

Correspondence.

FROM OUR EAST TENNESSEE CORRESPONDENT.

Purging of Treason and Good Effects—Cumberland Presbyterian Synod converted over again—Rebel General Assembly—Thanksgiving Day—Improvement toward Freedmen—Inducements to Emigration.

KNOXVILLE, E. TENN., Dec. 16, 1865.

Mr. Editor:—Since the churches of East Tennessee commenced purging themselves of treason, the Spirit of God has been poured out with unwooled power, and in many places even now they are enjoying precious revivals of religion.

THE CUMBERLAND PRESBYTERIAN SYNOD of East Tennessee, not long since, was eminently historic. Rev. Samuel B. West, every way worthy of confidence as a loyal and good man, had been laboring to bring his brethren in working relations with their General Assembly.

REBEL GENERAL ASSEMBLY, convened to-day in Macon, Georgia. It is to be a conglomerate of pro-slavery, disloyal Presbyterian ministers, Old School, New School, and Cumberland, south of Mason and Dixon's line, who hold, with the Christian Observer, that Union ministers ought to be under ban.

THANKSGIVING DAY was observed in many places in East Tennessee by public religious services. As a listener, you would have enjoyed many of the discourses delivered on that day.

GOV. BROWNLOW AND THE FREEDMEN. Governor Brownlow has just issued a stirring appeal to the loyal people of this section of the State, which will be approved by a majority of the people.

IMMIGRATION. The tide of immigration brings many valuable settlers among us, but they do not come as rapidly as we would like to have them.

Farmers could be suited here on reasonable terms. A farm of over three hundred acres, five miles from Maryville, and one mile from a Presbyterian church, is offered at ten dollars per acre.

Other counties, as well as Blount, invite the emigrant from the Northern and Western States, who desires a healthy and agreeable home. There are eight Presbyterian churches, however, in Blount, and the man who prefers a Presbyterian neighborhood, might suit himself in some one of these eight settlements.

Yours very truly, SAMUEL SAWYER.

LET US PRAY MORE. A LETTER TO A BROTHER IN THE MINISTRY.

DEAR BROTHER:—It is now a considerable number of years since we entered the ministry. We have enjoyed some success and seen some trials; we have both seen affliction.

Yet, after all, it is not the great demand of the present season, that we should pray more? There are many indications that this is an "Acceptable year of the Lord." The public mind is relaxed from the war; God's work is especially needed to compose public sentiment, both North and South.

We both have many unconverted "pew-holders in our congregations. Some who have been there twenty or thirty years; others five, ten, or fifteen years; they have passed through several revivals; though many of them did not much attend the meetings held on such occasions, yet they are still attendants, and some of them very attentive listeners, to our preaching.

There have been a good many additions to our churches during our ministry, especially from the Sabbath-school; but there remain perhaps a hundred heads of families, men and women, older and younger, who are non-professors, and, as we have reason to fear, mostly unconverted.

I believe also that these days of prayer will be most fertile in suggesting to us expedients for reaching our people. A call upon this one, a carefully-worded note to that, the sending of a particular Christian to see a third.

professed religion. A little before, you attended the funeral of a young mother of your congregation, who was an attentive hearer on the Sabbath, and occasionally present at the prayer-meeting; a very kind friend of your family, and one constantly remembered with hope by yourself; but who yet clung to fashionable society, and to some degree of gaiety, and made no profession of religion, till she was suddenly ushered into eternity.

I know what you mean when you say that these cases have given you the deepest anguish, and yet that you feel more anxiety for the living who are rapidly following them, than for the dead who are already in the hand of God.

What, then, can we do? Some say, wait in the continued use of the means which you are now employing, until God shall come and give you the harvest. But our churches have already waited twenty or thirty years, and more or less of these people have died every year.

I think more prayer is our last resort, and here I think we have something more than we can do. If we shall spend two days each week closeted with God, in confession and intercession, and shall succeed in unobtrusively inducing our churches to a corresponding increase in prayerfulness, I am not without hope that we shall see a wide and essential change in our congregations within a few months.

I wrote you, two weeks ago, of the Holy Spirit's work in Binghamton. You will be glad, for Christ's sake, to hear of His presence in Elmira. Mr. Hammond came here Saturday, the 9th of December, and held a children's meeting Sunday afternoon, in the First Presbyterian Church.

I believe also that these days of prayer will be most fertile in suggesting to us expedients for reaching our people. A call upon this one, a carefully-worded note to that, the sending of a particular Christian to see a third. Profound prayerfulness will make us more discriminating in regard to the exact moral condition of each soul, the providential circumstances favorable to religious impression upon it, and the precise means most likely to win it to Christ.

powerful will they doubtless be over the public mind. The power of prayer may come down upon a community without observation, but leave a result as glorious and enduring as the kingdom of God.

And even in relation to our studies, I am not sure that we shall lose anything. Has it never occurred to you, that if we should bring our minds into as severe and protracted exercise in communion with God, as we find necessary in mastering the treatises of Augustin, Luther, and Owen, perhaps we should enjoy fresh for ourselves, instead of receiving second-hand from them, the profound thoughts which they obtained in that very manner?

God will be inquired of; He will infallibly hear and answer prayer; and according to our faith, shall it be unto us. We shall have whatever Plato and Aristotle, Bacon and Kant thought of and wrote of; and even what the Church fathers, reformers, and all theologians have treated of, in eternity; but these precious souls, fitting with us across our brief probation, we shall not have.

Let us analyze carefully our congregations, and make out classified lists of them, which may be ever before our eyes, not so much to present them as a whole, and in classes, and as individuals, bearing them on our hearts before God, day after day, and week after week, to the full measure of the strength which God shall give us.

THE WORK OF THE HOLY SPIRIT IN ELMIRA. I wrote you, two weeks ago, of the Holy Spirit's work in Binghamton. You will be glad, for Christ's sake, to hear of His presence in Elmira.

Mr. Hammond came here Saturday, the 9th of December, and held a children's meeting Sunday afternoon, in the First Presbyterian Church. The house was filled, and as prayer went up to God for His dear Son's sake He would come in the person of His Holy Spirit, He was graciously pleased to hear and answer in fulfillment of His blessed promise, "while ye are yet speaking, I will hear."

Lautsz, founder of the sect of Taists, was born about B. C. 600, fifty years before Confucius, in what is now called the province of Hupeh. Tradition says he was born with white hair and eyebrows, having been carried in the womb 80 years.

book, and bringing it to her mamma, said, tearfully, "Why, mamma, Jesus promised me the other morning that He would do anything I asked him if I believed it; and I've asked him to take this stain out of my book, but He don't do it." Her mamma, thinking that any amount of trouble must be taken rather than her little one's faith weakened, left her pressing work, and removing the stain, dried and pressed the book, and handed it to the little girl.

And let us learn from this little girl's confidence in Jesus to expect the very thing from God that we ask for. There has been much such prayer offered here, and God is answering it as He always answers such prayer. The work is rapidly reaching an older class than is usually wrought upon so early in the work, and many are coming to Christ.

O Christian, the field everywhere is white for the harvest. Whosoever we will, we may put in the sickle and reap. The Holy Spirit stands waiting to assist us. Christ says: "The time is short, work while it is day, for the night cometh when no man can work."

ORA ET LABORA.

NATIVE RELIGIONS IN CHINA. THE STATE RELIGION.

Confucianism is a part of what is called the State religion, and a few words must be added to secure completeness in our survey. Some call it a "grand pageant" rather than a religion. It is the grand ceremonial enacted at Peking by the Emperor and his high officers, and repeated in its subordinate parts throughout the empire.

OTHER SECTS. Lautsz, founder of the sect of Taists, was born about B. C. 600, fifty years before Confucius, in what is now called the province of Hupeh. Tradition says he was born with white hair and eyebrows, having been carried in the womb 80 years.

Dr. King says that his room-mate, the late Rev. Sylvester Eaton, who had been passing his vacation in Catskill, returned to college, and seemed uncommonly serious and thoughtful. He was a professor of religion, but was general and social, and not distinguished for his activity or spirituality.

sorrows. Lautsz urges the duties of retirement and contemplation with good works as an effectual means to spiritual purity and a final return to the bosom of Supreme Reason. His own life was passed in asceticism, and when Confucius visited him in his old age he sternly upbraided him for his pride, his ambition in collecting disciples, and his seeking civil office.

His disciples greatly vitiated his tenets, and speedily gave them a character allied to Egyptian magic. They say that their patron was himself an impersonation of the Venerable Prince, Reason, who originated primary matter and the universe, and claim for him three incarnations, in B. C. 1407, B. C. 600, [the real one], and a third as late as A. D. 623, when a Shensi man reported his meeting a man who called himself Laukiun!

Budha, or Booth, founder of the sect of Buddhists, was born B. C. 1030, and died B. C. 950, aged 80. Some claim that he was the last avatar of Vishnu, but it is settled historically that he was the son of Suddhodana, king of Magadha, in Bahar, a district of India. Towards the end of his life he received the name of Budha, or the Sage.

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FU CHAU, Sept. 20, 1865.

THE BEGINNING OF A COLLEGE REVIVAL.

Dr. Jonas King, the veteran missionary to Greece, and now in this country, relates the history of a revival in Williams College, during his student life there, forty-nine years ago. We take the account from a Williamson letter to the Evangelist. Dr. King says that his room-mate, the late Rev. Sylvester Eaton, who had been passing his vacation in Catskill, returned to college, and seemed uncommonly serious and thoughtful.

REAL CHRISTIANS are the resemblances of Christ: and if we love the original, we will also love the copy.