

Presbyterian Banner.

PITTSBURGH, SATURDAY, NOVEMBER 29, 1862.

Age. Having purchased the new office for the "Banner" in the city of Pittsburg, Pa., we have moved to the new office... The date will be advanced by an Act of Congress.

The Instructions to Mr. Constantine, on our first page, present many excellent things relating to missionary work in Greece.

The Board of Colportage will meet on Tuesday, second day of December, at two o'clock, in place of the sixth, as we published last week.

Decease of Rev. John Steele.—The destructive war brought upon the land by a wicked rebellion, finds its victims among the ministers of religion, perhaps quite as extensively in proportion to their numbers, as among any other class of our people.

Mr. STERLE had been pastor of the church at Newton, Iowa, for about four years. About a year ago he was appointed Chaplain to the 18th Regiment Iowa volunteers.

The Retired and Incoming.—Our readers know well the high estimate which we put upon Rev. Dr. ALDEN, late President of Jefferson College.

As Dr. ALDEN retires from the Presidency of our College with the intention of still devoting himself to the work of instruction, it gives us much pleasure to endorse the high encomiums already received by him from others.

During the six years of his office with us his labors as a teacher have been attended with the most marked success. He loved the labor of the recitation room; he threw his whole soul into the work; he kindled a like feeling in the students; his ready questions elicited ready replies; mind met mind, and both were strengthened by the contact.

In these remarks we keep before us the truth that there are a thousand other influences besides the preaching of the Word, which affect men's mind and character, and which are formative powers in society.

Rev. DR. RIDGEL, President elect, has been so long and so well known, in this region, and is so highly and universally esteemed, that we need not say, that he accepts the call, and will enter upon the discharge of the duties of his office, shortly, say with the opening of the term in January.

THE BOSTON RECORDER. Rev. PARSONS COOKE, D.D., Senior Editor of this journal, has been obliged, in consequence of ill health, to vacate a chair long and ably filled. The necessity of this will be regretted by all who love the orthodox Pauline faith, and who have known and admired him as its zealous and uncompromising defender.

A GOOD THOUGHT. The Boston Recorder, in noticing an editorial change, giving thanks to correspondents, and asking a continuance of favors, says: "A good thought is always worth much gold, but to be useful it must be put into circulation.

The Boston Recorder certainly affords, to the wise, the learned, and the benevolent, a most desirable medium of influence. And do not the columns of the Banner afford an equally extensive means of doing good?

Peace Prospects. Peace is desirable. A righteous peace. A cessation from warfare is not all that we want in peace. We want law to be so fully vindicated, and so fully established, that it will henceforth be a terror to the wicked, adequate to restrain them from evil deeds.

THE WESTMINSTER REVIEW. We feel disposed to give to the October number of this able quarterly, a position a little more prominent than usual. Its table of contents is as follows:—1. Essays and Reviews; Dr. Lushington's Judgment. 2. The British Sea Fisheries. 3. Railways: their Cost and Profits. 4. Gibraltar. 5. The Encyclopedia Britannica. 6. Ideas Napoleoniennes: the Second Empire. 7. The Religious Difficulties of India. 8. The Slave Power. 9. Contemporary Literature.

The Westminster Review is its most lamentable feature. All should be on their guard in the perusal of every article in this review that bears in any wise on the subject of religion or morals. It is especially hostile to every thing evangelical.

We are pleased to notice under the head of Politics, Sociology, and Travels, in the concluding article, a disposition in the reviewers to show to the North some measure of justice on the subject of her relation to the rebel States. The following paragraph is significant: "The symptoms of reaction in English opinion are now, as might be expected, becoming every day more decided, the time which has elapsed has allowed of study, the requisite information has been acquired, and before long, in spite of exasperated feeling, a more full measure of justice will be meted to the North than it has yet received at English hands."

THE NEW TRANSLATION. Some zealous Baptists, a few years ago, finding it exceedingly difficult to maintain, while using the common version of the Scriptures, the peculiarities of their sect, resolved upon having a new translation. In our good old English version, the words "baptize," "baptism," &c., are the very words used by our Saviour and by his inspired apostles.

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PREACH THE WORD.

Such is Paul's injunction to Timothy; and such is the Holy Spirit's command to every Christian minister. Preach the Word; be instant, in season, out of season. It is a proper knowledge of the Word, a knowledge intellectual and experimental, which people need for their guidance in things temporal, and for their preparation for joys eternal.

Some there are who would make the teachings of the pulpit imperfect. They would confine the minister to things spiritual; to the attributes of God, Christian doctrine, religious experience, saving faith, confession of sin, prayer for grace, &c., &c. They would exclude all things secular, all things that belong to this world. The minister who will not preach the Word; that is, not the whole Word of God.

When we "search the Scriptures," we find a large portion of them occupied with things secular—history, biography, wars, political affairs. And even their moral and religious instructions are very much occupied with things belonging to the present life. They speak of the relations, and of the resulting duties, of husband and wife, parent and child, ruler and people, master and servant, as well as of Creator and creature; and he who will neglect to teach and to preach on any of these subjects, fails to "preach the Word" in its fulness.

When he gave the Scriptures, knew all human needs, and provided for all; and we must not pretend to be wiser than he is, and so neglect a portion of his instructions and precepts. The minister who is wise, will, like the good steward, select from among his treasures, and bring forth either the new or the old, or both. He will preach the Word in season. He will strive rightly to divide the Word, according to times, circumstances, and the conditions of men; but he will not ignore, much less condemn the use of, anything which God has revealed for man's faith and practice.

Ministers bear an immense responsibility. Men's immortal prospects depend upon their preaching. The temporal interests of society are determined by their preaching. The ministers of religion, in the pulpit, in personal intercourse, and by the press, mould, modify, and give character to the condition and conduct of man, in his social state. Men are honest, orderly, obedient to the laws, respectful of each other's rights, kind and benevolent, according as the ministry performs its duties. This is saying much; but not too much. This makes the ministry a power in the world; but not more of a power than God's intention and adaptation therein. There was far more of truth in the utterance of the Jews of Thessalonica than they were aware of, when they said of Paul and his companions: "These that have turned the world upside down are come hither also."

The ministers of Christ turn and renovate the world. And the world hence is as they make it. In these remarks we keep before us the truth that there are a thousand other influences besides the preaching of the Word, which affect men's mind and character, and which are formative powers in society.

Ministers reach not only the intellect and heart, but the conscience. They speak for God, and God gives the Word a power. They have, or should have, and may have, mainly, the education of the young; the moral education, the education of the conscience. They have, in this aspect, to some extent, the school, especially in its higher departments. And emphatically they have the Sabbath School and the family. They have power by having the moulding and moving power, the Church, where, by the preaching of God's Word, they reach man's inner powers; the fundamentals of his life and character, of his sentiment and action. What a responsibility! And what ought they to be, and to do!

A contemplation of these truths, shows us that the ministry are responsible for the present immense evil which afflicts the country. They are not the only ones who are to bear blame; but they are participators. They are to blame, partly for erroneous teaching; but far more for defective teaching. If the people had been rightly and fully instructed, in the whole of God's Word; if their mind had been enlightened in social duty, as God teaches it, and their heart trained to Gospel love, and their conscience quickened by truth's power, this war could not have occurred. Provocation would not have gone forth from the North; oppression would not have prevailed at the South; and in no section would a rebel's wicked hands have been raised against a righteous and good government; a government ordained of God, and administered to the happiness of the people.

We see the evil. We feel it. Let us take to ourselves a due portion of the blame. By so doing we may be induced to repent, and may obtain personal forgiveness. And the best evidence of a genuine repentance is a thorough reformation. Then, henceforth, Preach the Word. Preach it in all its fulness, taking Moses, and David, and John, and Paul, and especially Jesus, as patterns.

THE WESTMINSTER REVIEW. A few weeks ago we alluded to the decision, by the Supreme Court of Pennsylvania, of a case in Philadelphia, involving a title to a lot and edifice of the Reformed Dutch Church. The majority, with the Trustees, had succeeded from the Synod of the Church, called a pastor not in communion with the Synod, and thought to hold the property. The minority, with the Consistory, continued in the doctrines and order of the Church, and to them the property was assigned; the Court adjudging the latter to be the legal owners.

Our notice of the decision has awakened some attention; and the matter coming to the ears of Chief Justice LOWRIE, he has kindly sent us the Legal Journal of June 23d ult., in which the decision of a similar case is recorded; the principle of law being more fully cited, and being sustained by quotations and argument.

The case originated in Western Pennsylvania, and is thus stated: "Under the Constitution of Pennsylvania, Art. 9, Sec. 3, every religious Society, as to its own internal order and the mode in which it fulfills its functions, is to be a law unto itself, provided it keep within the bounds of social order and morality."

Independent churches have their law in their own separate institutions; Associated churches have theirs in their own rules and in those of the associated organization.

The act of a Synod is binding on its members, the congregations composing it, so far as the act is in accordance with its own laws, they not conflicting of course with the policy of the State.

The title to the church property of a divided congregation is in that part of it which is acting in harmony with its own law—and the usage or customs of the congregation is the law of the case.

When property is purchased by a congregation for its own use, as between the trustees holding the legal title and the congregation holding the equitable title, it is a trust—but as between the congregation and any other person; it is simply a title.

It is a controlling law in every human institution that, through the growth and development of its principles, changes will be wrought in the institution itself, its principles and practices. The institution does not, by the operation of this legitimate process, lose its identity or incur a forfeiture of its property. Illustrations given of this from general history.

One of the most obvious principles of the Reformed Church is its authority to legislate upon its doctrines, forms and practice. Reference made to its origin and history in illustration of this, and of its frequent and material changes.

The Act of Union, in 1858, of the Seceder Synod of North America and the Associate Reformed Synod, was not such a departure, by the Seceder Synod, from ancient usages as would condemn its action. It did not transcend its usual authority.

Identify in social institutions defined and illustrated. They do not lose their identity by growing with society, and in adaptation to its intelligence, and wants, and times, and circumstances.

The argument of the Chief Justice is able and instructive. It is quite too extended for our columns. Our readers are referred to the Legal Journal, of the date before named, July 23d, 1862.

WESTERN THEOLOGICAL SEMINARY.—FOURTH PROFESSORSHIP ENDOWMENT.

There is yet required to complete the endowment of the Fourth Professorship, the sum of \$18,579.37. It is suggested to us by friends of the Seminary who are in the outskirts of the field, that the churches are, many of them; not informed of the figures, and would make earnest effort to complete the work, if it could be kept before them. The Board of Trustees, at their late meeting, resolved to send out a special agent to finish up the work during the current ecclesiastical year, so as to report finally to the Board at the Spring meeting. But why should any of the churches wait for such a visit? Prompt contributions now to this great and good object will be doubly valuable—will save what would be lost by delay, in the pressing wants of the Seminary.

The Minutes of the last General Assembly report fifteen scholarships connected with the Seminary. Some of these are not yielding their interest this year, because of the disturbed state of the times. This, however, is in cases where they have been donated to the Seminary in the shape of certain stocks, which are just now unproductive. And yet the demand upon this fund has been large, for the very reason that young men, and churches which had aided them, have felt the pressure of the times. In some instances where the young men have hitherto been aided by their own churches or district, they have been compelled to fall back upon the Seminary fund, for the year. What could our members who have been blessed with means, do better than to found such a permanent scholarship by a donation of \$2,000 to \$2,500, which shall perpetually put a young man into the ministry. This is a small capital, always working, to send out another and another minister of Christ, to honor and bless the gift of the donor, long after he and his house are in the grave.

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