Renewals should be prompt, a little before the year expires.

atra paper for the second ten; &c.

their houses: "At present there are thirteen completed and three in course of construction, of which six have been built by the Government, ten by the Indians, individually, without aid, except furnishing them nails, glass, lumber for doors, floors, &c. The buildings are made of hewn logs, and generally 16x18 feet in dimensions. There are forty-three heads of families, and of this number sixteen are living in houses, the remainder in wigwams and tents. The custom of living in villages is abandoned, and each one has selected a patch of ground for his own exclusive use. \* There are thirty-four fields and patches, containing in all two hundred and eighty-nine

acres, being an increase the past year of thirteen fields, containing sixty-four acres, a part of which has been broken up, and all fenced by the Indians. They have learned to drive oxen well, are generally industrious, and anxious to live like the whites. \* \* \* In the Spring they met together and passed a law among themselves, that no whisky should be brought upon the reserve until the fields were fenced, and crops planted; and a spirit of emulation was excited between the bands, which resulted in the comparative exclusion of liquor and the production of a large crop of bears, corn, &c. \* \* The Iowas are loyal. Twelve have enlisted in the United States army."

incidentally to add: "In general the Indians of the Agency are progressing rapidly, much of which is owing to the influence of the Mission which was established upon the Iowa twenty years since."

In conclusion the Agent is pleased rather

This indicates, as there really is, a great change. Drunkenness is subsiding. Industry is common, and popular war parties and war dances are obsolete. Village life is abandoned, and an individual right and ownership of property are felt and under-stood; hence it is that happiness, increase, and peace are manifest. I must here introduce a short extract from a letter received a few days ago. It is from a full blood Iowa. Her name is Mary Childs.

She now lives with her neople on the No-Mission, and always calls the writer of this article by the affectionate title of "Father." It is written in a very plain, good hand, and I give the extract just as it reads, with-

out any alteration: "Dear Kather :- I will try and write a few lines to you this evening, to let you know that I am well, and hope you are all well. I am very sorry that I did not get to see you when I went away, but I will see you before long. Dear Father, I would like for you to come up and preach for us some time. Somehow we get so lonesome on Sundays; but we try to keep Sabbath holy as much as we can. We are going to have preaching next Sunday, and after that I hope you will come, for the Iowas talk about you on Sunday. They want to know what is the reason you have quit coming to preach for them. I told them you felt so bad about the death of your son. \* \* \* Lizzie and I are going to try and teach the children. We wrote to Mr. Burbank (the Agent,) and he said he would try us three months, and if we would do better than the teacher they had before, we might have the school a year.

" Yours, MARY UHILDS."
The school she refers to is a common day school for Indian children taught in their neighborhood under direction of the Gov-ernment Agent. Mary Childs is competent to the work, and will be more popular among the Indians than any white teacher they could obtain. She is a plous girl, and a consistent member of the Church. It may be interesting to know that she, is a daughter of one of the Iowa braves who was in the war council touching the lives of the missionaries, referred to in a former

part of this paper. Nor have we been altogether wanting in the manifest tokens of the presence and power of God's Spirit in the conversion, and as we may well hope, the sanctification of the souls of some of this people. We have had most satisfactory evidences of the work of regeneration, and a life of faith. One Indian girl, after uniting with the church, and living for several years a consistent life, was at about eighteen years of age called to the world of spirits. She loved the Bible more than all other books; indeed, though she could read well, rejected all others unless she could soon find in them something about God or her Saviour. She had a well-grounded hope in the Saviour whose coming she patiently waited. When told that death was very near, she exclaimed "O, then, I shall see Moses and the Lamb," and soon passed away. Another who was called to her final account at about the same age, was the most consistent Christian I have ever known. During five years of the most intimate acquaintance in our own family, often undergoing severe bodily suffering, I can truly say that she was in her humble sphere emphatically a "burning and shining light." Not a flash or meteor; but a steady, constant light. And she being dead yet speaketh." A little narrative of her life, and especially of her peaceful death, was printed a year or two ago in the Foreign Missionary, a copy of which was sent by her Sabbath School teacher to Glasgow in Scotland. It was printed there

## Publication Office: GAZETTE HULLINDS, AN PIPUS ST., PITTSBURGR. PA. BANIIL, ENGLISH A U.O., 25 NORTH-UTI ST., I HALA, I'A. AOVERTISEMENTS: PAYMBNT IN ADVANCE.

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PITTSBURGH,

WEDNESDAY, MAY 18, 1864.

WHOLE NO. 607

coming—raise me up'—and thus she de- and that it is liable to misconstruction and it is inconsistency; if we do, it is hypoc-parted.

| abuse; this is only to say that it emanated risy. In the one case, the censure tills on This paper is now long enough, and I will close with two or three brief reflec-

tions. 1st. Agent Burbank is correct in saying that much of the improvement in this peo-ple is due to the influence of the Mission. better, than the uninstructed class. They understand and appreciate Bible instruction, and yield to moral sussion, while the with the delegates of the U.S. Christian commission from the difference can be fully appreciated only by those who have some knowledge of their all unnecessary interference on the part of language and manner of thinking.

2d. As a general thing I think missionaries, which saves them from all unnecessary interference on the part of our military officials.

The order clothes them with no power, are manifestly improved. And, finally, it, once—too sudden and decided a change in the character of a heathen people. It needs to make the conference of our Church conference of the character of a heathen people. It needs to make the conference of our Church conference of the U.S. Christian do turn their backs upon their own necessary interference on the part of our military officials.

The order clothes them with no power, on them no favor, and imposes upon their own necessary interference on the part of our religion, their character and condition are manifestly improved. And, finally, it, on the fact, not to be disputed, that where need to turn their backs upon their own necessary interference on the part of our language and embrace infidelity, they are the conference of improved by the change, but always become less upright and less happy; while in those who are converted from infidelity to true religion, their character and convintion, are manifestly improved. And, finally, it, on the proposed by the change, but always become less upright and less happy; while in those who are converted from infidelity to our military officials.

The order clothes them with no power, are manifestly improved. And, finally, it, on the final decided a change in the fact, not to be disputed, that where need to turn their backs upon their own necessary interference on the part of improved by the change, but always become improved by the fact, not to be disputed to turn their backs upon their own necessary interference

the character of a heathen people. It necessarily requires a long time to change the character of a nation or people, especially for the time is ordered to protect their perturbed by the manner of thinking and the objects of thought. The Anglo Saxon race have been many centuries rising to its present position, and why should we expect the Aboloval owners, and are to be protected in its tion, and why should we expect the Aborigines to outlan as in the race of improve-

may hope, increase in a geometrical ratio. The crisis is past, the scale has turned, life has been spared, and an impulse given to their national life, which, under God we may well hope will soon develop to the honor of God and the gratification of the

friends of humanity.
4th. The Church, the Board, and the missionaries, may be glad and thankful for what God has wrought. They may be thankful for the privilege of putting forth so many efforts, and for grace which has enabled them to continue so long at work. Many were the dark days and years which tried the Church, and the people of the Mission, and many times did they feel like giving up the case as hopeless. "Weep-ing may endure for a night, but joy cometh in the morning, Much, very much, has been spent upon this Mission, and now at

The Presbytery of Louisville and the Order Obtained from the War Department by our Board of Domestic Missions.

S. R. Wilson, D. D., in the Presbytery of coarse jokes have, with a common purpose course directly unfriendly to the relations Louisville, and passed by that body, cen- of destruction, been hurled at the pure and suring the Board of Domestic missions for peaceful religion of the Bible. The comthe order recently obtained from the War mon aim has been to overthrow ChristianDepartment in reference to our missionary ity.

Operations in the territory in the Southern

The continuance of the contest, it will nals have abounded in complaints, because the southern be noticed, is no proof of the weakness of the formation of the "Fenian Brothern". terest in the subject, lest any should be not show that previous assailants have not that it has been ever charged that the misled as to the character of this action of been triumphantly repulsed, but rather the tive Americans have anything to do that the Presbytery? If so I weathn and note po

In the little band who opposed these resolutions, we recognize brethren beloved, whose names are a synonyme for loyalty, moderation, and gentlemanly bearing wherever they are known. And we are very certain that if there had been a full meeting of that large Presbytery (which sends a double delegation to the General Assembly) instead of about a dozen ministers, and a half a dozen olders, as was actually the case, the resolutions could never have been passed. And we are happy to know that Dr. W. L. Breckinridge, who is one of the Commissioners elect to the Assembly to meet at Newark, is opposed to the action of the Presbytery, and the unsound principle upon which it is founded.

But what can we say of the advocates of the measure, who thus accidentally constituted a majority of Presbytery? Among them all we recognize only one who has any claim to be regarded as in any respectable degree loyal to the Government under which they have enjoyed so many bles-sings. In one we recognize a quondam editor of the so called True Presbyterian, "Give my best love to mother, and all.
"Yours,
"Yours,
"Mary Childs."
The school she refers to is a common day elders we see the names of at least three notorious secessionists, and one of them (if we mistake not) an unworthy subject of Queen Victoria. "Ichabod" may be writ-ten upon the Presbyterian Church the day such men begin to be recognized as the conservators of her purity and integrity

for no one who knows them, doubts that their hearts are with that almost imaginary body, we hear of, called "The General Assembly of the Confederate States of American We have also a word to say as to, The protest is urged not against the present order alone or against any thing

view. Their indignation is not kindled, because the order contains objectionable features, but because there is any order at us, by which our missionaries can operate enjoy, in religion; at the suggestion of tre ever wielded over these Indian realms, without annoyance from the military, withsane man suppose that the commanders of our loss. But we cannot afford to give our armies could allow ministers or others, what our minds approve and our hearts ento occupy positions when it would be so joy, for a denial, a nothing. It must be a easy to convey contraband information to very poor religion, that is not better than the enemy, without some adequate voucher as to their loyalty? Certainly it would there at all. They want the whole field left to their darling "secesh" Assembly.

numerous who believe that the Constitu-lous, the superstitious, as you affirm, your tion of the United States is simply a system of fetters, invented to shackle the na- lects to operate on, your industry and zeal tion, and hand it over, bound hand and you have placed beyond challenge. Why, foot, to the tender mercies of "Jeff. Davis then, do you come empty-handed, asking & Co." And is it wonderful that they us to give up our feasts of great price? would also aver that "True Presbyterian- Why do you ask us to exchange bread would also aver that "True Presbyterianism" is only a machine to help forward for a stone, or rather, an egg for a scortheir iniquity, and to effectually gag the pion? Away! You are cheats! You are Lord's people to the end that they may utter to voice against the stupendous iniquity. often do, the champion, I would parley be-

from human minds and human hands, and the action; in the other, on the motive; in that those who have to do with it are fallen both it is laid on the persons, but is increatures; the best of them only partially sanctified by the grace of God. But I cannot see that the order is liable to the tional, and therefore more valuable stitute. that much of the improvement in this people is due to the influence of the Mission.

In every instance, those in the lead in these only against it, but against every such orimprovements have had most to do with der. To be sure it contains an indorsethe Mission. It seems much easier for ment of our Board and the commissions or critical, is adjusted to its requirements them to fall into the ways of the whites, issued by it. But what of that? The Another practical evidence of the sure is contained and the commissions or critical, is adjusted to its requirements. and their moral character is incomparably Board does not wish to commission traitors, perior value of Christianity is presented in better, than the uninstructed class. They and the order simply puts our missionaries the fact, not to be disputed, that when the

loyal owners, and are to be protected in its nothing to give in exchange for our little, use. And it restrains them from nothing our immortality and our God. The Lian-

Time. All time is past. The future hour Not yet begins to be. The present? The mere line that parts

Time from Eternity. Exhaustless stores of good and ill Hid in the future lie; But ours the choice which part to seize, As they come floating by.

And Time's the record of the choice To fill with joy or shame The soul, when Jesus' word shall come he soul, when Justine The judgment to proclaim:
— Christian Inquirer.

and Ministers. Lignorance have been its assailants. Soi la few of the oldest and i

bellion. Will you permit a few lines in its defences, but rather of their strength; hoods," among the Irish population the Banner, from one who feels a lively in- the repetition of assaults on our faith, does the United States. But we do not believe

> it did before Celsus.
>
> I know of no better illustration of the infidel-warfare against Christianity, than is this Society to, Taccomplish its designs presented by the present rebellion against against the British Government? the Government begun without just cause; under the abused name of Liberty, aiming at debasement and bondage; prosecuted with a bitterness of passion that has no counterpart in the minds of their opponents; continuing the usages of honorable contest; persistent, after the extinction of

hope; and in despair of victory, seeking gratification in revenge. The efforts of infidelity have been mainly aggressive. It professes nothing. It denies. It has no interests to protect; no communications to maintain; no capital to defend. Possessing nothing, it has no fear of loss. Its chosen office is to attempt the destruction of that wealth of happiness and hope, which wiser people have treasured up. The pretending scholar, the groveling

sensualist, the grinning merry andrew have joined, in efforts of Heronlean magnitude and Protean diversity, to demolish our temple and to overthrow our altar; but none of the motley company of iconoclasts has placed one stone upon another tor the construction of any new system of religion. At least, there has been proposed no sub-stitute for Christianity, but what has been stitute for Christianity, but what has been stitute for Christianity, but what has been made up, as to all its rational and reliable materials, of that religion which they proserves me faithfully, was the case with and render its administration a source and Lord Herbert's Five Articles of Natural surety of abounding prosperity to itself—a pose to supplant. This, if my memory Religion. But, like fragments of a statue, or the debris of a demolished house, they

present no form of beauty, nor any safe and convenient shelter. nvenient spetter. We are asked to toss away our Bible, to ery order, having the same general end in withdraw our confidence from our Divine British sceptre as the surest pledge of the Saviour, to resign our highest and purest continued enjoyment of their dearest rights enjoyments, and to commit our souls in-terests to chance; in a word, to give up all time comes, as come it must, for Great that our reason approves and our affections Britain to lay down the most potent scep-

> I should be disposed to stand a little, beweakness, it were easy for you to expel it,

rigines to outtun us in the race of improvement? At times it becomes truly discouraging, but the present results in the history of the Iowas, show beautifully the wisdom of patient perseverance in well-doing.

3d. The amount of good done to this poor people is in its infancy; and but little of the fruit can yet be seen. It will, we may hope, increase in a geometrical ratio.

but a destructive propagandism. The sal cunning and industry of its active agents rank them with the Eastern Thugs with sellife-business is lat once to rob and kill the unwary traveler who comes within their.

Let every Christian meet their solie ta-tions with the words of Peter: "To wide, tions with the words of Peter: "To widn, blessed Saviour, shall we go? Thou hest the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God."

EDROPEAN SUMMARY. [PREPARED FOR THE PERSETTERIAN BANNES

Infidelity, a Acgativism.

That certain parties in high public tion in England still cling to the identification in England still cling to the identificatio length God seems to have accepted the offering, and has done "great things for us great office has been to propose and estabwhereof we are glad."

S. M. IRVIN.

lish peace. It has reconciled millions of openly organized in the city of Manchester.

men to God. Its legitimate influence has called the "Southern Independence Agoharmed no man. Yet, a bitter and per-sistent hostility against it has imparted to couragement and support of the Confedits history a polemic aspect, and has obliged eracy by influencing the British Govern-the heralds of peace to gird on the armor ment to admit its claims as an independent MESSES. EDITORS :- In your column of of war. Learning, pedantry, and blank Government. Among the officers are upt and a series of resolutions moved by Rev. ence, sophistry, libellous invectives and land's nobility. This is a pen move in

victory; as financial disasters do not deter turing completely our Nation a new race of speculators from plunging The object of the "Fenian Brotherhood" into hazardous enterpises. But Christian- is the deliverance of Ireland from alleity stands as firm and safe after Renan, as giance to the British Crown. And what would England say if our leading merchants and statesmen should unite in aiding

THE RECEPTION of Garibaldi by the English people was a great ovation. But suddenly, and without any openly declared cause, he left the shores of England. The reason for this is generally supposed to be that the Government had received an intimation from the Emperor of France, that such manifestations of popular sympathy with one whom the Emperor both hated and feared, were distasteful to him; and that on this account, Garibaldi was quietly informed of the propriety of leaving . If this suspicion, bestrue, and it seems to be generally credited, it places the British authorities in a most humilisting position.

Dr. Duff, upon leaving India, delivered an address of surpassing vigor and power. He concluded with the following eloquent and touching observations, which may be looked upon as his parting farewell to

"Let the supreme Government of these realms prove faithful to the God of providence, by dealing out perfect righteousness and judgment to the multitudes over whom cedented, been constituted the protector and the guardian; and the God of providence will smile propitiously on its efforts, guarantee of reviving hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise up in long succession, may joyously hail the continued waving of the ever been, that she may be enabled to take

the successful discharge of her delegated trust, and say: 'I found India one wide and universal scene of anarchy and misrule—I left it one peaceful and consolidated embe neither wise nor safe to confer such fore making so ruinous a bargain. I would pire; I found its people ground down by privilege upon the men composing that massay, to these traffickers in opinions, if you privilege upon the men composing that majority. The truth is, that these men are opposed to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another, as good to our loyal missionaries going should offer in exchange another. or better. If ours is the invention of and the invasion of every ruffian plunderer-I left its people exempt from the It is true also that these men belong, for since you claim superior ability and dis- multitudinous exactions of coverqueness the most part, to a class—unfortunately too cernment. If we are the weak, the credument of believe that the Constitutions, as you affirm, your mented in productiveness a hundred-fold. person and property secure, from the imperson and property secure, from site the provement of individual, domestic and so cial morals, and the uniform administration of equitable law; I found India lying prostrate beneath the yoke of blinding ignorance and brutifying superstition. I left her joyfully recovered from the double yoke, revivified by the kindling beams of fairest science, and the revelations of

The prostrate East submit her jewelled pride, - | with their gifts and offerings in testimony And swarthy kings adore the Crucified. Yes, It shall come! Evn now my eyes behold Lo, o'er the shadowy days that roll between, ... A wandering gloom foretells th' ascending scene'! Qh, doomed victorious from thy wounds to rise,

Dejected India, lift thy downcast eyes, and mark the hour, whose faithful steps for Through Time's press'd ranks, bring on the

"That bright and glorious era for India and the world I have long seen in the vision of faith. The vividly realized hope of it has often sustained me amid toils and sufferings, calumny and reproach, disap-pointment and reverse. And the assured prospect of its ultimate realization helps now to shoot some gleams of light athwart present war, when believing prayer is so the darkness of my horizon, and so far, to much needed as at the present moment. blunt the keen edge of grief and sadness, We are certainly in the midst of the when about to bid a final adieu to these most astounding and important transactions loved Indian shores. Some of you may live to witness not merely the blissful of thousands of men, the comfort of thousands the comfort of thousands and the comfort of thousands are certainly in the midst of the dawn, but its meridian effulgence; to me sands of families, and the results of which that privilege will not be vouchsafed. My may affect the well-being of this nation for days are already fin the sear and yellow many, long years to come in The existing leaf; the first flush efficient budding has war has brought us in its progress to a long mine extrausted itself; the sap and point at which the most weighty blows are vigor of Summer's outbursting fulness being struck, and battles the most bloody have well-nigh gone—leaving me dry and and hotly contested are being fought. Mighty brittle, like a withered herb of flower at hosts on both sides are engaged in the the close of Autumn; the hoar-frost of terrible conflict. Every breeze from the the close of Autumn; the hoar-frost of old age—age prematurely old—grim, wintry old age, is fast settling down upon me.
But whether, under the ordination of the High and Holy One who inhabits eternity, my days be few-or many; whether my old age begin of decreptitude or of privileged usefulness, my best and latest thoughts musket; man for man; generalship pitted will be still of India. Wherever I wander; wherever I from wherever I labor, when this side or that, according to the preponders of or of privileged the still of India. Wherever I wander; wherever I from wherever I labor, when this side or that, according to the preponders of force here or there. But the I shall never ceases if permitted by a gra-L'shall never cease, if permitted by a gracious Providence, to labor for the good of India; and my latest breath will be spent in imploring blessings on India and its people. And when at last this frail mortal power that can secure infallible victory to body is consigned to the silent tomb while the side which he espouses. Here then is I myself think that the only belitting epithe time and place for offering to God taph for my tombstone would be, Here effectual, fervent prayer. lies Alexander Duff, by nature and practice. It is not now an undecided question a sinful, guilty creature, but saved by grace, whether God hears and answers prayer, through faith in the blood and righteous. That problem has been solved long since. ness of his Lord and Saviour Jesus Christ', Every, successive (age, for thousands of were it by others thought desirable that years, has been adding to the proof that any addition should be made to this senford answers prayer. Elijah found it so on tence, I would reckon it my highest earth the mountain, when he prayed for rain ly honor, should T be deemed worthy of Daniel found it so when he prayed to God appropriating the grandly generous words, in the midst of the most imminent danalready suggested by the exuberant kind- gers. The primitive Christians found it so

Led by Christ. Lead, kindly Light, amid the encircling gloom Lead thou me on ; The night is dark, and I am far from home; Keep thou my feet; I do not ask to see The distant scene; one step's enough for me.

I was not ever thus: nor prayed that thou Shoulds't lead me on;

Lead thou may on to day it will be

Will lead me on O'er moor and fen, o'er orag and torrent, till The night is gone,
And with the morn those angel faces smile which I have loved long since, and lost awhile
John Henry Newman.

For the Presbyterian Banner Extraordinary Meeting.

MESSRS. EDITORS :- At the suggestion and request of the united congregations of Toms Creek and Piney Creek, (Maryland,) a meeting was appointed to be held on the 29th day of April last, to observe and to celebrate the Fiftieth Anniversary of the settlement of the Rev. Robert S. Grier over them as their pastor. He preached to them a very appropriate discourse from 2. Cor. v: 20; after which the anniversary sermon was preached from 2. Cor. ii: 15, 16. The season was the more interesting,

unanimously adopted, viz.:

WHEREAS, It has pleased Almighty God Work would that I could have been o spare us our beloved pastor, the Rev. with you in your blessed meetings, in Robert S. Grier, who has ministered to the which sixteen persons united with sharge composed of Toms Creek and Piney church; and among them two of my own Greek churches for a period of fifty years, dear sisters. Oh! I cannot tell you how we feel it to be our duty, as well as sincere glad I feel on their account. But I thank we feel it to be our duty, as well as sincere pleasure, to give expression to our feelings of gratifude to God in appointing over us one well qualified to fill the exalted and holy office of a minister of the Gospel, and egates of the U.S. Christian Commissions. our appreciation and satisfaction with the sion here. They have prayer meeting able, impartial, and faithful manner in every afternoon, and preaching every evenwhich he has performed the duties pertaining. The Christian Commission is the

lebtedness to their pastor, who has labored read more than any other paper. I do for half a century in expounding to them, love it. There has been quite a change in in his clear, plain, and fearless and forcible this department since the arrival of the manner, the truths contained in the Word Christian Commission. There is not one-

purity of the intentions of our pastor, after an association so extended, has been conhave enlisted under the bloods firmed and increased, and our love to him ner of King Emmanuel, &c. grows stronger and deeper as time and intimacy develop the honesty and modesty of the man and the noble qualities of his character.

Resolved, 3. That the present relation

existing between the Rev. Robert S. Grier and the people of this charge is highly agreeable and satisfactory, and that a change opening sermon, was preached by the last of that relation would fill our hearts with or that relation would not our nearts with moderator, they sadness and grief believing as we do, that were present three ing elders. Rev. his place could not be filled.

Resolved 4. That it is our duty to encourage, if possible, a greater manimity of many Clerk.

feeling and action, a more active and devoted piety, a larger Christian development, and an earnestness in the cause of Christ, making for our eternal good.

of their kindest affection. In addition to other substantial tokens of their regard. they presented to him a purse of between four and five hundred dollars. And thus passed away one of the most pleasant congregational meetings it has ever been our privilege to witness.

J. N. C. GRIER.

A Word to the Prayerful. To the truly pious of every name, I desire to say a few words. No time has ever occurred in the history of this nation-no crisis has come up in the progress of the

ness of one of my oldest native friends, when they prayed for the deliverance of in some such form as follows:— By profession a missionary by his life and labors, the Diet of Worms? The martyrs found it the true and constant friend of India? so in the days when faggots took the place Pardon my weakness; nature is overcome; of arguments. The godly now find it so the gueh of feeling is beyond control; in proportion to their faith and earnest-

> Now let the fervent, believing prayer of the saints of the Most High, reach his ear. Now, from all parts of the land, let the people cry aloud and plead with God that he may continue with our armies in the fight, and secure to us victory and peace. From every closet let the cry ascend. From every family altar in the land let the accents of believing prayer go up. In every praying circle let the crisis of the country rest like a burden on the pious

us and our cause, victory is sure. Then let all Christians pray—pray in faith—pray earnestly—pray now. The signs of the times are ominous of momentous results. We need one at the helm who has wisdom to choose and power to direct. Such an one is Jehovah. And prayer moves the

hand that moves the world. New Hagerstown, O.

For the Presbyterian Banner. Soldier's Opinion of the Christian Commis-

BERLIN, Holmes Co., O., April 15, '64 Mr. Jos. Albree, Treas. U. S. Chris. Commission, Pittsburgh, Pa .: DEAR SIR :- By the providence of God, I send you another mite—two dollars. It by reason of the presence of both the sons is from a young Christian soldier, John of the Rev. Robert S. Grier, viz.: Rev. Getz, in the Army of the Cumberland. At Smith F. Grier, of New Cumberland, Vir- the tender age of seventeen, a few months ginia, and the Rev. Laverty Grier, of East after he had enlisted under the Banner of

Springfield, Ohio. When the anniversary the Cross, he took his place in the ranks of exercises were concluded, the congregations "our country's defenders." And although held a united meeting, to express their it was with deep anxiety we saw him depart feelings upon an occasion of so much in into the midst of so many dangers, tempoterest. Robert Annan, Esq., was called to ral and spiritual, yet we have most cheering the chair, and Mr. Cochran Annan was aperted that he is fighting successfully the pointed Secretary, and the following pre- enemies of his country and of his God. amble and resolutions were heartily and But hear him speak for himself, or rather for the Christian Commission:

ing to his office; therefore; best institution that was ever devised for the benefit of the soldier. It supplies us freely and willingly acknowledge their in-

fourth as much profanity or card-playing as Resolved, 2. That our confidence in the formerly. During the last few months, scores have been converted to Christ, and have enlisted under the blood-stained ban-Yours, respectfully,

For the Presbyterian Ban The Presbytery of West Virginia Met at Fairmont, April 28th, 1864. The Moderator, Rev. H. W. Biggs. There were present three ministers and five ruling elders. Rev. J. A. Ewing was elected Moderator, and E. B. Hall, Esq., Tempo-

Rev. C. P. French was received from the Presbytery of Cincinnati. One candidate for the ministry was received under care of

Mr. R. A. Blackford, from the Presby making for our eternal good.

It was peculiarly impressive and delightful to see the children and children's chilful to see the children and children's children and called

Mr. R. A. Blackford, from the I in the I i

EDITORIAL NOTICES, or CARDS, on second page. 28 CENTS A LINE.
OBITUARY NOTICES, 6 CENTS A LINE.

alternate, were elected Commissioners to the General Assembly. It was made a standing rule of Presbytery, that congregations report settlement with pastors and stated or other supplies, annually at the Spring meeting of Presbytery.

Rev. W. W. Campbell was granted leave to labor without the bounds of Presbytery until the next regular meeting.
Mr. R. A. Blackford, and Mr. J. B. Reed, were ordained as Evangelists. Rev. J. A. Ewing preached the sermon, proposed the Constitutional questions, and offered the ordaining prayer. Rev. C. P. French delivered the charge to the Evangelists. The 7th day of June next was fixed as the time for the installation of Rev. J. B. Reed as pastor of the church of Parkers-

burg. Rev. H. W. Biggs was appointed to

preach the sermon, preside, and deliver the charge to the pastor; Rev. R. A. Black-ford to deliver the charge to the congrega-Rev. J. H. Flanagan was installed pastor of the church of Fairmont. Rev. C. P. French preached the sermon and presided. Rev. H. W. Biggs delivered the charge to the pastor; and Rev. J. A. Ewing to the people. Mr. Flanagan will give a part of his time to the church of Fetterman, the

to Grafton. Presbytery adjourned to meet at Bethel, on the 2d Tuesday of October next, at 2 o'clock P. M. J. A. Ewing, S. C.

name and location of which were changed

For the Presbyterian Banner Clarion Presbytery.

The Presbytery of Clarion met, according to adjournment, in the church of Greenville, on April 26th. Rev. John Wray preached from Acts vii: 59, 60. After sermon, Presbytery was called to order, and was opened with prayer by the

Ministers present-James Montgomery, John Wray, John McKean, Jas. S. Elder, H. K. Hennigh, S. H. Holliday. \* Elders — Alexander Guthrie, John Neil, Ross M. Corbett, Robert Morrison, Joseph Guthrie, James Patton, James M'Clure, Robert McCaskey, J. H. M'Clelland, Forgus

Craven. Ministers absent-Wm. McMichael, Jos. Mateer, T. S. Leason, B. O. Junkin, S. P. Kinkaid, J. H. Sherrard, Robert Sutton. Of those absent, three are engaged in the service of the U.S. Christian Commission, in the Army of the Cumberland. Rev. John Wray was elected Moderator,

and Rev. S. H. Holliday, Clerk. Rev. A. McIlwain, of the Presbytery of Saltsburg, being present, was invited to sit as a Corresponding Member. 🕟 🔻 Rev. H. K. Hennigh was dismissed from this Presbytery to unite with the Presbydered a call from the church of Curry's

Run, in that Presbytery. Rev. John Wray was appointed Commissioner to the next General Assembly, with Rev. James Montgomery as alternate. In the evening, Mr. McIlwain, of the Board of Domestic Missions, delivered an address on the subject of Domestic Missions, after which the following resolution was adopted:

Resolved, That Presbytery has heard heart. In the public congregation, let the with pleasure the address of Bro. McIlwain, ministed, as the mouth piece of the people; of the Board of Domestic Missions, and strong gain the patter. It has for God's that we do most expressly commend this

urge upon them a like presentation of the claims of all the various Boards of our Church.

Beechwoods-Mr. McKean, Fifth Sabbath of May, or First of June. Richardsville-Mr. Graham, First Sabbath of June. Richland—Mr. Graham, Second Sabbath Academia-Mr. Graham, Fourth Sab-

bath of June. Rockland-Mr. Graham, Third Sabbath Emlenton and New Bethlehem have perof May. mission to obtain their own supplies. S. H. HOLLIDAY, Stated Clerk.

For the Presbyterian Bar

St. Clairsville Preshytery. The Presbytery of St. Clairsville held its recent sessions at St. Clairsville. And

drew Greenlee, from the Presbytery of Par myra, was received as a member. Galls from the churches of Martinsvill and Kirkwood were received and accepted by Rev. G. W. Chalfant. A call from the church of Bellair v received and accepted by Rev. J. D. Fit

gerald. Mr. John Gillespie was licensed preach the Gospel. Revs. John B. Graham and William Grimes were recommended to spend weeks in the army, under the direction the U. S. Christian Commission; the pulpits to be supplied by Presbytery. The bretLren expect soon to go to the Army,

the Potomac. Rev. T. A. Grove and elder W. C. K wood were commissioned to attend next General Assembly.

Rev. W. S. Dool received a call from the church of Antrim, for two-thirds of his

During the month of February, a very marked and special work of grace was enjoyed in the church of Mt. Please twenty-nine persons were added to church on profession of their faith, twenty-J. B. GRAHAM, STOA!

For the Presbyterian Banner Supplies Appointed by the Presbytery West Virginia. Sistersville-J. A. Ewing, one Sabbath

Ebenezer-J. B. Reed, one Sabbath at discretion. West Fork-R. A. Blackford, one S bath at discretion. Tygart's Valley, and Mingo Run-C. French, one Sabbath each at discretion. Kingwood-R. A. Blackford, 1st Sa

bath of June. J. H. Flanagan, 1st Sail bath of August. th of August.

Highland-J. A. Ewing, 2d Sabbath June. H. W. Biggs, 2d Sabbath of tember; to administer the Lord's Sur Hughes' River—H. W. Biggs, 1st bath of June. R. A. Blackford, 2d bath of July. J. B. Reed, 2d Sabbath August. J. H. Flanagan, 2d Sabbath

again." When a little nearer the brink she said to one supporting her: "Is not the village band playing this evening?" On being told it was not, she said: "I hear delightfu music; listen, I think you can hear it. Gould I raise my hands I would clap them together for the beautiful prospeot before me. Jesus is coming they are | question is not guarded in all its points, we do not live according to our profession,

thousand Saddled An extract or two from the Seetch print An extract or two from the Se