Banner and Advocate.

PITTSBURGH, MARCH 21, 1857.

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RENEWALS should be promptly a little while before the year expires, that we may make full arrangements for a steady supply.

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.

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TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say $3 for Seventy numbers, or $1 for Thirty-three numbers.

DIRECT all Letters and Communications to REV. DAVID McKINNEY, Pittsburgh, Pa.

ACKNOWLEDGMENT.—Received, of a Friend, one dollar, for bell at Little Traverse Mission.

OBITUARIES.—The crowd upon us as we are near going to press, induces us to lay over till next week several obituary notices—also, some news.

WANTED GREATLY.—A few dollars to enable us to send the *Banner and Advocate* to our poorer brethren. There are a good many ministers with very small means, and a very scanty income; some, aged and infirm; some, without charge; and some, with large and helpless families, to whom our journal would be quite an acceptable present. We send to some such; but we need aid.

OUR WASHINGTON CORRESPONDENCE.—We see, in the *National Intelligencer*, appended to a lettter from correspondents of the newspaper press to Hon. N. P. Banks, Speaker, the name of Z. (J. L.) Elliott, as connected with our journal. Mr. Elliott was our correspondent for the Session of 1855–6; but for the late Session, a different gentleman occupied (and still occupies,) toward us this relation.

Revivals.

MILWAUKIE, WIS.—This city has been blessed with an extensive revival, to which "North West" alludes in the latter part of his letter. The Evangelical churches generally, shared in the benefit.

PIGEON CREEK, PA.—For an account of a most gracious visitation of love and mercy to the congregation at this place, see letter of the pastor, Dr. Sloan.

EARLVILLE, ILL.—The Rev. John Ustick writes to the *Presbyterian Herald:*

"The Spirit of God has been poured upon us, in his convicting, converting, and sanctifying influences. About thirty persons have expressed a hope in Christ, and several others are inquiring the way to Zion. Twenty six have united with our church, an unusual number of whom are young men. Our last two communions have truly been times of refreshing, from the presence of the Lord to our church. All seemed to feel that God was in the midst of his Church, and that the place was solemn and awful by reason of his presence."

The "Review" Explained.

When we were nearly ready for the press, we received the following letter, affirmatory of our understanding of the article in the *Princeton Review*, on the *Status* of Infants. The author must not be surprised at the watchfulness of the Church on the subject treated of. It is a foundation doctrine, on which is built an extended system of faith, feeling, and practice. It affects the emotions and conduct of God's people. It relates to an important distinctive feature in our Church. The hopes and duties of parents are connected therewith; and the immortal interests of the rising race are thereby deeply affected:

MR. EDITOR:—The charge against the *Princeton Review*, on the *status* of baptized children, appears, at last, to have its basis attenuated to the substitution of the word OR for AND, in the following sentences; one of which states that the membership of baptized children in the visible Church is based on the "presumption that they are, AND will prove to be;" the other, "that they are, OR will prove to be, members of the invisible Church."

Now, suppose the facts on which this presumption is based to be, as they are stated by yourself, by that writer, and his critic, A. B., viz., that, by virtue of the Covenant, the children of the Church dying in infancy are probably regenerated before death; that of those who grow up we may entertain the hope, or presumption, that they will, under proper Christian training, prove to be, through God's Spirit operating in infancy, or early years, the children of God; that this presumption, though liable to be dispelled, and often, in fact, dispelled, by subsequent developments, is, nevertheless, as you say, stronger than in regard to those who come into the Church from without, by profession; on this state of facts, agreed to by all parties, is not this truth set forth by either of these forms of expression. Is there not a presumption that they are, AND will prove to be, children of God? Also, that they are OR will prove to be such? When either of these phrases is used to express, as is explicitly stated in the article in question, the foregoing state of facts, can any body fail to understand that one branch of the sentence refers more especially to the presumption as based upon the infant regeneration of many who die at that age, and of others who grow up; and the other more especially to the case of those who, as they grow up, give evidence of regeneration, whether wrought at an earlier or later period? And if, when all the surrounding statements, as you show, required such an interpretation, it appeared that some were pressing the words to the quick, in disregard of the whole drift of the article, the phrase, "are OR will prove to be," was employed, in order more effectually to repel misconstruction, is it not a little too much to make one an offender for this word? As to the "naturalism," "Puseyism," "inconsistency," whether expressly imputed, or covertly insinuated, as lurking in that article, it would be far easier to evolve universalism, or justification by works, or "inconsistency" on these points, from the New Testament. The Infallible Word itself has never been proof against such criticism.

B. C.

The War in Persia.

It is probable that the hostilities which have been commenced between Great Britain and Persia will speedily be terminated, as it appears that arrangements are in progress with a view to that end. Compared with the scenes which were lately enacted in the Crimea, the war has been on a small scale, and it is not probable that against a force such as England could bring into the field from her Indian possessions, the troops of Persia would display any remarkable resistance. Our object in adverting to this subject, is not to chronicle the movements which have already taken place, nor to point out what we believe to be the probable issues of the contest. We desire rather to make our readers familiar with certain great facts and principles which underlie the whole movement, and which are intimately connected with important national changes which must speedily occur in Central Asia, and which are to have an influential bearing on the progress of Christianity in the East.

In the celebrated document known as the "Will of Peter the Great," of Russia—whether this instrument be a forgery or not, is of little matter—is to be found the clue to the policy of the Russian Empire for upwards of a century, and from which the successive Emperors, and their counselors, have never deviated. That paper sets forth the duty of Russia to aim at universal dominion, and its chief object is to direct the holders of power in that country how to attain the desired end. The weakening of Turkey on the one hand, and of Persia on the other hand, with a view to their final absorption into the dominions of the Czar, are set forth as indispensable preliminary means to the attainment of a good position. The position once attained, and the means prepared, then a step in advance may be taken. Northern Europe is to be secured, by grasping the Sound, and the islands adjacent, thus commanding the Baltic. The possession of the Hellespont and the Dardanelles would secure to such a power as Russia, the control of Southern Europe, and of all Asia Minor, as well as Egypt and the Red Sea. The possession of the Tigris, and the Euphrates emptying their waters into the Persian gulf, and of the Red Sea, shutting off the passage of England to her territories in the East, would put into the hands of the Northern power, a leverage of immense efficiency against Great Britain, and at once bring the resources of Russia, in all their power, to be felt in Southern Asia. The late Emperor Nicholas believed that the time had come for securing one of the main objects of the traditional policy of his family. He knew that the men in office in Great Britain were of mediocre talent. He believed that some of them were committed to aid him in his projects, and that all that he had to do was to be liberal to them in the division of the spoil. He saw France in the agonies of repeated revolutions, and dreaded no danger from that quarter; while Austria was laid under such a load of obligations to the Court of St. Petersburg, by the interference in Hungary, that he felt himself warranted in applying the usual Russian medicament to "the sick man." We are all aware of the result; and now that the armies of the Czar have been thrown back from the Danube, and that the Dardanelles have been barred by the legions of France and the cannon of England, the policy of Russia is to leave affairs in that region for a season, in hope that diplomacy will, in a good time, accomplish what the bayonet has not been able to effect.

Foiled, and driven back in the West, it is still possible for Russia to advance in the East. And here, again, we have an exhibition of the astuteness of the great Northern power. For three quarters of a century the Tartar tribes to the East of the Caspian Sea, have been kept in continual broils with each other, thus wasting their resources; and at the right time the troops of the Czar have always interfered, so as to gain the advantage for Russia. Gradually the Russian frontier has been pushed over the Caucasus, and carried along the coast of the Caspian Sea, so far, that any time when it pleases the Czar he may grasp the remainder, so far as any power is concerned which Persia possesses to resist the aggression. It is well known, that for many years past the Shah and Court of Persia, in dread of the enormous might of Russia, have been gradually yielding themselves up to the designs of the Northern potentate. So much is this the case, that the Court of St. Petersburg is known to have no anxiety respecting the opposition that Persia may make to the progress of the Russian troops, when it may suit the Czar to take another step in advance toward the gulf of Persia.

Formerly, when the practicability of the invasion of India by Russian troops was considered by British officers, their calculations were based on the fact, that the deserts lying between the Caspian and the Sea of Aral were so extensive, and of such an inhospitable nature, that no army could be conducted across them. It was argued, that if it required all the skill and resources of Russian generals to maintain a few battalions required for warfare with the Tartar tribes—a warfare in which so many had lost their lives for almost no valuable territorial gain—that, therefore, the transport of artillery and cavalry in large numbers, across the sandy deserts, and desolate tracts which must be crossed, was an undertaking which even Russian hardihood and determination would fail of accomplishing. Strange, however, as it may appear, the fact seems to have been forgotten, that the Volga, one of the largest rivers in Europe, was navigable for hundreds of miles through the heart of the Russian Empire, and that it could serve the purpose of a great highway to the Caspian, on which a fleet might operate in carrying the needful supply of forces and warlike munitions to Astrabad, on the South-Eastern coast of the Caspian Sea.

Should Persia become propitious, and favor the designs of Russia on India, or should Russia see fit to seize on the Southern coast of the Caspian, on any of the manifold pretexts which could easily be put forth, then the difficulties of carrying a force to India would rapidly disappear. Meantime, if Persia can be used to do the work of Russia in the provinces on her frontier, such as in the capture of Herat, so much the better. The gains of Persia in all such acquisitions are, in the end, so many gains for Russia. For instance, Persia in possession of Herat and the adjoining regions, is Russia at Herat; and thus, without striking a blow, the Czar sees the way opened to the advance of his forces to any place to which Persia may extend her rule.

If our readers will take any ordinary map of Asia, or of Persia and the adjoining countries, especially on the East, they will, by marking a few places, comprehead the importance of what remains to be said. Let them look out for Astrabad on the S. E. shore of the Caspian; Meshed, or Mushed, lying nearly East in the province of Khorassan; Herat lying to the S. E. of Meshed; Kandahar lying further to the S. E.; Attock on the Indus, and Shikarpoor on the same river, in the district of Sinde. From Astrabad to Meshed is about 300 miles. From Meshed to Herat the distance is less than 250 miles, so that less than 600 miles would require to be traversed by the columns of any army in reaching Herat from the Caspian.

Suppose, then, that the forces of Great Britain remain *passively behind the Indus*, and that full opportunity is given to Russia to mature her plans, to deal with Persia and the adjoining provinces as may suit her policy, and to bide her time when the onset should be made; we have only to ask our readers to consider the following facts, and they will see why it is, that the public mind in England is beginning to awake on the importance of the Persian question. The Volga has already on its waters the enormous number of 150 steamers. Thus the arsenals of Astracan, Kazan, and St. Petersburg, can easily deposit their munitions at Astrabad. This can be done with ten-fold less wear and tear than the transit of troops cost to reach the Crimea during the late campaigns. From Astrabad there are three roads to Meshed, all available for artillery. They have been traversed again and again by Persian armies. The celebrated traveler, Burnes, describes these roads as excellent, streams being generally plentiful, and the flocks of the Toorkomans affording a ready supply. Arrived at Meshed, a season of repose and refreshment can be enjoyed; and the 250 miles thence to Herat, according to the testimony of the lamented Captain Conolly, may be accomplished without any difficulty, as the country is level, water is found in sufficiency, and supplies may be had by the way.

Once at Herat, the plain around that celebrated region would present everything which a jaded army could require. The town is strongly fortified, the fertility of the country around is wonderful, the climate is fine, and water exists in all the plains and valleys of the neighborhood. Herat is the key to Affghanistan, and with the tribes of that country favorable, little difficulty would be presented in reaching Cabool and the banks of the Indus, by the celebrated Khyber pass, which leads to Peshawur and Attock in the N. W. of the Punjaub. While Herat is the key to Affghanistan and Northern India, another road leads from that city in a S. E. direction, to Candahar, which forms the key through the Bolar Pass to Sinde, on the lower Indus. A late Minister from London to Persia, Sir John M'Neill, whose knowledge of Central Asia, and especially of Persia and the countries around, in addressing Lord Palmerston, says that "there is no impediment either from the physical features of the country, or from the deficiency of supplies, to the march of a large army from the frontiers of Georgia to Candahar, or, as I believe, to the Indus." It is obvious that with such information as the government in London possess, the determination exists neither to allow Candahar nor Herat, nor any other Affghanistan stronghold, with a fertile territory around, to fall into the hands of Persia, for in that case it would be merely held, as it were, in trust for a season, until the time should come when it would suit the policy of Russia to throw off the mask, and proclaim that it actually belonged to the Czar. So, also, as to the gulf of Persia. We may be mistaken, but we apprehend that the reason which should make Britain anxious lest the Northern power should be established in force in the N. W. of Affghanistan will also lead to a demand for the occupancy of such a position in the gulf of Persia as would form a naval depot, so that in case a Russian force were to seize on the Northern provinces of Persia, the fleet of Great Britain might be present on the Southern sea board to neutralize the possession of any acquisitions on the North. Then, again, it is nearly certain that, from the neighborhood of Antioch, a railroad shall be carried by a British company to the Euphrates, and eventually to the embouchure of that river in the Persian gulf. In order to the protection of trade and the securities of all interests connected with such an enterprise, a hold on Persia will no doubt now be secured; and as the treaty which existed in relation to Herat has already been broken by the attack on, and the capture of that place, we apprehend that Great Britain is likely to demand the concession of some material guarantee, as an assurance that the next treaty shall be observed. That Russia is as determined as ever to pursue her old policy, is obvious to every reflecting mind. The affair of Bolgrad and the Isle of Serpents clearly demonstrate this. The blowing up of the defences of Kars, and the dismantling of Ismail, show this—the stupendous plan of military railroads—the new fleet of steamers in the Black Sea, professedly for commerce but really available for war—the preparations now going on in St. Petersburg, on a scale of unprecedented magnitude—the encroachments in Chinese Tartary—the seizure of, and fortifications on the Amour—the concentration of troops on the Caspian, and the renewal of war in the Caucasus—all these and other movements which might be recorded, show that, though baffled and obliged to conclude a peace, the late war has only shown Russia her defects in the field; and the only lesson the Czar has learned is how to prepare more thoroughly for a coming contest on which, at the right time, he is resolved.

As we have said, we notice these things because of their connexion with the cause of the Gospel. Had Russia triumphed in Turkey, every American and British missionary would have forthwith been compelled to leave the field. The operations of the Bible Society, of the Tract, and other evangelistic institutions, would at once have been suspended. A complete embargo would have been laid on the Gospel, and all Turkey would have been fenced in by a Russian blockade. So, also, let the day come when Great Britain shall be compelled to depart from India, and abandon the millions that are now hearkening to the Gospel from the servants of the Lord who, from London, Edinburgh, Belfast, New York, and other centres of Christian light and influence, have gone forth to enlighten the teeming millions of that darkened land; let the time come when the sceptre of Aurungzebe shall be swayed by the Czar, and then farewell to every effort for the conversion of India. The presence of Russia would involve the departure of every American and British Missionary, and of every agency by which the Gospel may be made known. American mechanics and British workmen, no doubt, might be found in India, were it under Russian rule. They would be welcomed there to build arsenals and forts, to fabricate ordnance, and prepare munitions of war to hold the people in bondage, just as they are now welcomed at St. Petersburg, and well paid for constructing the agencies, which, by sea and land, may be used for subjugating the nations which have not yet acknowledged the Russian sway.

The Christian will note these things, and see that, amid the changes of time, and the upheaval of the nations, the duty of the Church is always obvious, and that while a door remains open, the servants of the Lord are called on to go forward and do the Master's work. The wonderful success of missions in India at the present day, forms an encouragement to the Church, while it shows most clearly the faithfulness of the Head of the Church, and presents an assurance, that now, as certainly as in Apostolic times, or at other periods, when means are used in faith and in prayer, the blessing will be vouchsafed—many shall be added to the Church, and God shall be glorified in the conversion of souls.

For the Presbyterian Banner and Advocate.

MR. EDITOR:—In a recent article, I discussed the language of an unknown writer in the *Princeton Review*, on the *status* of the infants of believers. You have kindly ventured a "*presumption*"—that is, "*a charitable judgment*"—that, in the use of certain objectionable terms, there must have been meant what we would be very glad to know was intended, but what we must think could not have been meant, for the following reasons:

First. Because, in advancing and maintaining his *presumption* that the children of believers are "members of the invisible Church," the Reviewer in no instance insists upon that idea of the Church invisible, which includes all the *elect*, even those yet unregenerate. Inasmuch as, upon this point, the defence of his theory would rest, we should fairly presume that he would call attention to it, as justifying his position. Especially when, in common parlance, the doctrine would be startling, and very liable, at least, to the understanding taken of it, we should have expected the writer to guard himself at this point, if he really had in view any such qualification as you have surmised.

But, *Second.* The parallel expressions employed to state his theory, show that, by "members of the invisible Church," were meant the actually *regenerate*. The summary statement which we so prominently quoted, shows this. "All this," he says, "imports nothing less than the presumption that the children of the Church *are, and will prove themselves to be, the* REAL CHILDREN OF GOD, until they dispel that presumption by their own misconduct"—p. 23. Here it plainly appears that, by "members of the invisible Church," were meant "the real children of God." We ask, then, again, Is it the presumption, or "charitable judgment," even, that our children ARE REGENERATE, AND WILL PROVE THEMSELVES TO BE SO? On the author's hypothesis, it is by birth, and not by baptism? Not baptismal regeneration, but hereditary regeneration. Does the Divine Constitution that includes them in the Covenant, authorize the presumption that they are regenerate—"the real children of God"—or only that we may surely look for his blessing upon our parental fidelity, and confidently hope in God that they will become so, if we be faithful to our vows? Is not this the very point at which we are to urge parental obligations—namely, that God, in his abounding grace to our households, ordinarily works *by means*, and calls for Christian training *with a view* to the regeneration of the children brought up "in the nurture and admonition of the Lord?" "*For I know Abraham*," &c. But can the same be said of all Christian parents, as was said by God respecting Abraham, that they "will command their children and their households after them?" And are we authorized to presume that the children of all believing parents—baptized and unbaptized, and however trained—"ARE *the real children of God?*"

And, *Third.* It would seem plain that by "members of the invisible Church," could not have been meant any other than the actually regenerate, because the presumption is to hold "*until they dispel that presumption by their own misconduct.*" Now, the presumption that they are *regenerate*, may be dispelled by their misconduct. But the presumption that they are *elect*, could not be dispelled until their death. Therefore, the presumption intended must have been that they are *regenerate*, and not merely that they are elect.

And, *Fourth.* If the theory of the Reviewer were such as you and I could wish, the "explanation" in reply to "M.'s" objections would surely have so declared. For "M." objected that the theory would ignore the doctrine of their native depravity as "children of wrath even as others." How naturally, then, would the author have replied, as you have suggested, according to the true doctrine; namely, that by this membership in the invisible Church was intended only the elect, who might not yet be regenerate. But instead of this, the "*Explanation*" is made to turn on the use of the term "presumption," as meaning only a "*charitable* judgment." And this, as we saw, does not better the theory.

Of course we all equally aim at *truth* in a matter of such vital importance. I have no wish to entangle the writer in his words. But it will be granted, I think, that in such an article on such a subject, the evident lack of clearness, and the liability to serious misapprehension, are to be regretted. The naked statements of the Reviewer cannot be maintained. That he denies all the fair inferences from them is nothing, while the statements remain, unqualified.

1st. We cannot overlook the sad certainty which we have, to begin with, that the children of believers, though born in the visible Church, "are, by nature, the children of wrath, even as others." I contend merely against the presumption, or charitable judgment, *that these children are all the real children of God.* (*a*) This was the error of the Jewish Church, amidst parental neglects and in the face of household disorders, until that Church was cut down to the stump for this thing. Hence Elias was to be sent, to turn the hearts of the fathers unto the children, and of the children to the fathers. Their Jewish presumption, that *all were Israel that were of Israel*, did not save them. Neither in this more spiritual dispensation will it save us. Their apostacy was induced by this very *presumption that they were God's elect by hereditary descent.* (*b.*) This has been a serious error of the Mother Church in Scotland and Ireland, to throw the whole presumption in favor of the regenerate estate of the children of the Church, and to admit them to the Lord's Supper, therefore, as of course. *They*, however, have been far more faithful than we to their parental vows, and to the Church obligations—training them to the Catechism, and leading them along in Christian doctrines and habits. And yet it is a common practice, I think, of our American Churches, to ask for some further evidence of piety than this *matter-of-course* membership, in case of such as come to our Church in this country. Does not the theory of the Reviewer put us upon this "Old Country" platform; as regards the presumption, without at all qualifying the presumption by the kind of training received. This theory would admit them to the Lord's table of course, and as having hereditary claim. It would even entitle them to the Lord's Supper in *infancy*. Our Directory calls for previous examination into "their *knowledge and* PIETY." This theory would profess at their baptism "*that there is evidence to authorize a charitable judgment that they are the children of God," by birth, and not children of wrath*, contrary to the very forms of baptism. (*c.*) Have we any right to entertain this presumption, that the children of believers are members of the invisible Church, or will become so, except so far as we, parents, are faithful to our trust, and to the baptismal vows? This is a grave question. Can we hold our children as "presumptively the real children of God," except as we seek to train them in his nurture and admonition? The naked statement of the Reviewer, makes no such qualification. As regards those parents who reject this feature of the Covenant, and who neither plead nor prize the household promises, are we authorized to entertain this presumption for their children, just as if they were the most faithful? For, if this infant membership in the invisible Church be, by Divine constitution, *the whole presumption of the case*, then it must hold the same in all cases of believers' children, absolutely and universally, and until the misconduct shall dispel it. Here, then, is the dangerous tendency: that in the very face of all the alleged "*Neglect of Infant Baptism*," the naked presumption is advanced and maintained, that all the children of believers (baptized, or not—cared for and trained, or not,) are members of the invisible Church. And if, as you suggest, *the presumption is only that they are* ELECT, *this cannot be dispelled until death.*

We ask, then, is ABRAHAM, or ELI, the type of present parental fidelity in the churches? And is there such a Divine Constitution of hereditary piety, as equally, in both cases, is the ground of this favorable presumption? What are we to say of the formalistic Churches, which, according to such presumption, do enroll all the children of believers as members of the invisible Church, and do not require evidence of the new birth. And what alarm need we now have about the "Neglect of Infant Baptism," and of household religion in our Church, if we are authorized, nevertheless, to cherish this flattering presumption? Let us seize upon the precious truth on this subject. It is a question of the actual *status* of the children of believers. They are members of the *visible Church.* This they are *by birth.* Does the same birth make them, according to the fair presumption, members of the invisible Church? We think not. The new birth is absolutely requisite. We call for evidence of that new birth, else the whole presumption is that they remain in their natural state. But God has graciously included them in his Covenant, along with their believing parents. The benefits of the New Covenant are thus *brought near* to them, not entailed upon them. The *seal* is the seal of a *promise*, not of a *deed;* and the benefits are to be secured by appointed *means*, and in their faithful appliance. The encouragement to our parental fidelity is, that it hath pleased God, from the beginning, to perpetuate his Church by a godly posterity, and in the use of this household plan. Yet, every where, we find him warning us against any presumption on this ground, such as the Jewish Church entertained, and the wicked people of the Covenant in the Saviour's time, who said, "We have Abraham to our father." Here is our fearful responsibility. He conveys his grace by means, and he has been pleased to place these children in the midst of the appointed means. And when God's people are attentive to the means appointed, we may confidently expect this grace to descend through their successive generations by these channels, which he has opened for the very purpose. This does not warrant the presumption that all the natural seed are *de facto* members of the invisible Church, as well as of the visible Church; much less is it on account of such presumption of membership in the invisible Church, that they are baptized. But where God chooses the children to be his real children, he ordinarily chooses the parents to be faithful to their trust. And so, as in Abraham's case, it is by means and in use of the parent's Christian fidelity and authority, that he brings upon the children *of such*, all that he has promised.

I cannot doubt, as I before stated, that the unknown Reviewer is aiming at a precious truth, on this great subject. But his statements are, in my judgment, unguarded; and I am not able to see how he could have designed to give only the same views as have hitherto been put forth by that excellent journal.

A. B.

For the Presbyterian Banner and Advocate.

Revival at Pigeon Creek.

DUNNINGSVILLE, March 7, 1587.

REV. D. M'KINNEY, D. D.:—*Dear Brother:*—Your own request, and that of a number of my ministerial brethren, have induced me to transmit, for publication in your excellent paper, a detailed account of a precious season of refreshing in Pigeon Creek church, Washington County, Pa. In accordance with a recommendation of the Synod of Wheeling, at its last meeting, the pastor of Pigeon Creek congregation preached a sermon on the subject of a revival of religion; after which the Session met and resolved to hold a series of religious meetings. These meetings commenced on the evening of the first Sabbath of January. They were conducted by the pastor and elders for nine days, during which time the attendance and interest increased gradually. The ninth day was observed as a day of fasting, humiliation and prayer: a day long to be remembered in this church. It was a day of special power. Professors of religion were prostrated at the feet of Jesus, and with strong crying and tears, wrestled and agonized at the throne of grace, for the descent of the Holy Spirit. Their prayers were heard and answered. The blessed work now commenced with great power. The day was spent in exhortation and prayer. The pastor now began to break down, and became so hoarse that he could not speak without difficulty and extreme pain. Dr. E. C. Wines, of Washington, being sent for, now appeared, and labored with great acceptance and profit for four days. His labors of love and kindness will long be remembered by the people of this congregation. Notwithstanding the extreme cold and biting frosts of January, he came ten miles every day and preached, and returned the same distance every morning, to attend to his classes in the College. Dr. Wm. P. Alrich kindly came over, and preached a sermon which was listened to with deep and solemn interest. Dr. George Marshall being sent for, now appeared, and preached three sermons, which were characterized with unusual energy and power. Dr. Marshall's kindness especially calls for our gratitude, in leaving the people of his charge, without preaching on the Sabbath, and remaining with us till Sabbath evening. The Rev. Thomas P. Gordon, of the Sixth church of Pittsburgh, by invitation, now came, and labored till the close of this week. Brother Gordon's labors have always been very acceptable here, but on this occasion every sermon came with unusual power, on the hearts of saints and sinners. He may rest assured of the lasting gratitude of this people. After his departure, we were cheered with the return of Dr. E. C. Wines. He assisted during an inquiry meeting, preached a very plain and powerful sermon, and returned to his labors at home. The pastor was now so far restored as to be able to preach, and labored till the close of the meetings alone, with the exception of a very appropriate and interesting sermon preached by Rev. John Kerr, of Monongahela City. The meetings were continued for twenty-three days, and although the weather was extremely cold, the church was crowded by day and by night. Eighty persons attended the inquiry meetings. The preaching was plain, earnest, solemn, and seasonable. Every meeting was characterized with awful stillness. No noise, and no appeals to the passions. The object aimed at, was to reach the heart and conscience through the understanding. The work was general over the congregation, nor was it confined to any age. Some of the subjects were over seventy years of age, and some as young as fourteen years of age. Fourteen were heads of families. Twenty-one were young men, some of whom have consecrated themselves to the work of the Gospel ministry. The Academy in our bounds, under the care of Mr. John Messenger, shared largely in the blessed work. Recitations were suspended shortly after the meetings commenced; nor were they resumed till they closed. The Lord's Supper was administered at our usual time, on the first Sabbath of March, when seventy-nine persons were received to the communion of this church on examination. Thirteen were baptized. The work still goes on; new cases of awakening every week. Mr. Potter, the agent for the American Tract Society, was present a portion of the time, and labored with acceptance and profit. May the Lord give us grace to be humble and faithful, that what we have witnessed may be but the stream before the mighty flood.

Yours, fraternally, JAMES SLOAN.

For the Presbyterian Banner and Advocate.

Acknowledgment.

MR. EDITOR:—Permit me through your paper to tender my sincere thanks to the members of the Presbyterian church in Marion, and other kind friends, who have recently visited us and left substantial tokens of their interest in our welfare, amounting to over $140.

That the "Giver of every good and perfect gift" may grant to each of these donors "manifold more in this present time, and in the world to come, life everlasting," is the prayer of his servant, ALEX. S. MARSHALL.

For the Presbyterian Banner and Advocate.

A Card.

J. F. Smith and lady desire to give this expression of thanks to the members of the Presbyterian church and congregation, and other kind friends of Richmond, Ind., for the many valuable and substantial tokens of friendship left at their house on the evening of the 25th ult.

We need not enumerate the articles. It is sufficient to say, they were all well chosen and timed, and fully equal in value to one hundred and fifty dollars.

Our earnest prayer is that they may be amply repaid in rich Spiritual gifts and graces for all their liberality and kindness.

Richmond, Ind., March 4th, 1857.

For the Presbyterian Banner and Advocate.

Contributions to the Board of Colportage.

OHIO PRESBYTERY.—George Albrie, $10.00; John Culbertson, 1.00; Lebanon ch., 23.00; Esther Woolf, 1.00; Chartiers ch., 29.65; Hopewell, 5.00; Bethlehem, 18.00. $87.65

CLARION PRESBYTERY.—Mount Tabor ch., 5.00; Mill Creek, 3.00. 8.00

REDSTONE PRESBYTERY.—Laurel Hill ch., 12.58; Connellsville, 24.38. 36.96

BLAIRSVILLE PRESBYTERY.—Indiana ch., 30.00; Elderseridge, 6.10. 36.10

ALLEGHENY PRESBYTERY.—Pleasant Valley ch., 4 19; Concord, 10.81. 15.00

BEAVER PRESBYTERY.—Bridgewater ch., 15.62

STEUBENVILLE PRESBYTERY.—Crab Apple ch., 30.00

WASHINGTON PRESBYTERY.—W. Alexander ch., 6.00

Elderseridge Society of Inquiry, 9.25

$244.58

JAMES SCHOONMAKER, Treasurer.

MARCH 10th, 1857.

Ecclesiastical.

Rev. W. S. LIVINGSTONE's Post office address is changed from Duncan's Falls, Ohio, to Chillicothe, Ohio.

Rev. S. V. MARSHALL has taken charge of Providence church, Claiborne County, Miss. His Post Office is Port Gibson.

Rev. THOMAS THOMAS's Post office address is changed from Friendsville, Susquehanna County, Pa., to Le-Raysville, Bradford County, Pa.

Rev. JOHN MOORE, of Cherry Tree, Indiana Co., Pa., has been tendered a unanimous call from the congregation of Williamsburg, Blair Co., Pa., in the Presbytery of Huntingdon, which he has signified his willingness to accept.

Rev. D. R. CAMPBELL was installed pastor of the united congregations of Cross Creek and Two Ridges, in October last. Rev. J. R. Agnew preached the sermon, Rev. Laverty Grier presided and proposed the constitutional questions, and the Rev. M. A. Parkinson delivered the charges to pastor and people.

Rev. HENRY B. CHAPIN was installed pastor over the Second church, Steubenville, in November last. The Rev. D. R. Campbell preached the sermon, the Rev. C. C. Beatty presided, proposed the constitutional questions, and delivered the charge to the people; and the Rev. H. G. Comingo delivered the charge to the pastor.

Eastern Correspondence.

NEW YORK, March 14, 1857.

MR. EDITOR:—Of late the Temperance movement in this city and State, has been at a dead halt. The decision of the Court of Appeals, which pronounced portions of the Prohibitory law unconstitutional, practically rendered the whole a dead letter. A paralysis, almost a panic, seized the minds of its friends, while fresh boldness and vigor marked the operations of its enemies. Free trade prevailed in intoxicating liquors. Drinking shops multiplied in this city from six or seven to fifteen thousand, while drunkenness, misery, and crime, have multiplied at a fearful rate, if not in the same proportion. On the other hand, efforts for the suppression of this evil temporarily ceased. There were differences of opinion as to the true remedy. Some thought existing laws should be enforced, and would be found adequate for its removal; others that there should be no action, until the Legislature could enact a new law, about which there could be no uncertainty. In the meantime the Legislature itself was not trusted, because not chosen on this issue, and nothing, it was urged, could be done to influence its action. No meetings could be held, or lectures given, no sermons preached, hardly any prayers offered with a prospect of success, until there should be a new election.

Within a few weeks, however, a new phase has been put upon this matter. Meetings have been held, at which the friends of Temperance have rallied with fresh hope and courage. The principle and necessity of prohibition have been reaffirmed, while the Legislature has been called on to give it shape and scope in the form of a new law, which shall be at once simple and constitutional. Governor King himself has called attention to the "frightful evils of drunkenness, no exaggeration of which is possible," and expressed the desire that "no remedy which law will permit, and public opinion sustain, may be left untried to check or eradicate so fell an evil." Mr. Delavan has addressed an able letter to him on the subject, in which he gives a very encouraging *resume* of the achievements and progress of Temperance during the past thirty years; and the Legislature itself has shown its interest in the *three bills* which are already before it—one indeed a *license bill*, but the two others embodying the principle of *prohibition.*

Now, just at this juncture, in part, also, as the occasion of their renewed courage and activity, the friends of Temperance have been cheered by the arrival of Peter Sinclair, Esq., from Edinburgh, Scotland. This gentleman has been for years an effective co-worker in this cause, and its special advocate among *the children.* He is called the "children's friend and orator," from the unusual interest he has taken in them, and the numerous occasions on which he has addressed them, particularly on this subject. He has frequently spoken to them and to others, since his arrival in this city, and has given interesting statements respecting his labors and success in Scotland. His presence is opportune, and the impression he has made happy, increased as it is by his evident piety and affectionate, fluent speaking. The children are both amused and instructed by his pertinent stories, and warm appeals; while it is thought the measures he advocates may not only give a new impetus to temperance, but place it on a firmer basis. If the children can be trained to total abstinence, or "made a maine law unto themselves," the traffic in liquors, and habit of drinking, must eventually die out.

Mr. S. states that, some years ago, the temperance movement in Scotland fell into wrong hands, and became irreligious in its character. It lost friends and influence, and met with reverses and embarrassments. The reformation of the drunkard seemed hopeless, and many turned their thoughts to children, with the view of shielding them from the danger of reaching his habits and condition. As a Sabbath School teacher, he felt interested in the subject, as well as for his own children. He consulted with his fellow-teachers, but received little encouragement from them. Not half the children, either in Scotland or England, are in Sabbath Schools, though there is a larger proportion connected with them in the latter than in the former country, because family instruction is more general in Scotlond, and Sabbath Schools, therefore, deemed less needful. Their results were found less encouraging than the labor expended on them seemed to warrant, and in studying into the reason, intemperance presented itself as an evil and obstacle. Many superintendents were liquor sellers, and many scholars yielded to its blighting influence.

Mr. S. felt called on to attempt the rescue of the children, although he was left almost alone in his earlier efforts. He collected, however, about thirty boys and girls, and interested them in the subject. By tracts, meetings, personal efforts, and whatever agencies he could employ, he succeeded, by the close of the year, in enrolling about eight hundred as total abstainers. He then gave them a soiree, with tea and coffee, cakes and buns. The entertainment was at his expense, and the boys and girls present were chiefly from the outcast children of Edinburgh. He imposed on them only two conditions; that they should remain quiet until a blessing was asked, and then that they should eat all they wanted, but pocket nothing! Numbers were present to witness the scene; among others, two young ladies, sent there by a benevolent gentleman, to spy out the land. Their report was so favorable, that the gentleman sought an interview with him the next day, and inquired into his plans and resources. Mr. S. told him his resources were exhausted, but that he intended, in reliance on Providence, to devote his leisure to the young, as during the previous year. He was anxious, however, to extend his labors, and to employ two other agents. "But have you estimated the expense of your enterprise," he asked, "for another year? I will pay something toward it." Mr. S. replied, "It will cost about fifteen hundred dollars." "Well," he said, "I will put that sum in the bank for you." The next year, after witnessing its operation, he asked, "What do you need for your enterprise the coming year?" Mr. S., who is in favor of progress, replied, three thousand dollars. "Very well; give yourself no uneasiness, I will put it into the bank for you." The next year he asked the same question, and was told six thousand dollars. This amount he supplied in the like manner. The fourth year he came with the same inquiry, and as progress was still the watch-watch of Mr. S., and the work was growing on his hands, he replied *twelve thousand.* This sum he also furnished. Still the work grew, and his interest in it deepened, until for the following year he gave *twenty-four thousand dollars*; and afterwards in like proportion to its necessities! The statement was no fiction. The name of the generous donor is John Hope, and he delighted to mention his name, and publish his liberality. Might not others imitate his example?

This work spread from Edinburgh to other cities of Scotland and England. The cry was raised, "The young are the hope of our movement," and it inspired courage in the hearts of grown-up people. There was a revival in the temperance cause. Societies that had become almost extinct, started into new life. Thousands of dollars were raised where hundreds could not previously be obtained. The press, which at first frowned, presently advocated its objects. Clergymen came into the ranks, and are now enrolled to the number of six hundred, as total abstainers. The little meeting of *thirty children* was ultimately followed by another of *seventy thousand*, held in the Queen's Park, in Edinburgh, to show what the little ones could do for temperance. While throughout Britain, more than a *million* children have become total abstainers since the commencement of the movement.

Encouraged by this success, further measures were adopted. News of the Maine Law reached Scotland. Temperance men were already convinced of its necessity; but when they urged its adoption, people generally thought them fanatics. A circumstance occurred in Edinburgh that made a deep impression in their favor. It was found that three prisons were inadequate to contain the criminals of that city, though they were spacious buildings. The citizens were called on, therefore, to give £16,000 sterling for a fourth; though the Governor declared the porter's lodge, at the gate of one of them, would contain all the criminals, *except for the public houses.*

This statement was publicly commented on, and an effort made to ascertain the numbers that frequented public houses. Mr. S. learned, by personal inspection, that upwards of *nineteen hundred* entered one of the most celebrated on a given Sabbath—more than assembled in the two churches that stood near it. Similar results were reached by other observers. When made known, however, these results were too startling to be credible. The thing seemed impossible until their accuracy was verified by two policemen who watched the same public house the following Sabbath, and reported *two thousand* as the number of its customers. This settled the question, and led,