

Banner and Advocate.

PITTSBURGH, MARCH 14, 1887.

TERMS.—\$1.50, in advance or in Clubs, \$1.00 per copy, delivered at residence of Subscribers, \$1.75. See Prospectus on Third Page.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us.

REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing.

TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say \$2 for seventy numbers, or \$1 for thirty-three numbers.

DIRECT ALL Letters and Communications to REV. DAVID MCKINNEY, Pittsburgh, Pa.

CALIFORNIA.—Rev. Dr. Happersett left New York, on the 5th inst., in the steamer Illinois, for San Francisco. He goes on behalf of the Board of Domestic Missions, on a tour of visitation and exploration.

Rev. Mr. Fairbairn, of Texas, sailed in company with Dr. Happersett, and will probably remain there.

REFERENCE BIBLES.—A good Reference Bible should be a part of the furnishing of every Christian's house. Lee's work, advertised in our columns by Mr. Rentoul, is very highly recommended.

The Genesee Evangelist. The Rev. D. C. Houghton has taken the editorial charge of this excellent journal. The Evangelist is sustained mainly by the Western Synods (New School) of New York.

A Missionary Deceased. The Rev. Philip Condit, of the Presbytery of Oregon, died on the 29th of November, 1886, of typhoid fever. He was about fifty years of age, and had been a faithful and devoted missionary.

REVIEWS. WHITE CLAY CREEK, DEL.—See letter of Mr. Vallandigham. AMONG THE BLACKS.—The Southern Presbyterian tells of some forty colored persons added to the Anson Street church, Charleston, and of fifteen or twenty applicants for admission.

History of the Presbyterian Church. The work on this subject by the late Rev. Richard Webster, is now nearly through the press. We have received a few of the sheets printed. The manuscript was entrusted to the care of an industrious and accomplished literary gentleman, and is being published with great accuracy.

The new President enters office somewhat trembled by party, and heir to some difficulties; but he has also many things in his favor; and a righteous administration is the subject of hope.

The Inaugural is an able paper. The President pledges himself to one term. He strongly advocates popular sovereignty. New States, he says, should be admitted, with or without slavery, as the people may choose.

The Cabinet named by Mr. Buchanan has been confirmed by the Senate. The papers mostly speak of it as respectable in talent, and not ultra in politics; but think there is no danger of the Chief Magistrate being assailed by the members of his Council.

The President, Council, Congress, Judges, and all in authority, will have the earnest prayers of God's people for their guidance. "Blessed is that people whose God is the Lord." It is by him that princes reign and rulers decree justice.

Baptism—The Princeton Review—Status of Infants—Duty to the Baptized. The leading article in the January number of the Princeton Review, has elicited much attention, and has prompted to no little inquiry.

What, the Church asks, is the opinion of this truly excellent and extensive influential journal, on a subject so deeply vital as the condition and prospects of her offspring? The difficulty occurs mainly in a sentence, and relates to the status of the infants of believers, and the grounds of their being admitted to baptism.

On page 22, we read: "A word on the comparative strength of the evidence which authorizes the charitable judgment, in behalf of the infant members of the Church, and of adults offering themselves, from the world, on profession, may not be amiss."

We regard the former as decidedly the more hopeful. We have there, the covenant of promise, and much confidence that the subjects of baptism will have their minds imbued, in their tenderest years, with God's truth.

The seeds of pure knowledge will be implanted and nurtured. Christ and his Word will have the earliest access to the soul. They will be taught, and restrained, directed. They will be in the family, the Sabbath School and the Church, the companions of the saints.

Their enlightened and quickened conscience, their earliest judgments and strongest emotions will be all in favor of holiness, and against things sinful. They will spring up as willows by the water courses.

Whereas, in those who present themselves from the world, we contemplate minds but little instructed, hearts hardened, a conscience blunted, but now impelled, hopefully we say, by the Spirit of grace, but possibly, also, by sudden fear, or by some earthly end, to confess Christ. We rejoice in the slightest indication that a sinner may be turning to God, and when the evidences are many and strong, we exult in the wondrous grace; but still, with far more confidence of hope do we regard the children of the Church.

And this confidence is not, with us, based on theory alone. It has been our privilege to do pastoral work, and our observation leads us to say, with much more confidence respecting the children of the Church, these hopefully ARE, AND WILL PROVE THEMSELVES TO BE the real children of God, than we could say the same of those offering themselves from the world.

The visible Church embraces the members of the invisible who are on earth, and who are really regenerate at the time being. It embraces them all, or nearly all; for our Confession well says, "Out of it there is no ordinary possibility of salvation."—Chap. 25; Sec. 2. It, however, embraces more than these; but it is the Church of Christ, BECAUSE it embraces these. These are his people. It embraces really three classes of persons, of whom, and to whom we can speak distinctively, but whom we cannot distinguish personally, so as to name them one by one with confidence.

1. There are the regenerate, already real Christians; embracing, as we trust, many of the adult and some of the infant members. 2. There are the unregenerate, who belong also to the elect of God, the invisible Church, and are yet to be converted. In this class we enumerate a multitude of the infants and youth; with some of the adults born within her pale, and a few who may have professed without true conversion, but who will yet enjoy saving grace.

3. There are the unregenerate, who will continue unbelieving and perish in their sin. These are the tares among the wheat; the bad fish caught in the Gospel net; the seed in stony places. This class embraces hypocritical professors; adults who, like Esau, have sold their birthright, though they retain the name; and possibly some infant members, who will choose the world as their portion, and delay repentance, and resist the Spirit, and finally sink in woe.

But all of these three classes have their membership in the visible Church on the presumption, before man, that they are really members of the Church invisible, either already regenerate, or to become so. They all have, before men, some claims; some presumptive evidence, in their favor. And as man cannot see the heart and discriminate unerringly, they are permitted to remain; all growing together, in the visible Church, till the harvest.

And this thought, that the children of the Church do, very likely, belong to the number of the ELECT who shall be gathered in, does not paralyze, nor render indifferent, either a living Church or a believing parent. It is rather one of the greatest incentives to activity. It makes them feel a confidence that their labor will not be in vain, in the Lord. Tell the husbandman that he shall have the rain from heaven and the fruitful season, and you will not thereby induce him to neglect his tillage. He will but the more diligently plow his fields, and sow his broad acres with the choicest seed.

And shall the spiritual husbandman, the believing Church, and the godly parent, cease to teach and pray, to guide, guard and nurture, because God claims the children as his heritage, and says, "I will pour my Spirit upon you, and my blessing upon this offspring?" Surely not. The clearer the promise and the brighter the hope, the more industriously will the true believer attend to those things which God has made to be the medium of the obtaining of what is desired.

There are those who abuse God's promises, but shall we, therefore, ignore them? Because some pervert the truth, shall we, therefore, suppress it? So did not Paul. Let us, then, manfully stand up for the whole of Christian doctrine, and rejoice in all the Gospel promises, to ourselves and to our children. To conclude that children will be saved, simply because they are born to Christian parents, or that baptism is regeneration, is a death-bringing error; but to value highly their birthright, and to have a strong confidence that they may be converted, and to feel assured that the faithful discharge of our duty toward them will be blessed to their salvation, is soul-inspiring.

We find in the promises of him who is faithful, the strongest incentive to Christian activity. Our readers will feel their obligation to "A. B.," for his able and lucid article, before alluded to; refuting the Jewish, Romanist, and Puseyite error of hereditary saving grace—and, there may be really more of that mischievous doctrine in our own Church than we are aware of; for how else than on such a presumption can we account for the fatal neglect of parents, to seek the regeneration of their children; and how else explain the indifference of Church officers to the long-continued heedlessness of the young, in the matter of experimental religion? We should be pleased to hear from our correspondent again.

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Parental duty is often made a subject of instruction. It is discussed, and feelingly and earnestly urged, by both the pulpit and the press. We do not dwell upon it now. But we ask, what is the DUTY OF THE CHURCH toward her children, born in her pale, and having their rights recognized by her in baptism? And what are their rights? Have they a right to all her benefits?—and her privileges? Have they, among their franchises, a right to baptism for their children; and to a seat at her table when she spreads the Supper of her Lord? If so, how do they secure the enjoyment of these? If they may not have them on demand, how have they forfeited their claim? These are important questions. Correct and lucid answers are needed.

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A correct idea of the STATUS of our offspring, in the Church, we regard as highly important. It is worthy our earnest investigations. But a wise and diligent use of ALL the means of God's appointment, for their regeneration and everlasting salvation, we regard as still more valuable; and to a due fidelity therein, we would incite ourselves and others.

For the Presbyterian Banner and Advocate. Revival in Little Clay Creek. NEWARK, DEL., March 6, 1887. REV. AND DEAR BROTHER:—I have read, with much interest, the accounts, which, of late, have so frequently appeared in your paper, of revivals in various sections of the land. Such accounts are cheering and encouraging to God's ministers and people. It is with devout thankfulness I desire to record the goodness of God to my own charge, at a special and gracious visitation. On the 27th of November, we commenced a series of meetings in White Clay Creek Church, which were continued for two weeks.

Christians were revived; and many sinners were awakened, and, as we trust, converted unto God. Some of the converts were of the inquiry meetings; more than fifty of whom are including a hope. Among the children of the Church, and the young, there were, very utterly indifferent to religion! We should be pleased to hear from our correspondent again.

The meetings were distinguished for deep seriousness and solemnity; we could truly say with the patriarch, "Verily God is here!" The people almost unanimously laid aside their worldly business, and day after day, for two weeks, came up to the house of God; they found it good to be there. The interest extended to Newark; and daily services were held for a week in the town, which were attended with the Divine blessing. Quite a number were, as we believe, brought to a saving knowledge of the truth; among them several very promising young men who are students in the College.

To several of the neighboring brethren, more particularly, the Rev. Messrs. Fisher, Cooper, and Marshall, I am indebted for kindly rendered aid in conducting the services of the interesting occasion. J. L. VALLANDIGHAM.

NEW YORK, March 7, 1887. MR. EDITOR:—In considering the prevalence of crime, we must take into the account the public good, as well as the evil. It is a subject which has engaged and described in minute detail. However revolting to delicacy or decency, however horrible or trivial, it is a fact, and it is our duty to report it, in reports of trials, in real editorials, in city "items," or in simple narrative, until public attention is not only arrested, but often fixed and absorbed by its occurrence. During the fortnight, for example, in which the Coroner was investigating the murder of Bordell, the daily papers of this city were almost literally filled with details of the prosecution, with rumors of the parties implicated, and theories as to its cause or commission. Some papers are devoted entirely to police reports or details of crime, while the staple of the news given by others, consists mainly of the same material. It is no wonder, therefore, that news should seem to be fearfully prevalent when it and country are thus ransacked for fresh instances of its commission, and when every offence, real or imaginary, of sufficient consequence to come before a court, or even to be talked of in a neighborhood, is seized by the press, and published to the world. The pulpit it receives, probably contributes to its increase; at all events, reveals to the public its most threatening aspect.

On the other hand, little is said in these same papers about efforts for its suppression, or about the prevalence of religion. The sermons preached, the prayers offered, the Bibles distributed, the visits made to the ignorant or vicious, are not of a character to awaken interest, and are, therefore, unsought for and unnoticed. When a new church is opened, or a liberal donation made, when there is an effort to relieve physical suffering, or to supply the poor with work, it may be briefly commended as patriotic and charitable. But strictly religious enterprises and efforts are not appreciated. They are often caricatured and despised, as untimely or needless, though in fact, they are most essential and effective. "The kingdom of God cometh not with observation," is not of this world, while its progress is silent and secret as the "little leaven that leaveneth the whole lump."

These remarks have been partly suggested by the late Report of the New York City Trust and New York Bible Societies. Both these are auxiliary to their respective parent Societies; both are sustained by the churches generally of different denominations; and are doing a quiet, but blessed work, chiefly among the poor, the vicious, and the suffering. The City Trust is in effect a city Missionary Society, though it was organized for "promoting the moral, social and sound morality by the circulation of religious tracts" in the city. During the past year, it employed twenty-six missionaries, which number is now increased to twenty-nine. Three of these labor for the German population. Two for the newly arrived emigrants, whom they meet at Castle Garden, and pray and talk with, in their own languages. There is one each, also, for men, for Jews, for Swedish, and for French residents. These missionaries are aided by a corps of visitors of all evangelical denominations, and by averaging the past year, one thousand and sixty-seven in number. They may be regarded as among the most active and devoted members of our churches, who are constrained to their self-denying work by the love of Christ. Their tracts are supplied them by the missionaries from the publications of the parent Society, and are left monthly, and as far as may be, at every house in the city. To the dwellings of the wealthier classes, the visitor does not usually have personal access; the printed page must pay its monthly visit in silence. But in the crowded dwellings of the poor, he often passes from room to room, and is sometimes permitted to speak words of comfort or warning to their inmates. Though numbers are not kept, it is not doubted that the Society finds others disposed to listen, and by repeated efforts and other agencies, rejoices over a few, at least, who are led to repentance. Besides the distribution of Tracts and Bibles, District prayer meetings are held by the aid of the missionaries, who also visit the sick and officiate at funerals, where the family is attached, as often happens, to the congregation. By their connection with the Association for the poor, which they serve as district secretaries, sometimes also as almoners of the wealthy, they are often permitted to supply the temporal wants of the destitute. In the lower wards of the city, from which evangelical churches have removed, though the population has increased, Missions Stations for religious meetings and Sabbath Schools are sustained. There were, in all, fifty-two inquirers.

At first, the interest was principally with the students; but, on the first Thursday night of the meeting, it began rapidly to spread among the people. Through a generous and interested congregation, made every responsible effort, by letter and messengers, to have more ministerial aid, yet, except three days, each one who served was alone in conducting this great work. The nearest brother was sick; others were so engaged at home, that they could not come, and the pastor was away on a visit to Ireland for his health. As the meetings closed on the day appointed for prayer for colleges (closed for want of any one to continue them longer) and as otherwise secure the cordial co-operation of the Sabbath, and have little prospect that their beloved pastor will ever be able to resume his labor for their midst; is it not a solemn appeal for the prayers of the Society's ministers and people, to the Lord of the harvest, for more laborers? But how encouraging! The Lord, in the field where the people had been without preaching, and wept, and labored, has anticipated the prayers of the churches on last Thursday. You can tell but a new recruit may come to fill the vacant places, from those whose hearts the Lord has touched? Were ten, or even five, of these fifteen students to devote themselves to the work of preaching Christ, what a reward for the few nights of weeping, and the few days of toil, of the people of Shade Gap, and the ministers who were with them! But, to say one soul is better than to gain mountains of gold and silver. How, then, can the pen of man describe the result of a work where scores are rejoicing in the pardon of sin, and in the hopes of the Gospel? UNUS.

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Parental duty is often made a subject of instruction. It is discussed, and feelingly and earnestly urged, by both the pulpit and the press. We do not dwell upon it now. But we ask, what is the DUTY OF THE CHURCH toward her children, born in her pale, and having their rights recognized by her in baptism? And what are their rights? Have they a right to all her benefits?—and her privileges? Have they, among their franchises, a right to baptism for their children; and to a seat at her table when she spreads the Supper of her Lord? If so, how do they secure the enjoyment of these? If they may not have them on demand, how have they forfeited their claim? These are important questions. Correct and lucid answers are needed.

Another question is pressing important: Is the Church bound, in the discharge of her whole duty toward these, her children, to do anything more for them than she does for the children of unbelievers? Common sense, as well as the Gospel, says, Yes; they have a claim upon her, and she is bound to a special attention. Does she, then, discharge her duty toward them specifically as hers—hers by birth and baptism? Wherein does she discharge it? What does she more for them than others? Let the acts of her faithfulness be told; or let her sin be reproved.

Is government a part of the Church's duty toward the baptized? It is an acknowledged duty, on the part of the Church; and also on the part of the parent, toward her communing members. But is it not equally so toward her baptized members? Good government is a blessing, and the whole household should enjoy its benefits! And is not that part of government which is called discipline, a duty, also, when there is a willfully erring one? Is it not enjoined? Is it not made a very important means of grace? And does the Church perform this duty toward her baptized members? If so, how? and wherein?

A correct idea of the STATUS of our offspring, in the Church, we regard as highly important. It is worthy our earnest investigations. But a wise and diligent use of ALL the means of God's appointment, for their regeneration and everlasting salvation, we regard as still more valuable; and to a due fidelity therein, we would incite ourselves and others.

For the Presbyterian Banner and Advocate. Revival in Little Clay Creek. NEWARK, DEL., March 6, 1887. REV. AND DEAR BROTHER:—I have read, with much interest, the accounts, which, of late, have so frequently appeared in your paper, of revivals in various sections of the land. Such accounts are cheering and encouraging to God's ministers and people. It is with devout thankfulness I desire to record the goodness of God to my own charge, at a special and gracious visitation. On the 27th of November, we commenced a series of meetings in White Clay Creek Church, which were continued for two weeks.

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