

Richmond, March 2. Northern dates to the 25th received. The bill to enroll and call out the militia passed the House with amendments—yeas 24, nays 13.

The Senate passed the bill authorizing the President to suspend the writ of habeas corpus—yeas 24, nays 13.

The N. Y. World says Gold was furious on the 24th. The premium touched 72, with heavy sales, mostly from foreigners.

The steamer Java, with Liverpool dates to the 12th had arrived.

The Dispatch has dates to the 23d. George N. Saunders sailed from Halifax on the 21st for Europe. He had Confederate dispatches with him.

The fact that large numbers of Ambassadors were shipped from Cincinnati on the 16th ult., with orders that they should be at Nashville on the 20th, is taken as an indication of an early engagement by Rosecrans's army.

Maj. Gen. Cassin M. Cisy has been recommissioned United States Minister to Russia, vice Simon Cameron, resigned.

The New York Times has private advice concerning, to some extent, the rumors of trouble in Gen. Banks's command, growing out of the introduction of negro troops. Four or five officers of the 133d regiment of New York Volunteers have resigned, and one Brigadier General has finally refused to recognize the colored troops, or to march with them.

A dispatch, dated Feb. 17, states that the success of Gen. Grant's operations in the rear of Vicksburg, is now the talk in military circles. Within a fortnight gunboats and transports will pass through the new channel completely unopposed.

Contrabands are seized wherever found and pressed into service to out trace, dig up stumps, and clear out obstructions. About 3,490 are already at work. The Times says Gen. Grant's plan evidently is to surround the city 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 Washington Republican states that a command has at last been definitely arranged for Gen. Butler, and adds that there is no more important field of operations on the continent than the one which will be embraced within the new department about to be given him.

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In the Yankee Congress, Powell of Kentucky gave notice, that he should call for an investigation concerning the dispersion of the Convention, recently at Frankfort.

The New York Times has the following paragraph: "Our veteran Army of the Mississippi is being depleted at a fearful rate; and a letter from 'Old Vicksburg,' which we publish this morning, asserts that 'since our army has been there, over one hundred men have every day failed to respond to roll call, and been carried out, never to return.'"

Gold in New York, 162 1/2.

FROM EUROPE.

The Canada brings English dates to the 7th. The Queen, in her speech before Parliament with regard to the American affairs, said she had obtained from taking any steps with a view to inducing a cessation of hostilities, because it had not seemed that any such overtures could be attempted with any probability of success. She however viewed with deepest concern the conflict which still raged, and witnessed with grief, the distress which the war inflicted upon portions of her subjects.

The London Times says, it is reported that certain parties in Paris had offered a loan of five million of pounds sterling, to the Confederate Government, on the basis of Cotton at five pence per pound with the option of exchanging for Confederate Bonds at seventy, bearing eight per cent interest, and that the offer had been accepted.

The Liverpool Cotton market dull, prices weak. Close 12 1/2.

The insurrection in Poland is said to be spreading. A sanguinary battle had been fought at Wngrow in which the insurgents were defeated and the town captured by the Russians.

At the Lord Mayor's banquet, Mr. Mason said he anticipated speedily established friendly relations between the British and Confederate Governments. The declaration was received with much applause.

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Lincoln's reply to the Manchester Address, has been published. It deplores the sufferings occasioned by the scarcity of Cotton, but rejoices that the efforts to create sympathy for the secessionists have failed in England. He emphasizes the utterance of "the Manchester meeting as sublime heresies, and expresses earnest desire for perpetual peace between the two nations.

The ship George Griswold, with American contributions for the relief of English operatives, had arrived in Liverpool, and was received with salutes.

The Confederate steamer Sumpter had escaped from Gibraltar, and the Tuscarora had sailed for Cadix.

It was stated that the new steamer "209" was in the Marsee on the 5th, and was expected to sail in a few days for a rebel rendezvous.

In the new Corps Legislatif, paragraphs in the address to the Emperor have passed relative to Mexico, America and Italy, but the opposition strongly denounced the Mexican war and the continued occupation of Rome.

The Berlin papers announce news of an alarming character from the Polish provinces. The agitation having crossed the Russian frontier, the Prussian troops are concentrating there.

COTTON—Sales at Liverpool for last week amounted to 25,000 bales, the market closing at a decline of one-half penny.

DESTRUCTION OF THE C. S. STEAMER NASHVILLE.

SAVANNAH, Feb. 28.—The steamer Nashville, in coming up the Ogeechee last night, grounded on the sand bar above Fort McAllister, and was discovered this morning by the enemy's fleet.

An iron-clad opened fire across the marsh at the Nashville at thirty minutes past seven o'clock and continued until ten, when an incendiary shell struck the Nashville, setting her on fire, and she is now a total wreck. The fort fired upon the iron-clad, hitting her twice. Other gunboats from the fleet shelled the fort, doing no damage.

FROM NASSAU—RUNNING THE BLOCK-
ADE.

CHARLESTON, March 1.—Two steamers, the Douglas and the Ruby, arrived here at daylight this morning, with Nassau dates to Thursday last. The Nassau was fired at several times by the blockaders; but Snowden Jackson and Hero, from Charleston, and also the St. Johns, from Savannah, had arrived safely at Nassau.

MILITARY MOVEMENTS IN NORTHERN VIRGINIA.

On Wednesday last, Brigadier Gen. Fitzhugh Lee, with detachments from the 1st, 2d and 8th Virginia cavalry, numbering five hundred men, crossed the Rappahannock seven miles above Fredericksburg, and fell upon a cavalry encampment at Harwood church. The enemy were dispersed with little resistance, and were pursued until they found refuge behind a heavy body of their infantry, our men killing, wounding and taking prisoners upwards of 300 of their number. Our men then beat a retreat, bringing off their prisoners and a number of horses, and having lost in the affair only one man killed and one wounded. One hundred and fifty of the prisoners, among whom were two captains and three lieutenants, were brought to this city on Saturday. They represent six different regiments of cavalry and the 15th Massachusetts infantry.

On the same day, Gen. William E. Jones, commanding a brigade in the valley, attacked and routed two brigades of the enemy at Edinburg, forty miles from Winchester, killing one hundred and taking between three and five hundred prisoners.—Richmond Examiner.

ANOTHER ADVANCE IN GOLD.
RICHMOND, March 3.
Gold advanced here to forty cents, closing at 200 premium. The market is much excited—bank notes firm at 50 per cent premium.

[From the Countryman.]
SLAVES AND EPISCOPALIANS.

A correspondent of the Church Intelligencer, published in Raleigh, N. C., gives an account of Episcopal instruction to his slaves—400 in number—and thinks it had a tendency to make them loyal to their master. I quote him at some length. He says:

"The principle on which the master of this plantation has proceeded, is, that the Church of Jesus is suited to all sorts and conditions of men; and that the Liturgy of the Church is above the comprehension of his servants, then it is not the Church for him or his children. Hence, the same service, the same Sacraments, the same sermons, have been one and the same for all, whether white or black.

"The children have been baptized as soon as they were 8 days old. As soon as they could ask for the bread which parisheth, they have been again sent to the minister, and, in the Catechism of the Church, in her holy Psalms, and Sermons, and Doctrines, have been taught to find, to their own souls comfort, that best of life, of which, it is said, he shall live forever. And so soon as the colored child could say the Creed, the Lord's prayer, and the Ten Commandments, and has been sufficiently instructed in other parts of the Church Catechism, forth for that purpose, he has been brought to the Bishop to be confirmed by him.

"Unhealthy religious excitements, revivals, and the like, have been avoided as religiously as the colors and yellow fever; the former being considered as detrimental to the soul, as the latter to the body. The only prayer meetings ever held there, have been the morning and evening services of the Church, without addition or subtraction; and, at certain times, during the week, sermons by gunboats to prevent retreat, and then to take the place by regular siege operations, and not by a bold dash upon their batteries.

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faith to a certain extent—more or less, as the case may be—and her object is to unfold that faith—to extend, strengthen, and make it operative. She takes him up, therefore, as a babe in Christ, teaches him, leads him on to his duties of faith, and fuller discharge of duty. She regards him, from his baptism, as having entered on the path of life; never suffers him to suspect that he has got to pause, turn back, and begin the process of running the race set before him anew, but urges him on to steady perseverance, and daily increasing diligence. And herein lies her success. The times, long by others, in efforts to make a beginning, is, by her, redeemed in making progress. The slave is properly taught that he is, and actually comes to believe himself, a Christian, just so far as he desiguesly conforms to the revealed will of God—so far actually a Christian, but no farther. She teaches him that the faith which does not lead to action, is nothing—that the feeling is nothing worth, which does not develop itself in the sanctification of the life—that praying is not religion; that singing psalms, and the like, is not religion; that going to meetings is not religion; but that religion is doing the will of God—that all these, and such like instrumentalities, are only means to the one great object of bringing the daily life into conformity with the precepts and principles of the New Testament.

Such—imperfectly sketched, we admit—is the Church's teaching. The wisdom is seen in such results as the case mentioned by our correspondent—a case, we repeat it, which is not solitary, but is one among numbers that have been already spoken of in this journal by ourselves, and among hundreds, we verily believe, that might be adduced, if our too modest clergy would only consent to make known what has occurred in their own ministry. We cannot but agree, with our correspondent, that the natural result of the protracted meeting manœuvre, and all such unhealthy appliances, would be fatal to it. Everything of this kind, should be avoided with the utmost care, whether in the care of blacks or whites, but especially of the former. The negro, though of an inferior race, is a rational being—Treat him as such, and you may lead him, as reason, properly consulted, chimes in with reason; and he will naturally be susceptible of the noblest passion and affection. Commit the reins to his emotions, and you lose control of his rational being. He becomes the victim of an imagination, stimulated to madness by the lower and more controlling elements of his nature—substituting feeling for duty, and the ravings of Beethcham, for the peaceful and holy suggestions of the grace of God.

Some of the friends in the Intelligencer are so long that I have but little room for comment. I must say, however, that these extracts present food for serious thought, and careful consideration. The religious instruction of our slaves is a matter which must be attended to, if we intend to do our duty. We owe it no less to the well-being of the slave, than to our own interest. Does not the Episcopalian system, as here presented, offer superior advantages for the religious training of our negroes?

I am, too, very much pleased to find that the views of the writers—(under church sanction, too)—coincide entirely with views which have been eliminated in my own mind, by my own observation and experience, without ever having met with them before, from any other person, in print, or out of it.

At some future time, I will enter more at length upon this subject. Now, I must content myself with noting, in brief, some points in which I so essentially agree with the writers.

"Unhealthy religious excitements," says the correspondent, "have been avoided as religiously as the cholera and yellow fever—the former being considered as detrimental to the soul as the latter to the body."

"This is the truth, the whole truth, and nothing but the truth."

The editor says, the negroes spoken of, "were not taught to get religion, but to do it—to live in it—to make it part and parcel of their daily life and actions."

Again the editor says:—"The denominations treat the negro, as indeed they do all persons who have not gone through a practical moral process, called conversion, as a heathen. They approach him as if he had never heard of Christ, and were in no sense or degree, under the influence of His religion, and tell him he must be converted. To this end, means and appliances are resorted to—music, especially, which has peculiar power over the race—to excite his feelings, and to work him up to a state of enthusiasm. In this state, he is brought to the altar, and there he is converted. He is then baptized, and he is then a Christian. He is then taught to get religion, but to do it—to live in it—to make it part and parcel of their daily life and actions. As servants they were taught to be obedient to their masters, in all things—not with eyeservice, but as men, but as the servants of Christ, in the will of God from the heart."

Now, we would not say that these, and such like lessons are omitted in the teachings of the denominations. By no means. We believe them to be as faithful as we are, in their own way; but the difference is this: The denominations treat the negro, as indeed they do all persons who have not gone through a certain mental process called conversion, as a heathen. They approach him as if he had never heard of Christ, and were in no sense or degree, under the influence of His religion, and tell him he must be converted. To this end, means and appliances are resorted to—music, especially, which has peculiar power over the race—to excite his feelings, and to work him up to a state of enthusiasm. In this state, he is brought to the altar, and there he is converted. He is then baptized, and he is then a Christian. He is then taught to get religion, but to do it—to live in it—to make it part and parcel of their daily life and actions. As servants they were taught to be obedient to their masters, in all things—not with eyeservice, but as men, but as the servants of Christ, in the will of God from the heart."

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