

Correspondence.

LETTER FROM DR. TUSTIN.

PHILADELPHIA FRIENDS—THE UNION MOVEMENT IN THE NEWARK ASSEMBLY.

WASHINGTON CITY, D. C., Sept. 17, 1864.
TO THE EDITOR OF THE AMERICAN PRESBYTERIAN—Rev. and Dear Brother: I find myself this morning, bright and beautiful as it is, the subject of a slight attack of *cacoethes scribendi*, and have concluded to seek at least temporary relief through the columns of the *American Presbyterian*, always courteous and obliging. In adopting this remedy, I am following substantially the suggestion of Lord Kames, I think it was, who advised his literary friends, when afflicted with mental depression, "to write a book," as furnishing the most prompt and effective antidote. The object of this writing being in some sense personal, as already indicated, I may have occasion to allude to myself more frequently than will be acceptable to the taste of the fastidious and cynical, whose judgment, in their own estimation, is "the only infallible rule" of right or wrong, either in morals or composition. I am sure, however, that my old friends, both in your branch of the church and mine, who on various occasions have expressed a desire to hear occasionally from a companion of their childhood and the friend of their riper years, will pardon whatever of vanity or weakness—both harmless infirmities—may appear at any time in the emanations of my feeble pen. Albeit the providence of God placed me in the Old School Branch of the church (I use this phrase only for convenience,) from the beginning, yet I have never failed, even in the midst of the smoke and the noise of the conflict, to cherish the most affectionate respect for many of the ministers, elders, and members of the grand division which you represent. The following brief record will partially unfold the warmth of this Christian sympathy and affection.

The Rev. James Patterson, A. M., or precious and honored memory, was my spiritual father, and my beloved and accomplished instructor in Latin, Greek, and Hebrew; as also in some branches of the mathematics; which intellectual culture he imparted oftentimes, I doubt not, with considerable inconvenience, especially in view of the hardness and the poverty of the soil, without any other compensation than the hope of sending another laborer into the field, who might, peradventure, under the Divine blessing, render some humble service in gathering in, even though it might be but to the extent of a single sheaf, the great harvest of the redeemed. This is only a specimen of the disinterestedness of that noble servant of God, whose memory will be green and fragrant in ten thousand hearts when the amaranth itself shall fade and wither. His estimable relict, a model of her sex, still lingers on the shores of time, with the land of Beulah full in view. The billows of sorrow have often rolled over her head, but they have never obscured the glittering spires of the celestial city. Her reiterated afflictions seem only to disclose new charms in the character of God, and additional attractions in her final and eternal Home. Her happy experience justifies the language of the poet:—

"Thus darkness shows us worlds of light
We never saw by day."

Her highly cultivated mind is thoroughly imbued with the mild and lovely spirit of her divine Master. I have known this lady for more than the third of a century, and for several years was almost a daily visitor in the family, while pursuing mystudies under the direction of her lamented husband, and I have no recollection of ever having heard a word from her lips, or witnessed an action which I would now wish to obliterate, or even modify. Frail, feeble, and afflicted, she is sitting calmly at the Saviour's feet, waiting for the hour of her departure to come; and by her wise and pious improvement of her closing hours, is changing the sand into gold, as it falls in the glass. In a little while she will meet her beloved companion in a brighter and better world, and in the transports of heavenly recognition forget the bereavements and vicissitudes of this transitory scene.

In entering her sick chamber the day after the inauguration of the friendly correspondence between the two branches of the Presbyterian Church, in which it was my privilege to bear some humble part, *laus Deo*, with a countenance radiant with joy and love she exclaimed: "I congratulate you sir! If I had heard of your election as the Archbishop of Canterbury, I would not have congratulated you; but I do congratulate you upon the position which you have occupied as the Ambassador of Peace between the severed portions of our beloved church." I introduce this little incident partly to illustrate the charac-

ter of this Christian lady, and partly to make way for the redemption of a promise, which, if I mistake not, I made to you in a private note some weeks ago, in relation to the *present position* of the two branches of the Presbyterian Church.

In looking over the *Presbyterian Standard*, always a welcome visitor in my family, and none the less so from its prompt and ready advocacy of re-union, both in church and State, I observe an editorial announcing the reception by the editor, and his intention to publish in his next issue a paper, the result of a meeting held at Newark, N. J., during the session of the General Assembly at that place, setting forth the views of those who favor a *more earnest*, if not a *more speedy*, action, in reference to re-union than seems to be contemplated by the *Festina lente* brethren of that Assembly. This paper will no doubt come into your hands, and I feel warranted in the belief that you will give it a conspicuous place in the *American Presbyterian*. It obviates the necessity of my troubling you with a special communication on this deeply interesting subject at this time. It will explain itself. It is calm, considerate, pacific and loyal, but earnest, effective and practical. It establishes the fact that in morals as in physics, "the world moves." Whilst the subscribers to that document cherish the highest respect for the piety and wisdom of the venerable authors of the report to the General Assembly, they feel that something is also due to the multitudes of our people who are longing for the earlier embraces of those Christian brethren, from whom they have been so long and so painfully separated.

The war of the roses having ceased, *laus Deo*, we feel that the symbols of hostility should be blended, so that the united church may enjoy the beauty and fragrance of the glorious combination.

Your delegates to our Assembly at Newark were welcomed with open arms and were listened to with profound respect and marked attention. The address of Rev. Dr. Wilson was eminently characteristic of its distinguished author, and it is no mean praise to say, that in several important particulars it reminds me of his eminent Father, at whose feet it was my pleasure, in other years, occasionally to sit and learn the great lessons of heavenly wisdom, and of whom I have said more than once, that he was as well suited to entertain an assembly of disembodied intelligences as a congregation of men clothed in the habiliments of mortality—so highly and oftentimes so purely intellectual were his pulpit discourses. The address of Dr. Wilson was prepared manifestly with that care and deliberation which the importance of the occasion demanded, and was not only able but unexceptionable in its style and spirit. The most profound silence prevailed in the Assembly as also in the large lobbies, during its delivery. The suggestion, however, of *continued separation as perhaps most advisable*, was evidently not in accordance with the prevailing sentiment of our Assembly, and received no audible response.

The address of Judge Allison, the lay delegate, occupied broader ground and *advocated both the expediency and desirability of speedy re-union*. He contended that the great masses of the people were not only willing but anxious for the accomplishment of this great object. This declaration manifestly reached the wishes and the wants of the Assembly. The chord was skillfully struck, and there were but few hearts that did not respond to the music. I have never seen an assembly more thoroughly captivated and charmed. A popular sentiment and a delightful fact, accompanied with the highest qualities of true Christian eloquence, secured for their learned advocate the repeated applause of one of the most intelligent and discriminating Assemblies ever convened in the land. While the addresses of both the delegates were received with the utmost respect and attention as already intimated, I am constrained to say, that the sentiments presented by the lay delegate were more in harmony with the views and feelings of the Assembly than those of his honored colleague. In answer to a question which I considered it expedient to propound to the Rev. Dr. W. L. Breckenridge in the Assembly, as to the quality and bearing of the two addresses, he replied, "that one represented the *clergy* and the other the *laity* of the church." This was a convenient response, but by no means either accurate or satisfactory—for in that very house were found 70 ministers (perhaps not all delegates) and 43 ruling elders who signed a paper endorsing substantially, as will be seen, the utterances of Judge Allison; and I have no doubt there were others ready to do the same thing if the paper had been presented to them.

The centrifugal spirit of the last quarter of a century, which has well nigh brought ruin upon the State—to say nothing of its damaging effects upon the church.—I rejoice to believe has passed its culminating point, and is now giving way to the salutary influence of a centripetal power, which I trust will repair the calamities of division and bring us back to our original limity. I thank you in my own name, and in the name of scores and thousands of our people in both branches of the church, for keeping us informed of the tendency to re-union among the members of the great Presbyterian family on both sides of the Atlantic. Be assured, sir, that there are no articles which appear in your well-conducted journal, which are read with more unfeigned satisfaction than those which relate to the gathering together of our people into one fold and having but one shepherd. I know of but one question which at the present time awakens a kindred degree of interest, and that is the return of *Peace* to our afflicted and weary country, and the re-establishment of the *lawful authority of the Government* over the revolted States of the Union. There are some other topics upon which I would like to say a few words to my old friends, who, like myself, are entering the evening shades of life, but I have exhausted my paper, if not your patience also, and must therefore conclude by subscribing myself, *ut olim*, Yours very sincerely,
SEPTIMUS TUSTIN.

FROM OUR ROCHESTER CORRESPONDENT

SYNOD OF GENESEE.

This large body, which embraces ninety-nine churches, and one hundred and thirty-one ministers, convened in annual session, at Albion, at 4 P. M., on Tuesday of this week. The opening sermon was preached by the retiring Moderator, Rev. Dr. Clarke, of Buffalo, from the words, "Take heed how ye hear." It was an able and earnest discourse, intended for the whole congregation, and not for the ministers alone. It was well calculated to do good.

Rev. Henry E. Niles, of Albion, was elected Moderator for the year, and Rev. C. B. Gardner, of Clarkson, Temporary Clerk. The sessions were continued through the whole of Wednesday and Thursday, with varying exercises of exceeding interest and manifest profit to all present. Beside the usual routine of ecclesiastical business, there was on Wednesday morning an earnest and practical discussion of the subject of Sunday Schools, also of Home and Foreign Missions participated in by various members of the Synod; in the afternoon another upon the duties of the eldership, by Silas Kingsley, Esq., of Buffalo, and Hon. Frederick Starr, of Rochester; and in the evening we had a sermon from Rev. Mr. Ellinwood, of Rochester—good of course, full, suggestive and profitable—upon the idea that our religion ought to cost us something; not money alone, but effort, struggle, life. His recent terrible affliction gave increased tenderness and interest to the discourse.

And then, on Thursday morning a sermon for the country was preached by Rev. Dr. Heacock, of Buffalo, and such a sermon! earnest, eloquent, and patriotic in the highest degree. The feelings of the audience were moved to perfect enthusiasm. It looked for a time as if the whole Synod must enlist at once for the war. Indeed, they have enlisted—for prayer, for influence, for sacrifices, for all that they can do to put down this horrible rebellion, and put up our government, where all nations shall be compelled to respect and fear her magnanimity and power.

The speaker had been called to something of a sacrifice. Indeed, the war has touched him to the very quick, and he has moaned for months like one bereft indeed. His brother—an only brother, we believe—Capt. Renben Heacock, was struck last summer by a rebel shell, while leading his company in some deadly charge and blown into ten thousand atoms in a moment. Not enough, we believe, of his poor mortal remains were found for a decent burial. But all this; and much more, we doubt not, almost any member of our Synod, would cheerfully bear, rather than that rebellion and treason should triumph in this fair land of ours. In the afternoon of Thursday Rev. Dr. Mills was heard on the subject of education, and Synod attended to the administration of the Lord's Supper—sermon by Rev. A. L. Benton, of Lima. In the evening a Temperance meeting closed the exercises—addresses by Revs. T. A. Mills, A. D. Eddy and G. W. Heacock.

Synod adjourned to meet next year in Lima.

SYNOD OF ONONDAGA.

This Synod convened on Tuesday evening at Oswego—opening sermon by Rev. Dr. Hawley, of Auburn. Rev.

Geo. N. Boardman, of Binghamton, was chosen Moderator. For some reason, we understand that the number of members of Synod in attendance was smaller than usual, and there was no business on hand of special or pressing importance to consume time, and so the session lasted but about twenty-four hours. The closing service was the administration of the Lord's Supper, which was attended on Wednesday evening; Rev. H. Lyman, of Marathon, officiating. Synod adjourned to meet next year in Syracuse, in connection with the 1st Ward Church.

INEBRIATE ASYLUM.

The great stone edifice intended for the institution, which has been so long time getting ready for the experiment of reforming drunkards, has so far approached completion that a dedication is soon to be held. And yet it is but a small part of the building which is now so nearly ready for use—it is only "one ward" in the south wing, capable, perhaps, of accommodating fifteen or twenty patients. The service of dedication is to take place at Binghamton, where the institution is located, on Wednesday, the 5th of October.

It will doubtless be an occasion of great interest. Rev. Dr. Hitchcock, of Union Theological Seminary, is to deliver the address; and, of course it will be well worth hearing—worth going a great way to hear, and we advise all our friends in that region, any where for fifty or a hundred miles around, if they are not in Worcester that week, attending the meeting of the American Board, to go and hear Dr. Hitchcock's address. If you want logic set on fire, without any fuss or fury; if you want history reproduced in its grandest and most instructive proportions, volumes in as many lines, and centuries in sentences; if you want to see figures of speech harnessed in gold and silver tripping like fairies before you, and yet drawing whole car-loads, and long trains, of solid truth after them, go and hear Dr. Hitchcock. And if there be any in that region who have never yet had the pleasure of listening to his mighty, magic sentences, let them not now fail of the opportunity.

We are also happy to learn that the Institution is so far organized as to have appointed its chaplain; and that the selection has fallen upon our worthy friend Rev. N. A. Prince. He ought, at least, to write well, for he has helped a great many others to do so, by his full flowing "Fountain Pen." He is a man who will look carefully after the wants intellectual, and spiritual, of the poor unfortunates who are placed in the asylum.

FIRST CHURCH, ELMIRA

Workmen are busy restoring the burnt edifice of this Society. A part of the walls have been rebuilt, and a part was found sound and strong. As we looked upon the busy workmen two days ago, the masons were finishing out the massive brick cornice, and carpenters were putting on the roof. It will be fully enclosed, we judge, ere the cold weather comes, but months must elapse before it will be ready for the Sabbath assembly.

LECTURE ROOM AT DANVILLE.

In spite of the war, it is a time of progress and improvements. At Danville, a Lecture Room for the Presbyterian Church (Rev. Mr. Jessup's) is now in progress, and soon to be ready for the Sabbath School and the prayer meetings. It is a build 24 feet by 42, to cost \$1800; to be furnished with settees and chairs, to be lighted with gas, to be inviting and cosy; to be a comfort to pastor and people; the place, we trust, of many delightful prayer meetings and lectures, and many precious conversions.

THE SAME AT HONOLUE FALLS.

Here also our church shows signs of thrift. Under the earnest labors of Rev. E. B. VanAuken, they are painting up their church edifice, and building a neat commodious Lecture Room. It is to be about the same size of that just mentioned for Danville, to be directly in the rear of the church proper, and accessible from it. It is what this society have much needed, and we congratulate them on the comfort they will find in it.

HANDSOMELY DONE.

In the paying of the debt of \$20,000 on the Brick Church of this city, the pastor, Rev. Dr. Shaw, nobly led off in a subscription of \$1000, although he could ill afford to pay it in these times. During his absence on his summer-vacation, the Trustees voted to refund to him the thousand dollars, and to add \$500 a year to his salary, beginning last April. The act was highly complimentary alike to pastor and people.

PERSONAL.

Rev. Solon Cobb, a recent graduate of Auburn Theological Seminary, has engaged to supply the pulpit of the Presbyterian Church at Oswego for one year, and is giving great satisfaction by his ministrations.

Rev. W. J. Erdman, a most acceptable and useful young minister, of the Presbyterian Church at Fayetteville, has enlisted in a cavalry regiment in Syracuse. He has been full of zeal for the country, urging others to go and put down the rebellion; now he can say *come*. He is an honored graduate of Hamilton College, and poet elect for the Alumni meeting next year. If his life and health are spared, he will have a heroic theme for his song.

GENESEE.

ROCHESTER, Sept. 17, 1864.

LETTER FROM WASHINGTON.

WASHINGTON, D. C., Sept. 17, 1864.

A few words more about

THE PRESBYTERIAN CHURCHES OF WASHINGTON.

The Sixth Church is on the Island, and the Island is that part of Washington which lies between the Potomac river and a very useless canal, but a few yards south of Pennsylvania avenue. This church was commenced and the house erected twelve years ago, all through the instrumentality of Rev. Mason Noble. About the same time an Old School Church was built near it, under the pastoral care of Rev. Mr. Henry. Each of these churches has held together, ever since, under a succession of ministers, a small but varying flock of Christians; and each has frequently experienced much privation and depression from the want of a minister. At present the Old School Church is un supplied; and the Sixth enjoys the presence and labors of Rev. George H. Smith, an estimable, genial and popular young gentleman but recently from Princeton, whom it has called to preside over it, but who has not yet indicated his acceptance. From the stand-point I occupy, it appears that inclination and duty should prompt these people to unite as one church, to dispose of one of their edifices for some good use, and thus to become strong in numbers and in means, as each has heretofore been strong in purpose and in zeal. The Lord will surely bless this union with a revival of His Spirit, and a career of future usefulness and honor.

The Western Church is the only one between the President's house and Georgetown. It is a large and well-situated edifice; but, until recently, its success was very limited, and it was often without a pastor. Two years and a half ago, Providence directed thither the footsteps of Rev. J. M. Combs, whose labors have been greatly blessed. He has around him a large and increasing flock. The house has been put in good order, and an attentive people listen to his preaching, and sustain him with willing hearts and liberal hands, and the work of his Master prospers.

Hitherto we have had no church between the Capitol and the Navy Yard; but a little band have united there under the pastoral charge of Rev. Mr. Chester, of the Old School branch, and, after worshipping for some months in the Capitol, they have raised the financial means and are building a wooden chapel to cost five thousand dollars. Of pastor and people much might be said in praise, but their works will ere long praise them, for energy and goodness are impressed upon them.

On Fifteenth Street, but two or three blocks north of the President's, or more directly north from the Treasury and State Departments, stands the "Fifteenth Street Church," containing a body of intelligent, discreet, estimable, liberal and zealous Christians, whose learned, able and excellent pastor is loved and cherished by them, and respected by this community; and yet there is probably not a member of this church who, in the dark years of the past, has not known the bitterness of social oppression and legal helplessness, if not the bonds of slavery itself. The Rev. Mr. Garnet, the present minister, is indeed a worthy successor of Rev. Mr. Cook, whose memory is blessed among this people. The crime for which they suffered in the gloomy past was not that of having a black skin, for in most instances the fact could not be proven: it was simply that of an African descent.

Another congregation of people of color, *freedmen*, worship in a house a short distance south of the Capitol. Their pastor, whose name I cannot now give, is also their school master. He is performing missionary labor, being supported by the United Presbyterians, I think, of Pittsburg. But I shall speak of this people again.

A FRUITFUL FIELD OF LABOR.

Camp Distribution, on the soil of Virginia, between Washington and Alexandria, used to be called Camp Convalescent. To this camp all random squads are sent. Thither the convalescents from the various hospitals repair to be despatched in bodies to "the front," or wherever duty calls. Sometimes there are two thousand and sometimes there are ten thousand soldiers at this camp, temporary sojourners, but soon to re-enter the scenes of toil and danger they have known so well. Rev. Mr. Fisher, (I believe he is of our branch of the Church of Christ, but we make no point of this,) is in charge of this camp: He is a faithful, a prudent, an excellent man, and his labors are greatly blessed. Within two years, thousands of careless, sinful men have here wept at the foot of the Cross, and departed, rejoicing that salvation had come to their souls, through faith in the Lord Jesus Christ. On Thursday evening of this week, in the general meeting for prayer, fifty soldiers of our glorious Union arose to indicate their desire to be soldiers also of the Redeemer of Men—of Him who is ever willing to redeem us from the bondage of sin.

A. B. C.

DR. JOHN C. SMITH'S QUARTER CENTURY.—A letter from Dr. J. C. Smith of Washington, is in hand and will appear next week.

ARE THE GERMANS WRONG IN WANTING OUR BONDS?

Not a bit of it! No shrewd, thrifter people, in matters of money, exist on earth. Our Jersey people and New England people are a frugal industrious people, but they can't save money like the Germans. All Germany is a great savings bank. It is true that their working men are not so rich, on an average, as our working men, because they don't get more than one quarter of the wages of our men. But a German can save money, and he knows when it is safe. Now these shrewd, thrifty Germans want our bonds. They want them by millions. They turn aside from the great beggars of the world in Europe, and come to us Republicans. They treat the notes of Napoleon and Joseph and Maximilian with indifference, but want to discount all the American notes they can get. The *London Times* says this is all wrong—that the Republicans in America are all bankrupt, and the Germans must be crazy to slight British and French beggars, and go begging, themselves, to America. Are they crazy? We asked *Poor Richard* what he thought about it. "Why," said he, "how can they be crazy, when they are doing just what I did a little more than a year ago, when I put my little savings into Government six per cents? Now see what I got by it; just count up. I have received six per cent. in gold, which averaged 100 per cent. in currency, making 12 per cent. income. Now, to-day, my bond is saleable in the New York market at 10 per cent. premium. Put these together, and to-day I have 22 per cent. for one year's use of my money! What do you think of that? You know, as well as I do, that there are thousands of people who did this, and to-day they have 22 per cent. on their investments. Why, I saw Miss Jones, our school-mam, go to the bank and buy a \$500 bond. How she got the money I don't know, but these Yankee school-mistresses are first-rate hands in taking care of themselves. Well, now, count up. If Miss Jones sells her bonds to-day she gets her \$500 back safe, and she gets \$110 clear gain. Can you sharp fellows down there in William street do any better? You know I told Mr. Smith, the banker 'my ideas about that, and he bought \$5,000 six per cent. bonds, and you see he got \$1,100 for a year's use of his money. I met him the other day, and he said, 'Poor Richard, you are right; I begin to think, the Government can take care of itself, and us too. For my part, I mean to buy some of the 7.30's. The rate of interest is high enough, and in three years they will turn into six per cent. bonds again.' 'Yes, Mr. Smith, it is right on the money side; but, it is right on the country's side too. Help your country, or it can't help you. Now, I say the Germans are not right only, but they would be right if they got half that interest. They cannot make quarter of it at home.' So thought *Poor Richard*, and so think we. When we think of the German opinion of our situation and our financial strength, we must remember that they are far better judges of our condition than we are, or our enemies are. They are lookers on, at a great distance. They have none of our enmities or prejudices. They can examine the facts disinterestedly. They do; and the result is a verdict that the American Government is stable—its ability and integrity in meeting its financial engagements unquestionable. This verdict, too, is founded on a series of facts which are unimpeachable, and well known to every intelligent American: 1. The United States doubles its population each twenty-five years. The population of the country, which in 1850 was twenty-three millions, will in 1875 be forty-six millions. But the rebellion! says some one. How much has the rebellion diminished the strength of the United States? Take this astonishing fact, that if all the Rebel States had been sunk in the Pacific Ocean, the United States would in 1875 have a population equal to that of the whole in 1860. In other words, fifteen years will supply the total loss of the eleven original Rebel States! What can impede the progress of such a country? 2. The wealth of the country increased 127 per cent. in ten years! Now let it increase but 80 from 1860 to 1870, and it will amount to ten times all the loans of the government. The German knows what he is about. He will get the largest income from loans in the world, on the safest security. No such opportunity has occurred before for the investment of money, and in all probability will never occur again. If the American does not know and take advantage of this, the German and Frenchman will.—*Ex.*

NEW AND DESIRABLE PREMIUMS.

We are able to announce some valuable additions to our list of premiums which at the present season of high prices we are sure will be appreciated by our friends, and especially by our ministerial brethren, whose inadequate salaries forbid any large appropriations for books.

DR. SHEDD ON CHRISTIAN DOCTRINE.

For four new subscribers and the pay, \$10. In advance, we will send, post paid, the new and valuable work of Dr. Shedd, of Union Theological Seminary, New York, on the *History of Christian Doctrine*, in 2 vols. 8vo., price \$6. This great work is now in the third edition, and would prove a most welcome addition to a minister's library.

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For five new subscribers and the pay, \$12.50 in advance we will send, post paid, a copy of this standard popular work, indispensable to every student of the life and epistles of the great apostle.

JOHN HUSS AND HIS TIMES.

We are still sending this great work, written in the fresh graphic style of Mr. Gillett in response to orders from those procuring new subscribers, and have more copies to be disposed of in the same way. Sent for four subscribers, and the pay, \$10, in advance.