15th) of April, at 7 o'clock P. M. It was made a standing rule, the Spring meetings should be so arranged, that Presbytery could remain in session over the Sabbath.

The PRESBYTERY OF ST. CLAIRSVILLE will meet in St. Clairsville, on the Fourth Tuesday of April, at 11 o'clock A. M. Statistical Reports, Sessional Records, Settlements with Pastors, and Commissioners' Fund for the Commissioners' Fund at the rate of one and one-half cents per member of the church, and seventy-five cents from each congregation for the General Assembly's Contingent Fund, will be required at this meeting. Each congregation contributing to the Contingent Fund will receive a copy of the Minutes of the next meeting of the assembly.

The PRESBYTERY OF STUBENVILLE will hold its next stated Spring meeting in Stubenville, on the Fourth Tuesday of April, at 2 o'clock P. M. Statistical Reports, Sessional Records, and Commissioners' Fund, will be required to be presented.

The PRESBYTERY OF OHIO will meet at Centre church, on Tuesday, April 12th, at 11 o'clock A. M. Sessions will please send full Reports.

The PRESBYTERY OF WASHINGTON will meet in West Alexander, on the Fourth Tuesday (26th) day of April, at 4 o'clock P. M. Pastors and Sessions are required to forward a written Narrative of the State of Religion in their respective charges, to the Rev. Smith F. Grier, New Cumberland, West Virginia, at least ten days prior to the meeting of Presbytery.

The PRESBYTERY OF MARION will meet at the church of Brown on the Second Tuesday (12th) of April next, at 7 o'clock P. M. Members will stop at Edon Station, on the O. C. & C. R. R.

The PRESBYTERY OF CLARION stands adjourned to meet at Greenville, on the last Tuesday of April (26th), at 11 o'clock A. M. Pastors and Sessions of vacant churches will please send a written Narrative of the State of Religion to Rev. John Wray, Rockdale Mills, Pa., so as to reach him not later than April 26th.

The PRESBYTERY OF REDSTONE will meet in Elizabeth, on the Fourth Tuesday of April (26th) at 2 o'clock P. M. Sessional Records, Statistical Reports, Commissioners' Fund, and written certificates from the Treasurer that the minister's salary is fully paid, will be called for.

The PRESBYTERY OF ZANESVILLE will meet in Newark on the Third Tuesday of April, at 7 o'clock P. M.

The PRESBYTERY OF CHICAGO stands adjourned to meet at Lane, on the Second Tuesday of April (12th), at 7 o'clock P. M.

The PRESBYTERY OF CEDAR will meet in Mt. Vernon, on Tuesday, the 26th of April, at 7 P. M.

The PRESBYTERY OF VINCENNES will hold its next regular sessions at Evansville, beginning on Thursday, April 14th, at 7 o'clock P. M.

The PRESBYTERY OF FLORIDA will hold its next stated meeting in the church of Henry, on the Third Tuesday (19th) of April, at 7 o'clock P. M.

The PRESBYTERY OF SCHUYLER will meet in Prairie City, Ill., on Thursday, April 14th,

1864, at 2 o'clock P. M. Commissioners' Fund nine cents per member of each church.

THOMAS S. VALLI, Stated Clerk. The PRESBYTERY OF ALLEGHENY CITY stands adjourned to meet on the first Tuesday of April. The place of meeting is the Central church, Allegheny City, the hour 10 A. M.

WM. ANNAN, Stated Clerk. The PRESBYTERY OF KASKASKIA will meet in presence of Ridge church (near Chester, Ill.) April 7th, at 2 o'clock P. M.

ALFRED N. DENNY, S. C. The PRESBYTERY OF BRIE will meet at West Greenville on the second Tuesday (12th) of April, at 7 o'clock P. M.

S. J. M. BAYON, S. C. The PRESBYTERY OF BLAIRSVILLE will meet according to adjournment, at Congregational church, on the second Tuesday of April, at 7 o'clock P. M.

JAMES DAVIS, S. C. The PRESBYTERY OF DUBUQUE will meet (Doubtless) at Fayette, on the second Tuesday of April (12th) at 3 o'clock P. M.

Assessment on the churches, for Commissioners' Fund, at the rate of ten cents per member. JOHN M. BOGGS, Stated Clerk. The PRESBYTERY OF IOWA will hold its stated Spring meeting at the Presbyterian church of Burlington, at 7 P. M. on the Second Tuesday of April (12th).

Sessional Records and Statistical Reports must be presented. GEO. D. STEWART, Stated Clerk. The PRESBYTERY OF SALTSBURG stands adjourned to meet at Glade Run church, on the Second Tuesday of April, at 2 o'clock P. M.

W. W. WOODDEN, Stated Clerk. The PRESBYTERY OF HUNTINGDON will hold its next stated meeting in the Bellefonte Presbyterian church, on the Second Tuesday (the 12th) of April, at 11 o'clock A. M.

ROBERT HAMILLS, Stated Clerk. The PRESBYTERY OF TOLEDO will meet in Toledo, Tama County, Iowa, on the 12th of April, 1864, at 7 o'clock P. M.

The Sessions will remember to send the Statistical Reports, etc., to the Secretary.

LUTHER DODD, Stated Clerk. The PRESBYTERY OF WOOSTER will hold its Spring meeting at Frederickburg, on the Third Tuesday of April, at 11 o'clock A. M.

JOHN E. CARSON, Stated Clerk. The PRESBYTERY OF ALLEGHENY stands adjourned to meet in Butler, on the Second Tuesday (12th) of April, at 11 o'clock A. M.

A. C. COULTELL, Stated Clerk. The PRESBYTERY OF BEAVER will meet at Slippery Rock, on the Second Tuesday of April, at 11 o'clock A. M.

D. C. REED, Stated Clerk. The PRESBYTERY OF ROCK RIVER will meet at Middle Creek church, on the second Tuesday of April, at 3 P. M. Members journeying by rail are requested to be at "Winchester Station" on the day before, and to be ready to start on the day train on Tuesday, where carrying will be in waiting to convey them to the church.

S. T. WILSON, Stated Clerk. The PRESBYTERY OF SANGAMON will meet in the First church, Springfield, on Friday, April 16th, at 11 o'clock A. M.

G. W. P. BIRCH, Stated Clerk. Current News.

The War.—The intelligence this week is more exciting than for some time past, and the Spring campaign seems to have opened in earnest. Fort De Russay, Red River, La., captured; March 16th, by the U. S. forces under Gen. A. J. Smith. Gen. Smith, with about 10,000 men, left Vicksburg on the 10th, reached the Atchafalaya River on the 14th, and disembarked his forces to operate on land against Fort De Russay, where the rebel Gen. Dick Taylor was encamped with 11,00