

Correspondence.

FROM OUR ROCHESTER CORRESPONDENT

DEATH OF FATHER WALDO.

This event has come at last; and such a death, and such a funeral can hardly be witnessed once in a century.

Rev. Daniel Waldo was born in Scotland, Windham Co., Ct., on the 10th day of September, 1762. He died in Syracuse, New York, on the 30th day of July, 1864; thus lacking one month and eleven days of being 102 years of age.

And even at this extreme old age he did not die by natural decay, or by the wearing out of his powers; but as though he could not shuffle off this mortal coil by any other means he must needs fall down stairs, several steps, at least; and though he broke no bones, and suffered no marked contusion, yet the shock was so great, added to the weight of so many years, that he gradually sunk under it, and in a week or ten days after this event, his eyes were peacefully closed in death.

His funeral was attended, in the Plymouth Church, Syracuse, on Tuesday of the present week. The funeral sermon was preached by Rev. Dr. Sprague, of Albany, and a large number of clergymen from Syracuse and the surrounding region were in attendance.

The sermon, we need hardly say, was a model for such an occasion. The text was, Gen. v. 27: "And all the days of Methuselah were nine hundred and sixty-five years, and he died." The order of thought was; first, reasons why some men are spared to extreme old age—a few reasons were briefly given—then followed an exceedingly graphic and interesting sketch of the life of Mr. Waldo; then a brief summary of his character; and lastly, a closing appeal of instruction and admonition to those present.

We will give a few incidents of Mr. Waldo's life. He was one of thirteen children, eleven of whom lived to be heads of families. He was born of Christian parents, on the farm which was originally settled by his grandfather, and which still remains in possession of the family.

After the war was over, he fitted for college with the Rev. Dr. Backus, of Somers, Ct., and graduated at Yale in 1788, then twenty-six years of age. A part of the time he had for his roommate the afterward celebrated Jeremiah Mason, and was associated with him in a forensic dispute at their graduation.

In the exercise of his ministry, he preached, for longer or shorter periods, in Bristol, Cornwall, West Hartford, West Suffield, (where he was ordained, in 1792,) in Westchester and Salem—all in Connecticut. He afterward passed some little time in Andover, Mass., preached two years in Cambridgeport, then passed nine years in Rhode Island, mostly in promoting the cause of education.

In 1823, when he was sixty-one years of age, he returned to Connecticut, and settled in Exeter, where he spent twelve years, laboring on a salary of \$800. After this he preached for a time in Hanover, and in Eastbury Ct., and then, at seventy-three years of age, came out into this state, and preached for two years at Rose Valley; preached also at Wolcott and some other places, and last, as stated supply, at Victory; which brings us down to 1836, when he was 84 years old.

In 1856, it will be recollected, when

he was 94 years of age, he was made Chaplain of the House of Representatives, and re-elected to the same office in 1850, the oldest man, we suppose, who ever officiated in that capacity.

He was, at the time of his death, the oldest graduate of Yale College; and the oldest minister, it is supposed in the United States. Dr. Sprague first met him in the winter of 1810-11, and from that time they have been friends. Mr. Waldo, ever since he was 90 years of age, has been accustomed to make an annual visit at the house of his distinguished friend, in Albany.

In speaking of his character, the preacher describes him as rather sober than brilliant; but of keen wit, quiet and unostentatious manners, capacious and retentive memory, full of fact and anecdote, good company, with great cheerfulness and equanimity of temper, candid and lenient in his judgment of others, especially interested in the young, happy in social life, very felicitous and entertaining as a letter writer, and interesting and instructive as a preacher. And finally, as he fought for our liberties in 1788, he took a deep interest in the preservation of them in 1864.

Unfortunately this day came at a time when the pastors were all absent. Their presence and efforts would have added much to the solemnity and interest of the occasion. And yet the day was very generally observed. Stores and business places were closed, and large numbers were assembled, morning and afternoon, in the sanctuaries for worship. A deep solemnity seemed to pervade these assemblies, fervent prayer was offered, and many expressed the conviction that our public fasts have seldom been so well observed. We hope it may be the beginning of better things for our nation.

THE FAST IN ROCHESTER.

But the marked feature of the day was the sermon of Rev. Dr. Robinson on the present aspect of public affairs, and the duty of the hour. He preached in the morning in the Second Baptist Church, the First uniting in the service; and in the afternoon, by special request, repeated, substantially, the same discourse in the Central Presbyterian Church, the whole city, we had almost said, being in attendance. The house was crowded to its utmost capacity, and it would be difficult to get into any one assembly a larger number of the leading minds of Rochester than were found there at that time.

And such a discourse! It was profound in thought, rich in illustration, dignified and manly in expression, but terribly earnest, eloquent and impassioned in the delivery. Dr. Robinson was formerly quite conservative in his sentiments, has even defended slavery in former years, as he acknowledged; but the war has wrought wondrous changes on his mind. He now goes, with all his might, for the utter extinction of slavery, the thorough, relentless prosecution of the war until every vestige of the rebellion has disappeared, and for the strengthening of the central government until such another shall be forever impossible. We are a nation, or we are nothing.

Among the objects intended by Providence in the war, the following were enumerated:

1. To clear up and settle the great principles of righteousness in which the government was founded, especially the fact that God has created all men free and equal. "Jefferson meant all men, when he wrote the Declaration of Independence." And it is on this principle alone that we have any right to be a nation.
2. The war is fusing together the different peoples congregated on these shores, so that we may be a nation. It was thus the different tribes of ancient Britain were melted into one by the fires of their long intestine wars.
3. The war is to put an end to slavery. The speaker sincerely hoped it would not cease until that grand consummation was realized.

Not that the war was intended for that, or is prosecuted for that; but it puts that most desirable object within our reach; it makes it necessary in fact to our complete success in putting down the rebellion, and guarding against another; and greater fools could not be found upon the face of the earth, than we should be, if we did not grasp so great a good, which the mad-

ness of our enemies has put within our reach.

The eloquent preacher sternly rebuked the "blatant clamors" of some for peace. There is no peace possible until the rebels lay down their arms; then receive back the people, and "let the leaders swing."

This discourse was about one hour and a half long, delivered, in the preacher's usual style, without notes; and was listened to by the vast assembly with breathless interest to the close. It was a rare treat to hear it, although it was doubtless strong meat to some who sat in that audience. But those are the sentiments which must prevail, or our country is ruined.

ROCHESTER, July 30, 1864.

EMIGRATION TO DELAWARE.

DEAR BRO. MEARS.—The emigration enterprise, inaugurated a year ago under the auspices of the Delaware Improvement Association, is still prospering; the northern colonies thriving, and the call for land constantly increasing. Among the inducements to emigration are cheapness of land and profitability of culture. Cultivated land can be bought for from fifteen to thirty dollars per acre, from one to three miles from railroad depot, and within eighty miles of Philadelphia. The most profitable crop is the peach, trees yielding annually a hundred dollars per acre, for twenty years. I would advise persons to go now in peach time, that they may see how in this way large fortunes are rapidly accumulated. The crop this year, like the last, is a good one.

But we wish those who will not be governed entirely by pecuniary considerations. The enterprise is intended to be a Christian one, and to favor free institutions, and to aid in this, a Christian Emigration Union is in process of organization, which will give facilities for planting the church and school on evangelical and free principles, as the great regenerating element of the South, and the world. M. W. Baldwin, Esq., of your city, made the first contribution of seventy-five dollars toward this organization. The Northern element already introduced into Delaware, will do much toward giving it a free and loyal Legislature at the coming election, and making it a free State. And in this whole movement we design that Christianity and freedom should join hands.

Visitors may get a reduction of fare from President Felton at Philadelphia Depot, and will receive courteous attention by calling on Messrs. Osmond & Bryant, Canterbury, Del., or A. T. Johnson, Milford, Del.

Yours, L. C. Lockwood.

TOO TRUE.

The New York Observer reports the subjoined request which came in to the Fulton Street Daily Prayer Meeting, together with the remarks following it:

"Massachusetts is suffering for rain. Her fields and hills are dried up. Her woods are on fire. Her crops are dying. Brethren, pray for us."

A brother made some remarks and followed them with prayer. He said, we are an unbelieving and prayerless people. The spirit of prayer is dying out of the churches. He wondered how many there were in Massachusetts, or in any State, who had gone into their closets that morning and prayed for rain, with any sort of confidence that their prayers would be answered. I find it surprising, said the speaker, as I become acquainted with the condition of the churches, to find how much family prayer is neglected; and when family prayer is neglected, I am almost certain that closet prayer will be. Sometimes whole churches will be found with very little prayer.

A BRIEF INTERVIEW WITH LIEUT. GENERAL SCOTT.

Whilst returning home, down the Hudson, last Friday, (the 5th inst.,) the Mary Powell stopping as usual at West Point, took on board our old hero, Lieut-General Scott.

From the upper deck I observed him standing on the pier waiting to embark, and was gratified to notice how full and fair was his face and how firm his step. He was dressed in citizens garb, wearing a black beaver hat and long cloth cloak. Captain Anderson gave him his arm and carefully brought him on board.

So much was I interested in the General's movements, that I soon reconnoitered his position and found him seated and reading in the ladies' saloon, but, after a while, observing him seated outside, on the lower deck and unoccupied, I determined to have the pleasure of addressing him. Accordingly, I approached and offered him my hand, which he at once grasped, at the same time, paying my compliments.

In answer to his inquiry, I made myself known as a clergyman of Philadelphia. "Of what denomination?" said he; Of the Presbyterian Church, I replied! "I feel great pleasure" he

promptly said, "in taking you by the hand." Asking after his health, he answered, "For one of my years, I am very well, I am seventy-nine years old." I hope, I replied, you will live to see an end of our troubles. "I hope so," he answered, "I wish to see a restoration of the Union." You may see it, I said, and not have to live long either. Do you feel hopeful?

"I do," he firmly answered, "I do." God bless you, I said, and with another warm pressure, with much emotion, I retired. W. W. T.

FOREIGN RELIGIOUS ITEMS.

[Translated for our Columns.]

WHAT THE SPANISH MARTYRS ARE DOING.

Matamoros and his associates, when their imprisonment was turned into exile about a year ago, found refuge principally in France. Fourteen of them—the larger party, fled to Bordeaux, where work was found for the adults and schools for the young, and a comfortable position enjoyed by all. The germ of a Spanish Protestant Church is thus introduced among a Catholic community, containing also a Spanish element, which, it is hoped, may be favorably affected by this example. An evangelist will speedily be sent to labour among them.

Another exile, named Trigo, a prominent associate of Matamoros, is settled as an Evangelist in Oran, Algiers, a town one-half of whose population is Spanish. Another, a youth of 22, named Carasco from Malaga, of a very zealous spirit and an educated man, has been sent to Geneva to study theology.

But the most important work in which the exiles are engaged and to which Matamoros himself has been assigned, is of the nature of a comprehensive and far-reaching Christian revenge upon their persecuting country. Matamoros and Nogaret, a French pastor at Bayonne, with whom the illustrious exile is staying, are in communication with the Paris Committee for the succor of the Spanish exiles, upon the establishment at Bayonne, of an Evangelical School or College, in which young Spaniards of piety may be prepared by scientific and theological studies for the work of the gospel in Spain, whenever Providence shall open the door. A costly undertaking, yet one which, in view of the political struggles taking place in that country, is recommended by the plainest dictates of Christian prudence. Thus, should the committee, with Matamoros and the Bayonne pastor, prove successful in their enterprise, the wonderful provision for the evangelization of Italy which the Waldenses proved to be,—all ready for action the moment divine Providence opened the way—will, in some measure, be paralyzed in the case of Spain. It would be a noble revenge for Matamoros, one day to come back to the scenes of his martyrdom, and there, with his train of disciplined preachers, unmolested, to proclaim the very gospel which intolerant Spain sought to crush and expel in his person from her borders. Changes quite as remarkable in the history of Christianity have occurred. Let us pray for the success of the Evangelical Training School at Bayonne and for the speedy opening of Spain to the gospel.

MONTALEMBERT has to go to Rome to defend or apologize to the papal College for the noble words spoken by him in defence of religious liberty at the Mechlin Council of Catholics, a year ago. His speech has been condemned as heretical by the Commission on the Index. Vain was the mediation of the minister of Belgium, Deschamps, who wrote under Montalembert's inspiration, to the Pope. Nothing could break the force of the ultra-montane denunciations. Cardinal Antonelli responded courteously, but declared that the Pope could pronounce no opinion, without the fullest examination, upon Montalembert's proposal—the rejuvenation of Catholicism by accepting the principles of freedom and democracy. The Monde, the ultra-montane journal of Paris, in an article upon the subject says: "Only the truth can have the right to freedom, and as Catholicism alone is the truth, it alone can enjoy and claim all rights and all liberties."

THE PRESBYTERIAN FORM OF GOVERNMENT IN PRUSSIA.—We have already informed our readers of the satisfactory working of the Presbyterian system so far as introduced into the Evangelical Church of Prussia. The first meeting of organized Synodical bodies, at the call and under the supervision of the Superior Court of the Evangelical Church of Prussia, (Evangelischer Ober-Kirchenrat) took place, we think, about a year ago. The report of the Consistory of Keonigsberg says, that the leaders and the mass of the lay and clerical members of the Synods of that district, at these initial assemblies, showed a true insight into their work and performed it with enlightened zeal and earnestness. True, some crude and rash views were put forth by a fanatical class, who regard themselves as representatives of modern Protestantism, who would turn the church into the similitude of a political system, and would seek, in modern culture and not in the gospel, the means of renewal. Their opinions were allowed untrammelled expression, with no other result, however, than to expose their untenable nature, and the insignificant number of their adherents among the substantial representatives of the provincial church. On the other hand, the great majority of the members of all the Synods plainly saw it to be the object of these meetings, to achieve the union and organic affiliation of the primary elements of the church, for a more vigorous resistance to the dangers threatening it from every side; for the awakening of the life of faith in the churches where it slumbered; and for supplying the hunger and thirst of the spirit

wherever it existed; and these objects they greatly sought to promote.

Difficulties in the way of summoning the Synods in all the eastern provincial churches seem still to remain. Their precise nature we do not know. Meanwhile, we trust the Presbyterian form of government will be left without any more civil support or interference than is needful to give it a fair start, and that its conservative tendencies may rally all the true friends of the gospel and of purity of discipline around its standard. We rejoice that thus far it seems able, in the regular course of its operations, to control the radical elements in Germany that were hoping to rationalize secularize it.

To this we may add, that the First General Synod of the churches of the Augsburg and Helvetic (Swiss) Confessions in the Germano-Slavic countries of Austria, was called to meet in Vienna on the 22d of last May.

HERMANSBURG, the scene of the good Pastor Harms' parochial and missionary operations, has now two Mission Houses, an old and a new. The new was occupied last fall, and the old was put in tenable order again. In each, there are 24 pupils, so that Pastor Harms has now 48 persons in preparation and can every two years send twice twelve missionaries to the heathen; a great advance. It has all gone forward in perfect quiet, no noise has been made about it; the Missionsblatt—Pastor Harms' paper—says not a word of it, but the matter is too important to be passed over in entire silence;—a German Mission institute with nearly half a hundred pupils.

THE EVANGELICAL SOCIETY OF FRANCE has published the first and second quarterly reports for its 31st year. Its operations have been greatly enlarged through the liberality of one of its members, who, at his own cost, supports evangelists in eighteen departments, under the control of the Society. The entire field embraces twenty-five departments. Much of an encouraging character is announced from various stations, especially from Paris. In the Faubourg du Temple the Society is reaping what it sowed thirty years ago. The church has doubled in size in two years. The liberality of these new Protestants is great. For example, a woman who supports herself by the labour of her hands, contributes three francs a month to the society, and hopes to do still more when relieved of the necessity of paying her son's substitute in the army. In the Faubourg St. Antoine, the praying room and schools are too small. In the Departments, persons are frequently met with who have become Protestants by the simple reading of the Bible. Yet a vast work remains to be done. It is all too little for a population of thirty-eight millions, part sunk in the deepest ignorance, part in utter unbelief and part in gross superstition. There are 37,000 places where the true gospel is not preached, and where the people are not seldom as little acquainted with the saving truths of Christianity as the Hindus and the Chinese. What a great blessing would France as a Christian nation be to the world! Those who in other countries contribute to the work of the Evangelical Society, labour for the whole of Europe.

The Danubian Principalities have been at various times the refuge of the persecuted Protestants, principally from Russia and Hungary. Their number is estimated to reach 20,000 at least. For the Protestants of Wallachia there existed as lately as 1859 but one church edifice and organization, that of Bucharest. The established church of Prussia and the Evangelical Church of Hungary have taken an interest in these refugees. In the latter church one man especially deserves to be mentioned in this connection. In the year 1859, the pastor and professor of Theology, Czelder, having had his attention called to the spiritual destitution of his countrymen and fellow-believers, abandoned his country, his incomes, his honors and dignities, to devote himself with the most self-sacrificing love, to the hard task of going after these scattered brethren and gathering them into churches. He has now spent four years in ceaseless activity, traversing the whole country back and forth, in the most fatiguing foot-journeys, amid the greatest privations, where he often lacked the necessities of life, and suffered hunger, being without any regular salary and all without loss or abatement of zeal for his object. At one time he lived for twenty days on bread and water, to facilitate the purchase of means for building a school-house. By such labours he has succeeded in founding four churches in so many different towns; namely: Pitischti, Phlogischti, Szoskiel, and Galatz, all of which have their Sunday and weekday schools, and two of them a church and a pastor. In the other two, divine service is held, and in Phlogischti, he has appropriated 25 ducats, the proceeds of the sale of a book he published, to the commencement of a school-house with a residence for a teacher and pastor, hoping that the Lord will send the means to complete the work. Such is the testimony of the Missionary Kleinheim, who labours among the Jews of the Principalities, and a noble illustration it is of that soldier-like devotion to the Master's cause which Paul inculcates upon Timothy; 2d Epistle 2, 3.

The Supply of Romish Priests in France, according to the Bulletin de l'Association de St. Francois de Sales of Paris, is deplorably inadequate. A recent number of this Papist journal asserts that while Paris in 1789 with a population of but 500,000 contained ten thousand clergy and monks, to-day with a population of 1,900,000, it has but 900 priests and contains parishes of 30-40,000 souls with but a single church and three or four priests. For the capital alone, there are needed a thousand good clergymen and one hundred churches more. The same unsatisfactory state of things prevails in many dioceses of France. In one, twenty-five priests died last year, and only five could be found to take their

place. In another, but a single student passed from the lower to a higher Seminary; again, in the philosophical and theological seminary, which should contain 150 pupils, but 35 were in attendance. In another place, at one of the ordination services but one, at the next only one again, and at the last, only three priests received the higher consecration. Somewhere else, a bishop with tears in his eyes complains to his assembled clergy, that he knows not what to do, and that from lack of ministerial force, he is unable to meet the most pressing wants of his diocese. Provinces, that formerly had an excess of priests and could supply the deficiencies of others,—such as Auvergne, Normandy and others, have now too few supplies for their own need, and are obliged to refuse the requests of others for a supply. These are significant indications of the real position of the Romish church in France.

Italy witnesses a sad strife between different portions of the body recognized by the mass of the people as the Protestant church. The Free Church of Italy, composed entirely of natives and numbering the distinguished DeSanotis, Francesco Madai, &c., among its members, is controlled by a turbulent party of Darbyites, who abuse the Waldenses by speech and pen as mere formalists and even as worse than the Papists. The union prayer meetings of the first of the year, which have been made a monthly service, and have been attended by a few of the Free church people, and a proposal to join in founding a branch of the Evangelical alliance in Italy, have brought the bigotry of these turbulent people to its culmination. Two of the three Free churches of Florence have outgrown the Darbyites, adopted an excellent creed and pronounced for the Evangelical Alliance. On the first Thursday of every month they unite with the Waldenses in worship. DeSanotis, Gaultieri and Madai appear to participate in this movement. The rest still carry on the war with undiminished violence.

DEATHS OF MINISTERS.—FATHER WALDO.

do has at last received his translation. Says the New York Observer: Our venerable friend, the Rev. Daniel Waldo, died at Syracuse, N. Y., on Saturday last, being nearly 102 years old. Dr. Sprague of Albany, was to preach at his funeral at Syracuse on Tuesday. The Rev. Samuel Pelton, of the Presbytery of Hudson, died at his residence at Monticello, N. Y., on the 10th. He was in the eighty-eighth year of his age, and died suddenly from a stroke of apoplexy.—Rev. Jonathan Cogswell, a member of the Presbytery of New Brunswick, N. J., on Monday morning, Aug. 1st, in the 82d year of his age.—A correspondent of the Presbyterian announces the death, in the hospital at Memphis, Tenn., July 10, of Rev. James W. McKean, of Hopkinton, Iowa, son of Rev. J. McKean, of Scotch Grove, Iowa. He was a graduate of Jefferson College, class of 1859, and of the Western Theological Seminary, class 1862. Having spent about a year as an evangelist, in the Lake Superior region, he more recently engaged as Principal of the Hopkinton Synodical Academy; and when its male students enlisted in the hundred day service, electing him as captain, he went with them in that capacity, though his preference was for the duties of a chaplaincy. Taken ill in camp, he was removed to the hospital, where his brief though useful career soon terminated in death.—We see also announced the death of Rev. Wm. R. Sim, of the Presbytery of Saline, at Golconda, Ill., and Rev. David E. Curtis, of the Presbytery of Potosi, at Farmington, Mo.

EFFECTS OF SLAVERY ON THE POOR WHITES.

"You over-estimate the wrongs of the slave," we used to be told: "his condition is vastly better than the poor whites of the South." This is far enough from true, all things considered, but so far as the making up of the account against slavery is concerned, we should have no objection to accepting it as it stands. It is slavery which makes those poor whites what they are, shiftless and semi-barbarized, and yet too proud to take the only means for self-elevation. Witness the following: "Said a gentleman to a boy of this class: 'My son would you like to go to school, and learn to read and write?' 'Soon as not,' answered the boy. 'Wouldn't you like to learn a trade, work and make some money?' the gentleman again asked. The boy looked at his interrogator with utter scorn at the idea of work, and with an air of defiance, and with a strong emphasis, said, 'I'm white.'"

FREEDMEN'S BOARD.

The report of the Freedmen's Board has been cast in the form of a Tract, and with some additions prepared for publication. It is designed to furnish information and invite the co-operation of Christians of other denominations in the good work. There is nothing exclusive in the work of the Board, and they are prepared to receive and disburse for the common cause, any monies which may be sent them. It will be specially gratifying to them to co-operate in this matter with the brethren of the General Assembly, with whom they are in ecclesiastical correspondence.