

Correspondence.

FROM OUR LONDON CORRESPONDENT.

LONDON, April 24, 1864.

It is astonishing what a number of questions are now before the public—questions of every grade and description: The Danish question, the American question, the Conference question, the Stansfeld-Mazzini question, the Mexican question, the Principalities, the Poles: then there are the Essay and Review judgment, the Oxford declaration, the subject of Everlasting Punishment, the Fenian "Conspiracy" in Ireland, and, to England just now, most critical of all questions, the coming political change.

Quietly, but strongly and continuously, the country seems to be impelling the conservative party to power; and I think it will not be long ere in America a difference in the management will be perceived. It is, of course, impossible to form any precise idea of what Tory action in relation to America will be; you may be certain, however, that the Conservatives will not be able to lead this country into collision with the United States, so long as the American Government continues to act with courtesy and dignity. We have quite enough to do to attend to our own affairs without sending our iron-clads on a chivalric expedition to help Southerners to bind fetters on fellow men. Whatever may be said on your side; however much certain parties, who find a base advantage in exciting malevolent passions against this country, may agitate and urge, you may hold it as certain (that is my opinion formed on the spot) that Great Britain is not going to war on Southern account. The awful nature of the struggle—the enormous armaments—the distinguished bravery on both sides—the terrible struggles of two great and powerful divisions of one country—impress us too strongly, strike us with too great an awe, (not of fear but of wonder), to excite within us any desire to add fuel to the flame, to spread the conflagration over the whole world.

I would urge you to endeavor, as much as possible, to let us know the true state of Christianity in America at this time. Wherever I go among Christian men in London I hear words of sorrow and regret with reference to God's work in America. They ask, "Is it going on? Is there not a general decline in religious zeal? Does not the distraction of the civil struggle swallow up and smother morality and piety?" Then, as is natural, facts, incidents, matters that come through perhaps not very friendly sources, are quoted as evidences that God has partly hid his face behind a cloud. These, I say, are natural questions; they are not put flippantly or curiously, but seriously and sadly; and the fact that they are put only evinces how great an interest the English Christian feels for his harassed brother in America. Will you not give us a leading article, that may be published here, with some account of the position and prospects of Christian principles and Christian work in the North, especially in the Presbyterian churches, not statistical, but general?

Let me add one word: *The Christians in England look to the Christians in America, to see to it that as much as possible good feeling shall be cherished between the two countries; and that political influence shall be used rather to foster concord than to inflame animosity.* It would be a grand and noble display of power for American Christianity to show that it can control or direct political action. Here we dare hardly say that it is so. Religious opinion influences society—true, sterling Christian opinion is not, I fear, so powerful. Orthodoxy in America, where it is free, unfettered by State connection, has settled its foundations throughout the whole population, broad and deep; and whatever power there may be in the loose and scattered infidelity of the land, I trust that against the true faith it is now impossible that the gates of hell should prevail.

Well, of the subjects I have enumerated, I must say something about the Oxford declaration, which I sent you in a former letter. It has been signed by half the ministers of the church. You will notice that the decisions in the Essay and Review cases virtually affirm that the Church of England has no fixed opinion, or principle or canon, or whatever you like to term it—on three vital questions:

- 1. The Inspiration of Scripture.
2. The Imputation of Righteousness.
3. Everlasting Punishment.

I heard an able sermon the other night by Mr. ALEXANDER of Chelsea, (whom I have often mentioned in these letters) in which he showed how completely the avoidance of these three doctrines, leaves the church high and dry without any faith. It is to be published and I will send it to you as the best resume of the subject that you could publish.

Now the Oxford Declaration, you

have perhaps observed, deals only with the first and third of these doctrines, and the most important of these is unmentioned! The reason every one knows. It is said that the framers of that declaration were obliged to leave it out, because there was either such universal ignorance or such looseness of opinions on it, that otherwise the demonstration would have been an utter failure. This is the saddest and most startling proof of the condition of the Established clergy that could be given, and is only a confirmatory evidence of the folly and inconsistency of selecting a Christian ministry by its secular learning rather than by its spiritual piety. Dr. JEREMY, Regius Professor of Divinity at Cambridge, preaching at the consecration of the Bishop of Ely, at Westminster Abbey the other day, gave as a reason why the doctrines of the church should be settled and precisely defined, the fact that young men without fixed views of doctrine, were often appointed to large and important cures, which occupied their whole energies and gave them no time to study theological questions, so that they looked to their elders in the church to fix and define these for them, and he argued that if the elders went astray or were not to be trusted, the others would follow them. Is it possible to conceive that on such questions as the Imputation of Righteousness, Justification, Sanctification, the work and office of the Spirit, the Eternal Destinies of man, Christian ministers can be allowed to preach when they themselves have no practical knowledge or comprehension of them? How can a man properly display to the perishing the power of Christ's atonement, or the Grace of the Spirit if he knows not either by personal consciousness? And is he to look beyond to elder brethren to tell him what they mean? Religion then becomes a science, and doctrine a number of philosophic propositions. But it is more than this; there must be a clear spiritual information and understanding between man and man, a solemn evidence and communication of inward spiritual life or the preaching of the Gospel is foolishness.

A number of letters are appearing in the Spectator on Eternal Punishment. Therecent judgment having thrown open the field to the clergy, they are taking advantage of the liberty to show how little they believe. The MAURICE theory on this subject seems to be the one now relied on by these Universalists, for though they repudiate the name, I do not see how they can avoid the logical conclusion to Universal Restitution. Their strong point is a mere metaphysical quibble on the meaning of the word "Eternal," (aiônios). The word used, they say, regarding eternal life is the one used regarding eternal punishment. Now when used in connection with God, this word means everything (good) but duration; [what sense there is in that you will find it hard to perceive], when used with life also you must sever from it the idea of duration: therefore when used with punishment, you must do the same! This is the brilliant logic of Modern Nology! Wouldn't Plato and Plotinus have laughed at their Christian disciples? This great subject is exciting a very wide discussion. I went to Longman's the other day to get a pamphlet entitled "Forgiveness after Death," by an English clergyman, and found that though issued but a short time ago there were none left.

Nevertheless we hold fast to the truth: THE WORD OF GOD ABIDETH FOREVER. ADELPHOS.

FROM OUR ROCHESTER CORRESPONDENT.

A DAY AT TRUMANSBURGH.

This is a pleasant, thriving village of Central New York, about twelve miles north of Ithaca, and lying about three miles back of that beautiful sheet of water, Cayuga Lake. It is a town of some 1500 or 2000 inhabitants; with Baptist, Methodist, Presbyterian and Episcopal Churches, a thriving Academy, two banks, beside mills and manufacturing and a beautiful farming country surrounding it. The Presbyterian church was organized, with eight members, in 1808; has been blessed with numerous revivals of religion; in 1848 reported two hundred and seventy-three members; and in 1863 two hundred and sixty-one. Rev. A. M. Mann, D. D., formerly settled over the Dutch Church in Poughkeepsie, is the present pastor.

But the place has suffered sadly by the recent fire, of which the press generally took notice at the time. And it was no small matter, in a village of that size to have forty buildings swept, in a single night, right out of one of its principal streets; one grist-mill, one furnace and one bank being among the number. And yet the workmen are already clearing away the rubbish, and laying the foundations for better structures, in place of those consumed; and in a short time the village will be greatly improved by that which it has suffered.

It was by the greatest exertion, and indeed by that which some regarded as a special providence alone, that the Presbyterian church was saved from the devouring element. The fire was sweeping directly towards it, consuming everything in its path, with no fire engine in the village to check its progress, until the house next to the sanctuary was all ablaze, and the sheds belonging to it, situated in the rear, were also on fire. In the meantime, carpets had been spread on the roof of the church and over the cornices and windows toward the flames, and these, by the greatest exertions, were kept wet. But all this, it was feared, would not have saved the house except that, apparently at the most critical moment, just as the flames seemed roaring and hissing and leaping directly at the church, as if determined to add this one more building at least to its triumph, the wind suddenly changed, and gently blew the other way. It was only a breath of air; and yet that mad, devouring element felt its gentle touch, and paused in its wild career, stood erect for a moment, and then leaped far away from the consecrated house, and the danger was over. A grateful people acknowledge the good hand of God that came to the rescue.

TAGHIKAN FALLS.

Our visit was made pleasant and memorable by a trip to one of the most picturesque and beautiful water falls we have ever seen. A small stream, called the Taghikan, or Taghanic river, pours into the Cayuga Lake, about three miles from Trumansburgh. Within the last two miles of its course it makes a descent of some several hundred feet; forming several beautiful cascades, winding down amidst deep, rocky gorges, with huge overhanging cliffs, all festooned with the ever-green fir, and pine and hemlock. A beautiful road leads along the bank, where one may drive and catch new glimpses of beauty and grandeur almost at every step.

But the principal fall is two hundred and fifteen feet high; and here the stream cannot be more than forty feet wide, enclosed in high, precipitous walls of rock, more than one hundred and fifty feet high, from the surface of the stream, before it takes its fearful plunge. The water issues from this deep, winding, walled chasm almost as from the mouth of some gigantic cave, and then plunges in one long line of foam down into the deep abyss. The surrounding banks of this huge chasm are three hundred and eighty feet high. It was fearful to look off into this almost bottomless abyss. It was beautiful to gaze on that sheet of foam, ever rushing, thundering into the depths below. Beautiful, too was that grove of pines, with their soft carpet of moss below, and the gentle sighing of the winds in the branches above.

We wondered that this spot, was not more celebrated, and that it was not a place of great resort. There is here, indeed, a hotel upon the bank, with the finest possible view of the cascade right at its door; and in summer it has some visitors. A few rods from the house there are also fine views up and down Cayuga Lake. Ithaca, is but twelve miles south. Beautiful little steamers are constantly plying upon the lake, making the place easy of access to the dwellers in cities, east or west. It is a spot free from dust, away from the rushing crowds and confusion of our great watering places; presenting fine opportunities for sailing, rowing, swinging, fishing, riding, or for clambering up and down precipitous and banks, amidst wild and romantic scenery. If there are any of our readers who cannot do better for the summer, we advise them, by all means, to go to Taghikan Falls.

THE REVIVAL AT HONEYE FALLS.

We have before spoken of the refreshing experienced by the Presbyterian church in this place. The Methodist church also shared in the blessing, and the two pastors have labored together as harmoniously and pleasantly as though they were of the same denomination. As a part of the precious ingathering, thirteen were received last Sabbath to the Presbyterian Church under the care of Rev. E. B. Van Anken, ten by profession, and three by letter. Others, it is hoped, will be enrolled at a future day.

A PARSONAGE IN PROSPECT.

The Salina Church, or Presbyterian Church of the First Ward in Syracuse, are moving in the matter of securing a parsonage for their esteemed pastor, Rev. L. H. Reid; having purchased an eligible lot, on which they propose to erect a substantial brick dwelling for his accommodation.

PASTORS IN FAVOR.

Rev. Dr. Daggett, of Canandaigua, has been absent from his people for three Sabbaths, for a short vacation. They were glad to have him take a little rest, for he deserves it; and very glad to see him back again, when the appointed time was past, for he is a man esteemed and prized by them—how

much esteemed is plainly manifest by the substantial and unexpected welcome they gave him on his return, in the shape of a purse of \$600, a gift for the times. Both pastor and people will feel better for it.

In the same connection, we may mention that Rev. H. H. Allen, the young pastor of the Presbyterian Church at Cayuga, has received an addition of \$100 a year to his salary.

HAMILTON COLLEGE.

The junior exhibition in this our favorite and prosperous institution, came off recently with more than ordinary success, if we may judge from the representations which have come to hand. The class of '65 will only be expected to do themselves still greater credit at that more eventful period of graduation.

But we refer to our noble college, now more and more a credit to the State, and a blessing to the church, from year to year, only to express our heartfelt thanks, and the unanimous thanks, of Central and Western New York, to these noble friends of the Institution residing in and around Philadelphia who are endowing the Barnes Professorship. We are sure that in this they are doing a good work, laying up stores of blessings for the church for all time to come.

SANITARY FAIR AT ST. LOUIS.

An earnest appeal has been received from Rev. Dr. Nelson of St. Louis, for aid for the Freedmen's Department of the proposed Sanitary Fair in that city. Some of our citizens are nobly responding. Valuable gifts are already pledged and others expected from men who are giving all the time, giving liberally to every cause, and are now ready to do what they can, to make glad the heart of the freedman.

How different the feelings of such men must be from those of a man of whom we recently heard. He is an old man, and soon to render up an account of his stewardship. He is rich in this world's goods, and a professed follower of Jesus. A friend applied to him for one hundred dollars, as his contribution for the year to one of the greatest and best of causes. His earnest and prompt reply was, "I cannot give one hundred cents! I have to pay three hundred dollars taxes; and I must stop giving in charity!" Poor, rich, old man! There are those that would willingly take his property; cheerfully pay all the taxes upon it; and give at least a thousand dollars a year to the great causes of benevolence; and be much more happy in doing it, than he is in refusing. How few know how really to enjoy their riches. GENEEZE.

ROCHESTER, April 16, 1864.

MR. BARNES ON HOME MISSIONS.

Last Sabbath morning, with a friend from the "Old Bay State," the writer heard the Rev. Albert Barnes, upon Home Missions. The text was, "But if the salt have lost its savor wherewith shall it be salted. It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

The meaning of the text, said the speaker, is, that salt has a preserving, purifying effect; and when applied to an individual, family, town, city or commonwealth, in a moral sense, it means to preserve and keep them pure.

I. It is not enough to start well. Our fathers started this Nation, a Christian Nation. They were good men, far seeing men,—men eminent for piety. So far the Nation was started right. Under this head, I was much pleased to find justice done to the Puritans; and this was the more gratifying, because during a residence of about five years in this city, I have found many who have very limited notions of the Puritans, and not a few disposed to represent them as an ignorant, bigoted, persecuting sect. Mr. B. showed that, while they did not know everything, and were not without faults, still they were, for their time, ahead of the rest of the world, which certainly was the fact.

II. Mr. B. spoke of the departure of our country from the good customs of our fathers.

1. In piety. We are not as pious as they were. As a nation we have depreciated in this respect.

2. We were not as patriotic as they were. They were true lovers of their country. True, there were some at the time of the Revolution, who were called Tories, whose feelings were with England. But the great mass of the Nation were patriots. Previous to the breaking out of the rebellion, there had been a great decay of patriotism in the Nation.

3. We did not feel our dependence upon God as the Nation did at its foundation and at the time of the American Revolution. We were grown strong, had become a great people; and gloried in our union and in our strength. In this respect, viz: feeling our dependence upon God, there had been great decay.

Mr. B. did not believe slavery was the sole cause of this war; though it was a cause, and no small one, of it.

Our fathers believed slavery to be an evil, and they also believed that it would work itself out of all the States, as it did out of most of them; and, but for the invention of the cotton gin, it probably would have been worked out. All, North and South, believed slavery to be an evil, and it was not till the South changed their minds upon this subject, and declared it to be good, a Bible institution, and contended for it upon this ground, that there were signs of our present trouble.

Mr. B. now spoke of the reconstruction, restoration of the rebel States. They could never be restored by compromise. This had been tried, we have had compromise upon compromise, to our shame. The only way the Union can be restored is by the utter destruction of slavery. Here the speaker was firm and eloquent. All know, who have ever heard Mr. B., the gentle, solemn, easy, flowing manner in which he speaks, and many of us have admired him, and when we have heard him, have felt just as Horace said, in his "Art of Poetry,"—he would have it flow so easily that those who read, or heard it, should feel as though they could write just so, and then let them try; so we have felt, and have not found how much we were wanting, till we have tried. Here Mr. B. showed his power and his feeling, and is not this just what every man now living ought to feel on this subject?

This point is vital to our nation. If slavery and liberty cannot dwell together; and if we cannot kill slavery now, when, in the name of Heaven, can we do it? A mortal blow has been given to it, but it has been given to a giant in which a fearful vitality yet remains; and again we say, if it cannot be now destroyed, when can it be? Never; no, never. Every good man, every minister, every patriot, every man, woman and child ought to speak out and act out on this subject. Now, let slavery die.

Mr. B. then brought out the object of his sermon, to wit: Home Missions. We must not only start right, but, in a government like ours, enlighten, improve, refine and sanctify the people by the gospel. Here is the field; the war opens the door; great, indeed; let us make it effectual.

We were highly gratified and pleased that we had the pleasure of hearing this sermon, and especially upon this subject. This sketch, brief and very imperfect, has been given to call the attention of your readers to the subject; one of momentous importance, at this time. The present crisis demands such sermons, and they ought to be preached from every pulpit.

Mr. B. (as should have been said above) paid a high compliment to the "Sanitary and Christian Commissions." But these will end with the war, and some more permanent means must be used to keep the people enlightened and purified. Hence the need of the Gospel.

W. M. C.

REVIVAL IN WILMINGTON, DEL.

BROTHER MEARS:—You requested a notice of the work of grace which God has done in the Hanover Church, of Wilmington, this winter and spring. I hesitated a moment, since, at first glance, it seemed to savour of ostentation, this making so public what has occurred in a single church, but I recalled the words of Edwards in his "Narrative of Surprising Conversions," and concluded that it was right that such accounts should be given. Let me repeat the paragraph to which I alluded: "As what other towns heard of and found in this, was a great means of awakening them; so our hearing of such a swift and extraordinary propagation, and extent of this work, did doubtless, for a time serve to uphold the work amongst us. The continual news kept alive the talk of religion, and did greatly quicken and rejoice the hearts of God's people, and much awaken those that looked on themselves as still left behind, and made them the more earnest that they might share the great blessing that others had obtained."

Last Sabbath was one of the days which will be long remembered in the history of the Hanover Church of this city. Fifty members were received into the communion of the church; eleven from other churches, and thirty-nine on profession of their faith. An unusual interest attached itself to the reception of the members from churches from abroad. Three of them, were refugees from Virginia, compelled, on account of their Unionism, to flee and leave everything behind. The husband had been torn away by the rebels from his home, his early offence being the fact that he was known to be opposed to the rebellion, had been confined first in Richmond in the Libby prison, then sent away to Salisbury, then back again to Richmond to Castle Thunder, whence, after a captivity of five months, he with two brothers, (the wife of one of them uniting with our church at this time,) were exchanged, and made their way to our

city. These beloved friends confirm all the accounts which we have been accustomed to hear of the horrors of the prisons of Richmond, and having been confined with the non-military prisoners, are able to testify to the demonic cruelties practiced upon Union men by the rebel authorities. I might fill sheet after sheet with the story told by these brethren, of men of wealth and standing, chained in gangs with slave fetters, stripped of everything; of old men dragged from home, compelled to make long and weary marches and dying at the end of mere exhaustion and sorrow, of robberies and murder, but it would be only repeating a sickening and often told story. More than one of these brothers lives to-day, only because of the defective aim of the wretches who sought their life, and who repeatedly fired at them with the purpose of killing them. They tell us that we need not disbelieve any tale, it matters not how dreadful, of the abominations committed by rebels upon Union men at the South. If any of you readers should hitherto have been inclined to doubt these accounts, I would that they could talk with these brethren and sisters; they would doubt no more.

These families have left houses, crops, almost everything except what they could take with them in a hasty flight at a few hours' notice. They were welcomed with more than ordinary pleasure and affection to the communion of the church. They could not be said strictly to be received on certificate of membership, for letters could not be obtained from the church within the rebel lines, but upon the evidence furnished by them of membership in the church to which they for merly belonged.

The reception of these refugees was made all the more interesting, from the fact that two daughters were among the number admitted on the profession of their faith. The Providence of God had made the place of their exile the birth-place of their souls.

This ingathering is the fruit of a very blessed work of grace in the church during the Winter and Spring. Last October, as you may remember, the corner-stone of a new and beautiful chapel was laid, in a destitute part of the city. The effort to erect this building drew the church together; and we believe, gave rise to a spirit of prayer and a willingness to work; so that as the year opened it seemed to be a propitious time for some special effort. Rev. J. N. Sprague, of Caldwell, N. J., formerly a co-pastor of the pastor, was invited to make a visit to Wilmington and assist in a series of meetings. He remained nearly two weeks, preaching with great power and with manifest tokens of the presence of the Holy Spirit. After his departure, meetings of various kinds were continued for several weeks, numbers being awakened and hopefully converted. It is of course impossible to say how many have been the subjects of this work; thirty-nine were received last Sabbath, others have united with other churches, and still others are hoping to unite with the church on a subsequent occasion.

The group as it filed the aisle, was composed of all ages, from twelve to middle life, a father and son, sisters and brothers, of several different families stood side by side. Among the number were twelve young men, all except two between seventeen and twenty-five years of age. More than twenty are in the Sabbath Schools of the church, either as teachers or scholars.

This addition, the largest made at any one time, to the church for more than twenty years, is full of encouragement and hope to this venerable church, thus bearing fruit in its old age. Fifty-six have been added during the year, forty-three making a profession of their faith in Christ. We cannot but regard it as a token of the divine approbation upon a spirit of activity and endeavor to extend the blessings of the Gospel to the destitute.

A few weeks since you gave a brief statement of an ingathering in the Central Church nearly as large as this, and in your last week's issue you spoke of two other extensive revivals in other churches of the Presbytery of Wilmington; may we not take this as an approval of the course of unswerving loyalty to the Government which our churches in this slave State have maintained?

So we regard it here. Our experience proves that the spiritual prosperity of the church is not hindered by the fullest denunciation of treason and the most emphatic support of the Government, but rather promoted by them both. W. A.

WILMINGTON, April 15, 1864.

NEVER suffer sin to live any more in you, that would not suffer your SAVIOUR to live in the world; never allow that a room in your heart which would not allow him a room amongst the living on earth. —William.