

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, JULY 8, 1863.

\$12.00, received from Cambridge, Ohio, sent in Banners to hospitals in Memphis, Tenn.

Degree Conferred.—At the recent Commencement of Mt. Union College, Ohio, the degree of D. D. was conferred upon Rev. T. C. HARTSHORN, Agent of the American Bible Society for Eastern Ohio.

Ordination.—On the evening of Thursday, July 2d, the Presbytery of Allegheny City ordained Mr. THOMAS X. ORR, and installed him pastor of the Central Church in that city. The sermon was preached by Rev. E. B. SWIFT, Rev. J. ALLISON delivered the charge to the pastor, and Rev. Dr. WILLIAMS gave the charge to the people. The church is homogeneous, and has a fine field of labor.

Grateful, Heartly Thanks are due to our Heavenly Father, for the great deliverance wrought for our State, and for the bright tokens he now affords of returning favor. We may well rejoice in the success of the army of Gen. MEADE, and in that of Gen. GRANT. It is both a duty and a privilege to rejoice. But let the praise due to the Lord be humbly rendered. His providence has brought victories. And we need still more victories, and wisdom also to use them aright. Pride, on our part, boasting, self-glorying, becomes us not. LORD, TO THY NAME, GIVE GLORY.

The Theological Quarterly Review.—The July number of this journal appeared promptly, and presents its readers with much valuable matter. The contents are: I. The Heidelberg Catechism; II. The Aristotelian and Modern Place of Man in Zoology; III. Denial on the Sinless Perfection of Jesus; IV. The Crown of Life in James 1:12; V. Prayer and Meditation; VI. Colenso on the Pentateuch; VII. Examination of the Latest Defences of Dr. HICKOCK'S Rational Psychology; VIII. The General Assembly at Philadelphia; IX. Theological and Literary Intelligence; X. Criticisms on Books.

The article, Heidelberg Catechism, is by Professor SCHAFER, and will be read with much interest by those who wish to be informed respecting the doctrines of the German Reformed Church. The Stagyre (ARISTOTEL) is made to appear far more correct in his view of man, than is CURRIE, DARWIN, AGASSIZ, HUXLEY, and other Physiologists and Naturalists of modern times. Our Quarterlies do a good work in the defence of truth; and should have a liberal patronage.

College of New-Jersey.—The Annual Commencement took place June 24th. The graduating class numbered fifty-one. This College has suffered much from the war, many of its students having been from the South. An effort is now in progress to increase its endowment. Dr. ATWATER reported the securing of \$35,000, as part of the \$100,000 desired. The Alumni Address was delivered by Prof. J. S. HART, of Trenton. Among other things, Prof. HART mentioned as a noted fact that up to the year 1830 the Alumni of this College had furnished about one-third part of those who had formed the chief law officers of the General Government. One of the Alumni and one President of the College were signers of the Declaration of Independence. One had been President and two Vice Presidents of the United States; forty-seven have been Senators of the United States; seventeen, Foreign Ambassadors; eight, Judges of the Supreme Court of the United States; twenty-six, Governors of States; thirty Presidents of Colleges, and eighty-eight Professors in Colleges, Theological Seminaries, and Law Schools. Rev. N. WEST, of Brooklyn, N. Y.; Rev. DANIEL IYING, of Morristown, N. J.; Rev. CHARLES J. JONES, of Scotland, received the degree of D.D.

AMERICAN METHODISM.

Methodism is now ninety-seven years old. Its progress has been wonderful. It is admirably adapted to the wants of a large portion of society; and its operation upon other branches of the Lord's Zion, is greatly beneficial.

The N. Y. Methodist, in speaking of the approaching Centenary of American Methodism, says:

"In three more years, American Methodism will have completed the first century of its existence. The names of its earliest preachers—WALKER, EMERY, BOARDMAN, FILLMORE, ASBURY, and COX—have become historic, and will be held in grateful remembrance for generations to come. The completion of the hundredth year of the existence of the Church which, under the blessing of God, they founded, will doubtless be an occasion for the grateful recognition of Divine favor, and of thanksgiving for the spiritual blessings enjoyed by the thousands of sons and daughters of Methodism in the New World."

"The times are auspicious for the raising, in 1860, of such a monument of liberty and Methodism as will be a perpetual witness of their devotion to and love for their Church. Bishop STROUSE closes his well-considered address to the Laymen's Convention in these words: 'We are approaching the hundredth year of Methodism in America. Oh! I wish it could be, that just as the hundredth year was closing, and we were winding up the first century of American Methodism; I do wish it were so that the doors of the General Conference would be thrown open to you, and you could come in and sit down beside your brethren. I would hail you most cordially. I would say to you, Now laymen, build a monument worthy of the century of Methodism; bring your money, and endow your theological schools and universities, and let there be one grand triumphal jubilee over the completion of the first century of American Methodism.'"

CHURCH MEMBERSHIP AND BAPTISM.

The status of our baptized children is a question of much interest, and that of our duties toward them is immensely more so. Such subjects claim our attention unremittently. We find the following quoted in the *Christian Instructor*:

"INFANTS AND THE CHURCH."

"The question which we have to determine here is: Into what Church is a child introduced when it is baptized in infancy? Reference is made to the *Shropshire Catechism*, and because it is said in verse 95, 'But the infants of such are members of the visible Church as to be baptized,' an attempt is made to persuade us that it is into some particular visible church children by baptism are introduced. But the *Shropshire Catechism* teaches no such doctrine. It tells us that the status of the parent must be—he must be a member of the visible Church—but it says nothing at all about the church into which the child is introduced. This is the question which meets us now, and it must be determined ere we proceed further. So far as we are aware, almost all Protestants and evangelical divines give the same answer to this question; and that is—it is the *Church universal*. Dr. DICK says (Lect. 89): 'Baptism does not introduce us into the particular society of Christians by whose ministry it is dispensed, but into the Catholic (universal) Church.' Similar statements are made by many others to whom it is not necessary more particularly to refer. What the Church universal is, the Westminster Confession of Faith distinctly explains. (See ch. 25, sec. 2.) Says that Confession, it 'consists of all those throughout the world that profess the true religion, together with their children.' It is placed in opposition to all sects and parties. Particular churches are members of this Church, but they are and can be no more. This, then, is the Church into which infants are baptized. It is not the Presbyterian Church, the Episcopal, the Methodist, or the Congregational Church, that a child is baptized; but into the universal or Catholic Church—that which is made up of them all—that which constitutes the family of God upon earth. If any one should ask for proof of this from Scripture, we are prepared with such proof. It appears to us that the formula of baptism given by our Saviour is a substantial proof of this: 'Baptism in the name of the Father, Son, and Holy Ghost.' Is there anything denominational here? Could there be anything so general, so universal, and yet embracing so much of the Gospel as this? O blessed Gospel, thou hast bestowed on us many privileges and blessings, but thou hast not forgot to give a portion to the infant and suckling! Thou art on the one hand a conservator of his privileges while a minor, and thou art on the other a defender and protector of his rights when he arrives at manhood. Besides, if we suppose that baptism is an introduction into a denominational church, and not into the Church universal, this would involve the change of a practice common to Protestants. Baptism is administered only once. Where a man passes from one denomination to another, no one thinks of administering baptism anew to him. A Presbyterian becoming an Episcopalian would require to be baptized again, because he had only received a Presbyterian sprinkling. So with other denominations. Hence it is that Roman Catholics, and perhaps some Baptists, do not consistently refuse to give the rite to every one who joins their communion. They consider themselves the only true Church. We think, then, it is plain, both from Scripture and reason, that the Church into which an infant is introduced by baptism, is the Church universal, and not any denominational church.—*Hpl. Wk.*"

There is much truth in this, but there is also some error; or, it is truth improperly stated. By the language used, the implication is very strong, if the thing is not fully asserted, that the child born of believing parents is, by baptism, made a member of the church, while, by the Scriptures, and by the Presbyterian Standards of Faith, the child of believing parents is, by his birth-right, a member of the visible Church. That this is so, by our Standards, the sentence quoted above affirms: 'The visible Church consists of all those throughout the world that profess the true religion, together with their children.' And such Scriptures as this prove it: 'Ere were your children unclean; but now are they holy.' 'The promise is to you and to your children.' And the law of circumcision evinces the same blessed doctrine. Baptism, then, does not introduce believers' children into the Church; it but seals and confirms their membership.

Baptism is properly denominated the *initiatory ordinance*, in reference to adults converted from the world. The Spirit of God convinces, enlightens, and renews them. They receive Christ as offered in the Gospel. Being thus introduced into the invisible, the true and spiritual Church, they have a right to membership in the visible Church; which right is acknowledged, and they are introduced to its privileges by baptism. And if they have infant children, those children are, according to the covenant, brought in with their parents, and have a right to the same sign and seal.

As to the question: 'To what particular Church does the baptized child belong?' the answer is easy. He belongs to the Church of his parents. The right of citizenship, and the duty of allegiance, in civil affairs, are determined by lineage, birthplace and residence. The child who is born in France, of French parents, registered there, and still resident there, is a citizen, without any specific act of his own. So is it in the Church where the parents are members, and have consigned and trained their child, be it in the Presbyterian Church or elsewhere; there the child has his rights and privileges, and there his allegiance and service are due, as he advances to manhood. But neither the born member, whose right was sealed in his infancy, he being now grown to manhood, nor the converted adult, who has been introduced by baptism, is bound to abide perpetually in the particular church with which he is connected. He may, for good

cause, change his special relations; though he is bound never to separate himself from the visible Church of Jesus Christ. Hence the remark above, that baptism 'seems to the child all the blessings belonging to membership in the Church of Jesus, as long as it is a child, and yet preserves the power of attaching himself to whatever denomination he thinks proper, when he arrives at the maturity years of manhood,' is appropriate and may be, injurious. While he is a child he belongs to the specific denomination where his parents had their rights and obligations; and his arrival at the years of responsible action finds him there entitled to privileges and bound to the performance of duties; and the 'blessings' he has as belonging to a particular church or branch of Christ's family, and the 'power' of changing his visible connection, for cause, belong to him as a franchise.

It is wonderful what an effort men will make to get clear of their obligations to their Lord and Master. Much as he blesses them, and easy as is his yoke, and extensive as is the freedom he grants, still, they will not have him to reign over them. And sorry are we that many Protestant churches are so ready to release their born members from their bonds. They treat them as 'outsiders,' yet to be introduced, or yet to attach themselves. They treat them as aliens. They deal with them as they do with the children of strangers. And doubly sorry are we to see, even in the Presbyterian Church, such a spirit. Does she wish to banish the feeling of responsibility? Would she save herself the trouble of training her children—of watching, caring, instructing, disciplining? O, why is it that she would cast off the children whom God has given her—the members who are her strength, and her hope, and joy?

A NATIONAL SIN.

Among the most remote of our remissions, relative to national affairs, are our sins against the Indians and the Negroes. Of the former of these, we propose to utter now a few words.

We can trace back to boyhood, when we read first the history of our country, and when our mind was filled with horror at the recital of Indian barbarities, the occurrence of the thought, that had as the Indians were, they were wronged, and that God would yet judge this nation. And never since have we gotten clear of the impression. Our fathers drove the Indians from their valued homes; and when he attempted to defend it, they took his life. Much has been said in palliation of the conduct, and much even in justification, but yet the impression of an invasion and a wrong remains. Conscience is not satisfied. The law of love was not kept. The Golden Rule was not observed. And to this day, treaties with the Indians are not equal; and when made, are not faithfully executed. The people are defrauded, and are, by wrongs done them, provoked to evil deeds.

The most horrible outbreak of the Indians, in recent times, was that in Minnesota, about a year ago. Several hundred of our citizens, men, women, and children, were cruelly massacred. The Indians, however, were soon conquered, and many of them were captured. The prisoners were tried by a military commission, and condemned to death. Thirty-nine were hung, and a large number are still retained under sentence. Some time ago, we spoke of a revival of religion among the prisoners. There are still indications of spiritual benefit.

Bishop WHITFIELD, of Minnesota, in a letter dated May 8th, which we are quoted in the N. Y. Observer, says:

"During the winter the Indian prisoners who were condemned to die have been regularly visited at Mankato by Mr. HINMAN, and also by the Presbyterian missionaries. Many of these prisoners, I believe, are innocent. They take great delight in prayer. They are constantly singing songs of praise. I believe many of them are Christians. They are mostly young men, and in that state of mind where they would be docile and teachable. The Government proposes to incorporate them in some prison at the South. It will only be a slow death. No Indian can live under it. I have written to the Department to urge them to create a reform school for these men, to learn them the arts of civilization, so that, when discharged, they may be a blessing to the people. Whether, except a few, will be heard of or not, except a few, I do not know. The people here think me mad to plead, as I do for the red men. For the guilty murderers who massacred those I love, I could not plead. They deserve only death. But surely we must speak out plainly of our own guilt. I dare not be silent. I know this Indian system, as I believe that God will hold this nation accountable for its robbery and blood. The day will come when history will write such a plain story of these things which are now glossed over by lies, as will appeal those who read it. I pray for me, and if you can say one word to awaken the people of America to the enormity of this guilty Indian system, I pray you help me. It is now three years since I first asked for its reform. It will never be reached until the people demand it. They will never demand it until they feel God. If I should tell you all I know of its iniquity, you would hardly believe me. I shall work, and if God spares my life this system shall be reformed. In the mean time, God being my helper, I shall continue to work and pray for the salvation of one of the most hapless heathen races on the earth."

Our sins against the Indians are to be regarded as in reality, national sins. They have existed long; and, considering all circumstances, are more aggravated in later years. We have been filling up the cup of our iniquity. We pray for mercy; but we know that reformation must accompany contrition, to authorize hope.

We trust that Bishop WHITFIELD's efforts to have our Indian system reformed, will be successful. Let it not be said that we are now too much engaged in other things. Now, when God's heavy hand is upon us, is the time for us to turn to righteousness.

PROGRESS OF ROMANISM.

Roman Catholics are wont to boast greatly of their increasing numbers. We think their boast is unfounded and vain. Still, it may be worthy of notice. It may incite Protestants to greater activity. If Romanism shall get ahead of Protestantism in this country, it will deserve the triumph. Here there is a free course; no State restriction, an open Bible, free schools, no restriction upon church building, access to the ministry for whoever will.

We see the Boston *Pilot* quoted as trying to prove superior progress, by New-England statistics of births. It claims that the 'native stock of New-England is rapidly diminishing.' According to the 'Birth Report,' which it quotes, there were born in Massachusetts, in 1861, of American parents, 16,097 children, and of foreign parents 16,125, leaving a balance of 28 on the foreign side.

If then, 'Romans in this fashion'—thus run the currents, the Irish are doing, in with great health, vigor, strength, and purity, and the old Puritan race slipping rapidly away under the impulse of four vices. This is a startling fact. It is impossible to deny it. Our people came here with nothing; look at the grip they have today of the soil! The settled Puritan and his wife is melting away before the emigrant Irishman and his virtues. This is no invention of ours! It is a fact attested by the statistics of the State, and by the statistics of the medical faculty of the State. We have then the majority. By the report of 1861, we have it in the clearest manner: If none, but purely Puritan births were given in that report, it would appear that we had a surprising majority. Thank God we have not decreased in the land of our adoption! There was, and there is yet, detestable national and religious bigotry before us. But what have they effected against the poor emigrant Catholic of Ireland? We have spread our faith; we have spread ourselves, and nothing can restrain us. We are now greatly predominant in births. How long will it take us to be equally predominant in every thing else? Not long. The Catholic and the Irish are the land, and the disappearance of the Puritan, are proceeding with swiftness."

We are rather surprised at the excess of births from foreigners in Massachusetts; but this fact is not proof that Protestants are perishing before Papists. Many of these foreigners are Protestants. Many also of the immigrant Papists, especially of immigrants from the continent, abandon their religion when they come to these shores. Many of the children of even Irish Catholics, abandon, practically, the Romish Church.

The whole subject is worthy of much notice, especially in view of Christian duty. God's providence is bringing to our shores, myriads of people who need conversion; and he has given us the full use of all proper instrumentalities to operate upon them and their children. Duty is plain.

PROGRESS OF FREEDOM.

It will be seen in our news columns, that the Missouri Constitutional Convention has passed an ordinance of FREEDOM. The Ordinance has to be accepted by a majority of votes, at a State election, before it becomes a part of the Constitution. Of this approval by the people, there is but little doubt. Then, all persons born in Missouri after July 4th, 1870, will be absolutely free. All children of slaves who may be at that date, under twelve years of age, will be servants till they reach the age of twenty-three years; all slaves between the ages of twelve and forty, will be servants till the Fourth of July, 1875; and all slaves over forty, will be servants for life. No servant may be sold out of the State after 1870; and no slave not now belonging to a citizen of the State, may hereafter be introduced. The entire slave population in Missouri, was, in 1860, nearly one hundred and fifteen thousand.

An immense responsibility is thus laid upon Christians in Missouri. They are bound, at once, to institute wise means, and to use them diligently to prepare the slaves for freedom; and to prepare public sentiment so to regard and treat them that freedom may be to them a benefit, both temporally and spiritually.

Church of Fairview.—This recent organization in Ohio Presbytery, now three years in existence, gives evidence of vigorous life. On the 6th inst., a call was made out for the pastoral services of Rev. JOHN EWING, who has been preaching there for some time. They have erected a fine church edifice, are free from debt, and have upwards of one hundred communicating members, with a fine prospect for growth and comfort.

Haver College, Ind.—At the late Commencement the degree of D.D. was conferred on Rev. WILLIAM BRUNDLE and Rev. ROBERT C. MATTHEWS.

Rev. I. B. Clark died at Altoona, Pa., on the 6th inst. Mr. CLARK had long been confined by sickness. He was a good man, a good preacher, and a good pastor. He rests from his labors, and leaves many converts to his Master, who will reverse his memory.

Home and Foreign Record.—The receipts acknowledged during the month of May, are:

Domestic Missions	\$ 2,001.54
Education	2,187.14
Foreign Missions	11,094.85
Publication—Sales	4,688.98
Donations	4,280.21
Church Extension	1,076.71

ECCLIASTICAL.

Rev. THOMAS CARTER was installed at Placemine, N. J., by the Presbytery of Elizabeth, June 22d.

Mr. CHARLES D. KELLOGG, a licentiate of the Second New-York Presbytery, has accepted a call to the First church, Wilmington, Delaware.

Mr. JAMES M. MAXWELL has received a call to the church of Kirkwood, Missouri. Rev. WILLIAM McELWEE was installed pastor of the Fifteenth Presbyterian church, in the city of Philadelphia, by the Presbytery of Philadelphia, on Sabbath evening, June 21.

EASTERN SUMMARY.

NEW-ENGLAND.

At the recent session of the Conference of the Congregational Churches of Maine, an interesting essay was read on the subject of preaching to children. We make the following quotation:

"When will the church as a body undertake the work of child evangelization? Words are not, necessarily, thoughts, that elaborate sentences, are not always the equivalent of good sense, and that plain, artless, 'easy to be understood' language is not only compatible with, but essential to, clearness, persuasiveness, and force. Can it be doubted, that if the history of the pulpit were in this respect brought into nearer likeness to that of the platform, the bar, and the halls of legislation, the people would be as well instructed—perhaps more deeply and durably impressed—and the children of our congregations would not have so much reason to complain that grown up people only have any share in the profits of the sanctuary. Brethren, in regard to this matter, we have very much in our own hands. Let us, in the preparation of our discourses, reject unsparingly those elaborate forms of phraseology, that have nothing to recommend them, but their gaudiness or felicity of diction; those that sound speech, that cannot be condemned, because not only as to matter, consistent with revealed truth, but level in respect of manner to the comprehension of all who seek to know and to walk in the way of life."

On the supposition that such a style of preaching is, in many cases, impracticable, the essayist urges the necessity of special seasons and special services, 'services in which all the parts shall be level to the capacity and comprehension of the child of even five or six years of age.' Many ministers who can preach well to adults, find it difficult to preach acceptably and effectively to children; still there is no one who is so far disqualified as to be justifiable in keeping out of view, in the ministrations of the Word, the spiritual necessities of the young.

In A RECENT SPEECH before the American Congregational Union, Rev. H. W. Beecher is said to have uttered the following language:

"I used to be heartily afraid of them [the clergy] with their venerable wigs, with their immense gold-laced canes, with their gorgeous robes, and their high sounding titles, and their high sounding names, and their high sounding promises of the promise of the life that now is, in those days, and with that intolerable iniquity which they had adopted the Catechism, asking me those vile questions which I never could answer." The *Verinobli Chronicle*, commenting on the above extract, remarks:

"We wish to know if Congregationalism has fallen so low as to fellowship, as even to applaud a man who thus vilifies and ridicules her sacred ministers, and who delivers to the people a sermon of such a nature as the deformation of her Catechism by the merry-making minister of Plymouth pulpit, Plymouth and Beecher! What an incongruous association of names! Plymouth points us to our forefathers, whose ardent devotion to the Catechism, Beecher, to the man who stigmatizes it as a set of 'vile questions.'"

If Congregationalism has thus prostituted itself to the low rank of vilifying the 'doctrinal standard of our fathers, we do not wonder she is in bad odor out of New-England. She deserves to be so among all other denominations, and of delivering to the saints. But we do not believe she has yet sunk so low; we believe that a vast majority of her clergy and her membership, repel with indignation (albeit, it may be, not none the less real) every such vile assault upon her standards of faith, and in consequence are not likely to be misled by the vilest of her members from Brooklyn, who has long been questioned. His want of sense is no longer to be doubted."

A CORRESPONDENT OF THE CONGREGATIONALIST, writing from New-Hampshire,

gives the following instance of systematic liberality:

"Having for several years been a member of the large congregation of an individual in this State to our various benevolent societies, a note was recently addressed to his pastor, making some inquiries concerning him, to which an answer has been received communicating the following interesting facts: He is a bachelor, lives in a common family, and pays a small price for his board, taking care of himself, and occasionally even to mend his own stockings. All his habits are of similar kind: He is not a member of any church, and makes no pretension to religion; yet he is a man of sound morals, and of religious principles. As to his property, he is not a rich man, but he is not poor, and he is not supposed to be wealthy. In the matter of giving he is one of the best. There are several benevolent societies to which he regularly gives: one hundred dollars, every six months, or thereabouts. Besides, he is always ready to give to every good cause. His charities often amount to \$1,200 annually, and sometimes more than this. He is, says his pastor, a very peculiar man, and this is singular. I can say of him, except that he is such a man as is convenient to have in any community. He is a bachelor, and he is a man of good sense, and he is a man of good heart, and he is a man of good will, and he is a man of good words, and he is a man of good deeds, and he is a man of good life, and he is a man of good death, and he is a man of good name, and he is a man of good fame, and he is a man of good memory, and he is a man of good reputation, and he is a man of good character, and he is a man of good conduct, and he is a man of good example, and he is a man of good influence, and he is a man of good power, and he is a man of good authority, and he is a man of good respect, and he is a man of good honor, and he is a man of good glory, and he is a man of good praise, and he is a man of good fame, and he is a man of good name, and he is a man of good reputation, and he is a man of good character, and he is a man of good conduct, and he is a man of good example, and he is a man of good influence, and he is a man of good power, and he is a man of good authority, and he is a 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