

these great things in us, and then we shall do what we will in obedience to his laws. Choice shall be duty. To talk of Christian Voluntaryism as if it were hostile to Christ and his word, is self-contradiction, which one should not seem to be guilty of. The authority of our Lord as expressed in his word and asserted by his Spirit is the very rock, on which the voluntarism of the Church stands. If we go off that rock we cease to be the voluntaries of Christ and fall from grace.

Are we at war with the legitimate power of Civil Governments, whom the Head of the universe has sanctified to us by his command to be subject to them, and whom he has admonished, as they care for their own safety, to serve Him and work for the good of his Church? We are not. We contend most loyally and most religiously for Civil Governments. Only as we hold ourselves bound not to be too burdensome to them, so we tell them in the name of the Lord, both theirs and ours, that they have no right to obtrude upon us either their power or their property for purposes which He has not placed within their official province, having provided that they shall be accomplished by his Church herself, in her proper capacity, not through the laws of Gentile Lands any more than through the law of Jewry, but "through the righteousness of faith." We look directly to the fountain-head for both power and property to support and extend the Church, the same as the Apostles did, and tell the Civil authorities that they are not permitted to come between us and the providence of the Son of God. We can do without their tutelage or their interference. Let them mind their own business, and secure the political rights of all their subjects, and they shall do well. Roman Catholic bishops themselves affirm that the Civil authority and the ecclesiastical are distinct and independent. Well; let them be distinct and independent, in their constitution and action. Let each obey the laws prescribed to it by the universal Judge. And, then, like good friends, they will maintain the liberty and help the prosperity of one another; for the Author of both is the God of order and peace, not of confusion.

A UNITED PRESBYTERIAN.

---

### MINISTERIAL CALLS.

(From the *Presbyterian Expositor*, edited by Rev. Dr. Rice, Chicago.)

Settled pastors often receive calls from other churches; and in many instances, the question respecting a change of the field of labor, becomes painfully difficult and perplexing. The fact that God has called a minister to labor in a particular church, is no certain proof that his life is to be spent there. Evidently, however, if a pastor has gone to the field he occupies, under Divine direction, it is neither wise nor safe for him to leave it for another, except under the same guidance. The interests of two churches, and his own usefulness and peace of mind, are involved in the question of the acceptance or rejection of a call. For he cannot expect the Divine blessing to attend him, if he leave the field to which God called him, in order to occupy one to which He has not called him, nor if he remain where he is, whilst God is calling him to another point.

With us the question of a change of location has been again and again one of very great practical moment; and our conversation and correspondence with ministerial brethren, together with what we have known of the action of Presbyteries on such questions, have convinced us, that the subject has by no means received the attention which its great importance demands; and that the principles by which such questions ought to be decided, are not well understood. To do justice to it, would require a volume, instead of a single article. The leading points, however, may be briefly presented.