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For the Presbyterian Banner.

Have we too many Ministers?

This strange question is brought before the Presbyterian Church, in such a form as to attract attention. It is the subject of an article in the *Princeton Review*, a reprint of which has been circulated from the office of the Board of Education. The design of the article, and its general bearing, are unquestionably good. Yet, it may be doubted whether the views it presents are quite accordant with the condition of things in the Church; and still more, whether real difficulties are assigned to their true cause; and most of all, whether remedies recommended are practicable, or adapted to the case.

It appears that the question has been raised, as a prudential one, by members of the Church who have been liberal contributors to the Education cause. They have noticed two facts, and have thence inferred that there is a redundant supply of ministers in the Church: 1. That a considerable number of our ministers are without a pastoral charge. 2. That when an eligible congregation becomes vacant, many ministers offer their services, thereby indicating their desire to be employed. Either of these facts, and especially both taken in connexion, were sufficient to raise the question, "Have we too many ministers?" a question which is closely connected with both the Education and the Missionary work. They are not, however, sufficient of themselves, to warrant us in giving an affirmative answer, or in withdrawing or diminishing our contributions to the Education cause. If led by Christian concern for those who have no religious ordinances, we address the unemployed with the inquiry, Why stand ye here, all the day idle? and they should answer, Because no congregation hath called us, the reply would be altogether pertinent. But it would not be either pertinent or just for other parties to allege, that our asking the question implied a supposition that the Holy Spirit had called too many men into the work of the ministry. It can scarcely be intended by the author of the article in the *Princeton Review*, that such a supposition ever entered the minds of those whose views he opposes. And yet, it is remarkable what prominence and repetition this idea has in his article. Quite as logical would it be, to claim that a sorrowful reference to nine hundred congregations destitute of pastors, implied a supposition that the Holy Spirit had called too many people into the Church. The facts are facts still, though they may be illogically used in arguments, on one side or the other of this important discussion. If there is, *in fact*, which is admitted, a large number of ministers unemployed, and they are able and willing to labor in the Church, it scarcely seems to square with the Divine command or with common prudence, to go on increasing their number, unless proportionate efforts are made at the same time for securing their employment. Nor is it enough to secure this result, to point them to the millions of people who have none to break to them the bread of life. How shall they preach except they be sent? There they stand, able, willing, ready, saying, Send us; discouraged to find their number, rather than their facilities for employment, increasing year after year. Neither is it sufficient to secure liberal contributions to the Education or to the Missionary cause, to depict the necessitous condition of the world, so long as a large number of ministers are unwillingly idle and silent in the Church. The picture is gloomy indeed; but the view of its melancholy details is rendered the less clear and the less effective, by the large group of the unoccupied figures that fill up the foreground. The true way to secure ample reinforcements to the ministry is, to employ those already in it. While this is not done, the considerate and conscientious liberality of the Church may be expected to pause in its contributions to the Education cause. Remove that difficulty, and the by the one not both the Missionary and the Education interest are promoted.

The waste of the world and the command of the Head of the Church utterly preclude the idea that there are too many ministers. The apprehension of a superfluity of laborers is a new fear, if it really exist at all. Those whom the Lord calls, he calls not to the office only, but to its useful labors. But we have the fact before our eyes, that there are many in the ministry who are not in the work—men who, for aught that appears to the contrary, are as competent and as willing to labor as those who are actively engaged. A laborious hopeful and progressive liberality pauses at this sad sight, and inquires, are we wisely directing our contributions to the increase of the ministry, already encumbered with so many supernumeraries? The tendency of this inquiry on the interests of the Church, renders it too important to be neglected; and the evident conscientiousness of it, demands that it be treated with respect. Nor is it to be met by imputing to it, a want of faith in the Church's welfare. It may, as it is, inconsiderate, but it is its claims for it a consideration, serious and, at least, void of uncharitable implications. The existing condition of affairs bodes injurious consequence to the Church, unless it can be obviated, whether there be too many ministers, or whether there only seems to be. The supposition of a redundancy, though erroneous, would work the same unhappy results as the reality; nay, worse, would doom the Church to a permanent deficiency, denied in the supposition that we have already an abundance.

Considering the obligations resting on God's people, and the needy condition of the world, it can scarcely be imagined that any intelligent Christian will say that the Church, though she has done liberally, has done too much, or contributed too freely, for the advancement of Christianity. Whether her efforts have all been wisely directed or proportioned, may be a matter of doubt. Indeed, I apprehend that it is out of proportion, as much as want of system, that lays our contributions open to criticism. If the means of sustaining men in the ministry be employed for bringing them into it, there is an error of proportion, which may be as disastrous to the interests of religion as a deficiency in either department; and it may be as real a diversion of funds from their proper design, as if they were appropriated to any other purpose.

While, therefore, according to the representation of the Review, liberal contributors to the Education cause have indicated a purpose to withdraw or diminish their contributions to that interest, the fear is, either they will fail to turn them into the Missionary treasury, to restore things to what they deem their true proportions; both these interests being mediate and auxiliary to God's great end and design. As I have said, it can hardly with justice be alleged that they think God has called too many men into the ministry; so, I add, the writer of that article cannot seriously mean to charge those who have been liberal supporters of candidates for the ministry with a wish, "to stop the supplies of the Board of Education, and to turn our Theological Seminaries into manufactories and arsenals," or with the impious prayer, "Stay thy hand, O Lord, we have already more preachers than we know what to do with." The strength of these expressions does not infuse itself into the argument of the writer. Nor does it sustain the cause. The writer truly says, "each man must exercise his own judgment and his own choice;" and "the churches need have no fear of being pestered, much less disciplined into giving to any cause which their reason and conscience do not approve." If it be made to appear that we have not too many ministers, which it is not hard to do, our Christian people, as stewards of God, will not withhold their contributions.

EUROPEAN CORRESPONDENCE.

The Imperial Speech—The Emperor's Wisdom—His Difficulty in Italy—France and America—The Pacific Counsels of the English Cabinet—The Colliery Accident—Affecting Details—The Funeral Day—The Southern "Commissioners"—Mr. Yancey and His Exposure—The Pope and Antonelli say "Non Possumus"—Treachery to Truth—The New School of Theology—Act of Uniformity—Signs of Ultimate dissolution of the Anglican Church—Nonconformists and 1662—Presbyterians the True Successors of the "Ejected"—Curates Starved and Bishops Pampered.

LONDON, Jan. 31, 1862.

THE EMPEROR OF THE FRENCH has opened the Legislative Chambers with a speech most pacific and satisfactory in its character. He referred to the happy and conciliatory results of the visit of the King of Prussia to Paris, and no doubt it has had a tranquilizing effect on the Germans. Napoleon the III. differs from Napoleon I., in that even while he is very resolute and generally adheres to his resolve, yet that he does not dare fortune and fate to the last extremity, and is wise enough to after all take a back course when to follow involve his destruction. Thus he has given up *sine die* (though not necessarily never) to be attempted, rather than that his dynasty should come to grief, he has, I say, given up the idea of an invasion of England for the present. Furthermore he has put away among his papers, charts and plans for a campaign on and over the Rhine. And in matters financial, he has shown singular self-abnegation and good sense, in honestly confessing that there had been a great and rapid decline in the resources of the State, that he himself by his authorizations, had contributed to it, and that henceforth the Legislature should control the finances (with special exceptions) and in a word, that no more debt should be contracted. Nor is it to be forgotten that M. Fould occupies the post of Finance Minister against the wish of several of the other Ministers of State, Counts Persigny and Walewski included.

As to Italy, the Emperor uses language which indicates how baffled he has been by the obstinacy of the Pope and Cardinals, even while he holds fast to his programme, and desires. "I have recognized the kingdom of Italy with the firm intention of contributing by sympathetic and disinterested counsels to conciliate two causes, the antagonism of which everywhere troubles minds and consciences." It is difficult to see any other solver of this Gordian knot than the sword. The Pope will not yield voluntarily.

AMERICA AND FRANCE, in their relations for the future, have of late been much before the political world of Europe. There seems no doubt whatever that the sufferings in many parts of France, and the great sums required for the relief of the unemployed, had greatly agitated the Emperor, and that he was desirous to join the British Cabinet in remonstrances with regard to the blockade of the South. But it is equally certain that the British Cabinet has not had any designs of the kind, and that it has endorsed the opinion of the great mass of the nation in declining to take any step such as was suggested. And one fruit of this, as well as of further reflection, is seen in the following words of the Imperial speech:

"The civil war which desolates America, has come to compromise gravely our commercial interests. However, as long as the rights of neutrals are respected, we must confine ourselves to wishes that these dissensions may cease."

A COLLIERY ACCIDENT, briefly alluded to in the postscript of my last letter, continues to excite the utmost lamentation throughout the country. 219 men and boys perished, and the scenes of agonizing grief in connexion with the desolation of wives, children, &c., of the dead, have been harrowing beyond description. It now clearly appears that there was a considerable leaven of true piety among the men who were thus suddenly taken away, and that previous to their death in the pit, prayers were offered, Christ was preached, and poor sinners had time to look for mercy from the Merciful Redeemer. On the body of one of the foremen was found a memorandum written in pencil thus: "Friday afternoon, at half past one, Edward Armstrong, Thomas Gledstone, John Hardy, and others, took extreme ill. We had also a prayer-meeting at a quarter to two, when Tibbs, Henry, Sharp, &c." (This sentence is incomplete.) "Tibbs exhorted us again," (underlined by the writer.) "It was on the night of the day when this prayer-meeting was held, that death seems—through poisonous gases—to have numbered all his victims. Poor boys had crept into their fathers' bosoms, and thus love-locked, they were discovered stiff and cold.

The excellent Bishop of Durham who has been indefatigable in the consolation of the mourning, said at a Relief meeting at Newcastle-on-Tyne (where four thousand pounds was raised,) that he had no doubt many of the men were true Christians. The Primitive Methodist ministry is peculiarly adapted to the mining population, and seems to have accomplished a gracious work among the men who have thus perished. The funeral was a thrilling scene. Seven coffins were taken out of one house—a father and six sons. One other besides the victims was buried on the funeral day—it was the wife of one of the lost men, whom he had left lying in the last stage of consumption. The news reached her that he was gone; she languished and died, and was interred beside her husband. There were six thousand persons present at the funeral, and in an important sense it may be said that the whole nation, with the Queen as chief mourner, was there in heart. Our beloved Sovereign wrote a most touching letter to the poor widows—the reading of which greatly comforted them, and she sent two hundred pounds, declaring that her own misery only made her feel the more deeply for them.

The lack of two shafts in each pit, common all over the mining counties, was the occasion of this havoc, and the Government is already taking steps toward legislation to meet the evil.

THE TRENT had arrived at Southampton, with Messrs. Slidell and Mason on board. There was a crowd assembled to see them, but there was no demonstration of any kind. Our press has unanimously deprecated anything of the kind, and the South is by no means in good odor. The *Daily News* has been effectively dealing with letters apologetic and explanatory written by Mr. Yancey, and given him a quietus. His attempt to show that when he moved in the "Confederate Congress" that the act of the slave trade by repealed which shut the ports to the slave trade traffic, he did not mean thereby that the South should resume the slave trade, is contemptible to a degree, and has been thoroughly exposed.

THE POPE is as obstinate as ever. So late as the 11th inst., a dispatch was sent by the French Foreign Minister to Rome, urging on the Holy See the necessity of resigning itself to "the lesson of experience," and that as the Pope could not hope for any external help, it was his interest to negotiate with the Cabinet of Italy. The Pope said, "Let us wait for events"—the old story:

"Rusticus expectat, dum defluit amnis
At ille, labitur et labetur
In omne volubilis ævum."

But Antonelli, the real sovereign at Rome, treats the Imperial proposal with proud defiance, even while "thanking the French Government for the affectionate interest shown" by it. The Cardinal says, that both Cardinals and Pope are bound by oath never to cede any part of the territory of the Church. "What next?" we ask. Can and will France afford or endure to keep its army at Rome, as it has done since 1848 has been at least sixty millions of francs? The Emperor will keep Italy quiet for the present. France itself wants repose, in order to recover itself financially.

Some people say that the Pope is ill. One of his agents, the President of the Civil Tribunal at Rome, has been assassinated. This is not the way to secure liberty—it always retards it. The "*Non possumus*" position of the Court of Rome has answered its design hitherto; but it is after all but like a barrier dam so feeble that when the tide rises to its flood, the inundation will be as wide and destructive to the temporal Papacy as have been the sweeping away of the Holland dykes, by the raging, on-rushing waves of the Zuyder Zee.

TREACHERY TO TRUTH, from a Nonconformist few, is shown in the sympathy expressed for those clergymen who have the *face* to stay in the Church of England, while denying the foundation truths embodied in her Articles and Creeds, to which they have given their "unfeigned consent, and assent," and adherence. The demoralization of mind implied in the attempts to *defend* their position as tenable, is one of the most painful features. Their counsel in the Court of Arches put forth before the world the most *daring* assertions, with a directly Rationalist tendency. But we find, also, as I have said, that the *Star and Dial*—which, wherever it touches on religion, is sure to have the inspiration of the "Rivulet" School among Nonconformists, and of David Thomas, of "The Homilist,"—is ever and anon writing in favor of these men. The Bishop of Salisbury, by *Punch* now ridiculed as "The Shepherd of Salisbury Plain," who is only doing his duty when he prosecutes Dr. Williams, is "an accuser of the brethren." It has the boldness to bring up the memories of the two thousand ejected ministers, as auxiliary to a bad cause, which, if its serpentine errors had appeared in their days, would have been trodden down by the heel of a righteous indignation. The *Star* pronounces the authors of the "Essays and Reviews" as "the richest ornaments of the Church, Universities, and Schools of the Establishment," and it exclaims: "It is these who are now bided by lawyers, at the instigation of Bishops, and in danger of condemnation to shameful silence or to ecclesiastical exile." Well; if they are true prophets, and have "the liberty of prophesying" the moment they leave the Establishment, will not the *same* call upon them if they eat the Church's bread, and yet lift up the heel against her? And as to "ecclesiastical exile," does not conscience demand that these men shall be self-exiled?

The *hope* undoubtedly is, that by *staying in*, if possible, the leaven may have time to spread, and that if the final Court of Appeal can be induced to give shelter to a sure and Negative School—as it formerly endorsed both Baptismal Regeneration teaching in the opposite—then in this time these Essayists shall become dominant, and some of their Coryphei shall occupy high places on the Bench. The worst of it is, that men who do not go so far as these writers, really endorse and encourage their errors by their sympathy, and by being at heart under the baleful influence of a refined Latitudinarianism, which totally ignores the stern realities of guilt and depravity, and the consequent necessity of Sacrifice and Sanctification.

Of the men which the prosecuted now make of the Bible, the following is the new doctrine propounded by the *Star*: "*They are not the expositors* of oracles delivered by a fixed and infallible authority, but the diligent teachers of what they conscientiously believe." "Let not "the civil magistrate be called upon to deprive" of his *status*, and his *means of living*, a clergyman who differs from other clergymen on points on which no two educated men are precisely agreed."

Dr. Campbell, of the *British Standard*, thus animadverts on this language: "This is the very doctrine to meet the case of men who have forsaken the Lord God of holy—Inspiration, Christ, and God—still let him enjoy his 'status and means of living.' Most benevolent this is! Rather say most ridiculous, most absurd, and most wicked. Declamations so fraught with ignorance, with stupidity, and impiety, while they grieve the righteous and disgust men of sense, are but too apt to pervert the simple and uninformed, who have still to learn the alphabet of Christian doctrine, ecclesiastical polity."

The breaking up of the Establishment is far more likely to come *from within*, than from any external assaults. Not indeed that the vigorous and incessant efforts of "The Society for the Liberation of Religion from State Control," are not increasingly formidable. The banding together also of Nonconformists, with the avowed intention of abolishing Church Rates, as a step toward the abolition of the Establishment is to be much appreciated, as it has struck terror into many Churchmen's heart, and will be prosecuted with almost paralleled perseverance, and with a stern purpose which will not yield to concessions or blandishments. Above all, the Bicentary Celebration this year by Nonconformists, of the noble self-sacrifice of the Puritan clergy in 1662, will enlighten the Church laity as to the real meaning of the Prayer-Book, as enforced by the Act of Uniformity and by cruel bishops, who intentionally made the terms of conformity so strict as to be intolerable to tender consciences. The Evangelical clergy especially will be shown to occupy a most inconsistent position, and more and more will the people see that as a party they are totally destitute of the spirit of those who were their *real* ancestry ecclesiastical, two hundred years ago.

So also shall we have the Act of Uniformity itself analyzed and exposed in all its hideously oppressive enactments. Now multitudes will peruse those "abstracts" of that Black Act of the Laudean School which discover the spirit in which it was enacted and enforced; and then men will say, "Why, this is the law of the land, and the law of the Church of England at this day?" Only let us (for the information of your readers,) call out some flagrant flowers from this Act. Clause 1—what says it? Why, it is introductory, explanatory, but far from being apologetic—quite worthy of Charles II. and his "Restoration" sycophant Bishops. The clause recites that the Book of Common Prayer was established by the 1 Elizabeth, cap. 2, and that it had been found to be "very comfortable to all good people," *but that*, "notwithstanding a great number of people in divers parts of the nation, (*following their own sensuality, living without knowledge, and due fear of God,*) do willfully and schismatically abstain and refuse to come to their Parish Churches;" that "ministers in the time of the late unhappy troubles, had neglected to use the Liturgy; whereby many people had been led into factions and schisms." Clause III. enacts that, "in order that uniformity in the public worship of God might be speedily effected, every minister, *before* the Feast of St. Bartholomew, 1662, should openly, publicly, and solemnly read the morning and evening prayers," and likewise declare his "unfeigned assent and consent," &c. The "*before* St. Bartholomew's day," has a lurid light thrown on it—18. By the well known fact that the Bench of Bishops intended to *drive* the Puritan clergy out of their parishes by the Act of Uniformity. 2d. That foreseeing that some of them *could* leave the Establishment, in deliberate cruelty, they required that their resolve should be made known *before* Bartholomew day, in order that *they might not be entitled to the tithes then due!* The design was good enough to have held the prospect of deprivation *after* that day.

Next. Presbyterian ordination—contrary to the spirit and practice of the days of Edward VI., when John Knox preached by authority in an English diocese, and Cranmer and Calvin were brothers in epistolary intercourse and in mutual recognition—was impeached and dishonored. "No incumbent who shall not be in Episcopal orders before St. Bartholomew's day shall be capable of holding a benefice; but shall be deprived *ipso facto*, and treated as dead." And if any but "ordained priests" administer the Sacrament, the offender is to be fined £100.

And along with this, all lecturers, all heads and tutors of Colleges, all persons in holy orders, and all schoolmasters, "shall subscribe the declaration that it is *not lawful to take up arms against the King*; that they will subscribe to the Liturgy, and that the Solemn League and Covenant, *being an unlawful oath*, was no obligation." Likewise, "if pastors preach, under legal disability, they are *to be imprisoned in the common jail without bail*."

The havoc wrought by this infamous Act of Uniformity can never be fully realized. But we know that it was devised by wicked and cruel men; that hatred to Evangelical truth, as well as to the great cause of civil and religious liberty, alike dictated and enforced it; and that its long-dated and unrepenting aims here, as the Church of England and the Parliament keeps it on the statute book, that Church cuts herself off, deliberately, from communion with the other Reformed Churches, and has lying at her door the sin of schism. Thus, very thoughtlessly, through the atmosphere of prejudice in which they breathed at the Universities, the Evangelical clergy talk of Nonconformists as schismatics. He that makes the rent in the seamless garment of Jesus Christ, is the schismatic!

Great evil is done by the inadequate payment of many of the clergy, and the system of University, Government and lay patronage. Not long ago a petition was sent from a parish on the banks of the Thames—some distance inland from London—to the Heads of one of the Colleges at Cambridge or Oxford. The *tithes* are £1,200 a year; but the resident clergyman received only £80 per annum! The petition to increase his salary was refused, and the College men continue to misappropriate the rest. The money expended, not only in the palaces of Bishops, but on the repairs of Bishop's "palaces" and Cathedrals, is wickedly large—swallowing up more than would handsomely endow many a cure of souls, and bring the Gospel to thousands who are perishing in ignorance and sin. I know a private gentleman in Lancashire, who is a large landed proprietor, and pays upwards of £100 of tithes on his property. He is an Evangelical Nonconformist; he is obliged by law to pay the tithes, and what grieves him most is the misappropriation so often made of such moneys. Recently, he has informed me that £17,000 has been expended on the repairs of Gloucester Cathedral.

Men are better than their systems, and therefore it is always a real pleasure to me to indicate, from time to time, all that is good in the Establishment—to make due allowance for the position, prejudices, and difficulties of the Evangelical section, and to note with thankfulness how many of them are, in their respective parishes and districts, laboring with prayerful devotedness, and in some cases with enlarged success. I have just perused the copy of a sermon preached by a country Rector, not far from Blackburn, who magnifies the Spirit of God for the glorious awakening vouchsafed to his parish; repels the charge of "fanaticism" from the blessed social fruits following, the brotherly love which abounds, the Sabbath devoutly observed, and the house of God—formerly half empty—now crowded to the doors. May the Great Head of the Church multiply out of the Establishment, as well as within, the instances of revival, both in and out of the Establishment, and all over the land!

Nonconformists, as such, may consider themselves as the representatives in principle of the heroes of 1662, but on the other hand it is not to be forgotten that those worthies did not leave the Establishment because they objected to a State Church, nor because they were "Brownists" or Independents, but, because, as honest men, they *could not stay in* with safe consciences. They were in truth Presbyterian in their sympathies, and many of them had received ordination from the hands of Presbyters only. It was then antagonism also of Evangelism to Priestism, and as such should be now commemorated. English Presbyterians have surely the best right to consider themselves the successors and representatives of the Calamys, Baxters, and the Westminster Divines of the 17th century. The "Classes" of Presbytery districts formed over England by authority of the Long Parliament, embraced most of the clergy who afterwards were ejected in 1662. J. W.

For the Presbyterian Banner.

A Country Church in Iowa.

MESSRS. EDITORS:—It may be interesting to the readers of the *Banner* to learn that the congregation of the Scotch Grove Presbyterian church, have entered their new house of worship. It was dedicated on Sabbath, the 19th of January. The exercises were conducted by the Rev. J. L. Wilson, the minister in charge; and the sermon preached by the Rev. J. P. Conkey, of Belleview. The house was filled with an interested audience. Other services followed.

The edifice is pleasantly located on a lot of about six acres, near the township centre, and very convenient of access. It is a frame, and painted white, fifty-six feet by thirty-five feet. The interior is neat and well arranged. The ladies have already furnished carpeting, lamps, a pulpit Bible, and chairs. The entire cost, nearly $2,000, has been secured by subscriptions at home; no assistance was asked from the Church Extension Board, or friends at a distance. The land was donated by a member of the church, who has in addition contributed liberally.

The writer has been the Stated Supply for over five years, giving one-half the time to mission work in the vicinity. There has been *seventy-nine* members received, the larger part on examination. Last year *twenty-nine* were dismissed to form another church of our order in the township of Wayne. The present membership is *seventy*. A sufficiency of pews have been allotted to support the pastor for half the time; and meet the contingent expenses. Truly the Lord hath done great things for us whereof we are glad. Our little church is rejoicing in the outward things prospered. We would desire an especial cause to rejoice, in that God's Spirit is poured upon the hearts of his people, and we trust that it is the sincere desire of many hearts that this may be accompanied with far more abundant enlargement in spiritual blessings. Oh, Lord, we beseech thee send now prosperity.

J. L. W.

[Selected.]

The Young Christian Soldier.

Thou who hast named Christ's holy name,
Within whose bosom glows the flame
Of sacred, heavenly love,
Now gird thy Christian armor on,
And 'neath the banner of God's Son,
Thy earnest zeal approve.

First, righteousness thy breast-plate make,
The helmet of salvation take,
And gird thy feeble hand
The sword of God's good Spirit keen,
That weapon which hath ever been
Strength to his warring band.

The shield of faith before thee bear,
The Gospel sandals thou must wear
To bruise the serpent's head;
The briars and thorns that in thy way
Will still be springing day by day,
Beneath thy feet to tread.

Thus fully armed, go boldly forth,
Trusting alone in Christ's great worth;
Own him thy all in all;
Assured, if thou thy part perform,
Fighting, though fainting and forlorn,
Thy fiercest foe shall fall.

Though subtle is thy foe, and strong,
To lure thee with his syren song,
Or with temptation sore
Depress thy spirit, rouse thy fears,
Oh still, with penitential tears,
And from above implore.

Lift up anew thy standard high,
Ever be this thy battle cry,
"For Christ to live and die;"
Press to the foremost of the fight,
Be sure that in thy Leader's might
Thou shalt have victory.

Then, when the life-long strife is o'er,
Thou shalt have rest forevermore
Within thy Father's home—
Shalt join with all the blood-bought throng
To sing Christ's love with eternal song—
Before the great white throne.

For the Presbyterian Banner.

A Tribute of Respect.

At a meeting of the students of Elder's Ridge Academy, held on the 15th of February, 1862, the following resolutions were unanimously adopted:

WHEREAS, God, the sovereign Ruler and disposer of events, has, in his mysterious though unerring providence, removed from us our young friend and schoolmate, David Elder Donaldson, with whom we have been accustomed to associate pleasantly and advantageously, but whose society we can never again enjoy on earth; therefore, be it

Resolved, That we recognize in this instance of mortality the hand of him who doeth all things well, and that we bow in humble submission to his righteous will, hoping that our young companion is at peace with his God, and in possession of a peaceful and happy realms of glory, enjoying the fellowship of saints and angels, and the smile of the blessed Saviour.

Resolved, That we heartily sympathize with the parents, brothers and sisters of the dutiful and much loved son and brother, whose loss they now deeply feel.

Resolved, That as a manifestation of our respect for the memory of the deceased, we wear the usual badge of mourning for the space of thirty days.

Resolved, That these resolutions be published in the *Presbyterian Banner*, *Blairsville Journal*, and *Indiana Register*, and that a copy be given to the immediate relatives.

J. M. MOORE,
JOS. SHOEMAKER, } Committee.
J. C. BARNES,

For the Presbyterian Banner.

A Sensible Remonstrance.

The following remonstrance of a Roman Catholic congregation, against a wicked priest, excites more surprise by the popular liberty which it indicates, than by the occasion which called it forth. There is some hope for the Romish Church, even in South America, when the people indignantly refuse the ministrations of such a votary of Bacchus and Venus as the Archbishop of Bogota set over them. The document, translated from the Spanish, comes to me from a perfectly reliable source. Its authenticity is perfectly reliable. It sufficiently explains and justifies its design. J. F. M.

To the Most Illustrious Archbishop of the Archdiocese of Bogota:

We, the undersigned, in use of our rights as Catholic Christians, and in obedience to morality and ecclesiastical rule, respectfully represent to your most Illustrious Lordship: That for the first time we make complaint to you, as Christians, in order that you may be pleased to remedy the evils that afflict us. A little more than one year ago you were pleased to send us a pastor, certainly not to give us scandal, but to teach us Christian charity and fraternity, as well as morality and the course which leads to eternal happiness; but you were mistaken, most Illustrious Sir. A minister of the Catholic worship, he came here the minister of idolatry, the minister of mythology, since he rendered worship only to Venus and Bacchus, making the sanctuary an object of speculation; teaching by his habits, dissipation, drunkenness, hatred, and in one word, practicing every passion that is vile and wicked. We will relate to you a moment with the facts, that you may know more truly our condition.

The Presbyter, Mr. Augustine Castillo, is an artist or musician, playing the violin, (a species of idol,) and as such is the chief man at the balls. Every Sunday night he takes his position as leader, and is the most interested of all in these orgies, of which the spirit is not a greater participant than the flesh. He is always the first to render adoration to Bacchus as well as the first to exhibit himself as the victim of that deity; and once drunk he is accustomed to demean himself as a low fellow, picking quarrels, but as he finds only pity and contempt for himself and his immodest talk, he offends everybody and then walks off to his house with his concubine or his friends. But this is not all; his scandalous conduct goes still farther. He avails himself of the Confessional to seduce young ladies of position, and he reveals in public things that should be known only as a secret of the Confessional. At length he has carried his immorality to such an extent that he has united with the Alcalde in drafting his flock into the army, sending to be sacrificed on the fields of battles, as the victims of human passions.

You may judge for yourself, most illustrious sir, if this is the apostolic mission, on which he was sent; if it is not our duty to represent these facts to you; and if it does not devolve upon us to see to it that the treasury of our faith is no longer thus profaned. We would desire an apostle give us nothing better than the pure priest which may give us an example of virtue, but as that is an impossibility, we ask simply and only a minister who understands how to fulfill his mission a little less wickedly, and to perform his duty a little better, separating himself as much as possible from the profane world, and as we wish you to understand most decidedly that if you do not remove him, we shall have no other pastor, and shall be reduced to utter destitution of the privileges of Christianity, but as that is an impossibility, we ask you to profit by the lessons of the Presbyter, Castillo, or any other like him, we prefer to have no curate at all.

With sentiments of consideration and respect, we pray you to hear our petition.

Capparrapi, Feb. 3, 1862.

[Here follow the names of thirty-six persons.]

For the Presbyterian Banner.

Gratitude for Gift of Banner.

HUNTINGDON, Feb. 11th, 1862.

MESSRS. EDITORS:—The subscriptions to obtain copies of your paper at reduced rates for soldiers, were collected by two or three of our young ladies, from a few citizens, both male and female, and divided among three companies. Not having heard from the chaplain of the Fifth Regiment, to whom they were sent, we accept the following acknowledgment from

CAMP GRIFFIN, Va., Jan. 25, 1862.

LADIES:—We take this occasion to return our sincere thanks, and the gratitude of our respective commands for the kindness you have exhibited in supplying them with weekly issues of the *Presbyterian Banner*. One of the greatest evils of camp life is the want of proper intellectual employment, resulting in habits of mental exercise incompatible with habits of improvement, and consequently pernicious. You have in a great measure counteracted this evil by furnishing to our companies (which have hitherto been no more fortunate than others in this respect,) the very valuable publication spoken of. It affords them a high degree of rational entertainment, and may be the means of producing permanent religious impressions by no means to be overlooked. You have, therefore, our heartfelt gratitude for this act of disinterestedness, and at the same time our expressions of good regard and esteem to yourselves and those who assisted in carrying out your efforts.

(Signed)

J. BLANCHARD MILES, Capt. Co. C, 49th P. V., Col. Irwin.
JAMES D. CAMPBELL, Capt. Co. —, 49th P. V., Col. Irwin.

To Misses ———.

The Theological System of Emmons.

He agreed with the school of Edwards in rejecting the direct imputation of Adam's sin, but he advanced beyond most of his predecessors in virtually resolving all imputation into an abstract Divine constitution—a matter of sovereign rather than a moral procedure. The "covenant" was looked of course in the same line. He symbolized with the younger Edwards and Hopkins, and opposed the older Calvinism, as to the extent of the atonement—proclaiming it to be universal in its provisions, as to the fulness of the atonement—proclaiming it to be in a satisfaction to the general justice of God; but he is far from resolving it into a means of moral impression or to be in any way, that it was "necessary entirely on God's account," and that "nothing can make atonement for man's sins, which does not express the same vindictive justice of God, which he expressed in the penalty of the law." In contrast, however, with both Edwards and Hopkins, he denied Christ's active obedience in relation to our justification, and identified justification with pardon. In opposition to the whole consensus of Calvinism, and of Edwards, Bellamy, and Smalley, and following out some hints and obscure suggestions of Hopkins, Emmons denied the received doctrine of original sin, reduced all sin to sinning—making, however, as it is possible, human conduct unavoidable—and maintained that infants were brought to feel the depravity of the heart by their own individual sins, and to be capable of sinning only to the effect, with the Adamic transgression. Taking up the hypothesis of Edwards and West, as to identity and the Divine causality, he insisted that the identity of any created object consists merely in the fact that a Divine constitution makes it to be the same at each successive moment, and that our activity is immediately, by the immediate Divine agency, and every exercise to our volitions, and every thought of God, as we as in substance, extended to mind as well as matter, surpassing even the idealism of Berkeley, to which it is near akin. In distinction, too, from the older Calvinism, and in partnership with Edwards, the Frankdin Divine defined virtue as the love of being; following Hopkins, he called it a disinterested love; combining it with the intercession of happiness and utility; and he drew the inference, which he supposed Paul enforced, when he declared himself willing to be accursed from Christ, for the sake of his brethren, that a sinner should be willing to be damned for the glory of God. And he made this willingness to suffer the tortures of the lost the condition of obtaining the bliss of the redeemed. And this profound mysticism was preached in the baldest form, and proved by the keenest logic, and inculcated upon men and women in the church on Sunday, and in the conferences and meetings on other days of the week; and many a New England soul, strong and humble, was tortured in anguish, and this torture has found its ecstasy. And this is the ethical theory which some Calvinists are fain to identify with modern "utilitarianism!" Yet, again, opposing the older Calvinism, and in conjunction with the Hopkinsians, he preached that all sin is in the necessity of immediate repentance, in deference to his system of pure act, the infinite love of God, by which he could be shown to be, for all, a duty sharpening the statements on both points, still, however, tightening the grappling on determination, and inculcating the most irresistible issues of Divine grace. In their theodicy, Calvinism has generally been content with leaving the ultimate ground of the Divine permission of sin in an inscrutable mystery; but this did not satisfy the restless questionings of the school of Edwards. In their thirst for unity, the ways of God. Dr. Hopkins and Stockbridge, declared that sin was a necessary means of the greatest good. Dr. Hopkins wrote a treatise entitled, "Sin, through the Divine Interposition an Advantage to the Universe:" (that is, as overruled, and not in its own nature.) And, Emmons, bolder than the rest, not only with Hopkins, deploid the palliative of "permissive," to which most Calvinists clung, but also made God the efficient cause of sin. Intrepidly asserting, "that there was the same kind, if not the same degree of necessity in the Divine mind, to create sinful, as to create holy beings," viz., that he might display his justice and his grace. And thus he carried out to its sharpest extreme, in prosaic and logical terms, what even Augustine and Calvin veiled in the mysterious paradox, dying and faith:

"O felix culpa, quæ talem et tantum
Meruit habere Redemptorem!"

—*Am. Theological Review.*

Brief Thoughts on Christian Experience.

No man can ever be honest in his opinion, unless he is willing that it should, at no period hid he voluntarily refused to examine the truth.

Kirwan, the celebrated Irish preacher, once described so vividly the unhappy dissensions existing in families, that a countess, who was present, involuntarily exclaimed: "I am sure it is not I only that am to blame." She should be put in the same strong and practical light. The sinner should be compelled to cry out—"It is I."

Lowliness of heart is a great guard against plausible errors. The man who bows in lowliness before the cross, cannot lift his head high enough to be agitated by a merely speculative theology.

Spiritualmindedness, in the abstract, is no doubt free from all tinge of humanity; but when we view it among men, it always partakes of the color of the vessel in which it is placed. And it acts variously, as the office it has to perform varies. Thus a silent and morose mind is made kindly and affable; a trifler, grave and serious. But, in both cases, the leading principle is, love to Christ.

A believer's love to Christ may be shown by the jealousy with which he guards the avenues to temptation—e. g., evil company, evil books, evil pictures, evil trains of thought. But particularly is this the case with the society of carnal professors. Nothing so much draws the Christian down to earth.

A swaggering habit, Mr. Cecil says, is a token of spiritual pride. When a man begins to tell of himself, and to depreciate others, it is a sign that he neglects his closet.

A man may light the fires of his devotion from another flame, and may thus be zealous at a prayer-meeting, but cold when on his knees alone. If this be the case, he is in great danger, and should at once seek fire from above.

Family prayer, if it notice home events, gives a great reality and tenderness to religion, particularly in children's eyes. It brings God to them as immediate and loving.

Idleness is a broad and evil avenue through which temptation can walk in. Even if public sin come not in, there slides along a quiet retinue of self-indulgences which soon grieve away the Holy Spirit.

Turmoil of heart under temptation is sometimes a test of spirituality, in the same way that the billow which meets the wind is the sign of a powerful tide. The stronger the resistance, the stronger the proof of earnestness.

The Merchant and the Collier.

There is a tendency in the human heart to lead men to measure themselves by themselves, and to trust in themselves that they are righteous, and to despise others. Pharisaism seems to be natural to the heart of fallen man, and nothing but the power of God in the humbling doctrines of the Gospel can effectually eradicate it; and nothing can bring the proud sinner to the foot of the cross to cry for mercy, and to esteem others better than himself. The following incident is given by way of illustration:

During the progress of a work of grace in a certain town, it so happened that a very wealthy and refined gentleman, a merchant in the place, who was scrupulously neat in his person, precise in his habits, a model of morality and uprightness in all his dealings, and whose whole character, like dip garments, was without spot or blemish in the sight of his fellow-creatures, was brought by the power of the Gospel to realize himself as a sinner before God, and to present himself as an anxious inquirer, asking for the prayers of God's people. Under the same sermon which had been the power of God to the awakening of the merchant, a poor collier, having on a smutted blouse, and wearing a begrimmed face, was brought to feel himself a lost sinner; and as he sat beneath the preaching of the Word, and the Spirit was searching his heart, the tears, as they coursed their way, wore whitened channels down his sooty face.

At the same invitation, he, too, rose for prayer, and in a few moments, with trembling limbs, entered the same pew in which the polished merchant was sitting with bowed head. The poor collier sat down by the side of his polished companion, with no other thought or desire than to ask, "Men and brethren, what shall I do?" and to pray, "God be merciful to me a sinner."

The merchant, feeling some one by his side, instinctively raised his eyes, and beheld, with disgust, the collier and his soiled dress, and at once all the pride of his nature rose up at the presumption of this vile sinner, and, like the priest and the Levite in the parable, he gathered up his robes and moved suddenly to the other end of the pew; but in a moment conviction flashed upon his mind, and the blackness and turpitude of his own heart was presented to him in such a view, that he felt that he was the vilest being on earth; that the sooty garments of the collier were white, compared with his heart in the sight of God; and that he deserved to be cast off forever for his pride and rebellion.

He cried to his offended God for mercy, and cast himself without reserve upon the merits of his crucified Lord; and before the close of the service, he was enabled to rejoice in a full salvation. In the course of the same service, the collier was enabled to exercise faith in Christ, and to experience a pardon of sin, with joy unspeakable and full of glory. His face was beaming with joy, and in his happiness all forgot his soiled dress.

As soon as the services closed, the merchant went to his new brother, embraced him cordially, and they rejoiced together in Christ Jesus. Thus are the "little children" in the Kingdom of God as little children. How wonderful are the transformations of the Gospel of the grace of God! And may these continue to be effected until the whole world shall be "the Church, and the Church shall be the world"

... in bliss returns to reign.

—*Tract Journal.*