

there are inexplicable breaks in their action. One would say at times that political England alone remained, while Christian England had disappeared. Did we not hear it said but the other day, and with a show of reason, that in the extreme East, in China, France had sustained the moral and religious interests, whilst England represented there nothing but the interests of her commercial empire?

American Presbyterian AND GENESSEE EVANGELIST.

THURSDAY, SEPTEMBER 18, 1862.

JOHN W. MEARS, Editor.

PRESENT MISSION OF THE CHURCH AND PULPIT IN OUR COUNTRY.

Two extreme courses are open and have been pursued by the ministry and people in view of the present crisis. On the one hand, the whole energies of the church, the whole drift of thought and feeling, may take the direction of patriotism, and the distinctive character of the church may almost disappear. This course is to be condemned. On the other hand, such a state of things may be studiously avoided, and the interests of the country denied anything but the most cursory mention in the pulpit or the praying circle.

Without venturing to the extreme first mentioned, we wish to argue against the opposite error of extreme conservatism, and in favor of a large, full, and hearty exhibition of sympathy on the part of the Church, the Pulpit and the Religious Press in our national affairs. Consider: 1. The extreme parties in which we are involved. We are in danger of losing our chief earthly blessing—good government. Successful rebellion, especially when grounded or based in injustice, loosens the foundations of society, and destroys security in every department of life.

If the foundations be destroyed, what can the righteous do? asked David, when the king of Israel persecuted his innocent soul and drove him from his rightful home to the mountains. The piety of David was not of the stupid kind which requires to be isolated in his experiences from human interests as a condition of life and activity. His inspired psalms are frequently based upon his temporal circumstances, and the wicked doings of his political and personal enemies are woven with every line and image. We can put our finger upon some which were evidently written during his compulsory and humiliating exile beyond Jordan, while Abalom and the rebellious faction held possession of the capital.

were a frequent theme of unsparring denunciation from the lips of the Great Teacher. The Protestant minister feel it no small part of their duty to proclaim and enforce in the spirit of the Gospel, the requirements of the Decalogue, and to keep up the moral tone of the community, no less than to specially aim at the conversion of the soul.

And now, shall the pulpit or the religious press, that has denounced a thousand other transgressions, vices and crimes, or has again and again come to the rescue of assailed virtue, and the applause of the crowd—shall it be silent amid the dreadful indications of a crime that overtops all others with its enormity, height? Are editors and ministers and Christian people expected to be silent now? God, ordinariness of civilization is set at naught; a deliberate and desperate blow has been aimed at the fairest heritage of man on earth, the plea of liberty is used by deeply perjured men, seeking the destruction of the only free government in existence; slave-masters are to throw the world back in its course, and to shatter the best hopes of man, white and black, in a furious and unjustly bloody attempt to secure and prolong, while the existence of the unchristian and inhuman relation of chattel slavery, and the Ministry and Church are to treat the subject as of secondary importance, as if not germane to their chief object, and in dread of becoming ostracized?

3. There is now one high, clear and paramount duty to be done by the people of the land—it is as any cost to save the country. It is unhesitatingly to bear the burdens, and face the perils, and submit to the trials necessary in this work. While this remains to be done, it is idle for such as can contribute in any way to its accomplishment, to retire to what they would find regard as spiritual and higher duties. God's providence is pointing out to us the danger in which he would have duty to be rendered. We are shut up to it, as we are not unfrequently, by indications no less clear than those of the written word. We have no election as citizens, as patriots, as true men; we must plunge into the Red Sea before us. The unconverted cannot render acceptable service to God in this emergency work; but God's people, we firmly believe, can render none while this plain and momentous duty is undone. Talk of turning aside from these topics to seek a revival! Let the minister rather probe his hearers' hearts, to know whether they have that readiness to do all duty, which is a prime requisite for a revival. Let him inquire whether they are willing to take up their cross in the performance of this duty, or whether they prefer ease, home-comfort, money-making, or life, so much as to shut their ears to the cry of their imperilled country. Let him ask whether they are not regarding iniquity in their hearts so much that God will refuse to hear their prayer for a revival? Whether he is accustomed to bestow revivals upon those who are out of the line of duty? Nay, we shall ever regard it as a clear sign of reviving, when people and ministry are filled with a devout and holy fervor of spirit in consecrating themselves to God through their country; when a martyr's zeal fills all hearts, and when each one cries, in response to the evident call of God; Here am I! When this has been done, a revival may be looked for; indeed has already begun; a revival in a church where this plain, commanding duty is overlooked, we set down as suspicious—apostate. Patriotic pastors and people, therefore, if their patriotism has been thus intermixed with religion, may take courage and expect God's blessing. They are in the line of their duty and may expect to meet God there.

CHILDREN'S WORK FOR THE SICK AND WOUNDED SOLDIERS. THE pastor of the First Presbyterian church, Kensington, acknowledges the receipt, since July 4th, of the following sums: Lizzy Ristino, proceeds of a fair held by her, \$3; Sallie Urtler and Lida Bingham, do., \$18; Eliza Peterson, Sarah Fisher, and Ida Green, do., \$15; Josephine McMullen, Emma Cramp, Rebecca Rotan and Martha Miller, do., \$30; Mary Ella Hurr, do., \$6; Fanny Cramp, Lizzy McGehee, Kate Cramp, Mary Johnson, Lizzy Cramp, Kate Welsh and Maggie Cramp, do., \$44; Amanah Sebeth, Lydia James, Mary Right and Clara James, do., \$20; Olivia S. Andrews, do., \$87; and what aid proceeds of Sabbath School Excursion, \$30; making in all \$257.

MEETING FOR SOLDIERS.—A crowded meeting in behalf of the Ladies' Aid Association of Olivet church was held in the church, corner of 22 and Mount Vernon streets, on a recent Sabbath evening. Addresses were delivered by Chaplains Neill, Thomas, and Long, and by Rev. J. S. Willis of the Methodist Episcopal chapel in Mount Vernon street, which united in the services; and Rev. W. Taylor, pastor of Olivet church. The meeting was in every respect gratifying. Over fifty dollars were contributed to the objects of the Society.

VICTORY AT LAST!

THANK God! the struggling and almost prostrate cause of our country is again on its feet, and sternly rebukes the last audacious and desperate movement of the rebellion. That cautious leader McClellan, with his "Quaker army," having been constrained at last by the prospect of a humiliating, not to say threatening, circumstances, to give battle upon a grand scale, has been decisively and gloriously successful in his attack upon the enemy. The battle was fought on that fatal day in war—the Sabbath, between General Hooker, Reno, Franklin, and others under the personal command of General McClellan, against the forces of the rebel Generals Lee, Hill, and Longstreet, for the possession of South Mountain—a ridge lying North and South across the roads from the Eastern to the Western portions of Maryland, and between Frederick City and Hagerstown. The ridge was gained by our forces. Major General Reno was killed—another distinguished victim to the iniquitous and bloody demon of rebellion and of slavery.

SERMONS AND WORSHIP.

Considerable interest is just now felt among thoughtful Christians, in regard to the prominence of the devotional or liturgical element in public worship. Many Presbyterians are prepared to admit that, among ourselves, too great prominence is given to the sermon, and that worship as such is wrongly assigned to a secondary place in our churches. While disposed to cleave to that principle of Protestantism which magnifies the word of God, while insisting on a high standard of pulpit excellence and thorough training in candidates for the ministry, and the 20 minute pulpit essay, amid an hour or more of haughty, gaudy, pompous and formal repetitions, many have felt, that we need at least to conform more closely to our own standards, which contemplate a much fuller service than is generally found in our public worship.

What is our astonishment then to learn that Episcopians themselves—some of them—are not satisfied with the present preponderance of liturgy over preaching in their public services, but wish to exalt it still higher, and even to dispense with the sermon altogether. Blackwood's Magazine we know represents a very "high" class of people in church and state, but we were not prepared for an assault upon preaching, even from that quarter, so sweeping and violent as appeared in the August number of the Tory monthly. While the writer glorifies worship and exults upon it most religiously, there is no end of his complaint that it can only be performed in connection with the generally hard and tedious duty of hearing a sermon. "Sermon hearing" he says, "is the hard duty, which loyals by the celestial right. We must pay this toll to the church for the privilege of worship, just as one pays taxes in this favored land, as a matter of balance to the privileges of liberty." Is not this complaint remarkable from one who professes probably the minimum amount of preaching contained within the maximum of prayer and praise in any protestant denomination? Yawning and complaining under a sermon twenty minutes long, and calling for a revolution to do away with such an enormous infliction altogether.

PHILADELPHIA EDUCATION SOCIETY. THE friends of this Society are respectfully reminded that we have much need of their continued assistance. Doubtless, public necessities occasioned by the war, have drawn largely on their benevolence. Yet many have something to give, to aid our candidates in preparing for the work of the ministry. Whatever may be the present emergencies, the cause of ministerial education should not be neglected, for the nation's welfare will require, when the war is ended, that the educated piety we may be able to command. We earnestly desire contributions from our friends, individually and would ask, also, to be remembered by the Churches in co-operation with us, especially those in connection with the Synod of Pennsylvania. Some of these churches have delayed their usual collection for this Society, owing to the pressure of times. We hope they will no longer postpone the matter, but will send us at once whatever they may be able to raise for education.

CHARLES BROWN, Cor. Secy. Presbyterian House, 1384 Chestnut street. Sept. 15, 1862.

BENEFICENCE TOWARDS THE SOLDIER.

Not yet, we are constrained to believe, has the war exerted a hardening influence upon the popular mind. On the contrary, new channels of beneficence have been opened, and a stream of charities set flowing, which widens and deepens with the necessities of the hour, until we are amazed at its vast unceasing current. Here we are, a year and a half from the commencement of the war, plunged into discouragements which make its end seem further off than ever, with a prospect of greatly increased public burdens, and yet there never was so much done in the way of private bounties of every kind, as now. The Volunteer Refreshment Saloon at the foot of Washington street, in this city, is supplying a hearty meal as they pass through the city, sometimes as many as ten regiments in forty-eight hours. The good people engaged in the work are not weary, though pretty much the same persons have been engaged in it, from the beginning of the war. Nor are others weary of contributing the needful funds. We see not more interesting than these to be seen now almost every evening at this Saloon. The plain, but sweet and substantial viands, with the hearty welcome, accompanying, are keenly relished by the men, as they testify by their loud cheers, and by their grateful expressions one to another. They go on their way refreshed and cheered at the attentions thus bestowed upon them. These men here, or would have it necessary, their cooked Government rations for the journey to the seat of war, so that if no work of necessity, rather an out-gushing of popular friendliness towards those who are periling their lives in defence of what is so dear to us all. And toward the sick and wounded as they lie on the field, or when inmates of our hospitals, what unexampled demonstrations of sympathy, what profuse expenditure, what offers of personal service even to superfluous do we behold! Volunteer nurses and surgeons come flocking from the end of the land to a moment's notice. Governors, mayors, and suffering in embarrassing numbers. Hospital stores pour in like an avalanche. Remote Boston sends eight car loads of such stores, the volunteers, for four days' old, scrape lint and make bandages. Schools, congregations, communities, become Soldiers' Aid Societies. An unceasing stream of contributions flows in to aid these objects. Little girls—half a dozen together collect a hundred dollars, by impromptu fairs. Larger efforts, in the form of festivals, for which the materials are all donated, gather larger sums. And the hospitals in our cities are the centres of unceasing attention. All kinds of delicate viands, ripe fruits, clothing, literature, both religious and miscellaneous, are continually carried to the bedside of brave and suffering men, and put at their disposal, chiefly by the gentler sex. Those who live near the great hospital in West Philadelphia, where three thousand patients are accommodated, report that there is almost a continuous procession of persons bent on such kind errands, passing to and from the building.

From its organization in 1850, this church had been purely "self-governed," the missionaries having no control over its government or discipline, while the pastor was treated by them as a minister in all respects on a parity with themselves. With expressions of warmest gratitude for the aid, which the missionaries had rendered them, the committee of the congregation also said: "Finally, dear brethren, be assured that the occasion in this respect of our relations with you [by independent self-support]—does not look at all towards any separation in our holy bond of union; but rather do we hope that, through the blessing of the Father of mercies, it will be the occasion of strengthening more than ever the strong bond of Christian love and brotherly affection between us."

At this time it was hoped that some personal difficulties had passed away, and that the object which some individuals had sought, would be given up. Events occurred, however, to defeat that hope. To pass over less worthy impulses, the following quotation from the pen of Dr. Hamlin will show how they were misled by a very natural feeling. He is speaking of their disappointment that Protestantism did not work more rapid and greater changes: "It would have lifted this little community right up to the level of Protestant England and America, as to wealth, enterprise, colleges, literature, etc., etc." Instead of this they see that anything like this would be reached by a very long, painful, and slow process. "The missionaries are to blame for all this. They have so managed as to keep us from direct access to the great fountains of progress, and we have had no proper share in the work. We can use the same money so far as produce some great and satisfactory result." Dr. Hamlin adds: "The natural love of power is also excited by false views of liberty. They set the strangest limits to responsibility and right, that one can imagine. But on the other hand, the missionaries have given some occasion to this state of things. We have sometimes met unwittingly given just cause of offence. This we freely acknowledge; but, I know not why, the brethren seem inexorable. Indeed some go so far as to say that nothing short of entire equality in the control of employees and funds, will ever satisfy them."

THE QUESTION AT ISSUE IN THE CONSTANTINOPLE DIFFICULTIES. To the Editor of the American Presbyterian. In accordance with my promise, and your desire for fuller information, I proceed to establish by documentary evidence the representations made by Dr. Dwight and myself in our late resumption of the subject of the difficulty between the Pers Church and the Missionaries in Constantinople. Whether the union of the American missionaries and the Armenian pastor of the Pers Church in a Presbytery would have harmonized the alienation that has arisen, is a matter which I do not discuss. A confident belief on that head can hardly be justified without a knowledge of the particular facts, and of the persons who are parties to the controversy. I should rejoice to be able to believe that such a measure would have accomplished in Constantinople what the system of the Apostles failed to secure in some of the churches planted by them, and has not been prevented in many Presbyterian churches in our own land. The point of interest to which alone I address myself, is this:—Do the facts of this case justify the injurious charges which you found upon it against the relation sustained to the Pers Church by the Mission and the Board? In your article of July 31, after the clear statements previously made by Dr. Dwight and "W." in your columns as to the subject of the controversy being wholly relating to the administration of the funds of the American Board, you reiterate that the German Christians "have taken sides with them in a controversy with the Board on ecclesiastical matters," and through more than a column, indulge in a strain of obnoxiousness against the "ecclesiastical power" of the prudential committee—the "arch-episcopal power" which you hold up as oppressing the native churches by a denial of their proper "ecclesiastical rights" and endangering the keeping of them "in a long period of tutelage to foreign agents when they might be walking alone."

At every missionary station there shall be a mixed council of native pastors and brethren with the missionaries, of equal numbers on both sides. 2. Where there is no Missionary station, the church will unite with that station to which it relates. 3. The native members shall be chosen by the churches for whom they act, and the missionary members by the station concerned. 4. The native members shall not be exclusively clerical, but shall be also of the brethren. 5. This mixed council shall have the plenipotentiary power of absolute administration in the office committed to them; but they will be responsible to the bodies electing them. 6. As the report of the annual meeting in June defines (Art 4), this mixed council shall have no authority to enter officially into the internal or appropriate field of the churches or the missionaries. 7. But its work and office will be according to the decision of the report referred to— to have a care over all the affairs which have a common relation to the two bodies, viz: (A) The measures taken to obtain aid for the churches in their present needy state. (B) The ordering of the measures which relate to the work of spreading the Gospel, and carrying forward the work of the Lord as collectors, itinerant preachers, printing of Bibles, books, tracts, etc. (C) The oversight of the seminaries for the Armenians: to prepare able and suitable laborers in the work of the Lord. (D) The care and responsibility of the native laborers. (E) Correspondence and intercourse with other Christian Societies and people. (F) To excite and guide the church to perform their peculiar duties and assume their privileges, as the formation of churches, the ordination of pastors, ecclesiastical admonition and training, ministerial meetings, etc. 8. The mixed council will have nothing to do with the work of the American Board, and will never intrude into its arrangements; but whatever the society, in consultation with its representatives, voluntarily gives to the Armenian work, the administration of that sum shall be at the disposal of the mixed council. 9. All that aid which shall be given by other Christian Societies and people for the Apostolic (Missionary) work among the Armenians shall be immediately at the disposal of the mixed council. 10. The mixed council shall carry on all its communications with the Board through the council of the station (?); but when it remains divided on any question; then it will have the right to refer directly to the Prudential Committee.

OUR CHURCH NEWS.

REV. ISAAC E. CAREY has accepted an invitation to return to his former field of labor—Freeport, Ill. DEATH OF A WESTERN PIONEER.—Died at Jacksonville, Ill., on the 1st inst., Rev. Hugh Barr, aged 72 years. He was a native of North Carolina, came to Tennessee and studied for the ministry under the Rev. Dr. Blackburn, and was licensed by Shiloh Presbytery in 1818. He went to Alabama a missionary, and settled at Courtland in that State in 1821. In 1835 he came to Illinois and settled at Carleton, Greene county, where he remained until he closed his labors. For the last seven years he has been laid aside by the disease which terminated his life.—Christian Herald.

REV. O. A. LYMAN, who was compelled to resign the chaplaincy of the Forty-first Regiment Ohio Volunteers, last June, by the failure of his health, has so far recovered that he has entered the service again as chaplain of the Ninety-third Ohio Regiment (Col. Charles Anderson's), now in Kentucky.

NEW PUBLICATIONS. LIKE AND UNLIKE, an American story by a long American author, A. S. Barnes, author of "A Long Look Ahead," "True to the Last," and other works, has just been issued by Carleton, New York. The author of this work has won a high reputation, not only in this country but in England, where rival editions of his tales have attained a very extended circulation. "Like and Unlike" is a domestic story, the materials being drawn from every day life, yet arranged with skill, and keeping alive a gentle, pleasurable interest, in the progress of the narrative. Its tone is healthful and evangelical, decidedly so; and it may be commended freely to the public regard. For sale by T. B. Peterson & Brothers. FROM MESSRS. PETERSONS we have also received THE MYSTERY, a story from the very prolific pen of Mrs. Henry Wood, author of "The Earl's Heir," etc. LES MISERABLES: Saint Denis, By Victor Hugo. New York: Carleton, Publisher. For sale, by Petersons. CARLYLE'S LIFE OF FREDERICK THE GREAT. The third volume of this work in which Carlyle's quaintness, vigour, study of minutiae and so on, are manifested, has just appeared. Frederick's life, from his accession in 1740, to the spring of 1714, including his acquaintance with Voltaire and his first war in Silesia, is told in the volume. The rude, uncouth monarch is not an unfit subject for Carlyle's peculiar manner, and the volume has decided attractions both from the subject and style especially to such as relish the author's peculiarities as a writer. It is accompanied with maps and a portrait of Frederick. HARPER & BROTHERS, New York; for sale by J. B. Lippincott & Co., Philadelphia. DR. WORTHINGTON HOOKER, Professor in the medical department of Yale College, is doing good service to the cause of education by his series of school-books on various branches of natural science. The last one, just out, is on chemistry, and adapted to introduce, in a very happy and familiar way, the elements of that attractive science to the juvenile beginner. It is called "THE FIRST BOOK IN CHEMISTRY" and is gotten up in neat style, with abundance of good illustrations by HARPER & BROS., New York. For sale by J. B. Lippincott & Co. DAVIES' INTELLECTUAL ARITHMETIC is by the indefatigable laborer, the Professor in Columbia College, whose services in the department of educational mathematics are beyond our praise. This little volume testifies to his regard for the necessities of beginners and supplies an invaluable means of discipline, as well as a preparation for rapidly performing the processes in the more advanced branches. New York, A. S. Barnes & Burr; Philadelphia, J. B. Lippincott & Co. ADVENTURES OF PHELPS.—This is the latest of Thackeray's works, which has appeared serially in Harper's Magazine, and is now issued by the same publishers, complete, with all the illustrations. For sale by Lippincott & Co. THE STUDENT AND SCHOLAR for September, GALEN JAMES and CO., Boston. THE HOME MONTHLY, Rev. Wm. Thayer, Editor. Boston, D. W. Childs and Co. September.

PRAYING FOR THE GOVERNMENT.

Mr. Editor: The troubles of the country have led Christians, throughout the land, to call upon the Lord for wisdom and support. Prayers are continually being offered in the closet, in the family,—in social and public assemblies, that God may sustain the Government in its efforts to subdue the rebellion, and secure to us a speedy and honorable peace. This is well so far as it goes, but should there not be likewise, at this time, more of a national recognition of the importance of divine interposition in our behalf? In the early stages of the present troubles, the President appointed a day for "fasting, humiliation and prayer," which doubtless contributed much toward preparing the hearts of our countrymen for the trials through which they have since passed. Why cannot a similar appointment be made now, and the whole nation, as such, be induced to humble itself before God, until he appear for our deliverance? It is true that we have other duties to perform, also; but those duties will be better performed with national prayer, than they would be without it. The 18th of September has been fixed upon as a day to be religiously observed, by the people in the rebellious States. We hope that God will hear their prayers, by giving them a right heart. We could wish it practicable to have the people of the loyal States convened on the same day, for a similar purpose. Good might result from such a concert of prayer, held in the thirty-four States. We should be safe in submitting our cause to divine arbitration. CAROLUS.

SOLDIERS' AID IN ST. GEORGE'S DELAWARE. Editor of the American Presbyterian.—Knowing your interest in our country's cause, I will give you some account of what has been and is doing about St. George's, Delaware. Some months since, the ladies established an Aid Society for our sick and wounded soldiers. They have sent several boxes of clothing and delicacies. A short time since, they determined to hold a Festival, which took place on Thursday the 11th, on the fine lawn of J. P. Belleville Esq., and passed off finely. The table, fifty yards in length, was loaded with ham, beef, roast pigs, ducks, and chickens—and all the usual vegetables, jellies, pies, and many other things. Ice cream (nearly 20 gallons) cakes of many kinds, peaches,

apples, and melons. After all had partaken, they sent a barrel of bread, and nearly the same quantity of meat and poultry to Camp Smithers, near Wilmington. We had some fine speaking by a number of good preachers. I will name some, in the order in which they spoke: N. Smithers, Esq., of Dover; Hon. G. P. Fisher, our member of Congress; Mr. Bradford of Wilmington, and Rev. Mr. Way of Delaware City. Excellent music was discoursed by the St. George's Band of amateurs, who volunteered their services for the occasion. The amount after paying all expenses, (which were small as almost everything was fine) was about \$255 for entrance, and articles sold; and \$245 from donations, making about \$500 as the net profits. On Thursday two weeks, The Ladies' Aid Society of Delaware City, held a Festival for the same object. Do you not think New Castle County is showing the spirit of 1776? THREE SCORE. September 12th, 1862.

BIBLE ANNIVERSARY. The Bible Society of the State of Delaware celebrated its 50th Anniversary in the Presbyterian church, (Rev. Dr. Spotswood's), New Castle on the 11th inst. The Hon. Willard Hall in the chair. The devotional exercises were conducted by the Rev. W. C. Roberts of Wilmington, and Dr. Spotswood. The venerable President Judge Hall, read an able and interesting report. The entire State was explored two years since; 9,378 families were visited, and 743 white, and 559 colored found destitute. The work of the past year has been chiefly the supply of Missionary Sunday Schools and the soldiers leaving for the war. In the last named effort, much interest has been shown. The proceedings were of an interesting character, Messrs. W. Well, Aikman, Murphy and others taking part, and addresses being delivered by Rev. J. Dickerson, Rev. Dr. Sheldon and Dr. Cummings of Smyrna.

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