

OUR LONDON CORRESPONDENCE.

London, Dec. 19th, 1863.

The appointment of Dr. Stanley, as Dean Westminister, is not to be suffered to be unnoticed by the Evangelical party of the Church of England. It was scarcely likely that it would be so, since Dr. Stanley's published opinions indicated his mind was far from correctly balanced between orthodox and rationalistic views which are considered by the Rev. and Churches, essential to the maintenance of the authority of revelation, the sanction of religion, of the very essence of Christianity. But it was certain that he had published opinions directly contrary to the canons of the church of which he was a member, and although the peculiar legal and political position of that church enabled him to sustain his relations thereto with perfect immunity, no man of reasonable impartiality could deny, that his principles were not always concurrent with those of the articles of the Establishment. Under those circumstances it was painful enough to the people of England to see this man made the spiritual adviser and companion of the Prince of Wales; but still more painful to those who venerated the Scriptures and the doctrines of Christianity, to see him, on account of his personal connection with the heir apparent, appointed to one of the most important offices of the English Church. It was holding to great a premium to the Broad Church Divines to elect one of them to a high position, and thus give to them a prominent status, as well as an encouragement to more extreme views; and it is not singular, therefore, that a protest should have appeared, and that from a high quarter. Canon Wordsworth, in a letter to "The Times," impeaches the propriety of Dr. Stanley's appointment, and gives voice to the opinion of a great majority in the English Church. Canon Wordsworth cannot fail to acknowledge the brilliant abilities of the Doctor—his "picturesque gracefulness of style and attractive charms of manner." But he clearly conceives that Dr. Stanley's opinions render him incapable of properly and conscientiously filling the office, to which he has been assigned. He considers him to be tainted "with erroneous opinions concerning the fundamental truths which the Church of England is commissioned to teach;" to have uttered opinions "tending to unsettle the faith in the truth and inspiration of the Holy Scriptures." On this ground Canon W. has felt it necessary to speak candidly and boldly regarding the appointment, and has done so in a letter which he will, I am sure, never see reason to regret. I have before, in relation to "Good Words," given utterance in your columns to my belief that the greatest danger to the Christian cause in the present day is an extreme and unreasonable idea of Christian charity. Toleration, which shines as a virtue when governed by moderation and reason, becomes a crime when it is carried to indiscretion; and if it is execrable to compel religious opinions by iron bondage and bloody persecution, it is equally weak and criminal to overlook and permit infelicitous opinion on the pretence of a wide and embracing charity. Christianity means neither a league nor a truce with the powers of evil: it is, so long as the world lasts, a perpetual and uncompromising warfare with them all. I think, therefore, that whatever may be said, by the English free-thinking Christians (?) about the odium theologianum, Canon Wordsworth has only discharged a great religious and public duty in thus objecting to Dr. Stanley's appointment. Dr. Stanley has made statements which "create an uneasy suspicion that when science has made farther progress, the Bible must recede from the position it now occupies." If so, and if these be Dr. Stanley's opinions, how can he expect an office whose whole meaning and object is the maintenance of Scriptural religion? We cannot tell; but the day has not yet come for giving up an iota of our Bible—it stands still irrevocably before the clear and direct revelation of God to his creatures; time has not impaired it; science has not corrupted its line and noble lineaments; reason has become demented in its endeavors to attack it; while through all the ages whosoever man has felt his incapacity and instability, he has found encouragement and strength in the recesses of this invincible tower. So that to-day the man who would profess to be the minister of God in a Christian Church, must primarily and chiefly maintain the integrity and authority of the Holy Scriptures. Especially should it be so when he is to lead and influence many of his brethren. Dr. Wordsworth was quite right to ventilate the question, and as he is resident Dean, his attack comes with considerable force. "The Times," professing to represent public opinion—which is a thing often invoked than ever really obtained—seemed to think the Canon's civil uncalled for, and to question the propriety of his action. But it publishes a letter this morning which well answers its criticisms.

The letter is from Reginald Smith, Rector of Stafford, and I give you the greater part of it as it briefly exhibits the objection to Dr. Stanley. I have not a shadow of doubt that an immense majority of the clergy agree with Dr. Wordsworth in deploring the appointment of Dr. Stanley, and that because they cannot reconcile his published opinions with reverence to our blessed Lord and his inspired Apostles. I am myself of a different school of theology from Dr. Wordsworth; but, in common as I believe with the whole body of the Evangelical clergy and laity, I feel indebted to him for the stand that he has made. I maintain that both in his opposition and in his manner of offering it he has combined faithfulness with charity, according to the rule laid down by St. Paul, 1 Cor. xvi, 13 and 14. Dr. Stanley and his friends attribute our opposition to the odium theologianum, and to a narrow-minded exclusiveness and a dread of free criticism. They are wholly mistaken. We by no means wish to narrow the broad basis of the church as a national establishment; but surely, sir, there must be some limits to the latitude of opinion in the authorized teachers of Christianity. The spiritual interests of the laity are at stake. It is essential to their present and eternal welfare that those who are appointed to teach them should be preachers of the gospel—men taught by the Holy Spirit, and sincere disciples of our Lord and Saviour Jesus Christ. We do not attempt to sit in judgment on the individual relationship in which Dr. Stanley stands to the God and Judge of all. We speak of him only as a public teacher, and we protest against his appointment to a place of high dignity and influence in the church, not because he differs in opinion from ourselves, but because he has shown by his writings that the authority of the Old and New Testaments, and that of our Lord Himself is to him a matter of small moment if it comes into collision with a rationalistic theory. To refer to one instance only—Abraham is upheld by our Lord Himself as an example of true faith. His conduct in the offering of Isaac is specially commended by two Apostles, Heb. xi, 17, and James ii, 21. It is further stated that Jehovah Himself spoke to him from heaven and said (Genesis xxii.) "Because thou hast done this thing, and hast not withheld thy son, in blessing I will bless thee." Dr. Stanley sets all this aside, and represents Abraham as having acted "from that impulse which led the heathen to offer human sacrifices, and which the whole Bible declares to have been abominable superstitions most offensive to God. We are unable to reconcile such a treatment of Holy Scripture with even a low degree of the reverence due to its Divine author. On this account we are grateful to Dr. Wordsworth for his protest. We should be sorry indeed that the church should lose the genius of men of learning and talent such as Dr. Stanley; but we can better do without those than we can do without Christ and the Bible. To us it is not a question between Dr. Stanley's views and Dr. Wordsworth's views, but between German rationalism and faith in the Word of God. Whether Dr. Stanley will take no notice of this attack and proceed to accept and be invested with the Deanship, does not yet appear. Certainly Canon Wordsworth puts it to him strongly, whether or no he can take it in conscience: and it is a capital stroke which he makes, when he says that he will presume that Dr. Stanley's acceptance is a "public retraction and recantation of whatever in his writings can be shewn by fair and reasonable demonstration to be at variance with them." This puts Dr. Stanley to the test: as a paper says, he must either "explain or retract." I fancy, however, that he is more likely to take the post and do neither. And so wide is the dissemination of these "liberal" or "tolerant" opinions that in a few days his heterodoxy will be forgotten and he will be left to his own conscience. The way in which the Scotch "Moderator" answers the charge of the Stratford Presbytery, against "Good Word," is by trying to prove that the district of Stratford is "eminent even in Scotland for uncharity!" The argument is this: A is a minister: A says that B's views are un-Scriptural; B replies by saying that A's son is a rake; ergo, B would have us believe that he is thoroughly orthodox! We live in curious days. I am sorry to see the course the "Weekly Review" is taking with regard to "Good Words." I know and respect the editor too much not to regret the violence and bad taste which sometimes darken his columns. It is not, as he seems to think, a question as to whether "Good Words" is better reading than foul novels, but as to whether "Good Words" is good reading for faithful Christians. And I think Mr. Alexander successfully settled that it was not. It is very important, in these days, that a religious newspaper should be moderate in tone and expression, for the world judges of Christianity very much from the temper of its ministerial or printed exponents. We have had during the last fortnight, a hot battle between Mr. Cobden and "The Times," in which gross personalities have been indulged in; but what is one's surprise on opening the "Weekly Review" to find such writing as this by a Christian hand? "The person who could first listen to an eavesdropper, and then write 'T. D.'s' letter, is not only no gentleman, but unfit for the society of gentlemen. There is a party in the Free Church at present which really seems to look out for ways and

means of rendering itself conspicuous by want of sense, want of manners, want—we say not of Christianity—but of the first principles of worldly honor. We cannot help adding that we wonder our contemporary polluted his columns with this exhibition of spite and baseness. Our views as to the admission of correspondence into a newspaper are, our readers will admit, not wanting in tolerance; but no journal, with a proper sense of its own dignity, would lend itself to the propagation of beggarly scandal or an attempt to intimidate a committee in its work. There is no excuse for savage attacks like these, and in a religious paper they are lamentable. Presbyterian union still anxiously exercises us all. It is prayed for, hoped for, worked for, and must come at last. The nature of the discrepancies is such, however, that I almost despair of their being assorted until the generations now living have gone to the tomb. There are men alive who have taken part in some of those struggles whence the divided sections resulted, and they cannot easily swallow their prejudices. Did these men see in its true light the grandeur of the scheme, the importance of it to all Christendom—could they but forego their private prejudice for the benefit of Christ's universal cause, many of them would, before they died, see a wondrous result which would make them die jubilant. The concentrated power of the strongest, most Scriptural of all denominations—the corporate zeal of a United Presbyterianism would be progressive beyond all conception. To draw away the attention of the people from these minor differences, and prove the paramount advantages—political, religious, denominational, international—of a United Presbyterian Church, seems to me to be the best course that we, who appreciate and believe in these advantages, can pursue. The discussion in the Joint Committee, on the relation of the civil magistrate to religion and the church, has only resulted in the remission of the subject to the consideration of each separate section of the Committee. The Manchester Presbyterians are determined not to let the subject rest, and had their third meeting the 8th inst. I agree with one of the speakers in advocating a general, free, unendowed Presbyterian Church for the Empire. "Such a church John Knox would have gone for. Such a church the Apostle Paul, if he had been living in London, would have desired. There was nothing to be gained unless they presented a phalanx of power and influence to the public. He would suggest to the friends who advocated a narrower union, that their idea of an English Church was not come-at-able." Nay more, may the day soon come when England and America shall fasten their strongest band in a United Presbyterianism: At a meeting of the Young Men's Societies' Union, of the Presbyterian Churches of London, of which I will tell you more anon, a Lecture on Union is to be delivered, in January, by Mr. Edward Jenkins, a former resident of Philadelphia. ADELPHOS.

IN MEMORY OF HIS BELOVED COUSIN  
ANNA MARIA ROSS.  
BY THOMAS MACKELLAR.

[Among the events of interest in our city during the past week, the dedication of the new Soldiers' Home, at Race and Crown streets, was one that excited much attention and pleasure. The citizens remember well the two large fairs, succeeding each other, after a year of interval, whose object was to raise funds for this great charity, and with the memory of these fairs, and the associations of the Home, will come the recollection of one who was the presiding genius of the occasions, and whose energy and industry worked faithfully the vast machinery bearing upon the noble object, and whose sudden death has clouded the day of its completion. ANNA M. ROSS, after a life of devotion to others, has gone to meet the reward awaiting her at her Master's hands. She has spent her life in earnest seeking after the will, and resolute efforts to fulfill it faithfully; every charity found in her active and untiring co-operation; her hand was ever ready to minister to the suffering and needy; her warm heart was ever open to loving charity, and her pure Christian words always waiting to pass the portals of her lips. In the first hours when the call was made for woman's labor in the cause of patriotism, ANNA ROSS took her position as nurse, and principal of an institution for the suffering soldiers, and from the moment when she first undertook the onerous duties appertaining to the position she has never faltered, never wearied. Day and night found her at post; no disease was too dangerous, no wound too loathsome for her hands to minister to; no sufferer was too rude for her gentle sympathy; no discouragement too great to unnerve her heart, and when the way was opened for the foundation of a Home for the discharged soldiers her whole energy and life was thrown into the enterprise. She visited all who could give aid or influence to the scheme, travelling over the State, canvassing the city, and while still constant at her old position, her earnest endeavors were ever bent toward the forwarding of the noble scheme. The perfect self-sacrifice of her life can only be appreciated fully by those who have watched her course, been taken into a place in the same warm heart that cast no one out, and marked the daily and hourly toil for the beloved object. At last the work was near completion.

Aided by noble and patriotic friends, sustained by the citizens of Philadelphia, encouraged by every well-wisher of the disabled soldier, she saw the building opened for the reception of furniture, took her position as Vice-President of the lady managers, worked still faithfully to bring all to perfection, till worn down by almost superhuman toil, utterly exhausted by her unparallelled exertions she laid down her life on the very day when the Home for which she had given it was dedicated, her words of parting being, "I did not think my work was done, but God has willed it so; His will be done." Yet, though the heart that willed is forever stilled; the hand that toiled clasped now in Death's icy fingers; the voice that urged and persuaded, hushed forever, the Home stands a living monument of her energy and patriotism. She has raised her own most sacred memento, and it now remains for the community to see that her memory is indelibly engraved for future generations. Let the name of the noble woman whose life has been given for the work be inscribed upon the walls, as it is written upon the hearts of the inmates, and the Ross Soldiers' Home stand the token that those who will take the work from her hands cherish gratefully and justly the memory of her noble philanthropy. Many members of the community have already suggested the propriety of the change of name; and it is now respectfully offered to those who control the movement, in the hope that this act of gratitude and justice may mark their appreciation of the noble deed. Philadelphia Inquirer.]

What is death to one that liveth  
In the love of our dear Lord,  
When its summons only giveth  
Rest, and peace, and large reward?

Tolling, watching, waiting, serving,  
Blessing sad and suffering ones,  
Loving, and with faith unswerving,  
Seeking, soothing misery's sons.

Beautiful in woman's graces,  
Cheerful as the springtime birds,  
Joy lit up their palid faces,  
At the music of her words.

Where'er her steps tended,  
Earth put on a heavenly look:  
Weep, that here her course is ended,  
Ye that of her care partook.

Weep, ye wounded of the nation,  
We who bled at duty's post,  
She has fallen at her station,  
She who led sweet mercy's host.

When God taketh whom He loveth  
From the striving to the crown,  
Love His action wisely moveth,  
Why then let our courage down?

Death is naught to one that dieth  
When her work and watch are o'er:  
What though Anna silent lieth,  
While her spirit on the shore

Of the world of glory walketh  
Robed in raiment white and clean,  
And with her angels talketh  
With no darkling in between,—  
All her longings satisfying  
In the beauties of His face  
Kiss his cooling dew-drops drying,  
While the string of death by grace.

Glorious to the Lord of glory  
For the bright examples shown!  
While we tell it o'er in story,  
Help us make it Christ! our own.  
Dec. 28th, 1862.

**ACKNOWLEDGMENTS.**  
United States Christian Commission.—Cash acknowledgments for the week ending December 24th, 1863: Contributions received for the general purposes of the Commission as follows:—J. P. Seymour, General Agent, N. Y., for the relief of its sick and wounded soldiers, \$500; Citizens of Providence, R. I., 388.22; C. Sherry, Jr., Prest. Y. M. C. A., Bristol, R. I., \$100; per W. J. King, Esq., 458.22; Penna. Horticultural Soc., 275; Soranton (Pa.) Army Com., 258.08; Rev. Geo. M. Peck, Carbondale, Pa., 13.52; S. E. Rayner, do., 13.62; Rodman Session, Waverly, Pa., 26.50; per P. A. Henry, Treas., 314.72; J. B. Lippincott & Co., 100; Ladies' Aid Soc. of Kishacoquillas Valley, Pa., 123.40; Moore's Presby. ch., Livingston co., N. Y., 15.15; Coll'n from meeting held in the English Luth. ch., Pottstown, Pa., 70.50; St. Thomas and Lady Spring chs., Chambersburg, Pa., 16; A. J. Ledy, Bryast Ford, Mo., 1; 1st Cong'l ch., Shampack Mich., 10; S. Hiller, Gollamer, Pa., 1; Rev. Jas. Erwin, Rome, N. Y., 35; G. H. Wells, per W. S. A. Martien, 10; Pleasantville Charge connected with Ger. Ref. ch., Bucks co., Penna., 7; Coll'n after a sermon by Rev. E. Loomer, at Russia, Herkimer co., N. Y., 12.65; Rev. C. T. Worrel, Millerstown, N. J., 3.00; Hospital Relief Soc. of the U. P. ch., York, N. Y., add'l, 2.50; "H." Harrisburg, Penna., 10; S. W. Brewster, Hannibal, N. Y., 25; Coll'n Village Creek, Iowa, 2; Citizens of Buckland, Mass., per Rev. C. Lord, 27.50; Soldiers' Aid Soc. of Drumore, Lancaster co., Pa., 28.14; Mrs. M. E. Hook, Centreville, 2.50; Proceeds a Fair held at 615 Givard Avenue by the following ladies: Miss Gattie B. Aiken, Amelia B. Aiken, Lillie Aiken, Anna Zelley, Mary Leister and Ida Lincoln, 27.25; Coll'n in 3d Ref. Dutch church, Phila., 28.80; Mrs. Wilcox, Hoboken, N. J., 5; O. S. Pres. ch., Mount Pleasant, Ohio, 13; J. F. Caldwell and Mary C. Caldwell, 2.65; Zion Ger. Ref. ch., Phila., per Army Com. Y. M. C. A., 14; Miss S. C. Smith, 10; Coll'n per Rev. W. T. Rawson, Allison, Mich., 11.20; "E. J. H." a widow's offering, 5; A. Soldier, 62—\$2,166.18.—Thanksgiving contributions from churches, &c.: Rev. H. B. Scott's ch., Central College, Ohio, 16.80; Ref. Dutch ch., Keokuk, N. Y., 13.26; Coll'n Pres. ch., Phillipsburg, N. J., 10.07; 1st Cong'l ch., Fairfield, Ct., add'l, 4; Danville M. E. ch., 15; Heading M. E. church, 3.50; Coll'n South Otislie, Chennango co., N. Y., 32.17; Coll'n Oneida, Pa., 8.30; Bap. and Meth. chs., and citizens of Trevorton, Pa., 55; 1st Ger. Ref. ch. of Reading, Pa., 31.62; Cong'n in Perth Centre, N. Y., 28; Ref. Pres. ch., Duaneburg, N. Y., \$13.05—\$230.76—\$2,396.94.—Amount previously acknowledged, \$221,641.57. Total, \$224,038.51. JOSEPH PATTERSON, Treasurer U. S. Christian Commission. The United States Christian Commission begs leave to acknowledge the receipt of the following additional hospital stores, up to the 24th inst.: PENNSYLVANIA.—Philadelphia, 30 "housewives," Josephine M. Wetherly and Nelly Holland; one box, Ladies' Aid, Central M. E. ch.; two packages, Alex. Kerr, 1 box, donor unknown, two barrels, do. do. Hoocalsdale, half barrel, Soldiers' Relief Association. Acadamia, 1 box, Ladies' Soldiers' Aid. Penningtonville, one box, Ladies' Aid Soc. Tyrone, 1 box, Ladies' Presb. ch. Bridesburg, 2 barrels, one box, Bridesburg and Whitehall Soldiers' Relief Assn.—Blomings, one keg, Mrs. J. Walker. Jersey Shore, 3 boxes, Ladies' Aid Soc. Gettysburg, one parcel, Miss Sample. Holmesburg, one package, Rev. A. Hartpenne. Wilkesbarre, 1 box, Mrs M. W. Norton. East Smithfield, 1 box, Allen Hill, Eccl. Kishaco-

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