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For the Presbyterian Banner.

The Board of Publication and its Work Among Soldiers.

Cairo, Ill., February, 1862.

Rev. Dr. Schenck, Cor. Sec'y Board of Publication, Philadelphia:

Dear Sir:—Since I last wrote I have endeavored diligently to prosecute the work in which God has permitted me to engage, and have distributed over *two thousand* of the "Soldier's Pocket-Book," and about *four hundred* packages, or *ninety-eight thousand* pages, of the "Soldier's Series of Tracts," besides several hundred pages of miscellaneous tracts, and have placed the publications of our Board in the hands of at least *ten thousand men.* God had a work for me to do in Cairo, of which I little dreamed when I left my home in Iowa. Of the thousands to whom I have presented the "Pocket-Book" and tracts, with a few kind words of counsel, *only eight* have refused them, and, of these eight, five were Romanists. Men not only *receive*, but they *read* what I offer them. I have seen hundreds at a time attentively reading the tracts and "Pocket-Book." The popularity of the latter does not decline; on the contrary, it increases daily. I am now pretty well known in the camps about Cairo, and nearly every hour of the day, as I am passing to some newly-discovered field of labor, men run across the encampment to meet me, and ask me if I cannot spare them one of those "nice little books." Of course I can, though I have already given that regiment its allotted number. And these books *are not destroyed.* In my distributions on steamers I frequently find men who take them from their pockets, having received them on the Potomac, in Ohio, and Indiana. The "Soldier's Series of Tracts" is also wonderfully popular. Hundreds of men have told me they are the best tracts they ever read. They certainly *do* arrest the attention of the men who receive them.

The present extensive movement of troops down the Ohio and Mississippi has brought thousands of men within my reach, and yet I have not been able to supply one man in ten of those who have passed this point. And for some time to come there will be work in this vicinity for half a dozen colporteurs. I believe I am the only one upon the ground. Oh for means and men to adequately meet the wants of the thousands daily passing this point! I am this day in receipt of the *third* and *last* box you have sent me. More than half its contents are already engaged, and in four days my stock will again be exhausted. If the means for the prosecution of this noble work can be furnished, I am willing to remain upon this most inviting field so long as it shall seem to be God's will. If they are withheld, I must leave it, and these thousands must remain uncared for. *Can the means not be furnished?*

The "Sheet Music" sent me goes off rapidly. "Now we can sing some good old airs and hymns," say the soldiers, as they take the sheets. Many of the men have all cultivated voices, and many a rude encampment has been made vocal with the pleasant strains of "Happy day," "Good news," "I'm a pilgrim and a stranger," "Come, brothers, will you meet us?" Great delight is expressed that an opportunity is afforded of organizing singing clubs.

"Oh, here is the old *Visitor*," said a young man the other day; "I used to see this in the Sabbath School at home." "And where was that?" I asked. "At ——, in Iowa," was the reply. Here was one reared in the church of a beloved brother, of whose hospitality I had often partaken. Let us hope that the little *Visitor*, reminding him of home, may not be without its influence in keeping him from the too common vices of the camp.

I have spent one day of the present week in laboring among the prisoners from Fort Donelson. Many of them were sick and dying, and I tried to direct them to Him who receiveth sinners. The sick had no changes of under-clothing, and I was enabled to offer a supply from the stores of the Sanitary Commission. Many of them were evidently about to die, and kneeling in their midst, I endeavored to commend them to the Great Physician. A few knew whom they had believed, and found him a very present help in their day of trouble. One, whose bonds a higher than earthly power was soon to sever, said, that "the Saviour whom he had tried to serve for twenty years, was now supporting him." Indeed, he had no other support. He regretted the hart he had taken in this rebellion. He would like again to see his dear wife and children in Tennessee. It did seem hard to die as he was dying, unnursed, and amid the filth and stench of a prison steamer; but the road to his Saviour's arms was short, and he was content to die thus, if such was God's will.

I can never forget the heartfelt expressions of gratitude that fell from the lips of these men. I went among them to do them good, and the labors of that day will certainly never be forgotten by me.

Of my visit to the Mound City Hospital, and my labors among its fourteen hundred sick and wounded, as also my visit to the Fort Hospital at this place, I will speak in my next. Yours, truly, C. O. W.

N.B. Contributions to aid the Board in carrying forward this good work, may be addressed to James Dunlap, Esq., Treasurer, 821 Chestnut Street, Philadelphia.

Is it the Duty of the Church to Educate, at Her Own Cost, Every Young Man Whom the Holy Spirit Calls to Preach the Gospel?

1. Our first position, in our attempt to prove that it is the duty of the Church to educate, at her own cost, every young man whom the Holy Spirit calls to preach the Gospel, is, *that it is the duty of the* Church *to preach the Gospel to every creature.* We have emphasized the term Church for the purpose of bringing out, at once, the point upon which this part of our argument turns. To the Church, and not to Apostles—to the Church, and not to any order of Church officers, whether temporary or permanent, was the great commission given, "Go ye into all the world, and preach the Gospel to every creature." This interpretation is warranted by the circumstances under which the commission was given—by the fact that no discrimination is made, in the giving of it, between Church officers and Church members, and by the fact, that this was the view of the commission entertained by the Church, as illustrated by the historic events recorded in the New Testament. These several considerations we have not room to expand in the compass to which we feel bound to restrict an article in the *Record.* Besides, we are satisfied that Presbyterians, and, indeed, the great body of Christians, practically, if not in theory, recognize this as the true view as to the repositories of the great commission. It is upon the assumption that it is the duty of the entire Church to carry the tidings of salvation to the uttermost ends of the earth, that the entire membership, in every denomination, are appealed to for funds to carry on mission-operations. Take away this principle from such appeals, and they will fall pointless and powerless upon the hearts and consciences of the people of God. If the entire Church is not responsible for the execution of the great commission, then, except on the principle that works of supererogation may be performed by the people of God, there can no appeal be urged upon them to send missionaries to the heathen. If it be not the duty of every Church member to do his utmost to carry out this commission, on what principle, except the principle of supererogation, can he be urged to contribute to the cause of missions? There can be no duty where there is no command. There can be no transgression where there is no law. The Word of God is a complete, as well as an infallible rule of faith and practice, and no man may urge upon another a duty which that Word does not enjoin, or counsel him to shun what it does not forbid. Private members of the Church, therefore, can be called upon to aid in the sustentation of missions, on no other principle than that they are commanded to make the Gospel known to every creature.

2. Our second position in support of the doctrine that it is the duty of the Church to educate young men who are called to preach the Gospel, is, *that the Gospel is to be preached by men called by the Holy Spirit and separated to this work.* On this position it is scarcely necessary to dwell. The statement of the proposition seems to be all that is required to secure for it the ready assent and approval of all Evangelical denominations. Even the Society of Friends hold the essential truth embraced in it; for it is only on the assumption that a member of that body is moved by the Spirit, that his right to preach is recognized. With regard to this question, all denominations agree on three points: 1. That it is the prerogative of Christ to choose his own ambassadors. 2. That those, and those only, whom he chooses, have the right to preach. 3. That he indicates the objects of his choice by the gift of the Holy Spirit calling them to the work. That these three points are sustained by express statements of Scripture, and illustrated by our Saviour, both in the days of his humiliation, and after his ascension to the mediatorial throne, is a truth too manifest to justify any formal argument in its support.

3. Our third position, therefore is, *that it is the duty of the Church to preach the Gospel to every creature through this Heaven-ordained agency.* We say, *therefore*, because this position follows, as a necessary consequence, from the two preceding positions. If the duty of preaching the Gospel to every creature, is a duty binding upon the entire Church—a duty whose obligation reaches to every church member, and if the preaching is to be performed by men chosen and set apart to that work by Christ, then it is manifest that the only way in which the *entire* Church can discharge this duty, is by sending forth and sustaining those whom Christ calls. And it can be no less manifest that the number to be sent is to know of no limitation, except the sovereign grace of Him who calls. On no other principle can the entire Church, or the particular denomination in its entirety, be regarded as obeying the command of Christ, issued to his Church in the great commission. If *our* missionaries in India and elsewhere do not go forth as our representatives, and if in their toils, they are not sustained by *us*, how can we claim that we are fulfilling this great commission? Is it not clear that if the connexion of these missionaries with *us, as our representatives in the great harvest-field of heathenism*, be severed, we, as a denomination, are not carrying out the command by which it is made the duty of the Church to preach the Gospel to every creature? Admit the principle that these heralds of salvation go forth on their own account, in discharge of a duty resting only on those who are called to preach, and that they, and they only, are responsible for going forth, or staying at home, and that there is no obligation upon the Church to send them, and when this principle is adopted by our Church, let us from that hour cease to call them *our* missionaries, or to flatter ourselves that we are engaged in fulfilling the commission in which Christ has enjoined it upon the entire Church, and therefore upon all her members, to preach the Gospel to every creature. This principle, however, no Church on earth has adopted, and we have no reason to think that our Church, after such glorious achievements, on the field of both foreign and domestic missions, will ever cease to send forth and sustain, *as her representatives in executing her commission*, those whom her Head calls to the work of the ministry. We believe that no Church of Christ will continue to pray for the evangelization of the world, and to ask the Lord of the harvest to send forth laborers into his harvest, and yet refuse to furnish the means to send forth those reapers whom he calls in answer to her prayers.

4. Our next position is, that the duty of the Church, under this commission, embraces the sustentation of every young man who is called by the Holy Spirit to preach the Gospel, *during his preparation* for the work. This last point is perhaps the only one, in connexion with the great commission, on which any member of the Presbyterian Church has any doubt. The discussion of the points already stated, however, may not have been in vain. We are persuaded that but little reflection is necessary to enable one to see that the principle involved in this position is the very same which has been already recognized in the previously specified positions, and which no Presbyterian would for a moment call in question. In the acknowledgment that it is the duty of the *Church* to send the Gospel to every creature, and that the Church must be represented in her entirety in the discharge of this duty, there is, as already seen, a full recognition of the duty of the Church to sustain those who represent her on the mission field. But why is she bound to sustain her missionaries, if she is not also bound to sustain her candidates? It cannot be because the time of the former is more exclusively occupied than the time of the latter, for in the one case as well as in the other, the entire time of the individual is presumed to be occupied. Nor can it be because the latter is not engaged in the work embraced under the great commission, for obligation to preach the Gospel implies the right and the duty of providing and employing all the means necessary to accomplish that end. The duty of preparation is as manifest as the duty of preaching; and the duty of *preparation* is not one whit more obligatory on a young man who is called to the work of the ministry, than it is on the Church. The special call given by the Spirit to the individual, imposes upon him the duty of preparing for the Work to which he is called, and the universal commission given to the Church imposes upon the entire mystical body the duty of preparing men for the execution of it. If the commission does not imply preparation, neither does the call. The duty of preparation, therefore, is common to the Church and the candidate. It is the duty of the candidate to prepare for the work to which he is called, and it is the duty of the Church to prepare for the very same work.

And further, as the only way in which the Church can prepare for preaching, is by preparing preachers, and as she is restricted in her choice to those whom God has called, it follows, that the duty of preparation resting on the Church in virtue of her commission, and the duty of preparation resting on candidates in virtue of their call, meet and coalesce in the preparation of the same persons. The special *onus* of this preparation, resting respectively on the Church and her candidates, we shall consider in our next.—*Home and Foreign Record.*

For the Presbyterian Banner.

Letter from the Army.

Friend Rifles, First Regiment, Sickles' Brigade, *Camp Farnum, March* 8, 1862.

Mr. Editor:—Since I last wrote to you, we have had the mournful and solemn duty to perform of burying one of our number. He belonged to Co. A., was a new recruit and had been only here one month. It seemed hard for him, after he had come in the youthful ardor of his patriotism, to fight for his country, in the short space of one month, to be stricken by the fell hand of disease and sink into the grave, a stranger in a strange land without the consolation and kind attention of a mother or friend. God's will be done, but if *I* am to die, during this war, I trust I may receive my death-wound in the battle field in my country's service. He was buried on a Sunday. A corporal's guard, with reversed arms, marching with slow step to the muffled music of the drum, together with most of the regiment, accompanied him to his last resting place. It was a cold, bleak day. The chaplain made a few appropriate remarks and the whole services were peculiarly solemn, every one appearing to be deeply impressed. I have heard persons speak of the callousness of soldiers, of their indifference to scenes like this, but if they had been here, they would have thought differently.

A grand review of our entire brigade came off last Saturday. Gen. Sickles and Staff were present, and as each company and regiment marched past him, his countenance was lit up with a smile of pride and satisfaction. I stood a few feet from him and must say, the cleanly appearance of the men, their arms and accoutrements, their marching and evolutions were superb and reflected credit on us. I may be pardoned when I say *our* company and regiment excelled all the rest in their precision in marching and in their calmness in going through the various evolutions—in fact I heard disinterested persons say the same. Our brass band did excellently well and we are justly proud of them. Two of our company have been detailed as musicians. In fact all the principal details are made from our company. The hospital steward, regimental Secretary of War, Adjutant-General's Secretary, Commissary's-Sergeant, and Brigade Carpenter, belong to us.

The weather for several days, last week, was clear and windy, and we were in hopes that the roads would be dried up so as we could cross the river and make an advance, but Saturday, it commenced snowing and has not ceased yet, causing the roads to be as bad as ever. A report reached camp after the review, that Gen. Heintzleman had advanced and crossed Occaquan Creek, which is only nine miles above us, over in Virginia. It created great excitment, and our boys are eager for an advance. The rebels are much quieter than they were, hardly ever firing a shot from their river batteries. It has been discovered that they have removed some of their heaviest cannon from the river back toward Manassas. I expect their recent reverses have discouraged them. Our captain met with quite a misfortune last week. The house that we built for the accommodation of himself and wife, while she was here on a visit, took fire and consumed all of his clothing and other property, to the value of between two and three hundred dollars. We succeeded in putting the fire out before the house burnt down. It was fortunate that she had returned home the day previous. Our sutler, owing to the bill which recently passed Congress, has been obliged to shut up his shop, much to our gratification; for he imposed the poorest article at the most exorbitant rates on us. We are visited now by numerous pedlers, and their competition enables us to procure the luxuries they bring, at moderate rates.

Our brigade, together with the whole division, under Gen. Hooker, contemplated moving across the river, last Saturday night, but owing to the treason of some person or persons, information was sent to the rebels and they had fifteen thousand men ready to receive us; so, of course, we were obliged to abandon the attempt. It is a great pity some of these traitors or spies are not caught and immediately hung. We have quite a number of "contrabands" in camp. Some belonging in the neighborhood whose former masters are in the rebel army, and some who have escaped from Virginia. They are employed by the officers as servants, and also in the Commissary Department. At first, when freedom was a new thing to them, they appeared overjoyed and most willing to do anything, but now, after they have become used to it, they are, with some few exceptions, lazy, very dirty and show a greater degree of aptness in imitating the vices of the wicked soldiers than in practicing the virtues of the good. They are disliked very much by the soldiers, and although we consider Slavery to be the main cause of this unnatural war, we hope it may end in the banishment of *both* from the country.

I was rejoiced to hear, a few days ago, of the formation of a church in the Thirteenth Pennsylvania Regiment and so many of them becoming soldiers of the Cross. Would to God *I* had such glad tidings from *this* regiment to inform you of. Will you not join the few here in their prayers for a similar work of grace? Hoping that my next letter may be dated in *Richmond*, I remain, Yours, respectfully,

J. C. L.

EUROPEAN CORRESPONDENCE.

Mr. Bright's Complaint—Lord Palmerston's Reply—Mr. Baxter's Sentiments—The Impenitent "Times"—The International Exhibition—Liberia the Earliest in the Field—Other Contributors—Interior Progress—Culinary Preparations—Spiritual Provision for Foreigners, and the Evangelical Alliance Proposals—Professor Jowett, and the Professional Endowment—Pusey and Party Spirit—Jowett Sympathizers—What it Means and Indicates—An Approaching Royal Marriage—The Terms of the Contract—The Crown Princess of Prussia—The Queen's Deep Sorrow—Her Choice as to a Monument—Lord Derby's Anxiety not to Disturb the Mourner—Will Palmerston Go Out?—The Queen and the Great Change—The Pope—A Midnight Meeting, &c.

LONDON, Feb. 22, 1862.

Mr. Bright, on Monday last, brought up the affair of the *Trent*, in connexion with a vote in the House for the expenses of dispatching troops, &c., to Canada. He praised Lord Russel's dispatches and letters; he approved of the request made of the Washington Government; but he complained that the war preparations had been made at all, and that the press had been guilty of great and provoking violence of language toward the United States. Lord Palmerston replied, and said that the Government had not been guilty of any violence; that they had done but what was absolutely demanded by the necessities of the case; that threats had been uttered as to the invasion of Canada, which, being weak as to its defences, required to be strengthened, and that as the Washington Government having kept the four men in prison, Mr. Bright was wrong, in thinking that they would have been liberated at all events. He also referred to the banquet given to Captain Wilkes, at Boston, the Governor and Judicial persons being present; to his jubilant reception at a New-York theatre; and above all, to the approbation accorded him for his act by the Secretary of the Navy. News of all this had reached this country, and the natural conclusion was, that there was imminent danger of a rupture. He then went on to maintain that the course adopted by the British Government was that best calculated to prevent a rupture, and not only so, but to lead to a permanently better understanding. "I think, then, that the censure of my honorable friend, the member for Birmingham," (Mr. Bright,) "is not deserved, and that what we did was not at all calculated to provoke the Government of the United States. It was simply a measure which it was our bounden duty to take, seeing the uncertainty of the result of the communications carried out from this country. So far from any feeling of ineradicable irritation between the two countries being engendered by the course pursued, I believe that a contrary course would have produced such a result. If Her Majesty's Government had submitted to a declared insult, no doubt a vote of censure would have been passed on them. Still the act would have been done, and the sense of humiliation and degradation would have been perpetually in the minds of at least the present generation, on account of the gross and unatoned-for insult committed against the country. * * There start up, from time to time, between countries, antagonistic passions, and questions of conflicting interests, which, if not properly dealt with, would terminate in the explosion of war. Now, if one country is led to think that another country, with which such questions might arise, is, from fear, disposed on every occasion tamely to submit to any amount of indignity, that is an encouragement to hostile conduct, and to extreme proceedings, which lead to conflict. It may be depended on, that there is no better security for peace between nations, than the conviction that each must respect the other, that each is capable of defending itself, and that no insult or injury committed by the one against the other would pass unresented. Between nations, as between individuals, *mutual respect* is the best security for mutual good-will, and mutual courtesy, and therefore, in my opinion, the course pursued by the Government is one much more likely than that suggested by Mr. Bright, to secure the continuance of peace."*

Mr. Baxter, the Liberal M. P. for Dundee, who has written a capital book of Travels in the United States, and who has a warm sympathy with the American people, did not endorse the views of Mr. Bright. And he added as to the press articles: "It is no part of our business to defend what had appeared in newspapers, and I believe that the language made use of by *some* organs of public opinion in this country, was quite as discreditable as that which was used by the press of New-York." He also said: "Having some slight acquaintance with the working of the political machinery in the United States, I must say that I have come to a very different conclusion from that arrived at by my honorable friend, Mr. Bright; for my firm impression is—and it is confirmed by various private communications which I have recently received—that, after the first feeling of annoyance and irritation had passed away, the manner in which this lamentable affair had been settled, so far from leaving any feeling of bitterness, or ineradicable sting, it will, before long, lead to a better understanding between the two countries."

The *Times* came out the next morning with a defence of the press, and this in its own fashion. It avers its innocence of the charge of having used insulting language, and challenges proof! Everybody knows that it was violent; and no large section even of the upper, much less of the middle or lower class of the British nation—this I say confidently—approved of its tone, temper, or language. Never yet did the *Times* own that it was wrong. It has done infinite evil, and much good; pity 'tis, but true, that too often the "evil *lives*," and that the "*good* is oft interred" along with the defunct "leaders." Mr. Secretary Seward only does justice to Lord Russel when he says that he gives credit to the sincerity and friendliness of our Foreign Minister.

The International Exhibition is now taking in consignments of goods. *Liberia* has had the honor of being the first in the field. A general delivery began this week, from Russia, Norway, Belgium, Austria, and from several towns of the United Kingdom. The most recent foreign application for space is from the new King of Madagascar, who has, it is said, gathered together a fine collection of the raw products and manufactures of the fertile country over which he rules. As to the great domes, glaziers are sheathing their sides with panes of glass, each about four feet long. In the interior, the painting is advancing rapidly; six hundred men working from eight in the morning till nearly ten at night. There will be magnificent stained glass windows, fixed in large wooden framings under the domes, and each will serve as a highly ornamented clock-face. The paintings will be placed very soon in the great picture gallery. I confess *this*—from my reminiscences of the art-display at Manchester—to be what I most long to see. Palaces, old mansions, and private millionaire connoisseurs in pictures, will send their treasures, and prove once more—in connexion with the whole building—that "a thing of beauty is a joy forever."

Great preparations are being made in the Refreshment departments, under English and French management, separately, and respectively. The tariff of fare will be moderate—a fourth class dinner at 8d., a third at 1s. 6d., a second at 2s. 6d., and a first class, (a regular dinner of three courses,) 5s., exclusive of wines or spirits. The English Contractors have ordered 20,000 dinner plates, 20,000 dessert plates, 2,000 large dishes, nearly 3,000 soup plates, 500 soup-tureens, 1,000 cove-dishes, 2,000 decanters, 20,000 tumblers, &c., &c. Cutlery and linen damasks for table cloths, &c., have been ordered in immense quantities.

Preparations for the spiritual instruction and benefit of foreign visitors, have been initiated by the Foreign Conference and Evangelization Committee in London. Of this committee Lord Shaftsbury is president. Five noble men, two baronets, two Honorables, and a large body of Evangelical ministers, and laymen, constitute its membership. The object is to secure during the International Exhibition in 1862, the following: Religious services and lectures, conducted or delivered by faithful ministers, in foreign languages; the distribution of the Scriptures, and of Evangelical books and tracts; the employment of missionaries among foreigners; the promotion of brotherly intercourse with foreigners, with a view to the interchange of information relative to the progress of the Gospel; the hiring of suitable rooms to be well supplied with English and Foreign periodicals, and where brethren of all nations may have opportunities of meeting one another, a registry of addresses being also kept. In order to make this provision, considerable expense must be incurred. Offices, Conference Rooms, and preaching places must be secured, and it will be necessary to defray the expenses of such foreign pastors as may be invited from the Continent. Besides Evangelists and Colporteurs will be employed at the Exhibition itself, in the crowded thoroughfares leading to it, at the railway stations and termini, through which foreigners will be continually passing and repassing, and at three or four of our large seaport towns; besides special efforts in relation to the House of Israel, the purchase of copies of the Scriptures and of other publications. A most promising field of usefulness is thus opened up, and who can estimate the results of such a wide sowing of the seed of the Word, not only in England, among foreign visitors, but virtually in other lands, by the impressions made, truths remembered, and Bibles, &c., carried away to their own countries and homes. A large number of working men are likely to come from Paris to the Exhibition, and Prince Napoleon is asking the Prefect of the Seine for 20,000 francs to be added to a similar sum from a committee of which he is president, for the necessary expenses.

Professor Jowett one of the authors of "Essays and Reviews," ever since his appointment as Greek Professor at Oxford, has had only £40 per annum as salary. Some ancient endowment had apportioned this sum to the post. Some months ago, when the agitation about Essayism was at its height, a motion was made in the senate of the University, to enlarge the endowment. The debate was a warm one, and thoroughly partizan in its character. In fact, it turned not upon the merits of the case (which quoad scholarship and needed increase of endowment, were beyond dispute,) but on sympathy with, or antagonism to Semi-Rationalist theology. Dr. Pusey—who for his *per contra* and extreme priestism, should have been "ungowned" twenty years ago, as well as "ungowned" as a clergyman of a professedly Protestant Church—was fierce against Jowett. The result was, that the increased endowment to Jowett was refused. Whereupon, several leading men, some moved by the spirit of fair play, others indifferent as to matters of doctrine, but admiring the man, and others—fervid for the new theology—commenced a subscription which reached £2,000. Among the names of subscribers, are those of Lords Landsowne, Russel, Carlisle and Granville; Alfred Tennyson, Dr. Milman, Sir. Charles Lyelle, and Dr. Jacobson. From the sum obtained, it was proposed to pay the arrears of the six years during which Professor Jowett had held office. But after warmly expressing his gratitude, Mr. Jowett says that though he had fervently hoped for an endowment for the Chair, he could not accept money from those on whom he had no claim; and he concludes by stating that his satisfaction at the possession of such a list of friendly names, greater than any pecuniary advantage. All this indicates a chivalrous spirit in the man, even though he may, by private tuitions as a Fellow of the University, be able to maintain himself. But it also indicates afresh—1st, the under-current, and reaction going on in many educated minds—the revulsion and pendulum-swinging produced by Churchism and its hateful and intolerant pretensions. And, 2dly, it suggests that half measures are always contemptible and ineffectual, and that to do right is always best. If Professor Jowett (as he undoubtedly is,) is a heretical teacher, let him be dealt with as such; but as long as we prosecuted either by Bishop or Collegiate Authorities, why should one of the best, if not the first, Greek scholars in England, be dishonestly deprived of his proper reward. To this it may be added, that to make a man a martyr, makes way for the bad cause as well as the good.

This, however, does not apply to the prosecutions instituted in the Ecclesiastical Courts, by Bishops, against clergymen in their own dioceses. All honor to them for their fidelity, if this Rationalistic school be sheltered and condoned; "the house divided against itself" must perish. Probably in this way the composite and compromise Establishment will be yet broken up, especially if the laity be more vigilant, and if by voluntary offerings and proportional giving, now making progress among Churchmen at Manchester and elsewhere, the discovery of an inexhaustible mine of wealth, shall be made.

The Approaching Marriage of the Princess Alice—probably in June next—is foreshadowed by the publication of a marriage contract, drawn up and published. The young lady will have a marriage dowry of £30,000, and an annuity of £6,000. The *dowry* will be so invested as to secure a life interest to husband and wife, or to the survivor of them; the *annuity* is to be settled on the Princess for her separate use, without power of alienation, and will expire with her life. The whole income thus secured from *both* sources, (say at 3½ per cent. on the £30,000,) will not much exceed £3,000 a year. "It is much less," says a public writer, "than many tradesmen in the city of London, or in the manufacturing districts, could give their daughters. It was assented to by Parliament without a cavil. Indeed, it could not have been otherwise. Unless the Royal children are to be married portionless, it would have been impossible to have objected to this allowance." The young Princess is *especially* dear to the nation, and as you know, has been the great consoler and tender-hearted companion of her widowed mother. There is good reason to believe that she is a Christian indeed.

On the side of the bridegroom, his father, the Grand Duke of Hesse, agrees to allow him, for his appanage annually, 40,000 florins, which is equal to £4,000; and further, in case the Princess should survive her husband, to grant her an annuity of £2,000 or £4,000, according as the Prince may die in the possession of his present rank, or by the death of his elder brother previously, in that of the heir apparent to the Grand Duchy of Hesse. "Whenever," truly says a morning paper, "the Princess Alice will leave our shores with the husband of her choice, she will take with her the kind wishes of every one in this kingdom; and if there is any truth in the adage, that 'good mothers produce good daughters,' fortunate indeed must be the Prince of Hesse, in the wife whom he has chosen."

The Princess Frederick, of Prussia, is now on a visit to the Queen. The meeting between mother and daughter must have been truly trying. Never did two such meet—after a special and kindred bereavement—to weep over a better husband or father. The memory of the departed will be *semper virescens*; people's eyes fill with tears when he is spoken of; memorials will be erected every where, and the central one in London has already very large funds provided for its erection. *What* it is to be, has not been announced; probably it is not yet determined. As to the Queen's sorrow, it is so deep, abiding and pungent, that there is some apprehension about her. The following paragraph appeared in the *Spectator* (a London weekly) last Saturday: "The Queen's grief is immeasurable, and her depression is said to be regarded by the Court with the deepest sympathy, not now unmingled with anxiety. All the official allusions confirm this rumor. It would seem also that the Queen has a definite idea as to the kind of monument which should be raised to the memory of her husband, and Lord Granville has said publicly, that 'if asked, she will not shrink from giving her opinion.'" In truth, I fear it would not be very safe to agitate her, by opposing her wishes in such a matter. It is for the same reason, it is said—lest the Queen should be disturbed by a dissolution of Parliament—(to which, if driven to it by a party division against him, Palmerston would unquestionably be obliged to resort,) that Lord Derby, who has more of the Queen's friendship than has our Premier, restrains the impatience of D'Israeli and other followers. They are certainly growing in strength; still it is questionable whether, in a stand-up fight, a dissolution could be got up this session, as there are no *great* questions to be discussed, and a Reform measure will not be proposed. Besides, Lord Palmerston is a moderate conservative himself, and several recently elected Conservatives promise to give him "an independent support." If the Whigs were thrown out, they must rally around their old Liberal flag; now they reign, partly from temporary causes, partly because they have more sympathy with freedom on the Continent, and especially in Italy, than the Opposition; and partly, too, because, whatever be the faults of *the press, they* have *not* sympathy with slavery or the South, (as *some* Tories have,) and partly because of the immense personal popularity of Lord Palmerston.

Returning to our beloved Victoria, you know how frequently I have referred to her "stone grief" after the death of her mother, the Dutchess of Kent. I have lately heard it affirmed by a lady, who seemed to have some authority for the statement, that the Queen's sorrow was *something more* than the agony of bereavement; that its sting and bitterness were from the direct agency of that Divine Agent who "convinces of sin," and who fills the soul with fears and dark forebodings; and that *this* was the dark precursor of a morning of gladness—to a thorough renovation of heart; to the living faith which trusts in the Great Sacrifice; to the being filled with joy and peace in believing; and to abounding in hope, by the power of the Holy Ghost. There are many evidences that the Spirit of God *has* been at work in the Queen's family; at Balmoral, as well as at Windsor Castle, we have had indications of it; and if the great change is a blessed reality to the Queen, then what grounds for thankfulness, and what ultimate, exhaustless, and sure consolations for the widowed and weeping one! J. W.

P. S.—A breakfast in honor of the memory of Washington was held this morning in the London Tavern—the Bishop of Ohio in the Chair. More about this in my next.

The Pope had the offer from France of a nominal sovereignty over all the States of the Church which *now* belong to the Kingdom of Italy, and absolute sovereignty over the city of Rome, and the domain of St. Peter. This territory would have formed a separate State, administered by a *secular* government, composed of two Chambers, namely a Senate, nominated by the Pope, and an elective House of Representatives. The President would be nominated for two years, and have *all* political power. Tribute would have been paid to the Pope by the King of Italy, *but* his provinces would have formed an integral part of the Italian Kingdom. The Catholic powers would have paid a subsidy to the Pope. *This is an unworkable scheme.* The Pope says, "Let us wait the course of events," among which possible "events" *some* are desirous of putting the assassination of Napoleon. His relatives at Rome are treated with contumely. The Papal government is destroying "a very large quantity of secret documents," others have been sent to Vienna. The guilty fear of detection and exposure in a day of sudden retribution, dictates this.

By another colliery accident, (in Wales,) fifty persons have perished.

Lord Arthur Hervey announces that he has discovered Tyndall's discovery of "The Prophet Jonas;" and Mr. Watts, of the British Museum—an eminet authority—vouches for the discovery.

A Midnight Meeting—the twenty-fifth since February, 1860—was held last week. It was very solemn and interesting. As this is a movement evidently owned of God, and being more and more imitated in *country* towns and elsewhere in the United Kingdom, it should, I submit, be attempted, in Divine strength, *by American Christians, also.* The following is an authentic account of the recent meeting, as it appears in a North London paper:

Midnight Meeting Movement.—Another of these meetings was held on Tuesday evening last, at the Milestone Hall, near the Angel, Islington.

There were present, the Rev. Dr. Weir, Rev. Mr. Manners, Mr. Ormiston, Mr. Fontescue, and Mr. F. Nicholls, of the Committee, with Mr. Thomas, Secretary of the Female Preventive and Reformatory Institution, Euston-road.

From eleven to twelve o'clock, a number of the unfortunate class began to assemble; soon after the latter hour had arrived, about one hundred and twenty were present—and the hall became so full that the doors had to be closed, and further applicants for admission refused. Tea, coffee, and bread and butter were placed on the tables, and after all had partaken of the good cheer provided, the proceedings of the evening commenced by singing a hymn. Mr. Thomas then read the fifteenth chapter of St. Luke—which was followed by a prayer by Dr. Weir—another hymn followed, and then Dr. Weir delivered a most earnest and affectionate address, of which the following is an outline:—He commenced by referring to the three beautiful parables from Luke xv., which had been read, and showed that the followers of Christ were, by these midnight meetings trying to act as the Saviour did, who "received sinners and ate with them," not to encourage them in their sins, but to reclaim, restore, and save in Christ forever. He then pointedly, yet kindly, dealt with the consciences of his audience, proceeding afterwards to show them that they in their present condition, had neither "friends" nor "homes." Would they call that man a friend, who spoke as a friend and a lover, but to betray, and who

"Smiles, and smiles, and is a villain?"

Or could they for a moment consider as "homes" those houses of evil fame, whose proprietors sent them forth to ensnare, pollute, and destroy, without a spark of compassion for them, but sheltered them only so long as they served their purposes, for base and sordid gain. "I don't want to speak harshly," said the speaker, "or to hurt your feelings; but you know, my friends, that these are not "friends," that you are mere bond-slaves, and that the clothes you wear are not your own? What has vile passion in common with the pure and innocent love of two young hearts drawn together? What 'home is there in the haunts of wickedness?'" Dr. Weir then proceeded to speak to those of his audience who had enjoyed the blessings of a home in childhood, and painted in words which produced the strongest emotion, the misery brought by their misconduct on parents—especially mothers. He then spoke encouragingly to the desponding; told them there was hope for them even in this world—that the Redeemer was able, willing, and waiting to save them, even as he had saved the woman that was a sinner. Let them now give themselves to Christ to save them, trusting in him as their Sacrifice, and then, pardoned and cleansed, they would soon find that "Jesus is on the throne of Providence." Here the speaker narrated the happy results of the midnight movement, indicating, in town and country, within two years, no fewer than six hundred and thirty-eight rescued, and gave particulars as to what had been done for them—some having been "married," others "restored to friends," others "reconciled to their husbands;" some had "emigrated," some "in service," and others were now in "Homes." And after detailing the case of a poor girl, who had been sent by himself to a "Home," and was now a new creature and provided for, he appealed to all present to avail themselves at once of the golden opportunity now offered to escape from ruin, temporal and eternal.

It was very interesting to observe the effect of the kind words and touching appeals made to the hearts and consciences of these unhappy girls—many quite young. Freely were tears shed as allusion was made to their former state of happiness before sin had caused their sad fall from the paths of virtue.

After the conclusion of the address, another hymn was sung, and the benediction pronounced. Previous, however, to dismissing the meeting, it was announced that if any chose they could remain for further advice from the ladies and gentlemen present; of this offer many availed themselves, and before leaving each female was presented with a suitable Tract and a card referring them to Mr. Smith, the Secretary to the movement, No. 27, Red Lion Square. It is very cheering to know that several girls determined to abandon at once their wretched course of life, and arrangements were made for their being received. A number did repair thither on Saturday, and several were received. There was a most affecting case of one poor creature, who willingly consented to go into the Union for a time, and who manifested the deepest anxiety in reference to her spiritual interests.

The correspondent of the *Morning Star*, in a letter from New-York, which appears this day, indicates that Congress is seriously contemplating the abolition of slavery. If this proves correct, England, as a nation, (with the miserable exceptions I have often hinted at,) will be with you, heart and soul.

*We accept the apology, although it is far from meeting the *facts* in the case.—Ed.

An Amusing Incident.

In a Western Conference one circuit sent in a petition for a minister, but said nothing about any characteristics as a preacher or a disciplinarian. One quality, however, he must have: "Be sure and send us a good swimmer," said the petitioners. Of course, every one was puzzled, and none more so than the Bishop. On inquiry, it turned out that the circuit was situated in a region of wide and bridgeless streams, where the itinerant, in keeping his appointments, would have to rely upon his own power of aquatic locomotion; in fact, one minister had been drowned on the circuit, because of his deficiency in this respect!—*North American Review.*

Wise Sayings.

To be rich is to be content with little.

Is it ill with thee in life? Imitate the traveller who, amid the discomforts of a bad inn, reflects that he has only to pass the night there.

Patience is a tree whose roots are bitter, but the fruit is very sweet.

A diamond, with some flaws, is still more precious than a pebble that has none.

He who can govern himself, is fit to govern the world.