

Presbyterian Banner.

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Letter from the Northwest.

MISSISSIPPI. — Although a constant reader of your paper, since its first publication in Pittsburgh, I do not remember ever to have seen in it an article of any considerable length from this part of the country. I have thought that some little account of religious matters here in the Northwest might not be unacceptable to your readers.

The Presbyterian of Winnebago, in which the writer labors, covers a large territory, extending from, the Milwaukee, to Green Bay and Stevens Point on the North; and from the Northwest Railway, on the East, to the vicinity of the Mississippi on the West. It is composed of about fifteen regularly ordained ministers, nearly all of whom are actively engaged in pastoral or missionary labor. The membership of most of our churches here is small; very few have above one hundred, most below fifty communicants. It is to be remembered, however, that most of these churches have been in existence but a few years, and they have had to contend with great difficulties. They are, however, steadily growing in numbers and efficiency. Here, as elsewhere in the West, almost every species of error finds zealous defenders. The people must be so religious, and most of them are ready to embrace that system which is the most easily obeyed. And that especially which tramples the least in the pursuit of mammon. Of course, no church is not intended to apply to all indiscriminately. There are many devoted, godly people here, who are models of self-denial and earnest Christian effort, yet it cannot be denied that the vast majority are almost wholly given to the things of the world. They therefore prefer that religious creed, no matter how absurd, which imposes the fewest restrictions on the conscience, and interferes least with intense worldliness. It is not at all surprising, in this view, that the rugged, sinner-abasing, God-exalting doctrines of Presbyterianism are not generally received with much favor at first. They are working their way surely, however, and the footing of our holy Zion is becoming firmer, and our influence more commanding every year. And here we see the great advantage of an educated ministry. It is perfectly folly, if not worse, to send men here to preach who are not of at least respectable talents and attainments. It is unquestionable that what might be called the common sense of the people is more shrewd and intelligent, especially in religious matters, than the corresponding classes, as a general thing, in the Eastern States. Various explanations of this might be given; but the fact, I think, will be attested by almost every one who has had experience with both classes. They pride themselves on their very shrewdness. Every man almost is anxious to have a religious system of his own, and is anxious that it shall have something eccentric about it. He regards it as enterprising to break through the generally received views, and look out opinions for himself. It is an evidence of his own shrewdness, and of his independence of mind, to be able to do this. He regards it as enterprising to break through the generally received views, and look out opinions for himself. It is an evidence of his own shrewdness, and of his independence of mind, to be able to do this.

to succeed at home, he ought to go West, and that it is a needless waste of brilliant talents to devote them to missionary work. Just as our Lord and his apostles had not digressed much work by engaging in it personally. This mistake has wrought great practical evil. A weak and illiterate ministry has done as much, at least in this region, to bring the sacred office and the holy cause of religion itself into contempt, as any single influence that has ever operated in this direction.

I do not bring this charge against my Presbyterian brethren. The few Presbyterian ministers that are here are educated men, faithful men, but what are they among so many? We need no human agency so much as a ministry of the highest mental and spiritual culture, who will be able to expound and defend the truth, drive objections to the wall, stop the mouths of gainsayers, retrieve the pulpit from the reproach brought upon it by its inability and unfaithfulness, and restore it to its proper standing by making it a power that will be felt and honored, and as the best men—men who will be able not only to instruct people willing to learn, but able also to assail and demolish the numerous systems of error which lie in the path of the Church and retard her progress.

Abundant work could be found here for a large number of missionaries, if the Board was to support them. In many places there is a large population wholly destitute of the means of grace. This State is destined at no very distant day to contain a large population, and it is a great misfortune, or rather a great sin, that the privileges of the Gospel are not more generally enjoyed, particularly in the rural districts.

Scriptures, and the President's intemperate proclamation; address by myself; "Star Spangled Banner," by the band; singing by the regiment; speech by Col. Ferrant, and several short addresses by different Captains and others; closed by singing "All hail the power of Jesus' name," to Coronation. It was a real, heartfelt Thanksgiving. I could not but compare our happy congregation, grand church of Oaks and Chestnuts, the lofty heavens for a ceiling, with your smoky little gathering, and narrow, contracted brick pews, shut in as darkly, oftentimes, as possible. I trust great good will result from this day of thanksgiving. We know it did us good here. Although we have many trials in the Chaplaincy, and while my health is so feeble from toil, excitement, and anxiety, that I have been almost under the necessity of going North, still I am daily encouraged to labor "in faith, nothing doubting."

Our last meetings have been the most interesting. Our Chaplains' Association meets every Monday morning. We will soon go further South. We believe the dawn of peace is coming. May the Lord hasten it!

W. MORGAN GARLAND, Chaplain, 92d Ohio.

prevails, the French clergy sing *Te Deum*, the Pope and the Cardinals are jubilant. Better far had Protestant America and an Anglo-Saxon race set up a Republic in Mexico, giving freedom to all religions, freedom to the press, and free scope for the circulation of the written Word, and the wide proclamation of the Gospel of the grace of God.

Although war between France and Russia is postponed, it does not therefore follow that it will not next year become a real and awful reality. Russia seems very determined to allow of no interference within her own territories—Poland included—while the Powers continue to remain her of the Treaty of 1815, and that her conduct toward the Poles compromises the peace of Europe, and that nothing of weight is likely to be accomplished until she has a right to set her foot on the claims of humanity which has been shockingly outraged by (Mouravieff and others)—to renege, and to demand an armistice as preliminary to a Congress. Russia is certainly preparing for war, and the nobles and people rally around her. More than this, she has been meditating mischief toward Turkey, and the discovery has just been made that by the Convention separately made between Russia and the Porte, the former Power bound herself to keep in the Black Sea no more than three steam vessels of small size, and four other light sailing vessels, yet she has constructed, since the peace, thirty-seven large war vessels (eight of them part of the old-Schabopol squadron, raised at great expense, and eight transports. Besides these, thirty-two gunboats are being completed at Nikolaiev. These armaments, which the counter-arming at Constantinople. They have also led to remonstrances addressed to Russia by the Porte. The reply given by Prince Gortchakoff was unsatisfactory, and the Turkish Minister of Foreign Affairs was told that whenever Russia was in difficulty, the Porte was always in league with her enemies.

education of youth. At one of their Colleges, in a short time, no less than four hundred young nobles were pupils; all Protestants, by the influence, were excluded from civil and ecclesiastical dignities, and they were shut out from the court, the cabinet, and the halls of justice, unless they submitted to the Romish rites. This, with men previously corrupted by Socialism, and morally emasculated (as also many of the Polish nobles are at the present time) by profligacy and licentiousness, led to a general apostasy, and was largely the result. The students also of the Jesuit Colleges stirred up the peasantry; the churches of the Protestants were burnt down, and some of their ministers and people insulted or massacred.

In 1776 the Jesuits, with a bishop of Cracow at their head, entered into a treaty with Russia, in which it was agreed that Poland should be virtually disarmed, by a reduction of its army from 80,000 to 18,000 men; and this shameful piece of treachery was perpetrated with the view of putting Poland under the domination of Russia. For fifty years the Jesuits continued to persecute. The Protestant clergy were dragged before Romish tribunals. Their nobles were excluded from the Senate and their members from the magistracy; their sermons were prohibited, and their children expelled from the schools. In such circumstances, the Dissidents applied for foreign aid. "But who drove them to this last resource? It was the Ultramontane party in the Church of Rome—the same party which had already placed Poland in a state of degrading dependence on the Pope of Rome. They gained their object by nearly crushing all evangelical dissent; but gained it at the expense of the independence of their country—if indeed it could be called their country—the Church of Rome can be said to have acquired the political and civil liberties of any country on earth." (America included) where these same into competition with the interests of Catholicism.

Besides, the belief of all religionists is that no funeral is allowed unless a priest, or the deceased, officiates at his obsequies. Now, it is not competent to a Christian minister to afford the rites of burial to the Highness; and we, on our part, cannot render any assistance if the remains are to be buried. It is hard, then, her Highness should be deprived of the offices the meanness and recede throughout the civilized globe, and that we should be refused the consolation of discharging the last sad duty for our mistress that is the right of all, and that is not in the power of his Highness, the Maharajah, or any other Christian to pay. Her Highness was particularly careful about everything relating to caste—in death, so much so that up to her demise she refused to eat when his Highness the Maharajah happened to be on the same carpet with herself; and so that she might not be compromised, had a separate establishment of Indians, who attended to her table and everything connected with it. It is a disgrace to dispose of her Highness's remains according to our religion, then, we feel we are fulfilling her Highness's wishes, and are satisfied had she known her dissolution was at hand, she would have left definite instructions for the disposal of her body after the forms of the Sikh religion.

It now appears that his Highness, the Maharajah, did not interfere in this matter, further than deposit the body in a temporary vault, and without any Christian rites, which indeed, in such a case, would have been a mockery. To the Sikhs at the scene he addressed some solemn words on the shortness and uncertainty of life. He is an enlightened and accomplished Prince, very wealthy and a great favorite at Court, and one of the fruits, I believe, of Christian missions in India. His mother's tenacity of "caste" and all her superstitions, together with her refusal to sit or eat on the same carpet with her son, furnishes another vivid illustration of the fact that false religion may be tenaciously held to the last, and through a career of bloodshed and cruelty, while yet the conscience is seared and the heart is hard as adamant. Let India, now becoming great, politically great and prosperous, receive continuously a large portion of our benevolent and powerful missionaries at the Mercy Seat; and let the German, the British, and the American Protestant missionaries there, be the ceaseless objects of our zeal, solicitude, sympathy, and love. Their labors, their trials, and their worthiness, eminently demand and deserve.

is the lost we think most of, reason as we will about it.

"How think ye?" says Christ. You think of the lost sheep more than the safe; nay, you think of the one lost sheep more than of the ninety-and-nine safe; and God thinks, in this matter, just as man thinks. The very same feeling which makes a man leave ninety-and-nine sheep grazing safely in the green pasture, and seek through tangled brushwood and among mountain rocks for one sheep lost, makes God leave angels in heaven, and the beautiful spirits which kept their first estate, while he seeks his children on earth to have wandered away from God's righteousness. This feeling is pity for the suffering—compassion for the erring and the wandering; a Divine feeling, and yet a feeling intensely human, which makes man akin to God and like him, and God akin to man, and thus, far like man, "The Son of Man is come to save that which was lost." But is that strange? "How think ye?"

H.

For the Presbyterian Banner.

Trip up the Mountain—University Place—Thanksgiving.

UNIVERSITY PLACE, Cumberland Mountains, Tenn., August 16th, 1863.

EDS. BANNER:—On the morning of the 1st inst., our brigade started on the march from Big Springs to this place. After passing through a lovely valley for some six miles, we came to the base of the mountain, and found the road indifferently out of fit, and difficult of ascent. The 11th, 86th, and 89th Ohio, and the 18th Kentucky regiments, proceeded on foot, my regiment being on horseback. It was very warm, and for several miles there was no water—indeed none for the poor horses and mules until we arrived at this place, the distance being between twelve and fourteen miles. No one can have any just conception of such a march, up such a mountain as this, and the fact is, in it, to see the double-breasted—the panting, jaded, trembling horses straining every muscle—the whipping, cursing, and to hear the shouting and cursing of the drivers and riders; then, the halts, rests, &c. I gaze with astonishment, sorrow and shame upon these scenes. After getting to the top of the mountain, we had a grand view of the valley below. The scenery in many places is grand indeed, and some of the distant views really sublime.

We are camped at University Place, on the summit of the mountain, and so called because the first university was founded here on October 10th, 1860. The Southern Episcopalians, with great pomp and vain glory, after extensive and costly preparations, laid the cornerstone of the Southern University, which they boasted should "never smell of Yankeeism." This cornerstone was of granite, brought from England, at a cost of \$10,000. It is now shattered into fragments, and the stones are scattered all over the mountain. The ceremony in many places is grand indeed, and some of the distant views really sublime.

THE NEW EMPIRE OF MEXICO, as decreed by that ablest and most cunning of all modern diplomatists, Louis Napoleon Buonaparte, is now a fact. The Emperor and Empress have congratulated the Archduke Maximilian on his election to the Mexican throne, and the latter has thanked their Majesties for their congratulations. The Vienna press, however, protests against an Austrian Prince receiving a crown from a Napoleon. This event is beginning to attract the attention of English politicians in concert with those rumors which were first set on foot by the Emperor and Empress in France, and the Southern Confederacy. The *Times* says: "Amid the convulsions of the time, the occupation of Mexico, and the establishment of a monarchy, have hardly made as great an impression." (In Europe) "as might have been expected. Both France and Austria are intent rather on the crisis in Central Europe, and with the possibility of war at her doors, have little time to think of wars and revolutions afar off, and even America is so much engaged in its own fratricidal conflict that there is only some muttered discontent that if for this notable violation of the Monroe doctrine, a European prince, or an American throne under the protection of French bayonets, is an event of the importance of which will become more and more conspicuous. Objections which will fill at present a large space in the world's sight, are a temporary rather than a permanent element in the politics of both hemispheres. The effect on international relations both on the Continent of Europe and in America, is likely to be remarkable." It may be surprising to find that the Emperor and Empress, in their congratulatory message to Maximilian, have not mentioned the name of Austria, and to division between France and the Federal Government of America." The writer proceeds to animadvert on the policy of the Emperor and among other things says: "We would not have joined in it ourselves; we do not approve of forming alliances on any race of men at this world's point. Besides, in the Constitution which is to support the new Imperial throne, there is a great deal that is not 'English feeling.' The programme of fundamental laws seems to be made up from the laws of old Spain, and a recollection of former happiness on any race of men at this world's point. Besides, in the Constitution which is to support the new Imperial throne, there is a great deal that is not 'English feeling.' 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