

INQUIRY AFTER THE MARTYR SPIRIT OF THE CHURCH OF ENGLAND.

We have not been so fortunate as to meet with any discussion of the principles on which the late final decision in the "Essays and Reviews" cases was based by the judges. It would be interesting to know how they, or their friends, attempted to prove that a minister of the Church of England, as such, was under no obligation to hold to the principles of the Reformation on the doctrine of inspiration, atonement and future punishment. The fact is so, however, and the Government, with the assent of the Bishop of London, has washed its hands of all responsibility for the opinions of the ministers on those leading topics. The only competent authority to administer discipline in that church has decided to allow the clearest instances of rationalism to go unpunished; and every teacher of error in its bounds will hereafter feel secure in the consciousness of royal protection. The position of the Government and of the State Church, solemnly assumed before the nation and the world, is therefore favorable to rationalism. True, a number of appointments to high positions in the church, made by the Government on the death of Sumner Archbishop of Canterbury, seemed to indicate preference for men of the staunchest orthodoxy. All the authors of a volume of replies to "Essays and Reviews," we believe, were rewarded with high stations, in the changes that followed that event. But the very recent nomination of Dean Stanley to the Archbishopric of Dublin, in place of the late lamented Whately, and after that was abandoned, his appointment to the Deanship of Westminster, in spite of protests from evangelical men, seems to show that within a brief period a new policy of appointments, favorable to the rationalists, has been adopted.

Did the decision of the Privy Council in favor of the "Essays and Reviews" writers simply declare it to be the purpose of the Government, as such, to abstain from interference in cases of defection from orthodoxy, it would really be a ground of rejoicing among all the real friends of the truth. But it is the crown as the acknowledged earthly head of the church, that is announcing its verdict; it is the church herself, in her highest earthly manifestation, that is licensing teachers of infidelity to pursue their unholly and destructive calling within her bounds. In a word, it places the church of England very much in the position of those State churches in Germany which are under princes of decided rationalist leanings. Those who have studied the course of ecclesiastical history in the German States for some years past, have noticed with pain the unfortunate position of the Evangelical Church, for instance, in Hesse, where a restless rationalist, backed by the Arch-duke, are trying to get control of the entire machinery of the Church. The German Christians are strong legitimists, believe in the divine right of kings, and abhor the idea of a free church. So they cleave to the establishment, and suffer all the inconveniences and all the damage to their children that must result from acquiescing in the dominance of rationalist influences in their church.

The question arises, what will free England do? Will she follow the example of the patient Germans? Does the idea of legitimacy have such sway in the minds of true Christian Anglo-Saxons, as to hold them fast to an institution so seriously out of order? Will the venerableness of the establishment atone for its perversion from the precious central truths of the Gospel and of the Reformation? Will they consent to have all their religious privileges, all the great influence of the church upon their families lie at the mercy of the the Colensos, the Maurices, the Williamses and others, backed by the endorsement of the Crown? Do they wish the melancholy desolations of German rationalism repeated in their parishes? Are they so enamored of their connection with the State? We fear they are; we are afraid the evangelical party will succumb, after a few faint protests. But what an inspiring spectacle they might present! What an opportunity for a truly heroic deed; for a splendid and genuine martyrdom! What a demonstration for the truth they might make—a thousand clergymen

abandoning their livings, bishops laying aside their robes, arch-bishops turning their backs upon their palaces, and multitudinous congregations leaving to the owls and the bats the consecrated buildings now open alike to error and to truth; Professors and students resigning their scholarly stations and emoluments, Dr. Pusey leading the procession out of Oxford! Such a tribute to the supreme importance of Scripture truth, and correct doctrine, they might give as the world has not seen. It would be like a transforming breath through the whole structure of English society. It would electrify the Evangelical church and confound her enemies throughout Christendom. This they will not do, however becoming it might be to Free England. There is not enough Puritan pluck left in the country, since the colonization of New England made such a drain upon it. The *Record*, organ of the Evangelical party, cautions against taking too extravagant views of the decision. Yet we are fain to believe that such a heaven is working as will produce the most salutary results. The eyes of all who have the interests Zion at heart are opened to see the anomaly of a union of Church and State; the price paid and sacrifice made for State support will be seen to be too great; the prestige of an establishment is gone and the necessity of church autonomy exhibited, as never before, to the world.

THE FREE STATE MOVEMENT.

It has been a matter of dispute from the commencement of our war, how real and how strong the suppressed Union element at the South might be. Most of the early theories of reconstruction implied the existence of a strong and numerous Union party in that section, which needed only to be animated and strengthened by a few victories of the National arms to bring it into the open attitude of counter-revolution against the rebel authorities, and so secure the early re-establishment of the Constitution in the revolted States. Mr. Everett, we believe, has always and emphatically asserted his confidence in the existence of a wide-spread Union sentiment, overawed for the time by the superior strength and organization of the rebels. There has been some patient waiting for a demonstration of this feeling as the war has continued. On the other hand, this whole theory has from the first been denied by many, and the conviction obtains and grows among the people that the revolted South, with the exception of East Tennessee, is so nearly unanimous in its rebellion, that the exceptions, which really exist, need not enter into the estimate of the fact. It has been felt that we have no alternative but to use the sword, and no dependence on any other sentiment existing in the South but such as grows out of a conviction of the hopelessness of the cause for which they have risked all.

And we are inclined to the opinion that the Free State movement, now taking place both in the border and the reconquered States, owes its suddenness and rapidity not to latent Union sentiment just allowed utterance, but to conversion from out-and-out secessionism wrought by the overwhelming proofs of power and omens of victory attending the National cause. Rebels have been convinced and have become true men. Michael Hahn, Free State Governor of Louisiana, has no claims to favor as we understand it, on the ground of concealed Union sentiment, during the early stages of the rebellion. Up to the time when Admiral Farragut's fleet passed the forts on the Mississippi river, Mr. Hahn was an unmitigated rebel. And there is no doubt now that he has utterly abandoned the rebel cause and slavery too, as a sensible man, because he sees their hopelessness. The rebellion has failed and slavery has gone with it, and he shows his wisdom by abandoning them both. The case of the rebel General Gantt is precisely similar. He was a violent rebel in one of the bitterest pro-slavery and rebel States—Arkansas. He gained distinction in the rebel service. He had no secret affection for the old Union. The logic of his conversion was simple. He appealed to the sword and the decision went against him. He gives up the contest and becomes an ardent advocate of the opposite side. We do not see any good reason to question the

sincerity and thoroughness of such conversions. In fact we believe they are of the sort from which the regeneration and reconstruction of the South must grow—is growing.

Defeats in a great conflict do not simply overwhelm and crush the sufferer. The defeats of the South do not subject them to humiliating terms. But they have opened their eyes to the truth. They are the convincing logic of events—of God's providence. They help to interpret difficult questions, to solve hard problems in social and political economy, to break down inveterate prejudices, to let in the light of the new day on the twilight of false and obsolete opinions, for the maintenance of which their advocates have gone to war. Before defeat we employ all the arts of logic in vain. After defeat they undergo such rapid transformation that we can scarcely credit our senses in beholding it.

Even in the case of Maryland, we have no idea that it is an old Union sentiment which is making such overwhelming demonstrations for Emancipation, and which has transformed Baltimore from the bloody and riotous city of April, 1861, to the metropolis of a loyal anti-slavery commonwealth. It is the conviction that the cause for which bridges were burned and the streets reddened with Massachusetts and Pennsylvania blood three years ago, is gone; it is the handwriting which Union bayonets are inscribing on the walls of the doomed institution, that has turned the tide of sentiment so powerfully towards speedy emancipation among the slaveholders in Maryland.

Whence comes the extraordinary spectacle of twelve or fifteen thousand votes in Arkansas—one-fourth of the whole number of votes in 1860—for reconstruction on an anti-slavery basis? Is it the released Union sentiment of that once bitter and cruel home of bondage? We have not the remotest idea that in this vote we have merely an expression of the latent Union sentiment, in spite of which the State was dragged into revolt. No! It is the peccator of defeated, despairing rebels beaten out of their old beliefs, as well as out of their murderous resistance to the nation. They are ready to go farther than ever the old Union men thought of going, and are now better, more genuine Union men than they were. Such, doubtless, is the case also in Louisiana; and such will continue to be the case. As rebellion is crushed by main strength the defeated party will abandon both it and its cause.

Here then is our hope for the future. Men are found shaking their heads in view of the complicated problem before this generation, in the restoration of the Union. It is feared that the success of our arms may but land us in more serious political difficulties. The calm and profound wisdom of the original framers of the Constitution is felt to be a great want of our time, and signs of such wisdom are supposed not to be visible among the legislators of our day. These forebodings may be true; but we confess when we see the simplicity, rapidity and spontaneity of the movements taking place wherever the progress of the national arms has been sufficiently vindicated; when we remember West Virginia, Missouri, Maryland, Louisiana and Arkansas, the doubts and forebodings we might otherwise feel vanish. Whether our legislators are as able as those who framed the Constitution or no, we are not anxious to discover. Great political problems are solving themselves with little aid from human wisdom. The Southern people, enlightened by the stern teachings of war, are adjusting themselves to the new state of things, and anticipating the wise schemes of Northern statesmen. We need not depend upon northern emigration for a restored society; we need not disfranchise or exile a crushed population. We need not wait for a tediously rallying Union sentiment—we have quite a disagreeable sufficiency of mere Unionism in Governor Bramlette and the Louisville Journal, of Kentucky. Late movements in the conquered south lead us to look for a new State, rising spontaneously under the mighty hand of God, out of the ashes of an exhausted secession and pro-slavery fury, based upon a more nearly unanimous consent of the people there, than has ever yet

been given. After a vote of seventeen thousand for a Free State in the depleted population of half of Arkansas, we are prepared to hope for a most happy and satisfactory solution of our political difficulties, and can dispense with the help of the half-hearted Union men of the South.

DR. COX ON RE-UNION.

RE-UNION OF THE TWO BRANCHES OF THE PRESBYTERIAN CHURCH OF THE U. S. A.

It seems a promising feature of our times, for Christians—those that are Christians, *et nomine et re*, to agitate seriously, as well as prayerfully and conscientiously, the great question of Christian union: not in one only, but in many places; even in very different and distant relations and organizations of ecclesiastical forms and names. What will come of it, there is ONE who knows. That the MILLENNIUM will come, and is approaching, I am sure.

There is one Saviour; one God; one Bible; one Kingdom of Heaven; one Church, regenerate and final; one Heaven; one pen of collaudation and delight; one new song in the New Jerusalem; and only one class, and one state, and one family of the glorified at last. Just as true is it, that God requires us to maintain the unity of the faith, and the one grand unity of the Communion of all Saints. It is also a grand fact, which even theological philosophers are found sometimes slow to allow and digest, as they ought, with others and related ones, that here (1.) we are all imperfect, not some of us but all of us; and in more ways than one: Ps. 19: 12-14. Jer. xvii: 5-10. Prov. 17: 3. Eccles. 7: 20, (2.) that without mutual concession and devout forbearance, with enlargement of comprehension, we individually make only schism, or mischief manifold in some other forms; to the moral damage of the cause and the church of our blessed Lord and Redeemer, Jesus Christ, on the earth: (3.) that true Christians are, in substance, all, more agreed than different; more one in desire and influence, than they imagine; and are progressively, under their great Master, all meliorating, assimilating, concentrating; more than bigots perceive, or partisans allow, or apostates and enemies are at all willing, either to admit, or believe, or desire, or understand: (4.) that, on wise, right, true, scriptural principles, it is not at all a hard thing, as it is ever a desirable one, that our two branches should become one, in the hand of our own Redeemer: our common, our glorious, our only Redeemer! that, though we may probably converge and unite, as I think that ultimately we may, yet we must not be too fast, too superficial, too indefinite, and so too unhappy. It must not be precipitated immaturely, or consummated in any defective or improper way. Our danger is imminent and great. *FESTINALENTE*; make haste slowly! do it well, or do it not at all! This is my advice; as well as that of many others, with whom I confer; and whose wisdom is in high and just repute of all men.

To say this, is perhaps seasonable, at the present time; especially before the meeting of the next General Assembly. It is, in brief, the proper and the just position, mainly, I think, of us all: while, to think, confer, pray, on such a question, is gravely important; is a solemn duty—NOW AND ON BOTH PARTS! The Great HEAD of the church in his own mercy and wisdom, hear and order, and unite, and bless us!

Since I believed and understood the Holy Scriptures, with hope in the glorious Gospel of the blessed God, I have appreciated, and loved increasingly, as ever, with high and decided preference, the Presbyterian church of our country. Its creed or system of truth and duty, as well as its excellent order, I love, and have loved, more and more; since I began to learn and know them, when a student of the Law, in Newark, N. J., in 1811 and '12—more than one-half of a century ago; when I changed, once and forever, with some advantage from legal studies, to the glories of theology.

In all I say, touching these relations, it is my heart's desire and prayer to God, that I may utter nothing that can properly, or probably, do evil; or widen the breach; or alienate, whom I would rather win and re-unite—in a proper way, at the proper time; if God will show us all, what is for us, his own will and wisdom, in these critical mat-

ters of his own unsuffering kingdom God give us all grace, the wisdom that is from above; reading and appreciating James 3: 18-18; yes, 1-18. I commend also, with Eph. 4: 3, as our common motto, John 17: 1-26; Eph. 4: 7-16. 1-32, Rom. 14: 1-23. 15: 5, 6, 1-93. I will make haste—slowly, by the help of our God! SAMUEL HANSON COX, New York, March 25, 1864.

PRESBYTERY OF IOWA CITY.

Iowa City, March 14th, 1864.

The Presbytery of Iowa city has just closed its spring session, hereafter to be regarded as the meeting for its annual business matters. It was held at Marengo, thirty miles west of this town, on the M. & M. Railroad. And though the season was unpropitious, the occasion was one of much interest to the people and the Presbytery. We received one new member, Rev. Charles W. Treadwell, lately of Watertown Presbytery, now resident at Wheatland, Iowa. We also found another minister at Marengo, from Niagara Presbytery, in charge of our church, with every appearance of acceptance and prospect of success and usefulness, the hearts of the people being wonderfully united in him, after having been somewhat divided on the leaving of Rev. Wm. M. Kane, now at Downey, in our bounds.

The good people gave us open-hearted hospitality, extemporized plank walks to the church, and gave every attention and accommodation in their power, for which we expressed our gratitude.

Some awakenings were reported in the churches of Centre Point, Lyons, Clinton and Iowa city. Arrangements were made for the supply of vacant churches, among which may be classed Cedar Rapids, the pastor of which has been absent several months. During the year, Rev. Isaac W. Atherton, of Cedar Rapids, our stated clerk, has left, as hinted above. Rev. Samuel Mills, of Wheatland, formerly, has gone to West Liberty; Rev. Moses Robinson, of Steamboat Rock, to Mount Vernon, and Rev. W. M. Kane, to Downey and Scott church. And these are all the ministerial changes of the year. Rev. H. L. Stanley, of Lyons, is now chosen stated clerk.

The only elder of the church of Marengo is gone to the war, as a private in the "Gray Beard" or Cromwellian Regiment, the 37th Iowa Inf., now stationed at Rock Island, to guard the rebel prisoners there. His name, Alexander Danskin, is indicative of his Scotch descent; and his having seen British service in Canada, whence he removed to Iowa, his adopted State, will make him a model soldier, as those of that regiment have the reputation of being. They enlisted as garrison men, but would no doubt do battle like veterans as they are, ranging from forty-five to seventy-five years old. The church is composed mostly of good women and true, so that the apostolic exhortation, "Help those women that labored with me in the gospel," is most appropriate, as elsewhere in Iowa, whence so many men have gone to the army and navy of the United States.

The only matter discussed of general interest, was the case of a worthy pastor, who has been now nine years in a field, where, the first year, he received only twenty dollars from the people, but this year, they have gone to their highest point of giving; to wit, two hundred dollars, to which the committee in New York would only add, for the year, one hundred dollars! A three hundred dollar salary in Iowa! Three hundred dollars, all, and *tardily* told out, for a year in two churches, where almost no Presbyterianism existed; or as one brother said, from personal knowledge, there was not Presbyterian hospitality enough to sleep comfortably over night. But now, Episcopal Methodists, Congregationalists and O. S. Presbyterians, and converts from the world, are joining every communion season; and the people, not before accustomed to giving, are learning to support the gospel. The brother asked a dismissal, for want of adequate aid from the New York Committee, being content to live on four hundred dollars but denied that! The case was referred to the Home Missionary Committee of Presbytery.

When will the eastern churches learn to give and sustain our good beginnings, and not let them die out? By denying poor churches of needed aid, during this war that falls heavily on the West, the Rev. Secretary and Committee begin just where the old American Home Missionary Society left off with us; namely, with killing out our feeble churches and preventing enlargement of our borders. At this very meeting we reported the extinction of one church, and it was struck from our roll, dying out by absorption from the other branch of the church, by death, and at last, by dismissal by letter. After toiling, as some of us have without one dollar of aid from the old Home Missionary Society or the new Home Missionary Committee of the Assembly, it seems as cruel as the grave, to thus bury alive our feeble churches.

We weep over these scenes. And, you brethren at the East, when your sons and daughters stray out west, and find no church, no Sunday school, no Presbyterian minister to console them in death, nor burying ground of the church of

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their fathers, in which to "bury" you will weep too, as "Jesus wept."
—Rev. Abner D. Chapman, of Malcom, and Elder James G. Irwin, of Clinton, we appointed commissioners to the next General Assembly at Dayton.
Thus endeth this varied account of Presbytery by one, who has been now this fifteenth year, conversant with our church in Iowa, and signs himself as
IOWAN.

[Our correspondent has chosen to say some hard things of the Committee of Home Missions, which, as he truly loves the Committee, and is a veteran and faithful laborer, we have concluded to put in print. It is scarcely necessary for us to say, while so doing, that the committee has our entire confidence, and that its mistakes, if there are any, are not more than attend on the workings of any human instrumentality and far less than occur in many Boards or Committees with such great and delicate responsibilities upon them. We earnestly hope our churches will continue to give the Committee such effective aid that they will be able to reinforce all languishing churches, and save from abandonment every enterprise on our field that has claims upon wise and liberal men for support.—Ed.]

MR. ENOCH K. MILLER.

Our Rochester correspondent in his letter published March 3d, speaks of the licensure of this gentleman, late in one of the New York regiments in the army of the Potomac. The account is so interesting that we reproduce it here.

The Presbytery of Rochester was called together this week, in a special meeting to license Enoch K. Miller, for the ministry; a young man whose case is one of more than ordinary interest. He was a student in college but his young heart could not remain in those peaceful pursuits, whilst armed rebellion threatened the life of the nation, and he became a soldier. He was in the battle of Fredericksburg; in that long and weary march to Pennsylvania; stricken down by a ball through his breast and lungs in the awful carnage of Gettysburg; after which he lay for fifteen days upon the field, four days before his wounds were dressed; and, yet, as by miracle, he survived, and gradually regained comfortable health, so that he has been for some time engaged in hospital service.

As a private soldier he had maintained his integrity, remembering that he was a Christian, and hoping some day to be a Christian minister. He had been foremost in aiding the chaplain of his regiment, constant at all its religious meetings, and earnest in doing good whenever and wherever the opportunity offered. And, more recently, in the hospital, he had made himself so useful, as to secure the highest respect and confidence of soldiers and officers around him. By their desire, and armed with their warmest commendations, he sought this action of the Presbytery, so as to qualify him to obtain a chaplaincy in a colored regiment. The Presbytery felt constrained to grant his request, and by their official act, cordially recommended him for such an appointment, in which, it is believed, he will make himself very useful.

We had the pleasure of an interview with Mr. Miller, in our office a few days ago. He showed us the fresh scar of the terrible wound through his body, which felled him, while withstanding the rebel advance on the left centre, at Gettysburg, and which, barely missing his heart, kept him hanging between life and death for a number of days. Mr. M. was dissuaded by his friends from going into the army from college, as a private, but he persisted and his consistent Christian example had much weight with the men. Five of his fellow-soldiers, in particular, sought counsel and advice of him, as appearing in their view a sincere Christian, on religious matters. The interviews resulted in the hopeful conversion of all five, who for some time were permitted to live and give proof of the genuineness of their change. At Chambersville, the first one fell, leaving behind a dying testimony to his faith in Jesus; at Fredericksburg, another fell, regretting that he had done so little for Christ; but depending upon him for salvation; at Gettysburg, the three others perished, and Mr. Miller was laid low with what might well have been his death wound. But a kind Providence had a longer life and higher scenes of usefulness in store for him. He survived, and now goes forth a vigorous man, to minister to the spiritual wants of a colored regiment, just ordered away from Camp William Penn, near this city. Let him have our prayers in this interesting relation.

We hope to hear from Mr. Miller when he reaches his destination.