

Correspondence.

FROM THE NATIONAL CAPITAL.

WASHINGTON, August 15, 1864.
GENERAL VIEWS.

Washington was menaced and not taken, and Petersburg was mined and not destroyed; and never were such incidents made to appear to operate so powerfully against a single party. Never were the peculiar advantages of an opposition more forcibly illustrated.

The Cabinet is not dissolved, nor is it dissolving; nor is it taking any backward steps. It is in advance of the people, though behind the manifest indications of the times. It presents no new issues; it but accepts the issues presented. It accepts them while millions of the "loyal" tremble at its temerity; and it battles for the victory while those same millions murmur at each momentary pause in its career as evidence of indecision or impotence.

The fee is more generous—the open, frank, avowed, wicked, rebel foe. He everywhere avows his hatred of the present administration; he everywhere attributes his defeats and the circumscription of his domains to the unyielding persistence of that administration; all his hopes of the independence and ascendancy of the slave power are based upon the prostration of that administration by the timid, professed loyalists, and the bold avowed advocates of the slave power in the loyal regions of the republic.

EXEMPTION OF THE ARMY FROM DISEASE.

In the early days of the present war, our army was everywhere and always reduced by disease in a most extraordinary manner. The men appeared incapable of resisting the wintry blasts or summer's heat. Smallpox, measles, typhoid fever and all malarial affections passed over every camp, like so many destroying angels; and the communities in and near which many of these camps were located, shared in the woes of the army. It is far different now; the camps are healthy; the army is healthy; hunger, fatigue and the bullet alone reduce the army now. What is the reason of this? I cannot answer to my own satisfaction. I formerly thought with the wise Montesquieu on this subject, who said of the French army, in his *Grandeur et Decadence des Romains*, almost a century and a half ago: "Our soldiers are destroyed by passing from a life of almost total inactivity to one of vehement exertion, the thing of all others most destructive to health. Not only were the Roman soldiers accustomed, during war, to incessant marching and fortifying of the camps, but in peace they were daily trained to the same active habits. They were all habituated to the military step—that is, to go twenty miles and sometimes twenty-five, in five hours. They did this bearing burdens of sixty pounds. They were daily trained to run and leap with their whole equipment on; in their ordinary drills the swords, javelins and arrows were of a weight double that used in war."

In our army, the comfort of the soldier is more effectually provided for than in the beginning; his fatigues, though at times severe enough, are generally less severe than in the beginning. And yet he is far more healthy. Is it because he has become inured to the life of the soldier? This looks like a reasonable conclusion, and many are satisfied with it; but the facts do not substantiate it. The exemption from disease is as common among the new men as among the veterans. Until a more satisfactory solution shall be found I shall believe that the exemption proceeds from the improvement of the commissary department, in the medical department, and in the soldier's education with respect to his wants and his dangers in camp and on the march. But the great mortality here spoken of has been common in the experience of all modern nations with respect to newly organized armies.

PRESENT CAMPAIGN.

Regarding the campaign now in progress it may not be wise to make predictions. "Let not him that girdeth on his harness boast himself as he that putteth it off." But what has been done may be fairly spoken of. The great rebel army that menaced Washington has been driven entire to Richmond and Petersburg and confined therein, with the exception of a small marauding command which has in all its achievements not impaired our strength in the least and gained nothing but the booty taken and a portion of the harvests of the valley of Virginia, all of which will make but a feeble aggregate for the army whose wants had made these efforts necessary.

Sherman has penetrated the State of Georgia beyond where either the loyal or the rebel people of the country believed he could penetrate, making him-

self master of all the regions through which he has passed; and he now stands in an attitude of assault before the great rebel base of supplies in the South.

Farragut has set at nought the defenses of the invincible Mobile, has rendered it wholly useless to the rebels and will endeavor to convert it to the use of the republic, as a new base of operations for Sherman.

Charleston is still the object of a chronic siege and bombardment, from which she has suffered so deeply as to leave little doubt of the final result.

Shall we fail at all these points? If so, the enemy will be greatly reduced by his experience in the struggle, while we shall be stronger than at the beginning. But, if we succeed at any one of these points the rebel power will be thereby seriously, and dangerously wounded, inasmuch that his defence at other points will be far more feeble in consequence thereof. A. B. C.

MR. HAMMOND IN MINNEAPOLIS.

EXTRACT FROM A PRIVATE LETTER.

MINNEAPOLIS, Aug. 6th, 1864.

Our classmate, Rev. E. P. Hammond, has been here, and I must write you about him. He came into this region to rest and recruit, but was seized upon at St. Paul, by Rev. Mr. Noble and other pastors, and set to work. He labored there a week, with very gratifying success. Christians were aroused and brought into a greater nearness to Christ, and consequently to each other. The children were addressed and deeply interested; many, it is to be hoped, are now rejoicing in a new-found hope of salvation. I understand there are some 100 conversions in St. Paul.

He came here a week ago; Rev. Mr. Noble accompanied him. The pastors of churches, Sunday school Superintendents and teachers, and other Christians, to the number of 200, met him in the hall Saturday evening. Mr. Noble told us what had been done in St. Paul. The pastors made brief addresses of welcome, and pledged themselves to cooperate with him in the good work. Mr. Hammond then briefly addressed the meeting. He was very earnest, and spoke to the point. It was a solemn meeting; and we were all encouraged to expect great things.

The next day, at 3 1/2 P. M., our largest Hall was crowded with children and youth. Mr. H. addressed them in simple, touching language, suited to their comprehensions. He abounded in illustrations, which were very effective. After an hour spent in prayer, singing and the address, the whole congregation was melted as it were; sobs and weeping resounded from all parts of the room; both old and young were deeply affected. Mr. Hammond then set the singers singing "Come to Jesus just now," and descended from the platform, calling upon the ministers and Christians to follow and work for Christ. He spoke personally with the anxious and prayed with them, the others following his example. It was perfectly wonderful. I hung back at first, astonished; but before I knew it I was at work with the rest, unconscious that there were any others in the hall but those with whom I was talking and praying.

This continued more than an hour. There were little praying groups all over the hall, and in the cloak rooms. I cannot adequately describe it. I never saw the like before. There did not seem to be an intense excitement; but a power super-human melted all hearts.

In the evening the hall was densely packed again, and many could not obtain standing room. Mr. H. spoke from the words, "Saul, Saul, why persecutest thou me," making the last four words heads of the most powerful revival sermon I ever heard. The audience was mainly adults; but the Spirit of God impressed the solemn truth upon the conscience. Many were troubled; some fled; others were melted and rose for prayers. As the congregation went out, Mr. H. stood near the door and spoke with nearly every person. Many were enraged; many also returned to the inquiry meeting.

The following morning and evening there were meetings in the open air, at 7 P. M., and afterwards in the hall. The interest was deep, but not as intense as Sunday evening. He went to St. Anthony Tuesday evening and Wednesday; returned here on Thursday.

He has improved by his foreign travel. He is really doing a vast amount of good, under God. He is humble and modest, labors incessantly, and is almost worn out. He gave us a farewell discourse on Thursday evening. It was very instructive and interesting. The hall was full, in spite of a heavy shower just as people were assembling. I am glad I have met him, and that I can testify to his glorious work. He makes some mistakes; but is nearer right than I thought. E.

P. S.—There have been, it is estimated, above 100 conversions here; and a good work is still in progress. Christians of different denominations love each other, and work jointly for the conversion of sinners. Mr. Hammond illustrates his mission thus: "You have here all the materials for making a fire—the shavings, wood and coal—and God uses me as a match to light you. Now, burn! and God bless you."

GERIZIM, EBAL, AND GALVARY.

These, included in the same field of observation, and examined in their relation to each other, shed a wondrous light upon what are otherwise some of the darkest portions of the sacred record. The imprecatory language of some of the Psalms and some passages in the prophets, has been a choice theme for those who love to cavil; and will probably continue to be such, in spite of any elucidation, for we do not expect to move the opinion of a man who is "convinced against his will."

But better men, for whose sakes it is worth the while to write, have had painful thoughts in view of this apparent vindictiveness of Old Testament saints, especially as it appears in contrast with the martyr tenderness of sufferers under the new law. The question has arisen in many honest minds, whether the religion of Stephen could have been the religion of David; whether, in fact, the apparent inconsistency between the Old and New Testament, on the subject of the vital grace of love, is real.

After all, the chief difficulty in the case lies in ourselves—in our inability to appreciate the sanctities of the Divine revelations, until they shone forth in the incarnation, and in the teachings and death of Christ. We must occupy the stand-point of the Jew, who knew not how God could magnify his own honor, except in blessings for the obedient, and curses for the rebellious. In no other way can we appreciate the temper of those who wrote such maledictions for their enemies, or rather—for this was, after all, the real animus of their zeal—for the enemies of God. In no other way can we do justice to their hearts.

They knew, as we all know, that God is holy, and that all his laws are pure. They knew, as we all know, that under a holy administration, sin must draw down wrath; and that, however much they might commiserate the sufferer, it was better that he should bear wrath to its direst extent, than that the law should carry even the appearance of weakness, for under only a human government, it is better to inflict dire punishment, even where we pity most, than to imperil the authority of government, and to allow anarchy and violence to run wild. Honoring the divine government in their hearts, as the most exalted system in the universe, the sight of men in arms against it, aroused all the horrors of their souls.

This—and compared with the glowings from Galvary which shine upon us, I may almost say only thus—they had learned God. They knew, as we now know, for it is an eternal truth—that the justice of God must have its way, let whatever may fall before it. But they never knew, as it has been revealed to us, that Christ bore the brunt of that way for all whom he redeems, so that men who are submissive to the proposals of the gospel, may be forgiven; and yet the law shine glorious in the work of the Redeemer.

It is impossible for us now to estimate the obscurity of the doctrines of forgiveness, in the mind of the Jew. All his ideas of the sufferings of a Divine Redeemer, as standing for the behoof of great sinners, came through prophetic teachings, often indistinct, and through the still more vague emblems of animal sacrifices. It is true that, if he was indeed an heir of heaven, this surprising truth lay upon his heart as a warm vital reality; still, before his reason, it glimmered only as a starlight. A Divine Redeemer, God incarnate, dying under the infliction of God's intended and most terrible wrath, and the influence of such a death, in turning the flow of the sympathy of Heaven toward great and vile enemies of God, and providing for free forgiveness—all this was too grand a conception for the grasp of any human intellect, until it was illustrated in actual occurrence. God must first be manifest in the flesh, justified in the spirit, seen of angels, believed on in the world, received up into glory.

Stephen lived after this new light respecting the possibility of tenderness toward sinners who are mad against God. Hence he could feel that he sought the Divine honor, while his own forgiving heart prayed for his murderers. Before the eyes of David, this man of love was a cloudy, almost a mythical figure. So when he looked upon the insolence of wicked men toward the God of heaven, his desire for the vindication of that same Divine honor, inspired the prayer that such rightful vengeance might overtake, not merely his, but the Lord's enemies, as should impress the world with the holy majesty of the heavenly government. His regard for the honor of God was affectionate and supreme, and this appears to be the only way in which, under his light, he saw the way clear for the vindication of that honor.

So we find the death of Christ to be the turning point in the manner in which good men spoke and felt respecting the wicked. It was not the sweet and gentle teachings of Jesus, but his death which wrought the change; for we find that the former alone failed to make the matter understood, even by those who were constant learners at his feet. That manner of love which forbids all retaliation, even in heart, for injuries received, and which follows, not merely our personal foes, but even the enemies of God, with earnest longings for their best good, was too remote to be brought within the range of human conception, even by the lips of the Great Teacher, until it was exemplified in the death of the Son of God. Before no human mind could comprehend so celestial a thought, men must not only hear with the ear, but they must behold the Father's manner of love toward his enemies.

The contrast in the language of David and Stephen therefore is not so much the difference of temper, as the difference of ages; and the state of feeling which appears so opposite when viewed from the same point of time, become reconciled when they are historically examined. David stood by the law. He took his position between mount Ebal and mount Gerizim, where he heard only curses for the rebellious, and blessings for none but the obedient. The honor of God was the dearest thing in the estimation of his renewed heart, and he prayed in his way, and according to his times, for the vindication of the majesty of the Divine government. Stephen stood under the shadow of Galvary. There shone upon his vision the glory which kings and prophets had vainly desired to see. He heard what they had desired to hear, but had died without hearing—that love for enemies, and mercy even to the chief of sinners, was the crowning triumph in the administration of Heaven. He, not less than David, gave to the honor of God the supreme love of his soul; but, from his stand-point, he could see with perfect clearness what was so dark to the other—how he could love the soul of the sinner with the same heart with which he desired the fullest vindication of the authority of God.

From the mount where he stood, all the broad field which his vision spanned was filled with this great wonder of the Christian age; that justice and mercy, righteousness and peace, may now dwell in everlasting unity, while God pronounces all the sins of the contrite, believing, and reforming sinner forgiven. From the summits of Gerizim and Ebal, his glory never shone. It was reserved to Galvary to become the place where the loftiest and holiest, the most strict and yet most loving principles of the eternal Throne should be proclaimed from the Divine lips, in tones which are yet to penetrate the remotest dwelling of man, and whose echoes are to play between earth and heaven, until the whole work of redeeming grace in the world is finished. B. B. H.

THE HEART NOT TOUCHED.

The following, from the *N. Y. Observer*, is in such painful accord with our own observation and apprehensions that, sad as it is to spread such views before the world, we cannot resist the solemn sense of duty to extend their circulation. Since the commencement of our present troubles we have read no official proclamation for public humiliation which has so well brought out the spiritual necessities of the hour as the last from President Lincoln, based upon the Congressional resolutions copied into it; but our gratification on finding so much of the right view in the right quarter, was deeply clouded by the evident lack of response on the part of the nation. "For all this his anger is not turned away, but his hand is stretched out still." Says the *Observer*:

In the pulpits where we sat on the late Fast day, with other clergymen who were lamenting that so few came to the house of God, on that solemn occasion, one of them remarked, "the heart of the people has not yet been touched by the judgment of God."

The war long ere this ought to have brought the people into the dust of humiliation with repentance for sin, and strong crying to God, to appear for our salvation. But so far this has not been the effect. And we are strongly inclined to believe that the late Fast day was observed with less interest, and by fewer persons, than any similar day that was ever set apart by the President! This is a sad assertion, and it would be grati-

fy to us to receive letters, from all parts of the country, assuring us that we are wrong in this opinion. In this city we know that there was comparatively little attention paid to the day, by the masses of the people. We fear it was so generally. "The heart of the people has not been touched by the judgment of God."

What evidence have we that men are less covetous and dishonest in their dealings? Is there less intemperance or more? Did men ever use so much profane swearing as now? Is Sabbath breaking less a common vice than it was ten years ago! "The heart of the people has not been touched by the judgment of God."

Have we any evidence that the people are disposed to look away from man to put their trust in God. They make many and long prayers for their country, but do they pray as they would if they believed that the issue of this conflict depends on the will of Him who holds the destiny of nations in his hands. We see and hear no evidence that this sense of dependence is general, however strong may be the feeling of individual Christians here and there on the point. "The heart of the people has not been touched."

That heart must be touched. The people, each one, however humble, and remote, and obscure, must break down into the dust of humility and repentance, and cry unto God. Now is the time to pray. But "the heart of the people has not been touched."

EDITORSHIP OF A RELIGIOUS PAPER A PASTORATE.

The Rev. Dr. Curry, (Meth. Ep.) has recently left the pulpit to assume the chief editorship of the *N. Y. Christian Advocate and Journal*. In his salutatory he makes the following reference to the character and duties of his new post: "Considered as a form of the pastoral relation, in which view of it alone is the Christian minister justified in assuming it, the conduct of a religious family paper is both a sacred and a delicate trust. In exchanging the pulpit for the religious press, an audience counted by a few hundreds is exchanged for one of tens, perhaps hundreds of thousands, who week by week are to be supplied with food for thought and the means of moral and intellectual culture; and though the aggregate power of the pulpit may be incomparably greater than that of the religious newspaper, yet no one man, can from the pulpit exert so wide an influence as he ought to do at the head of a widely-circulated denominational paper. It is therefore especially needful that one to whom such responsibilities are given should duly appreciate them."

A BRAVE CHAPLAIN.

THE LATE GORDON WINSLOW.

The last number of the *Christian Witness*, and *Church Advocate* contains an article on the late Rev. Dr. Winslow, in which several interesting incidents are related. We select the following as an illustration of the part a chaplain is often called upon to perform. When the history of this war is written, it will be found that the noble-hearted chaplains occupy a place in its pages as well as the gallant officers of the battlefield. Such men as Fuller, pierced by a rebel bullet, and Winslow, drowned while on an errand of mercy to the soldiers, will be associated with the many scores of brave and noble spirits who have fallen, and will yet fall in the cause of our Union and a common humanity:

"When the sun of Antietam had set, and the cries of anguish filled the air from thousands of sufferers, Dr. Winslow was dispatched to look after the dead and wounded. Anxious to do his utmost, and desirous of ascertaining the number of killed and wounded, he penetrated the lines of the enemy, and with a prominent rebel general rode some seven miles through the Confederate lines, and over places where the battle had raged the hottest. After parting with his friend, at the moment, the Chaplain turned his course campward, when lo! behold! he found himself surrounded on all sides by 'gray-backs,' clearing the field of the dead and wounded by the uncertain light of the evening skies. Assuming a rebellious air, he ordered them, in his gradual ride toward the Union lines, to attend to this and that wounded case. Thus he played the role of a confederate officer (in make-believe, however), till near the pickets, when a dash of the spurs safely returned him, bringing much valuable information concerning the wounded."

AN IMPORTANT CONFERENCE AT BERLIN.

On the 8th and 9th of June, the leading men of the Prussian National Church from all the provinces, and the presidents of the consistories, all met together, to consult how the presbyteral and synodal system could be further developed within the Evangelical National Church of Prussia. The next question will be that of the introduction of synods into the five eastern provinces of the Prussian dominions (Brandenburg, Saxony, Posen, Pomerania, and Prussia), inasmuch as provincial and Kreis territorial synods are already established in the two western provinces, the Rhine and Westphalia. There was a brilliant assembly of the most eminent ecclesiastics in the country, at which even the Upper Presidents of the Provinces partly attended. The meeting decided that the presbyteral and synodal constitution was to be further introduced, and without delay. On Wednesday, the 8th of June, a grand soiree was given for the members of the conference by the Minister of Public Worship, Dr. Von Muehler. His majesty the king was present, and openly

avowed himself a great friend of the presbyteral and synodal constitution of the church; he expressed himself very warmly on the lively interest which he took in the proceedings of the conference.

NEW CONSTITUTION OF LOUISIANA.

This constitution adopted by the recent State Convention will be presented to the people for ratification early in September. The radical nature of the changes it proposes appears from the following, clipped from the *U. S. Gazette*:

The first two titles will be read with strange interest at the close of the century. They enact: Article 1. Slavery and involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, are hereby forever abolished, and prohibited throughout the State. Article 2. The Legislature shall make no law recognizing the right of property in man. This may be considered the basis of the new code; and a sound, just, and durable one it is, to have been adopted by a convention whose majority consisted of the heaviest slaveowners in the country. While the character and extent of these provisions will commend themselves in the North, the character of the men who suggested and adopted them will give them success on the spot.

There is also a provision for the future extension of the right of suffrage if judged expedient, beyond the white male inhabitants, to whom it is now restricted.

ARE MINISTERS HIRELINGS?

"Are you the man we've hired to preach for us?"

"No, sir; I am not."

"I beg pardon; are you not the minister?"

"Yes, sir; I am pastor of the church here; but do you really think I have been hired to preach for you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the governor of this State enter upon his duties expecting to receive a salary, but would you say that he is hired to govern the State?"

"Not exactly."

"And the reason is exactly this: the governor is elected to fill a certain office, and when you speak of him you think more of his office than you do of his salary. You do not hire him to do whatever you may wish to set him at, but you elect him to an office, fixed beforehand and expressly defined in the Constitution, and then you fix a salary that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained by Christ and defined in the constitution of the church and then you affix a salary that he may give himself wholly to the duties of his office."

"Your theory appears very well; but what practical difference does it make?"

"Just this. When you hire a man you expect him to do as you say. When you elect a man to an office you expect him to do what the Constitution says."

—*Track Journal*.

MISSIONARY ITEMS.

HINDOOS DYING OUT.—English rule, in India, and the disastrous failure of the Sepoy rebellion, seems to be gradually uprooting the old Brahmin faith. It is steadily losing power over the minds of the people. The Calcutta Committee of the Church Missionary Society writes in reference to Bengal:

Hinduism is dying, yes, it is well-nigh dead as respects the hold which it has upon the minds of the people. It is no longer the battle-ground. During the whole of this tour I have scarcely met with a man who stood forth as its champion. Many and various are the influences which operate to produce this result; but the result is certain. A strong feeling, too, prevails, that Christianity must and will be the religion of India. Further, Christianity is to a great extent commending itself to the convictions of the people as a decidedly good thing; the character of Jesus is becoming more understood, and, in consequence, more admired. What is very important, also, the people can now draw the distinction between the precious and the vile; they rarely charge upon Christianity the inconsistencies of its professors; they can comprehend the difference between a Christian in name and a Christian in heart.

FINANCES OF THE AMERICAN BOARD.

—Under date of August 6, Rev. S. B. Treat, Home Secretary, writes as follows:—"As there is much anxiety on the part of the friends of the A. B. C. F. M., to receive the latest information in regard to its financial prospects, will you have the goodness to say that the receipts for July have exceeded \$61,000, but that \$115,000 will be needed within the present month, if the year is to close without a serious deficiency? This may seem to many a formidable amount; but never has there been such a willing mind among the churches as there is now. Within a few days, the Treasurer has received \$5,000 from Providence and \$5,000 from Hartford. Persons of large means and small means, in different parts of the country, seem to be alike desirous of doing what they can. It is quite clear, therefore, that the sum of \$115,000 can be secured prior to Sept. 1st. In view of the exceeding desirableness of an unembarrassed treasury, will not the patrons of the Board see that it is secured?"