

Our Church News.

American Presbyterian AND GENESSEE EVANGELIST. THURSDAY, AUGUST 28, 1862. JOHN W. MEARS, Editor.

THE MARSAORE IN MINNESOTA.

THE remarkable and truly awful outbreak among the Sioux or Dakota Indians, who occupy a reservation in another column. We recur to it again to express our fears...

A SIGNIFICANT FACT.

On the morning of the Sabbath, the 17th of the present month, during the time of public worship, occurred the only casualty of the bathing season...

LIBERALITY OF OUR CITIZENS.

Philadelphia has exceeded all the great cities of our union, in the promptness and extent of her moneyed contributions to further the raising of volunteers...

But shall not the kingdom of Christ also in its various schemes of action, give evidence of a decided advance in the liberality of her members, many of whom are among the most princely contributors upon these patriotic lists?

MR. BIDWELL'S BOLOGIC MAGAZINE for August is rich in its usual variety of well chosen articles from the leading English monthlies and quarterlies...

THE RAPPAHANNOCK is now the dividing line between the two great armies of rebels and patriots, as once the Potomac was, and later the Chickohammy. Skirmishing has been going on upon a heavy scale...

RECREATION.

Those who have gone abroad for a summer jaunt and are now about returning to their homes, have, no doubt, for the most part, had in view the refreshment of their wearied bodies and minds...

Do we rest, notwithstanding? The very energy which we exhibit in our unwearied pursuits and novel methods of recreation is the guarantee that we are truly resting.

The idea of rest, figures largely in the teachings of true religion and the experience of evangelical Christians. In fact the whole creation groans and sighs with the psalmist as he exclaims: "Oh that I had wings like a dove; then would I fly away and be at rest!"

It is not in vain that we are so desirous to see that we are in the possession of a sufficient number of hours for our sleeping hours. It is a season whose benevolent ends are to be gained by a high degree of action.

I suppose they were now sailing under the English flag. But it seems that they have also, with true Oriental craft, drawn the wool over the eyes of some of our German friends.

The rest of heaven we may be sure will be farthest possible from inaction. That would be just as good as a frightful, almost pantheistic prospect. It will be rest because of, and through, its very action.

fortunate petitioner, the instant in prayer, whose voice the Lord heard in the morning, who morning and evening and at noon, cried unto him for help, shall have his prayers changed into thanks and his cries into melodious and joyful praises.

THE AMERICAN SECESSION AT CONSTANTINOPLE. (For the American Presbyterian.)

The following communication has been delayed by the protracted absence of the Editor from the city. To the Editor of the American Presbyterian: A DOCUMENT lies before me signed by Dr. Hamlin and Messrs. E. E. Bliss and Washburn...

The pastor of the Pera church accompanied Dr. Dwight to the meeting of the Evangelical Alliance in September, 1857, and under Dr. Dwight's auspices, received much attention. He went to Germany again in 1860, with a recommendation from the missionaries in Constantinople...

"You will have heard that S— has succeeded and joined the Pusyites, and moreover that 'an evil spirit from the Lord' doth exceedingly trouble Pastor Simon and his church session." The trouble increased. The unwearied efforts of the missionaries to settle it sometimes had promise of success, but finally were defeated.

But subsequently there was reason to hope that they would abandon their schismatical course. Dr. Dwight and W., had abundant ground for every part of the representations which they made in your issues of December, 19, 1861, and January, 9, and 16, 1862.

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You cannot easily surpass me in admiration of the real excellencies of the German character, but I have yet to learn that Germans excel Americans in the power of organization, or in that "marvelous union of common sense with piety" which Lord Shaftesbury eulogizes in our missionaries in Turkey.

committed the disbursement of the funds which American Christians put into the treasury of the American Board. Let this distinction be kept in mind, and the whole grievance of the Pera church and pastor will be seen to be without foundation.

Now this testimony must be over-ruled, or the whole ground of your statement that the complaints referred to "turned upon the ecclesiastical arrangements of the Board," and that they tended to show that "the methods of the Board in this (ecclesiastical) respect, were radically defective," slides from under your feet; and whole paragraphs of the Berlin article and your comments thereon, becoming unmeaning.

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As to the extent of the disaffection and sympathy with the Berlin secession, which the reader of your two articles would infer to be general among the Armenian converts, Dr. Dwight wrote, after his tour through Turkey and personal visitation of nearly all the churches: "I am happy to say, that out of the more than fifty native churches in Turkey, not one, as yet, has shown the least sympathy with the Pera church and its pastor in their most unreasonable demand."

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Whether the Pera Church will go ultimately with Germany or England, will probably depend on which will place the most money at its disposal with the least restrictions on the manner of its use. If some party in America will, outbid both, it perhaps can carry off the prize.

Upon the above communication we would remark: (1) That it gives us pleasure to learn that a frank and full explanation of the ecclesiastical troubles in the mission churches of Constantinople is about to be presented to the public. We have been astonished at the reticence of the Board, or at the depreciating tone with which so great a dissector to our cause has been treated in its utterances.

in some of its alleged facts;—that, we were prepared to believe. But it is not the organ of theorists or of sacramentarians, but of the truly evangelical sentiment and the active piety of America, in sympathy with the Evangelical Alliance whose organ it is. No such insinuations by its character as are indulged in by "W." can avail to discredit its statements.

(3) "W." wishes to hold our attention to the point that the policy of the Board which has given rise to the secession of the Pera church is simply that of retaining within its exclusive control and disposition the funds committed to its care.

The above Church, was offered a few days' notice to the Government, to be used as a hospital—free of charge. Yours etc. S.

THE BRITISH GOVERNMENT. "The renowned common sense" of the British nation, (thus spoken of by Gen. Scott,) appears to have taken refuge with the government, after it had almost utterly abandoned the people.

"The renowned common sense" of the British nation, (thus spoken of by Gen. Scott,) appears to have taken refuge with the government, after it had almost utterly abandoned the people. While we have had just ground of complaint against the British government for its unseemly haste to recognize the rebels as belligerents, and the extraordinary eagerness it exhibited to make a *casus belli* out of the Trent affair, not to speak of the insulting wish of the premier, publicly expressed, that we would consent without a struggle to dismemberment and political death—it must be admitted that it has since exhibited an immovable firmness in maintaining an attitude which both friend and foe have long regarded as the initiation of a positively hostile course towards our nation, and of active friendship towards the rebels.

The church in Constantinople (Query, Pera church?) with a thousand members, and perhaps a thousand more adherents, is without an edifice. In the last annual report of the American Board, the aggregate members of the four churches in Constantinople, including the Pera church, are stated to be 187, and the whole number from the beginning, 333! Berlin writers are nearer Constantinople than we; but it is well to remember that very wide and dense forests lie between.

You are strongly impressed with the fact that the Pera-congregation worships in the chapel of the Prussian Embassy, and that an ex-ambassador is at the head of the Berlin-Committee of Aid. But that committee was formed in 1860, when Pastor Simon was there with the endorsement of the missionaries; and the Pera church has always worshipped in the chapel of either the Prussian or Dutch embassy; that is, since its existence as a distinct church, formed out of what was the general Constantinople Church. The Yeni-Kapoo Church has been reorganized; and the Yeni and the other two churches in Constantinople, are in sympathy with the mission.

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be nearly the reverse. The people, the clergy, and journals generally are friendly to Despeignis and more American than the Americans. There is no journal of influence in France, which, like the Times, is engaged every day in the diabolical task of perverting truth and inflaming prejudices and passions, against us. But the Emperor is as uncertain as to-morrow, as dark as fate, as unscrupulous as ambition itself. What he may do, defies calculation. The usurper of the French throne, he made war against the tyrants of Italy and stopped midway to shake hands with Francis Joseph at Villa Franca. He is now engaged in the effort to conquer Mexico. And why should he plot, and arm, and keep Europe in agitation with a view to a readjustment of the boundaries of France, and not revolve at the same time the restoration at least of French influence in those fair territories of the new world, whose very names are reminiscences of French colonization and French empire in a former age.

THE MONTELLIES AGAIN. SEVERAL weeks ago, we felt it our duty to call attention to the peculiar and unfriendly attitude of our leading monthlies (Atlantic, Continental and Knickerbocker) on matters of faith and practice regarded as essential by all Evangelical Christians. We spoke particularly of Mr. Kimball's new story in the "Continental," entitled: "Was he successful?" and expressed the fear that the very able writer was about to follow in the track of those who take pains to exhibit Evangelical religion solely by its caricatures, and who are wilfully blind to the existence of such a thing as true religion among the followers of Christ.

Mr. Evans has been much persecuted in this vicinity on account of his Union sentiments which he fearlessly proclaimed; hence the above presentation. The presentation address was delivered by James N. Burnham Esq., who reviewed the course which this patriotic minister had pursued since he had been his pastor, and concluded with the assurance that the earnest prayer of his congregation was that when he should be called to his heavenly home, he should find engraved upon his eternal crown this same inscription:—"The Devoted Christian and True Patriot."

Mr. Evans replied in a very eloquent and feeling manner, and assured his congregation that whatever circumstances might surround him, he should ever be found loyal to his God and his country. The above Church, was offered a few days' notice to the Government, to be used as a hospital—free of charge. Yours etc. S.

BLACKWOOD'S MAGAZINE for July (L. Scott & Co. New York; W. B. Zieber, Philadelphia) contains some remarkable statements, chiefly in an article entitled "Across the channel," which all European tourists should read attentively. It is a carefully drawn contrast between the Continent as it appeared to the English tourist twenty years ago and as it appears now. The shrewd observer and the sharp, unflinching critic appear every page; the criticism is however mainly directed to the faults of his own countrymen. We rarely see a confession from an Englishman so frank and so edifying as the following, on the "haughty, hard, hostile antagonism to all the cherished usages and favorite customs of the people we may be among." "The antagonism," he says, "which is the Englishman's first instinct, is the creature of that intolerable conceit which makes us count that all differences from ourselves infer inferiority; and thus whatever is otherwise than with us is, of course, by as much on a lower scale of merit."

And what are we to think of the following terribly drawn picture of life at the English bathing places? Is the writer a prude, or is he describing a fact of fearful moral significance—a scandal and an outrage to the Christian name of his country? "We have," he says, "a special national custom by which, at a certain period of the year, portions of the margin of the sea, called sea-bathing places are consecrated, like old heathen temples, to indecency. Those of our sons and daughters whose walk in life elsewhere—in their drawing-rooms, for instance—in public assemblages—on the streets of the city—is surrounded by an atmosphere of decorum and purity—whom the slightest indecorous word or act in such places would sully with shame and indignation—these, when they come within the consecrated arena at the proper time, are instantaneously divested of all sense and decorum, and exhibit a scene not to be matched elsewhere until we reach the Marguessa Islands or the Foejees. It is useless to argue or fight with this specialty; it is a deeply founded national institution—almost superstition; and one might as well left his voice in argument against sunset or the national institution of Dahomey."

We have read these lines with a surprise amounting to incredulity. We feel forcibly certain that, as stated, they are novel to the majority of American students of English manners and customs. And we appeal to the frequenters of American watering places upon the question whether such indecent behavior—here described as a "deeply founded national institution"—was colonized and transplanted to our own shores or has gained any foothold among us at such places of recreation;—being well acquainted that their unanimous answer will be in the negative. Of one thing we are sure, that none but a violent prude would discover indecency in the ample bathing robes and the perfectly harmless and wholesome sports of the intermingled sexes at the surf at Cape May.

What are we to think of English social life? Its two extremes certainly are in a sad way. The lower peasantry are as degraded as the "poor whites" of the South; and the higher classes by their own confession, rival the Foejees and the Marquesans in the indecency of their recreations! The substantial middle classes of the nation must be the true depository of what virtue and strength of character it possesses.

PASTORS DIMISSED.—At an adjourned meeting of Cincinnati Presbytery, the 14th inst., the pastoral relation between Rev. G. M. Maxwell and the Eighth Church Cincinnati was dissolved. Mr. Maxwell has entered upon his duties as President of the Cincinnati Female Seminary. At the same meeting the pastoral relation between Rev. W. J. Essick and the Church at New Richmond was dissolved. Mr. Essick has received and accepted a call from the church at Wabash, Ind.—Christian Herald.

THE DEGREE OF D. D., was conferred upon Henry M. Field, of New York, one of the editors of the Evangelist, at the recent commencement of Williams College.

We have wondered that our excellent brother of the Evangelist has escaped this infliction of double consonants so long. We know of none worthier. Williams College has honored itself in enrolling among its honored names that of the modest, scholarly, and eloquent senior editor of the Evangelist.—Ibid.

CHANGE OF RELATION.—The Congregational Church of Fulton Ill., under the pastoral care of Rev. Josiah Leonard, has recently become Presbyterian. A correspondent of the Evangelist writing from the place, represents the change as having come to pass providentially without any interference on the part of the pastor, (a Presbyterian) although frequent opportunities of accomplishing this result were previously presented. It is probably a result of our improved arrangements in Home Missions. The writer says: Circumstances have occurred, as the writer is informed, which rendered it necessary that they should become Presbyterian in order to obtain further aid in supporting their pastor. They have felt that necessity, and have now acted accordingly. As they had lost all of their church property, they disbanded their organization, and with the same elements organized the "Second Presbyterian Church of Fulton," calling it so because a very feeble Old School Presbyterian church was already in existence. After the new church had been organized, they turned to the late pastor of the now defunct Congregational church, and called him to become their pastor. Brother Leonard accepts the call, and his people are now making application to the Presbyterian Home Missionary Committee for aid in giving him support. They have also instructed their Session to seek their early recognition by the Presbytery of Galena, with which their pastor-elect is connected. It is understood that all this action has been taken with great unanimity on the part of the congregation. It is now believed that in the peculiar circumstances there existing, these changes will much facilitate the building up of a good self-supporting church in that little city; and it is even said that they now have encouraging prospects of being able to purchase and pay for the church edifice which they still occupy.

REV. EDWARD LORD, pastor of the church at Fulton, N. Y., has received and accepted the appointment of chaplain to the new regiment just formed in Oswego county. Mr. Lord leaves a pleasant position, a large and influential church, for the camp life and the labor of the battle field. The Church has done well in letting their loyal pastor go, and has done even better in consenting. We want no stronger evidence than this of the hold which the great cause still maintains in the hearts of the patriotic and thoughtful. The new regiment could have made no better choice. Sound of head and body, of pleasing address, and large of heart, Bro. Lord will doubtless rank with the best of chaplains, that is, according to the estimate of some careful observers, he is good as an addition of fifty men to the effective force of the regiment. In order to this, however, he must have the cordial co-operation of the regimental officers.—Mr. Lord's pulpit will be supplied during his absence.—Evangelist.

ANOTHER MINISTER'S SONS. The Buffalo Advocate says:—We have previously noted that a son of the Rev. Dr. Chester, of this city, has enlisted as a private in Col. Root's regiment—94th. Dr. Chester has another son in the service, holding the commission of Captain.

SUIT FOR SERMONS.—The Evangelist tells the following story of two manuscript sermons, written and lost by the Rev. J. B. Page, of Perry, New York. These discourses were lost by the writer, in June, 1859, on his way to Presbytery. His efforts to recover them were unavailing, until a year thereafter he learned they were in the possession of Rev. J. B. Wentworth, then of Perry. On his refusal to deliver them to Mr. Page's agent, who made a demand for them in his name, he commenced a suit for their recovery in the Supreme Court, which was referred to E. G. Lapham, Esq., of Canandaigua, by whom the case was tried. He decided against the defendant, and to determine the question of costs, that, from personal examination, the sermons were worth to the writer "at least" fifty dollars. An appeal was taken from this decision to the General Term of the Eighth District; and at the last February Term, held in Buffalo, the referee's decision was sustained.

The Sermons are published in the current numbers of the National Preacher.

RE-UNION.—The subject of the re-union of the Old-school and New-school Presbyterian Churches still engages the attention of some of the Presbyteries of both Churches. The Presbytery of Chippewa (O. S.) is a young, but vigorous Presbytery, occupying a field situated partly in Wisconsin, and partly in Minnesota. The minute of the Presbytery is as follows: "The following action of the Presbytery of Winona (New-school) was received through Rev. E. D. Holt, Stated Clerk:

Resolved: That a committee be appointed to confer with the Presbyteries of Owatonna and Chippewa, in regard to some basis upon which they may unite in building up the kingdom of God; also, how we may best put forth our united or concerted action in favor of the re-union of the Presbyterian Church of the United States of America.