

Correspondence.

FROM OUR EAST TENNESSEE CORRESPONDENT.

Revival in the Church of Rev. John C. Smith, D.D., Washington—Revivals in East Tennessee: at New Market, Spring Place, Forest Hill, Concord, and Jacksboro—Many Returned Soldiers among the Converts—Expectant Churches—Schools and Colleges—An Address Worth Hearing.

MARYVILLE, E. TENN., Nov. 28, 1865. MR. EDITOR:—I neglected to mention, in my last letter, an interesting meeting I attended in Rev. Dr. Smith's Church, Washington City. It was a protracted prayer-meeting. The pastor believed that some in his congregation were ready to press into the kingdom, if the Church would only give them welcome, and Christians were invited to come together and pray and labor for this object. The meeting was well sustained night after night. Almost every evening some rose to ask Christians to pray for them. On communion Sabbath, a number were received on profession of faith; and as Christians had a mind to work, and the pastor had faith to toil on, the meetings continued. Rev. M. Wiswell, of Wilmington, has been aiding, and preaches with great acceptance and power. How many other churches might be revived, if they only had faith to plead for the blessing.

REVIVALS IN EAST TENNESSEE. A glorious work of grace is in progress in the Church of Bro. Griffes at New Market. It was at this place that Dr. Kendall met with us in Synod and talked to us of Home Missions. It was here that he preached to us one of his strong Gospel sermons, full of unctious and power. There are over sixty inquirers, and many are rejoicing in hope. Rev. R. P. Wells and Rev. Wm. Lyle have assisted at the meeting. You have already reported the result of the meeting in the Spring Place Church, near Knoxville, under the charge of Rev. E. N. Sawtell.

Rev. T. J. Lamar, whom you met at the General Assembly, has just closed a revival meeting at Forest Hill, near Maryville. On Sabbath last we had communion, and received fifteen persons on profession of faith and one by letter. Some eight or ten others hope they have passed from death unto life during the meeting. Rev. Dr. Heacock, of Buffalo, was with us, and took a deep interest in the progress of the work. He preached thirteen sermons to the people, who kept coming night and day to hear the word. The Doctor's labors were much appreciated and greatly blessed. A protracted meeting will commence to-night in Clover Hill Church, six miles from Maryville, and we hope for good results.

The Cumberland Presbyterians are holding a revival meeting at Concord, sixteen miles from Knoxville; and many souls are being born into the kingdom. I attended a Baptist revival one evening last week at Jacksboro, Campbell County. Twelve men—three-fourths of whom had been Union soldiers, and about twenty women, came forward for prayer. A number had been converted, and the work was progressing with great power.

Surely we have reason to thank God for what he is doing, and to work all the more faithfully in His vineyard. The public mind is pervaded with the idea that there is to be a general and widespread revival of religion throughout the land. A million and a half of men under arms, exposed to fatigue, sickness and death almost every hour for years, have made many promises, if God would spare them till the close of the war, that they would improve the first opportunity they had to consecrate themselves to His service, and hence they throng the altars, and swell the number of those who seek and find salvation. It is a grand time to test the power of the Gospel of Christ, and to advance to new victories for the glory of the Master.

EXPECTANT CHURCHES. Some of our vacant churches have been supplied with the ministry of the word. Rev. P. J. H. Myers is laboring at Dandridge; Rev. J. Griffes at New Market; Rev. W. W. Thorpe at Athens, and Rev. R. P. Wells at Knoxville, and they are each doing a good work. But Jonesboro and Rogersville, and Timber Ridge, and Harrison, and Liberty Hill, and Russellville, and many other places are waiting hopefully to have Dr. Kendall send them men to break unto them the bread of life. We need a man at Tazewell, and one should be stationed also at Jacksboro and Clinton. Three are needed at once for the vacant churches in this county. Meanwhile the Sabbath-schools are preparing the way for precious ingatherings by and by.

SCHOOLS AND COLLEGES. No part of the South had more school-houses before the war than East Tennessee, and, under the impulse of a new era, schools and academies are reviving with vigor and hope. Mr. Payne, a graduate of Yale College, has charge of the academy at Knoxville, and already he has sixty pupils. Two hundred efficient educators from the North could find remunerative employment this winter, if they were on the ground. I have been applied to for at least half the number, and many school-houses are vacant because the teachers are not to be had. A gentleman and his wife might build up a good school at Jacksboro, Campbell County. A commodious academy is ready to receive them. If a minister, he would be all the more acceptable. The same may be said of Clinton, Anderson County. A gentle-

man of Clinton told me, if I could send them a good teacher, he would ensure him a large and self-sustaining school. Can you not send some Christian educators to these places?

Colleges are not rallying so rapidly as the local schools and academies. Emory and Henry College, Southwestern Virginia, is opened under Methodist auspices, but its rebel complexion does not suit our loyal Methodists of Tennessee. The Cumberland Presbyterian College is revived. The Baptists, too intent on numbers, like the Episcopal Convention, have ignored the guilt of treason in many places, (though in others they are true and genuine), and their colleges will revive slowly. Maryville College, under the care of the Synod of Tennessee, was utterly broken down by the war. Its president went neck and heels into the rebellion, and the funds are scattered and the library gone to the four winds. The Synod, however, has determined to set the institution in motion again, and some time between this and next summer its doors will be open for the reception of students. It could gather more pupils than ever before, if the teachers and funds were at command.

ADDRESS OF REV. DR. HEACOCK. Dr. Heacock delivered an address to the Young Men's Christian Association, at Knoxville, on his way home. It was free, outspoken, and manly. The trimmers may not have approved all he said, but those who love true independence, and who wish to have a conscience void of offense toward God and toward men, thank him for it. Five years ago and he would have been mobbed for such an address, but now even the "poor whites" have found out there is a God in Israel, and we all do well to tremble before Him. Yours very truly, SAMUEL SAWYER.

LETTER FROM CHINA.

FUH CHAU, AUGUST 15, 1865. In previous letters I have given brief sketches of the Mohammedans, Nestorians, and Jews in China. To complete the series, I will now speak of the Romish and Christian missions, making use, in describing the former, of the admirable narratives in the "Middle Kingdom," and closing with some remarks pertinent to the subject.

THE ROMISH MISSIONS. The thirteenth century is the first grand epoch of these missions, and the name of John De Monte Corvino the only one of note. Pope Nicholas IV. first sent him to Tartary in 1288 whence he made his way into China in 1292, and soon found sturdy opponents in the Nestorians. Clement V. made him archbishop in 1307, and sent out to him seven assistant bishops.

The second epoch is 1581, when Ricci established himself at Canton, to 1736. This Ricci was most indefatigable in his efforts, and was very highly esteemed by the Chinese for his scientific learning. In 1601 he went to Peking, and was soon joined by other Jesuits. He died in 1610. Many Dominicans and Franciscans, during this period, flocked to the Celestial Empire, and soon, by their zealous efforts, Romanism flourished under the broad shadow of imperial favor. It is said that in Ricci's time, a noble lady, named Candida, was converted to the faith, and showed her sincerity by erecting, at her own expense, thirty-nine churches in different provinces, building dwellings for priests, and printing one hundred and thirty books prepared by the fathers. Many names of note appear in this epoch. John Adam Schaal, a German Jesuit, in 1628 ranked among the magnates of the empire, and was appointed President of the Astronomical Board by Shintchi, the first of the Manchu emperors. This Schaal had the title and authority of a mandarin of the first grade, with the distinctive badge of a crane on the breast. By his influence fourteen other missionaries were introduced, among whom was the celebrated Verbiest.

But a period of persecution succeeded this sunshine during Kanghi's minority. The four regents, provoked, doubtless, by the Jesuitical proclivities for political intermeddling, threw Schaal and others into prison, heaping on them chains, scorn, and cruelty. Schaal died of age and infirmity in 1669, when the illustrious Kanghi dismissed the regents and recalled Verbiest and his colleagues. And now succeeded the golden era of Romanism. The haughty Verbiest carried matters with a high hand. He pointed out errors in the calendar, which covered his Chinese adversaries with shame and caused them to be imprisoned. Made President of the Astronomical Board, he threw out the intercalary month which had been erroneously inserted in the calendar, though it had already been published throughout the empire with high official sanction. The exasperated Council begged him to spare their reputation. His reply was, "It is not in my power to make the heavens agree with your calendar; the useless month must be taken out." He might have made the needed correction in the following year, but he could not omit the opportunity to humble his political enemies. Kanghi advanced the Jesuits to the highest honors, showed them more favor than his own officers, and in 1692 published his celebrated edict, declaring that "the Christian religion is good, and on no account to be hindered." In 1700 the Jesuits, by their medical skill, cured him of a dangerous malady, and thus greatly enhanced their prestige. In 1703 they had one hundred churches and one hundred thousand converts in Kiangsi, Kiangsu, and Nganhui. And these were Rome's palmy days in China.

Soon the scene again shifts, for early in the eighteenth century commenced those fierce contests between the Jesuits on the one hand, and the Dominicans and Franciscans on the other. These charged those with extreme laxness in doctrine, with making little difference between themselves and the heathen, neglecting religion for politics, and maintaining that the heathen rites to sages and deceased ancestors were merely civil rites, and therefore unobjectionable. After Kanghi's death, A. D. 1723, Romanists were expelled from Peking on the charge of political ambition, and strictly forbidden to propagate their religion. Since that, and at least up to the time of the recent treaties with western nations, they have worked mostly by stealth, under the disguise of the native costume. They probably number half a million of converts, though the Lazarist Huc estimates them as high as eight hundred thousand. Their funds from Europe in 1846 amounted to only \$59,000. In Fuh Chau they have a church with a communion (as some assert) of seven or eight hundred converts. This number, if correct, will doubtless embrace country adherents, with a large representation from the boat population. They have also a Female Foundling Asylum, and Cathedral near the foreign bonds and residences on the south bank of the Min.

CHRISTIAN MISSIONS. The history of these is better known to your readers, and I will be brief. The first Protestant missionary to the Chinese was Dr. Morrison, who arrived at Macao in September, 1807, and at once proceeded to Canton. During many years he and his successors from England and America labored under much discouragement. The Chinese government was jealous and suspicious. The Emperor and his advisers, who had read carefully the chapter of Chinese history on Jesuitism, were unable to conceive the single purpose, and strictly moral and religious aims of pure Christianity. Hence their obstructive policy, diversified from year to year by cunning arts of diplomacy and tergiversations almost nameless in western dialects. This policy was sweeping, influencing alike commercial and missionary operations. But the English and French successes in various sieges and pitched battles have impressed both rulers and ruled with the necessity of concession in dealing with the West. And the decisive results of these military conflicts, to wit: The treaties of Nanking, Tientsin and Peking, with many concurrent agencies of a providential and moral character, have at length secured something like toleration of western ideas. The irrepressible leaven of civilization and Christianity now energizes in the stagnant mass of effete customs, crude politics and shapeless systems of religion, as it did not only a few brief years ago. It is doubtful whether the present rulers of China entertain even the glimmer of a hope that this inrolling tide of physical and moral power will ever be stayed in its course, and as for the people, they will acquiesce in whatever does not interfere with their material prosperity.

ENCOURAGEMENTS. Such a state of things, accepted as an irremediable fact, yields at once a firm and broad foundation on which to construct plans of all sorts for the good of this great people. Science and art, philosophy and religion, embodied in schools, colleges, churches, asylums, with all their well-tested machinery of action and development, will now have free scope. Or, if impeded at all, they will merely exhibit, for the moment, difficulties usually met in all comprehensive schemes for the good of men. The years of a single generation, as we may reasonably expect, will witness marvelous changes of a reformatory character in this vast empire.

In the meanwhile, we have something to stay our faith and hopes upon. We have the immutable word of God. We have His answers to prayer. And we have some fruits accordant with the word and prayer. The recent statistics will bear repetition, and will be more likely to make an impression on the minds of your readers, if the gist of them is compressed into a few brief lines—108 stations, 95 ordained missionaries, 57 churches, 2576 baptisms, 2028 living converts, 148 preachers and catechists, 63 schools, 1043 pupils. Fear not, neither despond, dear brethren of the churches. Our glorious Christianity, as the Saviour taught and exemplified it, is destined to a splendid triumph in the land of Sinim. Though hostile to all sin, it stands aloof from the mere politics of the land. It never screens itself from public notice. It desires only to be seen and known in all its unadulterated simplicity and high claims to the obedience of the heart. It is, indeed, naturally subversive of many of the fundamental regulations of the empire, such as the worship of Emperors, sages and ancestors, and will work a mighty revolution in these antiquated principles of "law and order." But let us never forget that Christianity is truth, that it carries with it its own light, and that a Divine energy, even the energy of the Holy Spirit, prepares its way to the consciences of men. Our religion is infallibly destined to secure, sooner or later, the enlightened favor, or suffrance at least, of Chinese rulers. It will be their highest interest to grant this, and to grant it without reservation, as the rulers of Austria and Italy have done. But our grand safeguard is the favor of God. This, at least, is sure, for it is promised to His own Son in the interest of His Body, the Church. Judaism,

Mohammedanism, and heaven-defying Romanism are all to disappear before the light of the word and the Spirit. Confucianism, too, with Taoism, Buddhism, and all other false systems of ethics and religion, which enslave the consciences of this great people, will melt away before the advancing glory. Is it not time for the Church to awake to the magnitude and solemn claims of her work in these broad provinces? C. C. B.

DEATH OF REV. WILLISTON JONES.

Many Christian hearts will grieve to learn that Rev. Williston Jones, lately stationed at Rolla, Missouri, by our Presbyterian Home Mission Committee, departed this life on Monday, the 20th of November, after an illness of two weeks.

Mr. Jones commenced his labors in Rolla, last May, and has been very diligent and earnest in prosecuting them, in that very needy field. The Church existing there is of recent organization, and contains but a small number of members. They have as yet no church edifice, but worship in the Court House. A large number of Freedmen and refugees have been gathered at Rolla, by the events of the war; and among them, as well as the more permanent residents, Mr. Jones has diligently and faithfully labored. A few weeks since, the Presbytery of St. Louis held its stated meeting at Rolla, and by the aid of some members of that body, evening meetings were continued about two weeks, while visitation of families and personal conversation were prosecuted in the day-time. These efforts seemed to be so far blessed as to produce considerable awakening of attention to religion in the community, and were the means of leading a few persons to avow themselves on the side of Christ. Mr. Jones was very earnestly engaged in these labors, and touchingly grateful for the assistance of his brethren. His health seemed poor at the time, and before the close of the meetings he was prostrated upon the bed from which he never rose. His disease was typhoid fever, and during its progress his mind was much clouded with delirium. It was, however, habitually occupied with thoughts pertaining to his ministerial work, and the interests and exposure of immortal souls. His very last words were an expression of earnest desire that sinners might be brought to Christ. He leaves a widow and two daughters to mourn his loss. They and the little flock so much needing his shepherd-care, will doubtless have the prayerful sympathy of your Christian readers. May the Lord of the harvest send into this needy State many as devoted laborers as brother Jones. H. A. N.

LOOK TO JESUS.

[Without doubt, the writer of this article, a ruling elder in one of our churches, has carried his views of self-examination to an erroneous and unscriptural extreme, but the general truth and practical good sense of the article entitle it to a place in our columns.] There are a vast number of Christians who have some how picked up the idea that a course of rigid and frequent self-examination is necessary to their spiritual life and progress, and is a duty that must on no account be neglected. They are continually trying to look into their own hearts, (I say trying because I do not suppose that any mortal eye did ever really see into that foul den of horrors, which God has mercifully hidden from every view but his own), and if they find, as they always will, that their hearts are in a very bad way, they mourn over the fact and make themselves very unhappy. Now if such an one would only jump to the conclusion that he is just as wicked as the good Lord will let him be, and that if God would let him be any worse, he would be just so much worse, it seems to me that he would have arrived at the truth, and the necessity for further investigation would be avoided. Being satisfied on that point he might then discover that he had been to a great deal of useless trouble, which the word of God never required of him. Tired of looking at himself, he would seek a more cheerful object and "look to Jesus."

Look to Jesus! This is the grand panacea for a cold and troublesome heart. Never mind your heart. Look to Jesus and forget all about it. You have been undertaking a work that the Holy Spirit has appropriated to himself. No wonder you are discouraged. Self-examination is often a device of Satan for putting the Christian back just where he was before his conversion. Taken up with his own heart, his own feelings, his own unworthiness, and from which condition he only escaped when he forgot himself entirely in the contemplation of his Saviour. The less a Christian thinks about himself, the better; he will have the more time for the work to which God has appointed him. While our thoughts rest on the Saviour, it is safe to presume that he does not forget us, but will care for our eternal interests far more effectually than we can ourselves. Speak to that brother who has been "overtaken in a fault." Ask him how it happened. He will tell you that he was strongly tempted, that he fought hard against his besetting sin, but the temptation was too much for him and he fell. Poor man! Why did he make such a desperate fight, when he had a strong tower of refuge to which he might flee? All the hosts of God were at his call. Jesus was ready to fight and win the battle for him. But no; he trusted in his own strength, fought the battle on his own account and endured this disgraceful defeat. The sins of Christians generally occur when they are watching

and striving against them. But who ever heard a backslidden Christian say, "I fell into this sin while contemplating the character of Christ?" The very idea shows its own absurdity. Such a case never occurred. While we are "looking to Jesus" we may safely forget ourselves, our hearts, faults, follies, besetting sins, and all. They will not trouble us until we leave the Saviour and look after them. Nature teaches us that we cannot "look into our own hearts" physically. Our eyes cannot turn inward; our ears hear nothing of our interior economy; feeling lies on the surface; all the senses turn outward. The secrets of our physical systems are hermetically sealed from us. The Christian who tries to look into himself spiritually, is not wiser than the man who tries to look into himself physically. Had Bunyan's Pilgrim held up a looking glass before him as he traveled, he would have hidden the Celestial City and occupied its place with the city of Destruction, and "the things that are behind." The Israelites bitten by the serpents were only healed by looking away from themselves. Look to Jesus. The longer and more earnestly we look, the plainer we can see him, and the nearer he comes to us. While looking to him, we are in a "perfect way." No besetting sins assail us, no temptations overcome us, no duties are neglected, and nothing is forgotten that we ought to have remembered, for "Thou shalt keep him in perfect peace whose mind is stayed on Thee." A. J. H. VINELAND, N. J.

A GOSPEL RUBRIC.

MY DEAR YOUNG FRIEND:—I do not suppose that you and our young Baptist brother will gather many new and important truths in a field of controversy thoroughly gleaned for two centuries. Certainly I have no disposition to trouble you with a condensation of the standard writers on the subject and mode of baptism, which your disciplined mind can so much more readily prepare from their works in your library; unless you prefer the summaries in Hill, Dick, or the other theologians. If I mistake not, our young Baptist brother's investigations of the Greek have also been aided by Carson, Campbell, etc.; and, indeed, I have yet to hear the first original argument in this frequently bandied controversy.

I should, therefore, have declined any lengthened communication on the subject, had not the principle upon which you both proceed in your discussion demanded notice, namely, the rubrical authority of the Bible. Your friend asserts, and you concede, that the Bible contains a complete directory for the worship of the Church, presented either in precepts or examples, which it is our duty to ascertain and exemplify, without addition, diminution, or alteration. He demands, in Jewish phrase, a "Thus saith the Lord" for every ordinance, both as to matter and form. His quotations of certain injunctions of Moses to the Hebrews, and of the sanction of the sacredness of the prophecy of the Apocalypse are, let us hope, intended for rhetorical impression; certainly not for proof of the position to any Biblical student. But they are interesting as showing the fundamentally Judaical character of Baptist Sacramentalism, and as a great development thereof, since the time when my Baptist Sabbath-school Superintendent would not receive proof texts from the Old Testament.

Now it is always well to examine principles carefully, and not to attempt to defend, or act upon dogmas, which we do not believe. "I believed, therefore, have I spoken," is a good Scripture example of honesty, which, if exactly followed, would save the Church a great deal of argument. Of course, a man's belief of a principle does not make it a truth, but his disbelief of it, does make it to him a falsehood. Happy is he who condemneth not himself in the thing which he alloweth; for we are all in the habit of persuading ourselves and trying to persuade others of the truth and authority of principles we do not believe. But I must acknowledge myself a little surprised at the influence of assertions, even though reiterated by many pious polemics, in inducing a mind so discriminating as yours, to accept a principle so contrary to the practice of all Christian Churches.

The common belief of all the Protestant churches, as infallibly declared by their practice, is, that ceremonies of worship have no moral character in themselves, are intended for the edification of the Church, and depend for their acceptance with God on the moral character of the worshipper, and for their use to man on their adaptation to his capacity and wants. They have accordingly been frequently altered by the Church, and may be altered again, when the changed manners and customs of society make such changes necessary. However we may regard the rubrical authority of Leviticus upon the Hebrews, no one who knows anything of the difference between law and Gospel, letter and spirit, will, for a moment, expect to extract a rubric from the gospels or epistles. So that if Tischendorf should discover in Mount Athos a manuscript purporting to be the Liturgy of St. Lebbeus the Apostle, containing a particular account of the mode of the public worship in the Apostolic Church at Jerusalem, A. D. 35, with the liturgy, the order of the sacraments, and rubrical directions to the officiating clergy, your intelligent ministerial brother would not hesitate a moment to pronounce it apocryphal, even though it prescribed baptism by immer-

sion. But why this recoil from the idea of a complete Gospel rubric? Is it not from the deep underlying conviction in our minds that Gospel religion is not rubrical and liturgical, but spiritual? that Gospel worship is not imitative but expressive? That even the apostolical rubric of Jerusalem might be exceedingly unedifying to the Church in Philadelphia? And that uniformity of worship according to a prescribed form, is a Levitical, not an evangelical idea?

It is not, however, my present design to vindicate, but simply to assert the practice of the churches. Have not all the modern churches rejected a number of divine institutions as unsuitable to our western civilization? Have we not all modified others to our notions of propriety? Have we not all invented ordinances for which there is neither precept nor example in Scripture? If these things are undeniable, have we not removed the whole question of worship from the high position of an unchangeable morality to the broad field of a charitable expediency? From the rigid uniformity of a one temple ritual to the elastic conformity in all things, to all men, which accommodated the various tastes and prejudices of Jew, Greek, Roman and Saxon? But having practically asserted this secondary character of all forms of worship, can we afterwards single out some one rite and say: "This ordinance is fundamental, like faith in Christ, both in matter and form, and unless you worship in this rite according to my rubric you must be excommunicated?"

Both you and our young Baptist brother, I rejoice to believe, have received the baptism of the Holy Ghost, and worship God in spirit and in truth; and I am sure neither would venture to say that his brother's worship was impious, and abhorred by his Heavenly Father, even in the rite in whose celebration you differ. Your hearts will not allow any such exclusive divine authority for any peculiar form of worship as would brand all others as idolatrous. In my next, I shall show by an enumeration of our alterations of Scripture ordinances, that your Christian instincts are sustained by the practice of all the churches of Christ. There is not a church in Christendom which accepts the Bible alone as the directory of its worship, not excepting that of your Baptist brother. We do not believe in a Gospel Rubric. R. P.

SHERMAN'S TORCH VS. GRANT'S SWORD.

Chaplain French, of the Freedmen's Bureau, has recently made a tour, under protection of a military escort, through the interior and southwestern part of Georgia, to explain to the planters and freedmen their new relations and new duties growing out of the same, both to themselves and the Government. He addressed nearly fifty thousand freedmen, and several thousand planters assembled in large mass meetings in the open air. While he found a goodly number of the citizens cordially acquiescing in the triumph of the Union, very many only accepted the new order of things from stern necessity. He found bad feelings toward Sherman's army, on account of its destructive march through their State. He spoke to a large assemblage of citizens from the steps of the Capitol at Milledgeville, Governor Johnson being present, and about three thousand freedmen also. The following is an extract from his speech:

"I have crossed and recrossed the track of fire that marks the pathway of Sherman and his brave men through your State. I have observed, with feelings of sadness and sympathy for the sufferers, the blackened walls, which are all that is left of your once beautiful homes of luxury and comfort. I have seen your desolated fields, and I have heard everywhere sore complaints, particularly of your women, against what seemed to you only acts of wantonness and cruelty. To all these complaints I have but one answer: God's mercy underlieth all. The Government, and the people generally, had reached a point where victory was sure to come. It was only a question of time. The only question resting with weight on Grant's mind and heart, was how, with the least loss of life, shall the victory come? Two ways were manifest, either of which would bring the long-prayed-for hour of peace. That brave warrior, whose heart seemed always equitempered with justice and mercy, could make a track of blood, slaughtering your brave, beloved husbands, sons, and brothers by thousands, who, of course, in their fall, would bring down many of our heroic men; or Sherman, followed by his brave boys, could thrust in the torch, and make a track of fire through the country which, though it would be hard on your families, would nevertheless spare life, and yet so cripple your forces as to insure victory and the end of the war. Your and our ever merciful heavenly Father so overruled that Grant should stay the sword and spare life, while Sherman should thrust in the torch, and let your beautiful homes reduced to ashes, and your broad fields laid waste, be the cost to you of the final triumph of our beneficent common, and more than ever-to-be-loved and respected Government. Victory has come at last. Your brave and beloved ones have been spared to you, and they will now soon raise up again from their ashes your beautiful homes and restore your wasted fields. You had cheerfully given, for sacrifice it need be, your choicest treasures, your friends, for the war. While you seem to have reserved your homes and fields, God, wiser and kinder than you were even to yourselves, has restored your soldier friends, and taken for sacrifice your lesser treasures. Should you not, then, withhold your censure of men, and pour forth your gratitude in ceaseless praise to God? He hath made your defeat a greater blessing than your success could have been. Wait patiently on him a little while, and he will vindicate his mercy before you and the whole world." —Washington Chronicle.