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MORNING STAR.

For Terms to fill, see last page.

For the Morning Star.

THE REBELLION.

A SERMON.
Preached at Portland, Me., Sunday, Jan. 11, 1863.
BY AMY WILLIAM DRUMMOND,
(Presbyterian).

Eph. 6:16. "Redeeming the time, because the days are evil."

Dispensing with all previous observations, we proceed at once to consider the text in its two natural divisions: First, the proposition. The days are evil; second, the deduction. Redeeming the time.

I. The proposition. The days are evil. The meaning of the apostle's prophecy is, that the days of the present age are evil, and in countless forms, beset you daily, and expose you to danger; and persecutions, on account of your Christian profession, unrelentingly assail you. My brethren, the days which have come upon us are presently evil. They are days of Rebellion, days of War and days of Peril.

1. They are days of Rebellion. The nation is divided. A rebellion on a most gigantic scale is in operation. The rebels are engaged to oppose the national authority, and confederate themselves as an independent sovereignty.

The rebellion is evil, (1.) In the principles on which it is based. Those principles are Secession and Slavery.

Secession. This right is claimed to reside in the people, to dissolve the Federal Union by a vote of a State Convention. We deny the right of secession. The Constitution makes no provision for such a contingency. It would nullify itself if it did. For the Constitution to make provision for a contingency, would be to contemplate such a thing; its possibility is not admitted. It provides for a "perfect union;" and all subsequent governmental documents are based on the assumption that the Union can never be violated.

To acknowledge and authorize the right of secession, would be to sow the seed of discord. Without an irreconcilable bond of fellowship, every party might, on the slightest cause of offence, secede. The Union, which is the basis of our national life, would be shattered. The rights of the States, which are the basis of our political life, would be destroyed. The rights of the people, which are the basis of our civil life, would be lost.

Slavery. This is the second principle on which the rebellion is based. It is the most heinous crime in the eyes of God and man. It is the source of all our national evils. It is the cause of our national degradation, and it is the cause of our national weakness.

The rebellion is evil, (2.) In its immediate operation. It is inflicting calamities, social, commercial and moral, without parallel in the history of the world. The iron has entered into the soul. The land is agitated with mourning, lamentation and woe.

The rebellion is evil, (3.) On the presumption of its ultimate success. It will establish a government which will disgrace humanity. It will feed the flames of continuous and interminable war. It will destroy forever the Union, which is the basis of our national life.

The rebellion is evil, (4.) In its effect on the minds of the people. It is sowing the seed of discord and division. It is sowing the seed of hatred and enmity. It is sowing the seed of rebellion and war.

The rebellion is evil, (5.) In its effect on the hearts of the people. It is sowing the seed of despair and hopelessness. It is sowing the seed of gloom and darkness. It is sowing the seed of death and destruction.

The rebellion is evil, (6.) In its effect on the souls of the people. It is sowing the seed of sin and iniquity. It is sowing the seed of damnation and hell.

The rebellion is evil, (7.) In its effect on the nations of the world. It is sowing the seed of international discord and division. It is sowing the seed of international hatred and enmity.

The rebellion is evil, (8.) In its effect on the future of the world. It is sowing the seed of perpetual war and conflict. It is sowing the seed of perpetual suffering and pain.

The rebellion is evil, (9.) In its effect on the destiny of the world. It is sowing the seed of eternal darkness and gloom. It is sowing the seed of eternal death and destruction.

The rebellion is evil, (10.) In its effect on the glory of God. It is sowing the seed of dishonor and shame. It is sowing the seed of reproach and scorn.

The rebellion is evil, (11.) In its effect on the love of God. It is sowing the seed of hatred and enmity. It is sowing the seed of bitterness and wrath.

The rebellion is evil, (12.) In its effect on the peace of God. It is sowing the seed of discord and division. It is sowing the seed of war and conflict.

The rebellion is evil, (13.) In its effect on the joy of God. It is sowing the seed of sorrow and grief. It is sowing the seed of mourning and lamentation.

The rebellion is evil, (14.) In its effect on the power of God. It is sowing the seed of weakness and impotence. It is sowing the seed of defeat and failure.

The rebellion is evil, (15.) In its effect on the wisdom of God. It is sowing the seed of folly and ignorance. It is sowing the seed of error and mistake.

The rebellion is evil, (16.) In its effect on the truth of God. It is sowing the seed of lies and falsehood. It is sowing the seed of deception and fraud.

The rebellion is evil, (17.) In its effect on the righteousness of God. It is sowing the seed of sin and iniquity. It is sowing the seed of unrighteousness and injustice.

The rebellion is evil, (18.) In its effect on the holiness of God. It is sowing the seed of uncleanness and impurity. It is sowing the seed of defilement and pollution.

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The rebellion is evil, (27.) In its effect on the holiness of God. It is sowing the seed of uncleanness and impurity. It is sowing the seed of defilement and pollution.

doomed to debasement, branded as chattels and debased by education. You plead for a new era. You plead for a new era. You plead for a new era.

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of note. And Cromwell's famous order, "Keep your powder dry," may be well remembered.

We ought to redeem the time by fidelity in our calling. We are not all required to fight, but we are all required to labor, each in his own sphere.

Finally, we ought to redeem the time by consecration to God. This is the surest and safest ground to take.

The life which I live, I live by the gift of God. I am not the owner of my life, but I am the steward of it.

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waste, until now only a few wandering Arabs, and a few scattered remnants of the original population, remain.

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toring to the wants of the poor and needy. It is a duty which we owe to our fellow-men.

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way that saint and sinner will be afraid to go near them. But don't fail always to aid the church, and to help the poor and needy.

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The life which I live, I live by the gift of God. I am not

WEDNESDAY, MARCH 4, 1863.

CHURCH IRREGULARITIES.

We have said the ministers are the permanent official representatives of the denomination. What the ministers are to the denomination, the deacons are to the individual church. On them, therefore, depends great responsibility in carrying out denominational order, especially in those particulars relating to the ministry. Deacons should always supply themselves with the Register, as by it they may often detect the pretensions of those who in sheep's clothing, against whom Christ warned his followers. False teachers have always been the pest of the church, and we are never to assume that the day of such has passed. Deacons, therefore, have great responsibility, for if they admit wolves to the fold, how can the sheep escape? If the church be thus rent, how are deacons to escape the guilt that falls to the watchman who sees the sword coming without giving the warning.

Before passing to speak more in detail of the irregularity of churches, we may mention that it is a pernicious practice to have committees to supply the pulpits, unless the deacons are represented on them, for from the nature of the case deacons are probably better informed than others on denominational matters. Of course there are exceptions to this general rule. The committee to supply the pulpits, when the church is without a pastor, or in the absence or sickness of the pastor, has a greater responsibility than most suppose. Through their indiscretions churches are greatly injured often, and sometimes destroyed. There are cases among us now in which to all appearance the churches are on the high road to ruin, through the carelessness or indiscretion of these committees.

When a church is without a pastor, it is almost certain ruin to it to invite to the pulpit a merely pretended minister, "excluded" or "unexcluded." It is the characteristic of such to destroy the flock, the text which the Saviour gave by which to know them to the end of time. Let them into the pulpit, and they are certain to raise up a party spirit. They are certain to gain a few adherents in any community. Being unscrupulous themselves, they soon infuse their spirit into those who serve as their tools. What an unscrupulous minority can do, the present great rebellion in our country shows. Men who of their own impulse are fair men, become unscrupulous under the leadership of the false preacher. The party spirit very soon suffices to create such divisions as render it almost impossible for the church to agree upon any worthy minister, even if it succeeds in getting rid of the bad. Pulpit committees need therefore to be most scrupulous as to the good standing and unimpaired piety of preachers admitted to vacant pulpits.

In the case of the temporary absence or illness of a pastor, the pulpit committee has a responsibility scarcely less grave than in the case just noticed. It is easy, by indiscretion, to introduce to the pulpit men who will raise a party spirit against the pastor and hinder his usefulness and perhaps drive him to a new field. Cases occur in which the committee introduce "excluded" preachers, greatly to the grief of the pastor. In such cases, if the church does not call the committee to account, the pastor ought to bring the case of the church before the Quarterly Meeting.

With all care, it is possible for committees to be deceived by some of the wolves in sheep's clothing. These deceivers are of course supplied with some sort of credentials. We heard of one who carried a Quarterly Meeting recommendation with him as the basis of introduction, though the same Quarterly Meeting had, subsequently to giving the letter of recommendation, virtually excluded him. But committees should know it is in the power of good men to present good and fresh credentials when their standing is called in question.

There can be no more destructive irregularity than the careless or indiscreet introduction of persons of doubtful reputation to the pulpit. Deacons and pulpit committees, after the destruction of so many churches by this folly, it would seem, would scarcely need any warning. It is not only an injury to the church thus permitting it, but it is a wrong to the whole denomination, to thus represent it as so lawless. It is an injury to every worthy minister who is thus unnecessarily made to carry burdens not his own. It is certainly time for churches to pay some attention to the mode in which pulpit committees discharge their duties, when church after church is put in peril of life by such irregularities.

It is also the duty of the Quarterly Meeting to shield the churches from such imposition, by officially warning the churches composing their constituency of the danger, when peculiarly exposed. It is often for the want of such warning that churches take the fatal step in their ignorance.

A VOICE FROM THE PATRIOTIC.

In such times as these, when the destiny of a continent is trembling in the balance, and decisions are pending of vital bearing upon the welfare of unborn millions, it becomes every lover of his country, of humanity, of civilization, among us, to seek the best light for guidance in these momentous affairs. The present is no time to take counsel of the sordid and selfish, of time-servers, of wire-pullers, of old party hacks, who are reckless of principle, and have little to lose by any convulsion of the country. Let us rather heed the admonitions of such as by sterling devotion and disinterested patriotism show that they have the cause of their bleeding country uppermost.

From the time that treason made its ruthless assault upon the little band at Fort Sumter, the spirit that has been exhibited with ever increasing power, by the freedom-loving masses of the nation, has been most auspicious. It has indicated the manly devotion of a brave, heroic, indomitable people. Through adventures grave, obstacles formidable, trials and perplexities unnumbered, it has still exhibited hope and confidence. But it is not to be disguised that there are those in our midst, who, from motives which we will not characterize, are striving by every means that art can devise to dampen this ardor of devotion, to sow dissension, to distract our councils, and thus open the way, whether they desire it or not, for the success of the rebellion, the overthrow of the nation, and reducing it to chaos. It is high time for each man to be at his post.

Our citizen soldiers have a good opportunity to appropriate the state of things. We have been frequently advised of their patriotic sentiments, and now have a communication from one of our volunteer regiments (14th

New Hampshire) addressed to their fellow-citizens in view of the present crisis. It ought to be read and deeply pondered by every one. Such words as the following, especially, should sink to the recesses of every loyal heart:

"At such a time the demand is imperative upon every good and loyal citizen, whether at home or in the field, to use his utmost endeavor to uphold the dignity, and preserve the integrity of the country, and once more to reassert the National authority throughout the length and breadth of the land. It is with feelings of deepest sorrow, therefore, that we behold the exhibition of a bitter partisan spirit at home, the sole tendency of which must be to discourage the heart and paralyze the arm of the Government in its honest and untiring efforts to crush a most unholily rebellion.

The terrible realities of the hour demand unanimity of sentiment and of effort, and whatsoever tends to divide opinion or diminish zeal, must dishearten our armies and encourage our foes. There is a solemn warning in the illumination of Southern cities and the dull darkness of the 2000 guns that encircle Charleston harbor, after our receipt of news of the full election in the Northern and Western States.

Again, they say most significantly: "Whatsoever discouragements exist in our armies to-day, is the result, not so much of unsuccessful battles and disastrous campaigns—for our soldiers are as ready to-day as ever to encounter the foe—as of the coldness and open hostility to our cause on the part of Northern sympathizers with secession. . . . The dominant, imperative need of the hour is greater harmony of sentiment and of action; greater devotion to the cause, and greater energy. We need more more terribly in earnest. Thus, by earning success, shall victory be ours."

May such utterances of patriotic hearts not be lost upon any of our fellow citizens, but find a fitting response in our state election in New Hampshire close at hand.

WHO IS RESPONSIBLE?

We could wish that recrimination, reproach, and all that tends to produce irritation and division among the friends of our common country were laid aside. In our great peril, we need all the strength of harmonious, combined effort. Past issues and controversies should for the present at least be dismissed, and our united energies turned upon the bitter foe, who with deadly hate is struggling to destroy all we hold dear. But there are some in our midst, from whatever motives impelled, who will not have it so, but seem resolved to do their utmost to sow discord in our ranks. Their misrepresentations have been often exposed; yet they are repeated so insidiously, and to many who have not the means of refuting them, that they cannot well be passed in silence.

Their main effort seems to be to charge the war upon the friends of freedom, for having agitated the slavery question. They evidently hope by ringing the changes on this charge and arousing old prejudices against the negro, to produce division and weakness at the North. Then, of course, the South will triumph, and dictate to us their own terms. Worthy object of would-be leaders here!

Now let us refer to a few plain truths of history, which even they have not the hardihood to deny.

When our national existence began, the whole of the territories was expressly consecrated to freedom, slavery therein having been prohibited by the ordinance of 1787. If the policy then adopted had been adhered to, there would, of course, have been no extension of the system. Who, then, were the aggressors? First, Louisiana, a great slave territory, was purchased in 1803; another, Florida, in 1819; another, Texas, as the fruits of a bloody war, in 1846; then followed the infamous fugitive slave enactment of 1850, the repeal of the Missouri compromise, by which a vast territory had been forever expressly barred against slavery, in 1854; and the outrageous attempts to fasten slavery upon Kansas against the earnest protestations and struggles of the great body of her own people.

And what were the friends of freedom about all this time? Had they no voice of remonstrance to raise against this rapidly increasing and overwhelming tide of oppression, which in its onward sweep must, if unresisted, soon overwhelm the whole, and make of the nation one vast slave empire? They did arise, though slow and late. They waited for better counsels to prevail at the South, they hoped against hope, they were reluctant to join issue in such a strife, until they saw that themselves must be slaves, if they waited much longer.

It is well known that, with the exception of a few of the stamp of Garrison, Foster, &c., whose paper missiles and wild harangues injured more than helped the cause of liberty, the mass of freedom-loving citizens of the North have throughout stood simply on the defensive, and resisted, but too feebly, the constant encroachments of slavery. Yet now they are accused, and too, by men among us, as having produced this war by agitating the question of slavery; and are told that the only way to peace is to give up our most sacred principles of freedom, go back to the slave dominion of ten, twenty, thirty years, have the gag applied to free discussion, fervor than ever, and admit, against reason, revelation, and the sentiment of the civilized world, that slavery is right, and to have the widest scope it may demand!

On such terms is the olive branch of peace held out, and we are told that we must accept it or have war here at the North. That is, they will make war upon their fellow citizens at the North to compel them to yield to the reasonable demands of the South! They, however, conceal the fact, that their base proposals of peace are scorned and spurned by the South. It is all in vain to cry peace, peace, when there is no peace. There is but one way. The rebellion must be crushed at whatever cost. Traitors, North and South, must be their deserts; the people arise as the heart of one man to uphold their rights, and God will maintain their cause.

A HISTORIC PARALLEL—COMFORT FOR "PEACE MEN."

Just now the advocates of peace are passing through fiery trials in consequence of the perversity of those for whom good they labor. Indeed we think it cannot be long, if things continue in their present state, before they will give up in despair, and seek "a lodge in some vast wilderness," where they can spend the rest of their lives in meditation on the ingratitude of republics. This theme would be peculiarly appropriate in view of the public disregard of their sage advice, and their patriotic offers to "immolate themselves upon the altar of their country" by taking the helm of state and the leaves and fishes that pertain thereto.

Meanwhile, as a possible means of consolation, we will cite them to a case very like

their own. Its value will be enhanced by the fact that a clergyman was the sufferer. It happened, some years since, at Jamaica, L. I. In the midst of a long and tedious war, the Rev. Dr. Burnett, of the Presbytery of New York, was a constant, but unsuccessful, friend of peace—"peace at any price." The state of feeling finally became so bitter against him that he was forced to resign and leave. After his farewell sermon, he gave out, as expressive of his feelings, the following version of the 130th psalm:

"Hard lot of mine, my days are cast
Among the sons of strife,
Whose never ceasing quarrels waste
My golden hours of life.

Oh! might I fly to change my place,
How would I choose to dwell
In some wide, lone, desolate wilderness,
And leave these gates of hell.

Peace is the blessing that I seek;
How lowly are its charms!
I am for peace; but when I speak
They all declare for arms.

We ought to add—that what will interest them, and possibly deepen their "fellow-feeling," that the war was that of the Revolution, and the Rev. Dr. was a full blooded Tory.

SLAVERY AND THE BIBLE.

That the Almighty under the Mosaic dispensation sanctioned a species of servitude, can neither be denied nor questioned; but that servitude, as has been often demonstrated, was not what we in America denominate slavery; it was far from being such slavery as is defined and established by the slave laws of the slaveholding States of our Union, "as it was." The Hebrew *kah-nah*, which in Leviticus 25:44, 45, is rendered buy, does not necessarily signify purchase, by paying an equivalent for an article, and acquiring a sole ownership therein, but it signifies to get, or obtain, or acquire, as well as to buy. This term is used with reference to getting a Hebrew servant, as well as a Gentile, and none pretend that the Hebrew servant could have been regarded as a slave. It is also used with reference to procuring a wife, which places beyond dispute the fact that all persons who were "bought" [obtained], were not therefore slaves.

Again, the Gentile servants who were procured were "bought," if bought at all, of themselves or of their own families, and of course were not slaves for life, as parents would not assume the responsibility of selling into perpetual bondage their own offspring, as they could not assume control over them for their whole life, but only for their minority, nor is it even a supposable case that Gentiles should sell themselves into perpetual slavery. It is also a fact to which all candid scholars will doubtless agree, that the words *neg-red* and *am-rah*, translated respectively bondman and bondmaid, would be more properly rendered male servant and female servant; and in this way they are almost always rendered in the Bible.

Taking these undeniable facts into the account, it appears that God simply instructed the Israelites that instead of using their own brethren as servants, they should procure for servants the children of the heathen which were round about them, and that they should make this, not a temporary regulation, but an established practice. And this servitude, protected as it was by various regulations, was a commutation of the sentence of death which God had passed on the heathen, and which he had commissioned the Israelites, to a certain extent, to execute.

And even then, lest this servitude should degenerate into a perpetual slavery, or the ownership of body and mind, God pronounced the penalty of death on the man who should steal a man, prohibited the delivering up of a fugitive servant, and instituted the year of release. What a contrast do we find between this careful protection of the rights of the Gentile servants and the laws of our own country relative to the slave!

Some have undertaken the very difficult task of showing that the Jubilee of the 50th year did not provide for the release of Gentile servants, but only of the Jews; and in order to this have claimed that the 7th Sabbathatical year (which would be the 49th) and the 50th year were the same year. We respectfully submit to the reader whether this does not look too much like an attempt to correct the arithmetic of the Creator for the sake of making out a case in favor of slavery.

But suppose we allow, as some claim, that the servitude of the Mosaic dispensation was real slavery, and that it is a precedent which justifies all men of the gospel dispensation in doing what God allowed to be done in that age of the world, what then? Then it follows that Jews of the present day have a right to enslave Gentiles of the present age, and how should we, being Gentiles by blood and birth, resist to be taken and enslaved by the descendants of Abraham?

Should the claim be set up, however, that we, being Christians, are therefore, by virtue of our faith, children of Abraham and heirs of the blessed promise of "answering our fellow men," according to the promise, "then the privilege of exercising an ownership in the blood and bones and sinews and intellects of our fellow men would be confined to Christians, and would not, per se, be limited to persons of African descent as the victims, but would extend to all who are not of the seed of Abraham by faith, or to all submitters! Then let all poor sinners look out well for their liberties, or their more pious and godly neighbors, by virtue of their piety, will be buying and selling them in the market, and denying them the benefits of a jubilee once in 50 years!

This is a Christian privilege with a witness. And would not the view of the subject be sustained by the New Testament? For when Paul sent back Onesimus to Philemon, "not as a servant, but as a brother beloved," and instructed him to receive him as himself, was not his liberation a consequence of his conversion? If this rule were adopted on the plantation, ownership and slavery would soon come to an end.

But what exclusive rights does this method of reasoning give to any one to hold negroes as slaves? To make this argument available in the case of American slavery the logical form of it would be: God, in the Old Testament dispensation permitted the Jews to enslave the Gentiles. Therefore, God in this dispensation allows white Gentiles to enslave those of a darker hue. Very poor logic.

But the establishment of the Mosaic law, to which so many sin in this department would be attended with other important results beyond those immediately involved; for the fact that God permitted the Jews under the old economy to hold slaves—justifies the fact that our opponents affirm—justifies the fact that Christians in this day in taking the same thing—then by a parity of reasoning, Christian Gentiles have a right to practice polygamy, since it is a fact beyond any dispute, that God did permit the

practice of polygamy and concubinage by the Jews. Whether the whole race of slaveholders in our country have adopted this theory or not, the blanching process that increases from generation to generation on the Southern plantations tells tales in regard to the practice of slaveholders that need no witness.

But what right should we have to hold slaves under a statute which God enacted expressly for the Jews, and which, being a political regulation for that nation, of course became obsolete when the nation became extinct.

If we are justified in pursuing the same course towards other nations as the Israelites were permitted to do, we may invade and destroy other nations as well as enslave them for this, God expressly instructed the Israelites to do, because of the gross iniquities of those nations. And He who had a right thus to pronounce sentence of death on those idolaters, and to make Israel their executioners, had also a right to commute that sentence to slavery, or rather a species of mild and well regulated servitude; and to make Israel their masters.

Should the curse of Canaan be lugged in here as a justification of the enslavement of the negro, we reply:—This curse fell upon Canaan, who was the father of the Canaanites who were subdued by the Israelites. 2. But Canaan was not the father of the Africans.—3. This curse was a prophetic one, and no Jew or Gentile would be justified in fulfilling it without special permission from God, any more than Judas was justified in betraying the Saviour because it was foretold that Christ would be betrayed.

This bare synopsis of the argument on this question we give at this time because there is a class of shameless politicians in our country who are more intent on maintaining their political party than on the safety of the nation, and who are of late reviving the obsolete legend against the word of God that it justifies slavery. So low will men stoop to their political idols that they will lick the dust from the feet of slaveholders, fawn around them like spaniels, and pervert the word of God, to pay to those idols their accustomed homage.

And all this is done in the very teeth of the gospel precepts to give to servants that which is just and equal; to love our neighbor as ourselves, and to do to all others as we would that they should do unto us.

THE CHRISTIAN CONNECTION AND UNITARIANISM.

It is well known that the Christian Connection or "Christian Baptists," as they are sometimes termed, took their rise at about the same time as our own denomination, and were somewhat akin to it in origin. The early sentiments of the two were so much alike as at one time to make a union probable. In later times, however, there has appeared one point of divergence, of such moment as not only to preclude union, but to even diminish the warmth of their mutual sympathy.

Deeming it wrong to adopt a creed, and carrying to excess the principle of "liberty," the Christian Connection welcomed Unitarianism to their fellowship. Though at first firm Trinitarians, the denomination as a whole was soon deeply tainted with this error. In 1833 we find one of their writers stating that "they have, almost unanimously, rejected the Trinitarian doctrine as unscriptural."

Since that time, the proportion of Unitarians among them has been variable, but always large. There seems now, however, to be a sort of crystallizing process going on in this body. The evangelical element is gradually consolidating into distinct party, leaving the rest to seek their natural affinities elsewhere. Within about a year, at least four of their prominent ministers have gone over to the Unitarians, with whom they have long been in sympathy. Others will probably follow soon.

We congratulate our brethren on their loss, if such it can be called. They are better off without than with men of such proclivities, however talented. How they have so long endured the burden of such "helpers," is a mystery. That their aid has not proved even more disastrous than it is, is strange. Partnership with radical error is as unsafe as it is unnatural.

We wait with hope, and yet with some impatience, to see them rid of the remainder of this dangerous faction. We would not object to a process more summary than is likely to be adopted. Were it left to us, we should be very apt to open the door for those that deny our Lord's divinity, and hint that they had better

"Stand not upon the order of their going, But go at once."

With Antioch College under their full control, as the fact of their having the President and a majority of the trustees makes it, and with their various denominational organs consolidated into one, as they have recently been—whenever the Christian Connection shall have completed the doctrinal purification so happily begun, it may expect, we think, a far more vigorous and healthful life than it has ever yet enjoyed.

EXEMPTING THE CLERGY.

Our readers have doubtless noticed that the Militia Bill, which has just passed the U. S. Senate, makes no provision for exempting clergymen. We are glad of it, and trust the amendment for that purpose, which has been proposed in the House, will not prevail. There are, indeed, objections to making ministers liable to military service—objections whose plausibility, and even weight, we freely own. And yet we think them insufficient.

To some, the bare idea of one who has taken the sword of truth turning aside to fight on carnal weapons, seems little short of sacrilege. They would not have him leave his holy calling for any other—much less for war. We agree with them in the main, but hold there are exceptions. We believe his general consecration to the glory of God and the progress of his cause sometimes takes precedence of his special consecration to pulpit and parish labor. In other words, there are cases when he ought to change his sphere of action—even if the change brings him to face the cannon's mouth. Here, then, arises the main question: Can a minister ever accomplish more for God and humanity in the camp than in the pulpit? If he can, let him be drafted; otherwise, not.

It is said that in these dark hours we need the influence of a clergy wholly given to their work, to keep alive religion and morality, especially as there is danger of a flood of corruption sweeping over the land when the war ends. That is, the God of the country requires them, as a body, to stay at home, and the government ought not to call them into its service, except, perhaps, as chaplains.

At first sight, this seems a conclusive, but there are several things to be said in answer. 1. While it is acknowledged that a faithful, active chaplain has a field of labor almost un-

surpassed in opportunities for usefulness, and few object to ministers taking this position, it is equally true that the good influence of a devoted Christian officer, or even private, is by no means small. It may be in a narrower circle, but it is quite as potent in that circle. So, then, a minister going to the army need in no case give up the work of saving souls. And this is not mere theory. Since the war began our hearts have been cheered by several revivals in the army, and still more by the steadfastness of multitudes taken from the watch-care of our churches, and exposed to fiery temptation. Could we but trace the causes, we should find much due to here and there a man whose Christian character his comrades could not doubt—one who proved that he feared sin, but not death.

2. The nation is in peril. There is need of prompt, decided, thorough action. The enrollment act is clearly necessary. The clergy, as well as men of other occupations, have enjoyed the blessings of our free government and are interested in sustaining it. The minister who has repudiated either his rights or his duties as a citizen, has been through a process we do not deny. Why, now, should the discontent of other classes be aroused by seeing among them a privileged profession. If it is not natural that men should murmur when their neighbors are allowed home comforts while they are not? For the sake of its influence on community, the clergy can afford to cheerfully stand their chances of a draft, even if it does not call them to volunteer. We feel as if the Rev. A. B. Fuller, who so ardently devoted his country with his blood, at Fredericksburg, could hardly have done it a nobler service: "Being dead he yet speaketh," for the generous enthusiasm which placed him at the post of danger with a musket in his hand, has kindled a kindred feeling in thousands of Northern hearts.

3. Where it does not seem that the interests of the church will allow a drafted pastor to leave it, the matter can be settled just as in other cases where one's business forbids his going. If he is poor and unable to get a substitute or pay the fine, it would surely be just and reasonable for his parishioners to do it for him. They enjoy his services. Let them be ready to pay this tax to the country for their continuance.

Ministers have been accused of bringing on the war. We think unjustly. But, however this may be, we see no reason why they should not help and aid, either personally or by the regular equivalent.

DURING THE WEEK.

Our hearts have again been cheered by a demonstration on the part of the English in favor of freedom and the North. This demonstration was made at Liverpool and speeches were made and resolutions adopted in favor of the North, though the meeting was a stormy one on account of an effort being made by the secession sympathizers to defeat the object of it. It is gratifying to know that we have the sympathy of the masses, and yet the news of the United States, where more private wars are being conducted in England, ports, with which the British Government does not see fit to interfere. New Providence continues to be the same open rendezvous for privateers and blockade runners as heretofore. All the influence of the Provincial authorities, and of the resident English, being in favor of the Union, openly and avowedly, the Government has been obliged to send a fleet to the effect that the present Congress, before adjournment, will take measures to prevent the continuation of the progress they have made in the direction of freedom by passing a law emancipating all that shall be slaves on the 4th of March, 1864, throughout the Union, with compensation to loyal citizens.

This we fear, is too good to be true. Another rumor prevails that the Government is about to pass some special-attention to the secession. Democrats of Connecticut, who have in their conventions of late, passed resolutions in favor of a cessation of hostilities, and have openly cursed the administration, and the Government, are now in a dilemma. Should they be taken in hand, and dealt with as they deserve, it would exert as good an influence as the news of a Union victory in the South.

The determination with which these men persist in their efforts to stop the war under the pretense of making peace with the South, is the more remarkable, considering the fact that there have never been a word of encouragement from the South from long before the time they commenced the assault on Fort Sumter, till now, that they would listen to any compromise or overtures. But, on the contrary, their official organs have often declared that they would not live in the same government with the South, on any condition whatever. Witness the following from a late number of the Richmond *Examiner*, which is accompanied by some exclamations of joy over the efforts of leading politicians, at the North, to get up an opposition to the administration and thus divide the North. Speaking of the efforts of the Northern Democracy, the *Examiner* says:

"If they repudiate the debt they have contracted; and shandon the Government that they have established; and recant the vows; and break pledges; and eat dirt—it is well; we shall be cheered; the movement will suit us perfectly; and, although we shall not exactly repeat the actors in that affair, yet we shall not be unwilling to trade with them—holding our noses a little, and to give them all suitable civilities, but at a proper distance."

The seductive song of the impassioned swain means, Help us, Carolina! to Democratic Union next Congress, and you shall have part of the wealth. Have we not always, O child of the sun and love and stolen together? How often have our hands met in the pocket of the same innocent public, and fondly pressed one another? Without our dear South the Democrats can plunder no more! Without these that once interlarded parties in peace and despair; it is one blade of a pair of scissors; it is the blade of a knife and eye. So stop the swain of Ohio. Will Carolina hearken to the gay seducer?

Other extracts of equal significance might be given. Some correspondence of Gen. Scott, President Lincoln, and others is coming to light, which appears to place Gen. McClellan in an unenviable attitude before the intelligence of the nation, showing him to have been a very incompetent and ineffectual General, or a real enemy to his country. Unless Gen. McClellan can find some way of obviating the influence of these facts, it must eventually lay him by.

The territory of Arizona appears likely soon to be received as a state, without slavery, although the very object of originating it, was the strengthening of the institution. Some measures also are being taken for the organization of a state of Colorado. An attempt was made on the 12th, to assassinate Gen. Banks at N. O., which was unsuccessful, though the assassin, after firing a pistol at the General, made his escape through the crowd.

The U. S. steam man, Queen of the West, which has performed many noble exploits on the Mississippi river, has been captured by the rebels, and a portion of her officers and crew taken prisoners. The internal improvements about Vicksburg are progressing very satisfactorily. Deserters speak of great destruction in that city, as a consequence of the possession of Red River by our forces, through which the rebel supplies of provisions and forage have been cut off.

Reveries in Kentucky. Norfolk is threatened by the rebels and also Lexington, Kentucky. The latest report from Ky. is that the rebels are retreating. The conscription bill now before Congress is said to be very popular in the army. The officers and soldiers from different states continue to send home letters to the "peace party."

A most destructive naval weapon is said to have been discovered, but what it is, or what it is like, does not transpire.

It is said that the New York people are so sympathetic towards the peace party in Kentucky, they were lately dispersed by the military, that they have invited them to come and help their government in Tammany Hall, and promise them protection.

Blockade running is still a common occurrence, and if the statements of correspondents can be relied on, that Mobile is managed by secession sympathizers, who intentionally allow rebel craft to pass. One correspondent says it is a known fact that

Gen. Banks pays no attention to the Emancipation Proclamation of the President.

Some of the "Democratic" stump orators of New Hampshire are loudly denouncing the clergy and churches of the different denominations in general, and of the F. W. Baptists in particular, as the cause of the war. In proof of this the Minutes of the General Conference are read from the stand, which contains resolutions against slavery, good and strong. If we keep quiet our enemies may yet render us strong. If we do not, we should hope they would continue this operation.

THE AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW, JAN., 1863. Two of our ablest theological quarterly—the *Presbyterian Quarterly* and the *American Theological Review*—have recently been joined in one. The first number of the new periodical is before us. Interest in an enterprise of such promise impels us to give our impressions of the various articles somewhat at length.

ARTICLE I. *Hard Matter*. Not having seen the article of Dr. Hall to which this is a reply, we can not judge of its controversial merits. We have, nevertheless found it deeply interesting. The problems it discusses—whether matter is a reality, or only an exertion of Divine power, which, in the words of Newton, "constitutes portions of space impenetrable to another portion of space, rendered likewise impenetrable"—whether the soul receives ideas direct from matter, being "conscious of the things themselves" or is only conscious, according to Plato, of that within itself—and whether we should restrict the terms, "being" and "standing," to things invisible, and treat the objects of sense as "becoming" and "flowing," or can afford to waive the question—are those which lie at the very bottom of philosophy, and have formed the battle ground of metaphysicians in all ages. Though hardly ready to accept his idealism, we regard our author's views as clear, candid, and at times profound.

ART. II. *Born in the Sinless Perfection of Jesus*. As this article is so continued, "we forbear comments for the present."

ART. III. *Bulgarian Popular Songs*. In strange, but not unpleasant, contrast with the rest of the work, we have here some quaint specimens of poetry, much resembling the *Hiawatha* in style and measure.

ART. IV. *Laborage on the United States of America*. While France in defiance of justice and humanity, seems on the point of interfering in our struggle, it is cheering to see men like Gasparin and Prof. Laboulaye exhibit a correct appreciation of its causes and legitimate results. The passages from the latter author which are here translated and placed before us, are such as every patriot must relish. As this article is so continued, "we forbear examination of the obscure passages, 1 Cor. 15:29. It suggests a very plausible interpretation, though it does not leave the matter beyond a doubt. It is this; that love for departed friends had induced some at least of the Christian converts to peril their lives by a profession of Christ in baptism."

ART. V. *Carleton on the Slave Power*. From the summary here given, the new work of Prof. Cairnes, "one of the first writers on political economy in Great Britain" on the "Slave Power," its Character, Career and Probable Designs," would seem to exert a clearer and philosophical. We must be allowed to quote one sentence: "The slave power constitutes the most formidable antagonist to civilization and progress which has appeared for many centuries, representing a system of society at once retrograde and aggressive, a system which, containing within it no germs from which improvement can spring, gravitates inevitably towards barbarism, while it is impelled by exigencies inherent in its position and circumstances to a constant extension of its territorial domain." And yet, we think the reviewer has hardly been severe enough in withholding the laudation to disunion which marks an otherwise noble book.

ART. VII. *Belief of the Indians in Inferior Spirits*. This article is a good specimen of patient, exhaustive compilation of facts. But some of the inferences are far-fetched—particularly here it argues the connection between the belief in the Indians and the old-world heathens, from a common habit of sacrificing to evil spirits. We should hardly use this fact for such a purpose. We should rather refer it to the universality of pain and evil, and the tendency of all barbarians to refer to evil spirits the sufferings they have never seen in the world, and the leaning to disunion which marks an otherwise noble book.

ART. VIII. *Politics and the Pulpit*. Despite the somewhat hackneyed nature of the subject, this is an article which both conservatives and fanatics would do well to read.

At the close of the work a liberal space (32 pages) is devoted to theological and literary intelligence and book notices. We like this feature. Indeed, a periodical devoted to the most important topics in the world of thought, would be sufficient, of itself, to give value to the Review.

On the whole, we are pleased with it—indeed, we might expect to be, when we find such names as Albert Barnes and Prof. Henry B. Smith and R. D. Hitchcock, among its editors.

WASHINGTON CORRESPONDENCE.

Night Sessions of Congress—Three Chances—Important Measures not yet passed—Scott and McClellan—Bank bill—Washington's birthday—Snow Storm.

WASHINGTON, D. C., Feb. 24, 1863.

Night sessions of both branches of Congress are the order now, and they "draw full houses," in the language of the play-bills. The evening sessions have less of mere routine business, and are generally devoted to the consideration of important measures. The accumulated excitement of the day is carried into the evening sessions and the debates are earnest, sharp, and interesting, and call for a large through, whose occupation during the day debars them from attendance upon the debates. The evening sessions are frequently prolonged till midnight, and sometimes beyond. The collision of mind with mind, and the course of events have done much towards bringing out distinctly, the real position of members and the actual differences between them. There is a class represented by such men as Vallandigham, Voorhes, Wall, Sanbush and Powell, who are for slavery, and against the prosecution of the war. They well know that the war cannot be prosecuted without injuring slavery, and that the triumph of the national arms is, and must be,

then a cheer breaks forth from the vast mass of men that fill the body of the Hall, a cheer called forth no doubt by the presence of the "irrepressible conflict."

By the time the speakers arrive on the platform the place is filled from top to bottom. But it is an unmistakable Democratic audience; the people themselves are here and there; no neither Lords nor Ladies. Working men, tradesmen, with a few ladies of the middle-class, such as the assembly that gathers together to express its sympathy with emancipation. Mr. Evans, the chairman, a political looking man, speaks of the present conflict in America as the fruit of that seed which years ago England helped to sow. The meeting is evidently charged already with enthusiasm. When Mr. Evans asks whether it is true, as it is alleged, that the heart of England has changed on the slavery question, and that free Englishmen sympathize with the slaveholding Confederacy of the South—the whole meeting responds with one tremendous and indignant No. Some few hisses mingle with the cheers that follow, but the presence of a number of secessionists excites no surprise. The Secretary reads extracts from various letters of apology for absence, or sympathy with the objects of the meeting—some of them distinguished and public men. The Hon. and Rev. Baptist W. Noel then rises to speak. Tall and gentlemanly in appearance, courteous and dignified in address, clear and simple in speech, already grown gray in the service of conscience and truth, Mr. Noel seeks to show that there is no hope for the slave from President Davis and his coadjutors. The proud oligarchs of the South if successful in establishing their Confederacy, founded on the claim of the white man to whip, to torture, to buy and sell the black man, cannot be expected to favor emancipation or surrender in peace the bloody booty of the spoils of war. It is absurd to look for freedom among these cruel oppressors, inspired with satanic energy. Success, then, to the arms and policy of the North. Such was the drift of his speech. The author of "Tom Brown's next adventure" the audience. Mr. Hughes was evidently never meant for an orator. He stammers, repeats himself, recalls his words, fumbles over his manuscript and papers, forgets himself and hangs fire at the very climax of his speech. Yet every one must be struck with the force he puts into the words when he gets them, the manly bearing with which he faces the audience, and the indomitable pluck with which he struggles out of every embarrassment. One thinks of his own picture of Tom Brown at Rugby, hurried in the flight from excess of zeal, but now and then recovering himself and hitting out with blows of terrible directness and power. Mr. Hughes tells that the issues of the war grow daily more distinct, that we find less and less difficulty in declaring which is the side of freedom, and in giving our cordial sympathy to the North; and he sketches briefly the antecedents of the leading men of the Confederacy, and shows their avowed hostility to freedom, and their disposition to re-open the African slave trade. As he speaks of Mr. Mason and the Fugitive Slave bill, some one suggests, "perhaps Mr. Mason is here."

Tom Brown's combativeness at once shows itself. "I don't care if he is here," replies Mr. Hughes, in firmer tone, "I would say these things to his face." Indeed, the very regret that seemed to be upon his mind was that somebody was not on the platform to represent the South with whom he could have a fair, open, stand-up fight.

Then follows a scene of uproar and confusion caused by a broad-faced but obstinate and splenetic man, well known to popular gatherings in London, who proposes an amendment denouncing the Proclamation of President Lincoln as a diabolical instrument and calling for approval of the South in its endeavors to establish its independence. The Rev. Newman Hall, who was to be the next speaker, asks a hearing for the interrupter of the meeting, but the meeting declares that he is not in the programme, that it didn't come to hear him; and it won't hear him. The Southern advocate vociferates and gesticulates in dumb show amid the noise and confusion; some co-adjutor in the gallery opposite seconds the amendment with the same pantomime of eloquence, and order being restored the meeting proceeds. The Rev. Newman Hall supports the original motion. With distinct and nervous utterance, and with words that ring amid the hushed silence of the assembly, he speaks of the secession and war of the South as the last of a series of acts for the maintenance of slavery, denounces the Times, quotes the Times against itself, as Mr. Hughes had also done, and expresses the hope that England, free, generous, out-spoken England will never recognize a slave empire or allow the fair and now widowed hand of her beloved Queen to be saluted with the kiss of a representative of that tyrannical government which is a foul and blasphemous conspiracy against civilization, against humanity and God.

The amendment was put, and elicited not a single vote. The resolution was put and carried amidst a burst of applause. Other speakers of less note followed, and the meeting broke up. There was not room for all who crowded into the Hall, and for other meetings were extemporized out of the surplus audience, Baptist Noel retiring soon after he had spoken in the large Hall to address an equally enthusiastic gathering below. The Ex-chaplain of Gen. Burnside, I understand, spoke at one of these meetings. A telegram was read out from Bradford, announcing the success of the demonstration in that important town; and was received with applause. But the climax of the enthusiasm of the meeting was, when one of the speakers mentioned the "George Griswold" and its freight of food for Lancashire. The whole vast audience rose, waved hand and handkerchief, shouted and cheered, and the roof was well high lifted.

It would weary your readers were I to give half the criticisms that have been passed upon this meeting. The Times pronounced it a signal failure. Nobody was there, no statesman, no man of genius, no representative of the Peasage, only one member of the House of Commons, not one of the House of Lords, no one of the Commercial World, nobody whose opinion the country would listen to on any political subject. The provincial meetings were provokingly avoided by everybody of importance, so was the metropolitan.

A minor novelist, two or three dissenting ministers, who seem to be of the usual intellectual calibre, addressed the meeting. What they said it is needless to comment upon, for it is quite in accord with their personal insignificance. Such was the strain in which the leading journal noticed the speakers and the meeting. In other words—"Have any of the

rules of the Pharisees believed?"

This people that knoweth not the Times is secured; out of Exeter Hall cometh no prophet. But notwithstanding such criticisms it is not to be supposed that any class in England is in favor of the South as a slaveholding Confederacy, or preaches up the domestic institution. The apparent sympathy with the South in the English mind has been owing in part to a disposition not to allow politics to be mixed up with a moral question, not to offer approval of a war, which with the Democrats is a war for political ends, on the ground of its being with the abolitionist a war for higher and moral ends; and I am bound to say also, has been owing to a deep-seated distrust of the sincerity of the North in the work of emancipation, and the preference of the plainly-spoken lie of the slaveholder to the wretched equivocations of the half-hearted anti-slavery men of the North. But events are marching on, and before long the whole North may become as sound on the slavery question as the Free-will Baptists have been since their secession from the South.

An address from the Committee of the Baptist Union to the Baptists of America will no doubt attract your attention. It speaks with pleasure and satisfaction of the apparent change in the feeling of the North about slavery. Contributions still pour in for Lancashire. The worst is over, but much suffering yet remains to be endured. When the tide of public benevolence ebbs, as it will by and by, and the operatives are driven back to their own narrow resources, there will be a hard fight to live, unless peace speedily comes and with peace plenty of good cotton. The Registrar-general assures us that the record of the cotton famine is not written in our rate of mortality. The cotton districts have been as healthy as usual, with mild weather, such as now prevails. Bishop Colenso's second volume is shortly to appear. To-morrow all the Bishops of the land are to meet the Archbishop of Canterbury at Lambeth, to consider the heresy of the said dignity of the Church. The Bishop's relations with the Society for the propagation of the Gospel in Foreign Parts are to be deferred until after this Episcopal Conference. Replies, travesties, burlesques of the Bishop's book multiply. "Ten weeks in Natal," a work of his own is shown to be unhistoric and unauthentic on its own principles of criticism. The East African Mission is not considered at present a success. From Dr. Livingstone's recent communications the death of the Bishop, and the general upset of the enterprise, some doubt the propriety of its continuance. The natives don't grow cotton or sugar, it is said, and are not prepared for a higher civilization, or for Christianity; let them alone. It will not do to listen to such advisers. God's work must be proceeded with; He will prosper it in His own way, and in the fulness of time. The Congregational "Bicentenary Building Fund" amounts to £172,000. Our missionaries, Messrs. Stubbs and Brooks have arrived in India. All well. The Metropolitan railway, which is literally an underground railroad, is opened, and runs a large number of trains daily. The public patronage is in preference to omnibus or cab. The line is under streets, houses, roads; and leads from the city to the West End. The engines are fed with charcoal, and condense the waste steam; the carriages are lighted with gas; there is no smoke in the long tunnels as you pass along, and everything is pleasant and comfortable. It will be a great relief to the traffic of this over-crowded city, when the railway under ground is more widely extended.

THOMAS GOADBY.

Rev. E. KNOWLTON has removed to Rockland, Me., and taken the pastoral care of the Free-will Baptist church in that place.

Rev. J. MAXIM, of Lincolnville, Me., is in the field as an evangelist and co-laborer with pastors of churches to promote revivals. Brethren who need help will find Mr. Maxim to be an earnest, faithful and safe laborer.

A. LIBBY.

Bro. E. J. DOYLE informs us that the F. Baptist church in North Branch, Mich., has been favored with revival. Many wanderers have returned to Father's house, and about seventeen persons have been converted to God. On the 1st Sabbath in February he baptized twelve happy converts. Bro. J. Bates was an efficient laborer with him in this good work.

Rev. D. JOHNSON writes that he has recently held a protracted meeting in Dunkirk and Rutland, Wis., which resulted in the conversion of a number of individuals, besides some who were reclaimed from their backslidings. He has baptized nine happy converts, all of whom joined the Rutland church.

Rev. JAMES COLDER, of Harrisburg, Pa., writes under date of Feb. 20—"Our prospects are excellent in this region. The Lord made us glad by converting two persons as a finale to our recent circuit meeting."

Rev. A. LIBBY writes us that a blessed work of grace has been in progress for some weeks past in the F. W. Baptist church at Winoanago, Me. Backsliders have been reclaimed, and quite a number of penitent sinners have sought and found Jesus. Among the converts are a number of men of promise, all heads of families.

For the Morning Star.

Bro. Bury—As Treasurer of the French Creek Q. M., I send you \$9.50 for Foreign Missions, raised by South Harmony church and Female Mission Society said church and Q. M.—on the cent-a-week system.

For the encouragement of others, I thought it would not be amiss to say a few words about the above named church. This church has been struggling along in its weakness for some time, and at times it has been very low, and almost ready to give up. Still a few of its members were faithful, and sent to the Q. M. and asked for help. They had no preaching, and their number then was only 17—Bro. Loebe and myself volunteered to go and hold meetings with them. One year ago we went and commenced a meeting, under somewhat unfavorable circumstances. After a few days of hard fighting, the ranks of Satan gave way, and old professors began to wake up. A good revival was the result. Bro. Loebe continued on for some weeks, and a number came forward and were baptized and joined the church. The church now numbers over thirty. They secured the labors of Bro. L. as their pastor for half the time for the past year. Through his indefatigable efforts and missionary zeal they have been encouraged, and have imbibed the same spirit in a recent-a-week society, and have raised and sent the \$9.50. They have not felt it. Let their sister churches do likewise.

At the close of the term of our Q. M. a very interesting sermon on the subject of missions was delivered by Bro. Loebe, after which a Q. M. Female Mission Society was formed.

"Thank God, our people begin to wake up on the subject of missions. The recommendation of the General Conference in regard to three days' meetings was heeded by the French Creek Q. M., and the results are very good. Some eight or ten have been converted, and the churches universally rejoicing, and backsliders reclaimed. Praise the Lord." R. J. COWLES.

For the Morning Star.

HANCOCK, Vt., Feb. 21, 1863.
Bro. Bury—Our little church in this place is still alive and striving to advance onward and upward. Our meetings are rather thinly attended, but interesting. I preach to this church three-fourths of the time, and Bro. J. Tucker once a month. We have an interesting Bible class every Sabbath, a prayer and conference meeting every Thursday at my house, and monthly concert of prayer the first Sabbath evening in every month. To pray for the emancipation of the slaves and the suppression of this wicked rebellion. The brethren and sisters pray as though every expression came from their hearts. I exact nothing of the church for my public services; but, as Paul said, "I have hands which I will not keep idle, but will minister to those who are with me." Not that I think a minister ought not to be supported; but this dear little band is poor, and I want to do all I can to have them live and thrive, for they lay very near my heart. Bro. Tucker receives two dollars a Sabbath.

Brethren, pray for us, that the faith of none of us may faint; but this place may soon turn to God.

We intend in the spring ensuing to open a Sabbath school, and if any sister churches who the Lord has prospered, have second hand Sabbath school books, which they would be willing to donate to this little church, they would be thankfully received, and I trust the good Master would be glorified in it. If the Lord should stir up the hearts of the lovers of Zion to help in this way, they will please forward their communications to the subscriber. JOSEPH BROWN.

ORDINATION. Bro. DANIEL BROWN of Dayton, N. Y., was publicly ordained to the work of the ministry by a council appointed by the Cattaugus County Q. M., at their last session, who met at Dayton on the 18th inst. and held a conference with Bro. J. Plumb; Ordaining prayer by Rev. D. I. Moon; Charge by Rev. H. N. Plumb; Right hand of fellowship by Rev. Stephen Crosby. H. N. PLUMB.

ORDINATION. At the December session of the Erie Quarterly Meeting, N. Y., Bro. C. STEELE was set apart to the work of the gospel ministry in the following order: Singing by the choir; Introductory prayer by Rev. L. L. Gardner; Sermon by Rev. S. W. Schoonover; Charge by Rev. S. W. Schoonover; Right hand of fellowship by Rev. D. M. Stuart; Singing by the choir.

A. W. SKINNER, Clerk of Council.

SUMMARY OF QUARTERLY MEETINGS.
CHAMFORD Q. M., Feb. 22.—The most of the churches were represented. Some of them report revival, about one hundred conversions. Bro. J. M. Manning.

YORK CO. Q. M., Feb. 22.—Held at Douglas Falls, Feb. 4 and 5. A good delegation was present. The preaching was interesting, and the meetings were profitable. The subject of a revival interest. Backsliders were reclaimed, and referred to the standing committee. Rev. T. Stevens, E. A. Stockman and G. W. Bean. Churches desiring to have next meetings will apply to the committee. Next session with the Action church.

BOOK CO. Q. M., Feb. 22.—The Feb. term was held at the Cherry Valley church. It was truly an interesting and profitable session. The Cherry Valley church reported a revival interest. Backsliders were reclaimed, and there were quite a number of conversions. Next session with the Manchester and Caledonia churches. The time of holding the Nov. term of the Q. M. was changed to the Friday before the first Sabbath in Dec., as heretofore.

W. H. DOUGLASS, Clerk.

OXFORD Q. M., Feb. 22.—Held its last session with the Lenox and Chatham churches. Most of the churches were represented. The meetings were spiritual and profitable. The subject of a revival interest. Backsliders were reclaimed, and referred to the standing committee. Rev. T. Stevens, E. A. Stockman and G. W. Bean. Churches desiring to have next meetings will apply to the committee. Next session with the Action church.

W. H. DOUGLASS, Clerk.

OWEGO Q. M., N. Y.—Held its last session Jan. 23-25, with the Windham Centre church. The meetings were spiritual and profitable. The subject of a revival interest. Backsliders were reclaimed, and referred to the standing committee. Rev. T. Stevens, E. A. Stockman and G. W. Bean. Churches desiring to have next meetings will apply to the committee. Next session with the Action church.

W. H. DOUGLASS, Clerk.

LAFAYETTE Q. M., Feb. 22.—The Feb. term of the Q. M. was held with the church in Monticello, N. Y. The delegation was small, but the brethren and friends in the place generally attended, making the conference interesting and profitable. A protracted meeting had been in session four weeks, conducted by the ministers of the place, assisted by our beloved brother, Rev. A. Daniels, at Vestal, Broome Co., N. Y. A new church was recently started in the place. The following resolutions on the death of our loved brother, Rev. G. W. Davis, were introduced:

Resolved, That in the death of our dear brother, Rev. G. W. Davis, the world has lost a tried and faithful laborer; the church a faithful member; the ministry a devoted laborer; the subjects of benevolence, warm sympathies, and the social circle an affectionate friend.

Resolved, That while we mourn over the untimely death of our dear brother, we feel deeply as a church the loss of one so peculiarly devoted to the feelings of all the members. We express our warmest sympathies, and our warmest friends and faithful sympathizers, pledging our earnest prayers and faithful cooperation.

Resolved, That while we recognize the hand of Providence in this afflictive event, and acknowledge the righteousness of the claim which requires untimely and confidential services, we are especially called to increased exertions in Christian effort, and more earnest prayers for faithful laborers in the fields, wide and "white," all ready for the harvest.

The resolutions were considered at the close of the service, and were adopted by a large majority. The following resolutions were also adopted:

1. We recommend the appointment of a committee of one in each church, to make up a monument for the purpose of erecting a monument to the resting place of our loved brother, Rev. G. W. Davis.

2. The appointment of a committee of three in this conference to receive such subscriptions, and make such arrangements as may be deemed proper.

3. The appointment of a committee of one to open through the Star one dollar subscriptions to all who wish to contribute, and especially in this Y. M.

Bro. D. Dunn was appointed the committee. Dunn and Coltrin preached with power. On Monday some 34 united with the church, mostly as candidates for baptism. The service was held at the church, to commence June 5, at 1 o'clock, P. M.

A. S. DAVIS, Clerk.

NOTICES, APPOINTMENTS, ETC.

Our good friends in Gray, Me., made us a New Year's gift, benefiting us about \$60, besides many kind congratulations.

E. S. COLLE.

Many thanks are due to the North church and community for a liberal donation made for our benefit Jan. 31, of \$32.

E. J. DOYLE.

M. J. DOYLE.

The good brethren and sisters of Chesterfield, Lenox, and vicinity, took us by surprise on the eve of Rev. 4, while their generous hearts and liberal hands exhibited testimony of regard to their unworthy past.

Feb. 2, to the amount, including the most, a donation for which we would tender our most sincere thanks.

H. N. B. STARR.

ACKNOWLEDGMENT. On the afternoon and evening of Jan. 2, the members of Western church, made a very pleasant visit. The time was spent in social conversation and singing the songs of Zion. All

seemed to enjoy it very much. After thanking them for this, the latest token of their love for us, and praying for the blessing of God to rest upon them, we returned to their homes, leaving for our benefit \$25 in cash, and in other useful articles. May the Lord abundantly reward them in their prayer. G. W. & C. COITTS.

DONATION. On the evening of Feb. 11, the brethren and friends of the second F. W. Baptist church in Boston, Mass., made us a very pleasant visit, and left for our benefit over \$12, the greater part of which was in cash, and in other useful articles. May the Lord abundantly reward them in their prayer. G. W. & C. COITTS.

Post Office Addresses.
Rev. F. P. ADAMS, Troy Grove, LaSalle Co., Ill.
Rev. SILAS CURTIS, Corresponding Secretary of our Home Mission Society, has been appointed a mediator of correspondence between churches destitute of pastors and unemployed ministers. Churches or ministers who may wish his aid, can address him at Concord, N. H.

L. B. TARKER, Sec. Soc. of Home Miss. Soc.
Rev. C. O. LIBBY of Canada, N. H., is Corresponding Secretary of our Foreign Mission Society. All letters relating to our foreign missions, should be addressed to him. Also, all letters for our missionaries should be sent to his care.

General Intelligence.
War News.
Late accounts from the army of the Potomac indicate a greatly improved discipline, and give promise of a state of efficiency never before known there. Expeditions are making successful forays against the enemy, capturing supplies and gaining valuable information. The business of smuggling goods into the rebel lines is nearly terminated. Descriptions are becoming a serious enterprise and is rapidly diminishing, and the frequent captures of mails going to Richmond bid fair to destroy that heretofore flourishing branch of treason. Our scouting system is admirably organized, and at last we are able to know something of the position, force and plans of the rebels. Our cavalry arm has shared the general improvement, and now, under Gen. Stoneman, may safely be said to equal in efficiency that of Stuart's.

Gen. Hooker, it is said, has arrested thirty deserters, had them tried by Court Martial, and sentenced to be shot. It is believed he will inexorably enforce the sentence. The case is noteworthy as almost the first where the rule against desertion has seemed likely to be executed, and as illustrative of the vigorous measures by which Gen. Hooker is raising the efficiency of the army of the Potomac.

Another snow storm has visited Virginia, drifting in some places two or three feet in depth. This renders the roads still impassable. Telegraphic advices have informed us that the bombardment of Vicksburg was commenced on the 18th ult., but it would seem that active proceedings against the enemy's greatest stronghold have not interfered with the grand project of isolating the place. Intelligence from Grant's army to the 17th says that the success of the cut-off is considered certain, and that within a fortnight from that point boats and transports would pass through the "Confederate" and be seized wherever found and pressed into service to cut off, dig up, and clear out obstructions. About 8400 are already at work. Gen. Grant's plan evidently is to surround the enemy by gunboats to prevent retreat, and then to take the place by regular siege operations, and not by a bold dash upon their batteries.

The gunboat Queen of the West has been captured by the rebels in the following manner, as stated by the rebels. The Queen of the West captured the Confederate steamer Eva No. 5; forced her pilot, John Burke, to take the wheel, and ordered him to take the boat to our batteries. Burke feigned fear, but finally took the wheel, under a Yankee guard. Upon nearing the batteries he told the Yankees they were fifteen miles from them, immediately putting close in, when she received a shot which broke the steam pipe, disabling the boat—the Yankees being totally unprepared for the light and expecting no danger. Burke jumped overboard and drifted ashore.

It is reported that the Federal gunboat Indiana has gone up the Red River to recapture her. It having been frequently reported to Gen. Rosecrans that Confederate soldiers approach the lines dressed in our uniforms, and that they have appeared thus in battle, and have even, on several occasions, carried our colors to deceive us, he has issued an order declaring that "none so dressed receive, when captured, the rights of prisoners of war, and that, in battle, no quarter be given them. When captured singly or in squads, proving about our lines, they shall be deemed spies, and treated accordingly."

The official report of the battle of Stone River or Murfreesboro', by Gen. Rosecrans, has been published and is very lengthy. The battle was one of the bloodiest on record. Our entire number actually engaged was 43,000; our loss in killed and wounded 8778, or 20 per cent of the whole force. The rebels engaged were about 63,000 and their loss, estimating from actual returns in three divisions, is set down at 14,500, or about 27 per cent.

Some of the troops who were landed at Hilton Head, under Gen. Foster, have committed outrages against the colored people there which would disgrace savages, and ought to bring upon them the severest punishment known to martial law.

Gen. Thomas J. Stevenson of Massachusetts was arrested by Gen. Hunter on the 10th, for publicly declaring he would rather be beaten by the rebels, than fight with negroes. Gen. Stevenson was recently promoted for bravery in North Carolina.

Gen. Hunter has peremptorily ordered all the staff of Gen. Foster out of the department of the South for utterance of sentiments tending to create dissension, insubordination and mutiny.

The N. Y. Times says it has information of considerable trouble in Gen. Banks' army relative to negro troops. Several commissioned officers have resigned, and one brigadier general has flatly refused to recognize the negro recruit or march them.

A Washington dispatch says it is understood that the 24th New Hampshire regiment, Col. Marston, numbering about 325 men fit for duty, has been ordered from the army of the Potomac to that state, and will leave in a few days.

The Senate of N. J. has passed the peace resolutions and elected Wm. Wright, Democrat, U. S. Senator.

The Kansas Legislature has passed resolutions requesting Mr. Conway, the representative from that state in Congress, to resign. His peace notions are an offence to the people of Kansas.

On the 26th an immense Union Mass Convention was held at Indianapolis, Ind., consisting of over 30,000 people. It was the largest meeting ever held in the state. The proceedings opened with prayer by Bishop Ames. Gen. James A. Wright of Indiana presided. There was speaking from three stages: Gov. Johnson of Tennessee, Hon. Samuel Galloway and Rev. B. F. Foy were among the speakers. Resolutions were passed reaffirming devotion to the Federal Union and a hearty support to the Government in a vigorous prosecution of the war until the rebellion is crushed out; deprecating all truckling armistices and juggling conventions with traitors in arms, as weak inventions of the enemy that cannot be entertained a single moment by loyal men; endorsing every measure the President has adopted for the suppression of the rebellion; declaring that the loyal people of Indiana will never submit to the withdrawal of a state from the Union or the formation of a North Western Confederacy.

Great Mass Meeting in Cincinnati.
A despatch from Cincinnati dated the 24th, says an immense Union Meeting was held there last night at the Opera House and the Melodeon Hall. Both places were filled to overflowing. Resolutions were adopted declaring that we give renewed pledge to perpetuate the Union; that we send the greetings of the Administration to the Ohio soldiers; that we will support a vigorous prosecution of the war; that the secessionist must roll unbroken to the Gulf; that submission to the constituted laws and authorities is the only basis of free government; that we will sustain those in power, whether they please us or not, until others are put in their places.

The speakers were Hon. W. S. Groves, Hon. Henry Stanton, Gov. Morton of Indiana, Gov. Todd of Ohio, Ex-Gov. Wright of Indiana, Ex-Gov. Dennison of Ohio, Gen. Cary, Judge Lane of Alabama, and others.

The meeting was continued for five hours. One feature was the reading of the telegrams and letters of a patriotic character from different officers of the army.

PREACHING AND PRACTICE. Gen. Gough, the eloquent lecturer, practices as well as preaches. His lectures are full of noble sentiments, and his life is full of noble actions. We happen to know some facts which, we hope, will be of use to the man, and which it is just should be stated. Of some \$30,000 the avails of his lectures in England, he brought home but about \$1800; the balance, beyond his personal expenses, having been given to charitable objects. He is now supporting seventeen young men in colleges; and a large portion of his receipts as a lecturer last year was given in aid of the war, in recruiting regiments, furnishing hospital supplies, &c., &c.—New Bedford Mercury.

EMPLOYING NEGROES IN WAR. The London Daily News, in an article upon the emancipation policy of President Lincoln, brings out a curious revelation as follows:

"If England had been at war with the United States, there had been any doubt but that the English States, would have declared the slaves of the South emancipated? It is not the fact, but the suggestion by Sir Charles Napier, when a war with America became imminent, was to land ten or twenty thousand stand of arms to be distributed among the negroes of the South. This was a legitimate mode of warfare, and the English, how does it become illegitimate when applied by the Federal government? The negroes are in the South, and the ordinance of war requires that they be used. North as they would be to any other nation. Emancipation is proclaimed not as a mere act of philanthropy, but as an act of legitimate warfare, and in this respect it is clearly justifiable."

The Washington Chronicle says it must not be forgotten that, in all the ravings of the sympathizers against the Administration and the war, they propose no remedy; and if they hint at one, it is that the Government should consent to its own dissolution, or that the loyal majority should allow the disloyal minority, which began the rebellion to dictate the terms of peace!

The St. Louis Democrat says: "We have heard of several instances, lately, and we presume that such are not rare, wherein the owner of slaves, in order to secure the service and good will of their slave servants, have begun the practice of paying them small wages; a practice which, so far as we have learned the results, instead of proving injurious to either party, has secured increased exertion and obedience on the part of the slaves, and proved profitable to both."

A recent number of the Lynchburg (Va.) Republican has an article that is really quite noteworthy, especially to those at the North who are inclining to sympathy with secessionism. In regard to the propriety of allowing men born or brought up at the North to come South, the editor says: "The policy of recruiting these men as citizens is, to say the least, questionable, for we hold that a Yankee who forsakes his own section will never be true to ours. Personal interest, in fact, has the majority of cases of those who have taken the oath since the war commenced, has been the motive principle with them, and the desire to get their careers out of the Yankee army and thus out of the reach of Southern bullets and cannon balls. We have no faith in a Yankee's oath. Whenever it suits him he will perjure himself, and turn and strike the people from whom he has received favor. Those of them who have come over to us, since the war, are of the most contemptible class, with not an idea above rascality and villainy, and it is impossible to make honest men of them."

The French have met with more disasters in Mexico. INVASION IN POLAND. The last accounts from Europe state that the insurrection in Poland is becoming more and more formidable. It is estimated that as many as 100,000 men are in arms in different parts of the province, and the prospect is not bright for the Russian Government. The insurrection has its start from the conception, in its persistence of a matured plan. Gen. Mieroslawski, an experienced officer, has command; there is a central committee acting with vigor and energy. The army is a provisional government; all have been accumulated at different points; simultaneous movements seem to have been planned, and the probability—having under the penitentiary to them, by concealing their property interests in the soil—are making common cause with all classes.

CONGRESS.
Feb. 21. Senate. A bill to incorporate the National Academy of Sciences was passed. Mr. Lane of Kansas called up the bill to grant lands to Kansas for the construction of railroads and telegraphs, which was passed.

The bill for the discharge of State prisoners was discussed. Mr. Wilson addressed the Senate at length. In the course of his remarks he said:

We heard every day the President denounced a tyrant, but the history of these times would show that there never was an administration so kind and humane to traitors and to men who sympathized with traitors. It was in every sense of the word unwise and wicked, and such was the conduct of the country and of the Christian and civilized world. He was for the witness this kindness toward these men whose hands were dipped with blood, he had wished for an hour of Andrew Jackson. Instead of being a tyrant and usurper, the President had dealt too leniently with this atrocious rebellion. All these assaults would fall blameless against the President. Brave men in the field were turned back to support an administration so kind and humane to traitors and to men who sympathized with traitors. He was for the rebellion by striking at its cause and support; at that institution which had raised two corps for the rebellion. He was in favor of using all means to crush the rebellion, and he would use all for all military purposes. The Government might take our sons and brothers and neighbors to fight, and to be placed in the front of the battle to be killed by the rebels; but no, it must not touch the slave, nor make any use of him to put down this rebellion. He was for the country, and the whole country, and in favor of employing all means to crush treason.

House. The Post Office Reform bill was passed. Also, the Senate bill to amend the act preventing members of Congress from taking pecuniary consideration for procuring contracts, etc., was passed.

Feb. 20. Senate. Mr. Willey presented a resolution from the Constitutional Convention of West Virginia, accepting the Constitution adopted by the Senate. Also, a resolution asking for an appropriation to emancipate the slaves.

Mr. Collamer, from the Committee of Conference on the Legislative Appropriation bill, made a report. The mileage is stricken out of the bill, leaving mileage as heretofore. The report was agreed to, and so the bill passed.

The bill for the discharge of state prisoners was passed—24 to 13.

House. The bill calling out and enrolling the militia was under discussion.

Feb. 24. Senate. The following bills were passed: The bill for removing the Sioux Indians from Minnesota. The bill relating to bounties to discharged soldiers. The bill granting a pension to the sister of Gen. Renshaw.

House. The House spent the day on the bill calling out and enrolling the militia.

Feb. 25. Senate. The bill to promote the health and comfort of the army, taken up and passed. Also the appropriation bill.

House. The bill to organize the National Forces was passed, 115 to 49.

Mr. White of Ia., from the Committee on Emancipation, reported a bill appropriating \$15,000,000 in United States bonds for the abolition of slavery in Missouri.

Feb. 26. Senate. The bill providing Circuit Courts for Districts in California and Oregon, and for another Associate Judge of the Supreme Court, was passed.

House. Mr. Dawes, from the Committee on Government Contracts, reported the Senate bill with amendments to punish frauds, which was passed.

It provides that any person employed in the military, militia or naval force in time of war, being directly or indirectly engaged in procuring false vouchers, receipts, &c., for the purpose of obtaining money fraudulently from the Government, shall be arrested, tried by court-martial, and on conviction shall be sentenced to imprisonment, as the court may decide, say death.

Any person not in the military or naval service, on conviction, shall pay a fine of \$500 and double the amount of damage the Government may have sustained, and imprisonment not less than one nor more than five years.

Mr. McPherson, from the Military Committee, reported back the Senate bill for the appointment of additional Major Generals and Brigadier Generals. The committee proposed to increase the Major Generals from 20 to 40. Agreed to—88 against 56. Also to increase the Brigadier Generals from 50 to 100. Agreed to—89 against 47. Mr. Cox offered an amendment that the President shall appoint no one except for gallant conduct in the field.

Adopted—103 against 41. The bill passed—103 against 35.

Mr. Stevens made a report on the disagreeing votes of the two Houses on the bill to provide ways and means to support the government. All the points are covered except the bank clause. The report was agreed to—yeas 71, nays 69. The House insisted on its Bank clause disagreement, and asked for another Committee of Conference.

Feb. 27. Senate. The bill establishing an educational institution for colored children in the District of Columbia was passed—yeas 29, nays 9.

Mr. Wilson called to the joint session giving the thanks of Congress to Gen. Rosecrans and the officers and men under his command, for gallantry at Murfreesboro'. Passed.

Mr. Stevens, from the Committee on Conference on the disagreeing votes on the bill to indemnify the President and others for acts committed under the suspension of the privilege of writ of habeas corpus, made a report thereon. It author

