



47-5-  
92

LIBRARY  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

*Case*, ..... *Division* ..... I .....  
*Shelf*, ..... *Section* ..... 7 .....  
*Book*, ..... *No.* ..... .....





Digitized by the Internet Archive  
in 2015



# Banner of the Covenant.

OCTOBER, 1852.

## Theological Discussions.

[For the Banner of the Covenant.]

### THE CONSECRATION OF THE ELEMENTS IN THE LORD'S SUPPER.

Every thing connected with the proper administration of the Lord's supper is to be regarded as a subject of interest and importance. Either to add to that holy ordinance any rites or ceremonies of human invention, or to neglect or misunderstand any of its sacramental signs, must be dishonoring to Him who has established it, and injurious to the spiritual welfare of the person who is thus culpable.

Our attention has lately been directed to the subject of "the consecration of the elements" in the Lord's supper, by finding it denied that this "is taught in divine revelation," or "received as an article of the faith by the Scottish Reformed church." Without adverting more particularly to the writer of the article referred to, whose views on this and other subjects more reflection and greater knowledge may, it is to be hoped, correct, we proceed to a general examination of the subject, which will show, we have no doubt, how utterly incorrect is the statement referred to, and how well established the practice is by the scriptures, by the nature of the ordinance, and by the custom of the true church in every age.

An account is given of the institution of the Lord's supper by the evangelists, Matthew, (ch. xxvi. 26, &c.,) Mark, (ch. xiv. 22, &c.,) and Luke, (ch. xxii. 19, &c.,) and by the apostle Paul, (1 Cor. xi. 23, &c.; see also 1 Cor. x. 16.) Matthew and Mark use the terms *εὐλογῆσας*, *eulogēsas*, having blessed, and also *εὐχαριστήσας*, *eucharistēsas*, having given thanks, and Paul speaks of the cup of blessing which we *bless*, *εὐλογούμεν*, *eulogoumen*. Luke uses only the term *εὐχαριστήσας*, and Paul, in 1 Cor. xi. 24, does the same. It has been objected that there are many manuscripts of the gospel of Matthew in which *eucharistesas* is used instead of *eulogēsas*, and it is asserted that "the most learned men of Christendom have pronounced it a forgery of the meanest kind, invented for adding more sanctity to the opus operatum of the Roman priest when he blesses the elements." Some learned men have indeed regarded this reading as incorrect, but the accuracy of the common reading in *Mark* is undeniable, and the term is employed by the apostle in 1 Cor. x. 16. If any change has been made in the gospel of Matthew, it has only been the transfer of a term undoubtedly scriptural from one passage to another precisely parallel. If this be charged on the church of Rome as "a forgery of the meanest kind," the other corruptions of that apostate body must be of much less enormity than protestants generally assert. From the fact that the reading in *Mark* is in all manuscripts "blessed," while that in *Matthew* is, in some manuscripts, *blessed*, and in others, "gave

*thanks,*” we can scarcely infer that an expression in the former, unquestionably scriptural, is “a forgery of the meanest kind” in the latter.

As the use of the word *blessed* in Mark cannot be set aside, the translation in our common English version is attacked; and we are told that instead of reading “blessed *it*,” we should read simply “*blessed*,” or with Dr. Clarke, (who advocates the view we oppose, and to whom some subsequent writers on this subject are much indebted for their learning,) “blessed God.” But the nearest and most natural antecedent is the word *bread*, and to take any other word requires demonstration that this is improper. But as we shall hereafter show, the analogy of other passages, and the nature of the rite itself, establish the correctness of the use of it. “Some have objected,” says Doddridge, (Lectures, vol. ii. p. 399) “against our translation of Matt. xxvi. 21, (compare Mark xiv. 22) where we render *eulogēsas*, *blessed it*; whereas they suppose it signifies CHRIST’S *giving thanks* to God when he brake the bread: compare Luke ix. 16; 1 Cor. xi. 24—whence they infer that the *consecration* of the elements has no foundation in the original institution. As for the text in question it must be allowed to be ambiguous, but as the word [it] must be understood after [brake,] though it be not expressed, there is the less reason for censuring our translation, especially since the apostle so expressly speaks of our *blessing the sacramental cup*”—1 Cor. xi. 16. It may be worthy of notice that the Rheimish, or Roman Catholic translation, omits the word *it*, and renders the passage in Matthew, “Jesus took bread, and blessed, and brake;” and that in Mark, “Jesus took bread, and blessing, brake.” It would seem from this that, if Rome made the forgery which is charged upon her, she has not thought it worth while to make any use of it.

We cannot see, however, why it should be considered objectionable to suppose that Jesus blessed the *bread* or the *wine*. We find it stated (Gen. ii. 3,) that “God blessed the *seventh day*,” (Ex. xxiii. 25,) that he promises to “bless bread and water,” (Ps. cxxxii. 15.) that he “will bless Zion’s provision,” and (Luke ix. 16,) that “Jesus took the five loaves and the two fishes, and, looking up to heaven, he blessed them;” and even the term “*consecrate*” is applied to inanimate objects as we are told, (Joshua vi. 19,) “all the silver and gold, and vessels of brass and iron are consecrated unto the Lord;” and, in Micah iv. 13, we read, “I will consecrate their gain unto the Lord, and their substance to the Lord of the whole earth.” If the terms *bless* and *consecrate* be correctly understood, no one could regard them as improper when applied to the bread and wine in the Lord’s supper;—to assert or imply that they mean *transubstantiation* is as *disingenuous* as *ridiculous*.

The word *consecrate* signifies, simply, “to appropriate to sacred uses;” the word *bless* has a similar import. “That,” says Doddridge, (ubi supra,) “may with great propriety, in the language of Scripture, be said to be *blessed* which is in a solemn manner set apart from a common to a sacred use,” (Gen. ii. 3.) As these terms are employed in reference to the elements used in the eucharist, they simply signify that they are now “set apart from a common to a sacramental use.” *A sacramental relation is constituted*; and thus that which before was only *common* bread and wine, becomes *sacramental* bread and wine: instead of being viewed in its ordinary and usual aspect, it becomes a *symbol* of the flesh and blood of the incarnate Son of God. Not *all* or *any* bread or wine is *sacramental* bread and wine, but only such as is formally *set apart* for this pur-



pose. If it would be considered a gross impropriety that an intending communicant, instead of partaking of the bread and wine upon the sacramental table, should take some other bread and wine, and make use of them, it is because the former have been *set apart* for sacramental purposes, while the latter have not. Nor are we to expect that the Saviour will condescend to make useful to the soul the elements which have not thus been set apart, or that the divine SPIRIT will accompany such with his sanctifying and saving operations. In fact, by the very act of placing them upon the table they are *set apart* from common to sacramental purposes; and this *consecration of them*, in *design* and *act*, is formally *testified* by the use of the appropriate words of institution. There is, however, something more than merely appropriating these for holy purposes. The LORD JESUS CHRIST, as the MIGHTY GOD, pronounced a divine blessing upon the institution of his own appointment, implying that it would, when faith was exercised by the partaker, be a source of rich spiritual blessing to his soul. The officiating minister acts as the representative of the Head of the church, and thus *authoritatively* blesses these elements, so that it is as if CHRIST himself gave the assurance to the believing communicant that his blessing would accompany the proper observance of his own sacred ordinance. All this, it appears to us, is a necessary part of the institution. It is thus that actions of an ordinary character become sacramental, and it is on this ground that the faith of the devout communicant reposes. To indicate that the LORD'S Supper thus widely differs from an ordinary banquet, and to give assurance of the precious blessings which it is designed to convey to the sanctified heart, the minister, "in the name and by the authority of the LORD JESUS CHRIST, the only Head of the church, sets apart so much of the elements of bread and wine as may be used on the occasion from a common to a sacred and sacramental use." How fully this view is sustained by the most eminent divines of older and more recent times, and by the practice of the church in every age, will appear by the citations which we now adduce.

Bloomfield, in his *Recensio Synoptica*, vol. vi., p. 500, on 1 Cor. x. 16, after mentioning that the *blessing* of the cup was the same as *thanksgiving*, proceeds to say—"Yet it may be admitted that by this *eucharistia* pronounced over the cup, it is really *consecrated and sanctified*. For by blessing and returning thanks to GOD and to CHRIST, we sanctify and segregate the cup from other cups, and make it fit to be used on so holy an occasion."

John Brown, of Haddington, in his *Explanation of the Shorter Catechism*, asks, "What are the sacramental actions of the minister? A. The taking, *blessing*, and breaking the bread, and giving it with the wine to the communicants.—What may the taking and blessing the bread and wine lead us to think of? A. Of GOD'S choosing, calling, and furnishing CHRIST to be our Mediator.—For what other end does the blessing the elements serve? A. To set them apart from a common use to represent CHRIST'S body and blood."

Witsius, in his *Economy of the Covenants*, book iv., ch. 17, § 15, says—"He [CHRIST] *blessed* it. This action is in the evangelists called *eulogia*, blessing. Matt. xxvi. 26; Mark xiv. 22; at other times *eucharistia*, giving of thanks. Luke xxii. 19. It is a fine saying of the Jews mentioned by Buxtorf on this occasion—'Man is forbid to enjoy any thing in this world without a blessing.' But the usual form of blessing pronounced over the bread was this—'Blessed be thou, O LORD our God,

King of the world, who producest bread out of the earth.' Yet it is more probable that CHRIST used a peculiar form, and one adapted to the present case, whereby he consecrated the bread to be a sacred symbol of his body; for as in other respects CHRIST sanctified by blessing and giving of thanks bread and other food for natural use, (Matt. xiv. 19, Luke ix. 16,) so by this blessing and giving of thanks he dedicated the bread, as he did afterwards also the wine set apart from their natural use to be sacraments of his body and blood." See also § 21.

The Standards compiled by the Westminster Assembly, and adopted by the Church of Scotland, show the views entertained by the most eminent divines of that period. In the Confession of Faith, ch. 29, §. 5, we read—"The outward elements in these sacraments, *duly set apart* to the uses ordained by CHRIST, have such a relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the names of the things they represent."—In the Larger Catechism, Q. 169, we are told—"CHRIST hath appointed the ministers of his Word in the administration of this sacrament of the LORD'S Supper to *set apart* the bread and wine from common use by the word of institution, thanksgiving, and prayer." In the Directory, under the head, "Of the Celebration of the Communion, or Sacrament of the LORD'S Supper," after some preliminary directions, we read—"The minister is to begin the action with sanctifying and *blessing* the elements of bread and wine set before him." In the account of the debates on this subject in the Westminster Assembly, preserved in Lightfoot's Journal, we find an outline of the discussion on this subject. It seems that when the original draft was presented to the Assembly, the word *sanctification* alone was used, but that the word *blessing* was afterwards inserted. We quote, however, the whole passage as far as relates to this subject:—"Then fell we upon our work again: this clause, 'the other officers attending that service, the minister is to begin the action with sanctification of the elements of bread, &c. Here the phrase, 'attending that service,' was thought too ambiguous, and a main scruple was moved whether the ruling elders might administer the sacrament, and it was thought no: but they are to place the people, to see to their orderliness, and to bring up the elements from the lower end of the table to the higher, where the minister is, when one company hath received, and so it was concluded in this term, 'attending the present service.'—Then came this to hand, 'the bread and wine being set before him in platters,' &c. This word 'platters' was thought too improper, and therefore it was expressed thus—'the bread in comely and convenient vessels,' which I [Lightfoot] liked not, but opposed.—Then was the word 'sanctification' excepted at, as something uncouth, and so did I [Lightfoot] scruple at it, saying, it was a Hebraism, and 'consecrating,' which was tendered by some a Romanism, therefore I should think 'setting apart' to be a medium, which received some debate. The determination was after a very long time in a vote that it should be thus expressed, 'he shall begin the action with sanctifying and blessing the elements.'"

George Gillespie, one of the commissioners in the Assembly from the Church of Scotland, and one of the most eminent theologians of that or any age, in the "Dispute against English Popish Ceremonies," speaks in numerous places of the bread and wine as "consecrated elements," and refers to the act of "consecration," as performed by the enunciation of the whole words of institution. Opposing the opinion that the words "This is my body," were the words of consecration, he says—"The



bread was consecrated before his pronouncing of these words, or else what meaneth the blessing of it before he brake it? It was both blessed and broken, and he was also distributing it to the disciples before ever he said 'This is my body.' Beza saith, '*Benedictio expresse ad panis consecrationem et quidem singularem refert: Et omnes nostri referunt consecrationem intelligentes,*' &c. Wherefore we must not think to sanctify the bread by this prescript word, 'This is my body,' but by prayer and thanksgiving, as CHRIST did.—And, lastly, when by the prayer of consecration he hath sanctified the bread and wine which are present," &c. Gillespie's Disputes against the English Popish Ceremonies, part 4th, ch. 7, §§ 5 and 6.

Such were the sentiments of the Church of Scotland during the period of the second Reformation. Nor were they different during the times of the *first Reformation*, as may be seen by the Standards then used, and by the writings of distinguished ministers. In the Confession of Faith, 1650, Art. 22, we are told—"CHRIST JESUS said, 'Take, eat,' &c., 'do ye this in remembrance of me,' by which words and charge he sanctified bread and wine to be the sacrament of his holy body and blood." Robert Bruce, a distinguished minister of that period, in his third sermon upon the sacraments, after explaining "how the elements are sanctified," says—"To expresse and declair the sanctification of the element, the evangelists and the apostle Paul uses indifferentlie the word to BLESS and to GIVE THANKS, and commonlie they place the one word for the other. For ye see that Marke and Paule uses the word BLESS, Matthew and Luke uses the word 'to give thanks,' and all in ane signification; and Marke himself, in the 14th of his gospell and 22d verse, speaking of the same action of the supper, he uses the word to bless, and in the 22d verse he uses the word to give thanks, and baithe in ane signification. To let you see that the apostle, Christe himself, and the evangelists uses the word to bless and give thanks indifferentlie, to signifie the sanctification and consecration of the elements, except ye take the ane for the uther, it sall be hard to get ane good meaning out of the apostle's words: for I remember the apostle, 1 Cor. x. 16, he sayis, 'the cuppe of blessing quhilk we blesse.' Quhat is that? I take the word to signifie, as I have said, 'quhilk we blesse,' that is, 'quhilk we sanctifie, and prepares be blessing.' Sa, to blesse, and to give thanks in the supper, signifies na uther thing, but to sanctifie, or utherwaies gif ye take the word in ane uther signification, ye sall fall in ane errour." There can be no doubt that it was according to these principles that the reformers of those days dispensed the eucharist. Indeed, we are told respecting George Wishart, that when he dispensed the LORD'S Supper in prison shortly before his martyrdom, "he gave thanks, and blessing the bread and wine, he took the bread and brake it, and gave to every one of it," &c. Knox's History, Wodrow edition, vol. 1, p. 484.

The doctrinal opinions of the earlier and later Scottish reformers were closely harmonious with those of Calvin, and the order of the Genevan Church was adopted at first in Scotland. On 1 Cor. x. 16, Calvin says—"To bless the cup signifies to consecrate it to this purpose, that it may be to us a symbol of the LORD'S blood. This is done by the word of promise; while the faithful, according to the institution of CHRIST, assemble to celebrate in this sacrament the memory of his death." So in his comment on Matt. xxvi. 26, § 19, of his Harmony, he says—"CHRIST selectes and sanctifies the bread, which was designed for nourishing the body, to another use, that it may begin to be spiritual food. In short,

*consecration* is nothing else than a solemn testimony by which the LORD destines for us an earthly and corruptible sign for a spiritual use. But though CHRIST *consecrates* the bread, while he testifies to us that it is his body, a change of substance is not to be supposed, but only a newness of use is to be maintained." The language of Beza is quoted above by Gillespie. "He refers the blessing expressly to the peculiar consecration of the bread: and all our [divines] refer it, understanding consecration." Turretine, after a number of remarks in regard to the subject of *consecration*, and its connexion with the *blessing* which the Saviour pronounced on the sacramental elements, says, (Loc. 19, Quæst. 23, § 14,) "Whence it cannot be doubted that *consecration*, which is by blessing and prayer, is certain from the order and promise of GOD. It is one thing to make consecration depend on human prayer; another thing that it be performed by prayer and the word of institution: the latter we recognise, but not the former. Prayer and blessing are properly said to make a consecration, because it is performed by means of them."

Such were the sentiments of the reformers most eminent for learning and piety; and so far from regarding the rite of consecrating or blessing the elements as Romish or papistical, they contended that the act was performed, not by the whispering of the words "Hoc est corpus," &c., but by solemn prayer, and the enunciation of the whole words of institution. The learned Fulke, in the Confutation of the Rheimish Testament, indignantly denies the charge made by the Romanists that Protestants rejected the consecration of the elements in the eucharist. "It is a monstrous lie," he says in his remarks on 1 Cor. xi. 23, "when you [the Papists] say we profess that we make no consecration, benediction, or sanctification of the wine at all, for we profess the contrary." Again—"CHRIST took bread into his hands, and did bless or consecrate the same elements to the use of this holy mystery. So do we." So utterly without foundation is the opinion that the idea of consecration or blessing was a Romish error, repudiated by the Protestant reformers.

The examination of this subject might with interest be pursued farther; and it might be shown that the Waldenses, the ancient churches of Gaul and Britain, and the early fathers, all speak of the blessing or the consecration of the bread and wine, in virtue of which their use or relation, *not their substance*, become changed, and they are constituted sacramental symbols of the Saviour's flesh and blood. Many citations might be adduced to establish this; but we will quote merely the words of Justin in his Apology, § 86, where he says, speaking of the dispensation of the eucharist—"We are taught that the food which is blessed by the prayer of the word which came from him [Christ] by the conversion of which (into our bodily substance) our blood and flesh are nourished, is the flesh and blood of that Jesus who was made flesh." Again, he says, § 87—"The consecrated elements are thus distributed and received by every one."

From the whole consideration of the subject we cannot doubt the propriety of the practice of our church, and of the requisition of its Book of Discipline, which says so plainly—"He [the minister] is then as a sacramental act to *take*, and afterwards by prayer to *bless* and set apart the elements of bread and wine, from a common to a sacramental use." The critical discussion of the original, which may be seen in Clarke's Commentary, and elsewhere, constitutes the only species of argument of any real weight, and we think does not even *approach* the establishment of



the position contended for; while the nature of the ordinance, and the opinions and practice of the Christian church since its foundation, may lead us without doubt to conclude that the consecration or blessing of the sacramental elements is scriptural, proper, and requisite, and that the Reformed Presbyterian Church should not be led by inaccurate criticism, or gross misrepresentation of the sentiments and practice of the honoured men of the Scottish reformation, to change her order on this subject. When we find what Fulke calls, in such strong language, "*a monstrous lie,*" stated and defended as the opinion of the reformers, we do not know whether to wonder most at the recklessness of assertion, or the ignorance of facts, or the entire misconception of the whole subject which such a publication evinces. "*A little learning is a dangerous thing.*" A title\* corresponding to one of the first degrees in the Arts, and the equivalent to which any graduate of a college might possess, may impose upon the unsuspecting or the uninformed, and may inflate its appendage with "*swelling words of vanity;*" but it does not confer, nor does it at all necessarily imply, profound knowledge, sagacious judgment, or enormous merit of any kind whatever.

---

[For the Banner of the Covenant.]

#### CONSECRATION OF THE ELEMENTS AND THE COMMUNION TABLE.

In the August number of the Protestant, edited by the Rev. John B. Finlay, Ph. D., there is an article under the above title, by the Editor; in which he denounces the idea of consecrating the elements in the Lord's Supper as a Popish figment; and asserts that there is no authority from Scripture for blessing the bread, and I suppose also the cup, at the communion table. He attempts also to prove that the Reformed Church of Scotland "*repudiated the idea of 'consecrating the elements,'*" and for this purpose quotes from the *First Book of Discipline*, and from the *Policie of the Kirk*. His profound criticism and show of learning, together with his fling at "*titles literary*" and "*titles honorary, without the proper means of supporting such dignity—as being alike trifling and ridiculous,*" he himself sport-

\* The degree of Doctor of Philosophy, (Ph. D.) which a German university will give to any one who thinks worth while to apply for it, on the presentation of testimonials of education in a respectable literary institution, and the transmission of some Latin compositions. We have thought it was scarcely worth while to allude to such pretensions to literary distinction; and, indeed, we have felt really reluctant to expose the ignorance or take away the fictitious honours of the writer, whose publication has led to these remarks. But when we find number after number of his periodical abounding in misrepresentation of the principles and position of our church, of the honour and character of her ministers, of the transactions of her higher and lower judicatories, it may be considered proper that the false colours under which the vessel sails should be struck down, the base coin should be nailed to the counter, the jackdaw should be stripped of his borrowed plumage. When the degree of Doctor of Philosophy, one of the *lowest* in the scale of literary honours, is so ostentatiously paraded as if it were *Doctor of Divinity*, it is proper that the real *status* of its incumbent should be understood. Such expressions as "*titles literary, without superior attainments in literature,*" "*sophisticated criticism,*" "*clerical sycophants,*" "*kitchen cabinets,*" &c. &c. &c., come with ill grace from such a source. We are reminded of a witty auctioneer in New York, who, when reading the name of the author of some book, added "*D. D., a regular Doctor of Divinity, and none of your fiddle-dee-dees.*"



ing the Ph. D., may pass for what they are worth; in the mean time it may be as well to inquire what our standards and especially what the scriptures teach us in this matter. To the law and to the testimony let the appeal be made.

We need not go to the *First Book of Discipline* or to the *Policie of the Church*, the Confession of Faith is at hand, and we turn to Chap. XXIX., of the Lord's Supper., Sec. III., and finds it reads thus, "The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, *to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use,*" &c. We turn again to the 169th question of the Larger Catechism, and it reads, "Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's Supper, *to set apart the bread and wine from common use by the word of institution, thanksgiving and prayer,*" &c. This question is quoted in the article in the Protestant, and the wonder is, how after reading it the author persisted in publishing it. Again, in the Directory for the Public Worship of God, approved in 1645 by the Church of Scotland, under the article "of the Celebration of the Communion," or "the Sacrament of the Lord's Supper," the following directions are given. "The minister is to begin the action *with sanctifying and blessing the elements of bread and wine set before him,*"—having first, in a few words, showed that those elements, *otherwise common, are now set apart and sanctified to this holy use by the word of institution and prayer.*" Finally, we take up Reformation Principles exhibited, the testimony of the church, and in Chap. XXV., of the Sacraments, Sec. 5, it is stated, "Bread and wine are visible symbols of Christ's body and blood, which he appoints to be used in this ordinance. *These are to be taken up by the minister, and then set apart by prayer to a sacramental use.*"

Had the writer in the Protestant properly considered the above quotation, from the standards of the church, he would have seen that his fathers and brethren in the church, for whose "benefit" the article was written, had not, as he rashly judged, "mistaken the acts and doings of the fathers of the Scottish Reformation," and if they were "*plodding*" and "*superstitious,*" they were at least *plodding* in the footsteps of the flock, and if superstitious, then in the way which he calls superstitious, they were worshipping the God of their fathers.

In turning to the evidence from the scriptures, we find it equally explicit, Matt. xxvi. 26, 27. "And as they were eating *Jesus took bread and blessed it,*" &c. Mark xiv. 22. "And as they did eat, *Jesus took bread, and blessed, and brake it,* and gave it to them, and said, Take, eat; this is my body." Compared with 1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ? Even admitting in the text in Matt. the different reading which many Greek copies have, "*gave thanks,*" instead of blessed; still the text in Mark compared with that in 1 Cor. x. 16, demands the sense of blessing as used in the quotations, above, from our standards. The elements, otherwise common, are, by the words of institution and prayer, set apart and sanctified to a holy use in this

ordinance; and in this sense the elements are consecrated—set apart or dedicated to a sacred use.

In the same article the fathers and brethren in the ministry are taken to task for administering the sacrament of the supper but twice a year in their congregations. "Habit," the writer says, "has kept them plodding along in this path, and superstition cries you must not change; if you do you will 'upheave the foundations of the church.'" To this answer may be made, there is no law in the scriptures or in the standards of the church fixing the number of times in the year the Lord's Supper is to be administered. Our testimony says, "The Lord's Supper is to be repeatedly administered to a Christian congregation as a means of strength," &c.—And in the same section, it says, "It is not a necessary part of Sabbath sanctification." Thus the dispensation of the communion is left, where it should be, so far as frequency of administration is concerned, to the discretion of the pastors of the church in connexion with their sessions. Should the writer of the article in the Protestant find it for edification, he will violate no law should he administer the communion in his congregation four times or twice four times in the year; but he must leave others to enjoy the same liberty. When he shall be a little longer in Reformed Presbyterian Church, and have gained somewhat more experience, it will be time enough to set himself up as a reformer, and then perhaps he will be listened to with somewhat more of patience.

M.

---

[For the Banner of the Covenant.]

BIBLE CLASS QUESTIONS.

(Continued from p. 288.)

What was Abel's offering? In this case, was not innocent blood shed and the life of the lamb taken, as an act of solemn worship to the living God? Was not this offering better calculated to symbolize the way in which, according to the first promise, sin was to be put away? And was it not better calculated to lead the mind of the worshipper to the matter and spirit of the first promise? Hence, are we not told, that it was by faith Abel offered? Can you now state the difference between the offerings of the two brothers? So then we find, do we not, that while Cain's was wanting in the spirit and unsuitable in the matter of it, Abel's offering was appropriate in the matter and presented in faith, resting on the divine testimony contained in the gracious promise? For these reasons, did not God approbate his offering both in the matter and spirit of it? Is it not God's exclusive prerogative to prescribe how himself shall be worshipped? If then Abel had offered without his direction or in superstition, could God have approved?

In killing—skinning animals and in making clothing of the skins, are not the ordinary means practicable by man competent to the end? So then the extraordinary agency was unnecessary in this case, and contrary to God's procedure in executing his purposes? Besides, supposing the animals from which the skins were obtained, to have died of natural disease, which is by no means likely, or supposing him to have killed them for food, whether with or without a command, in either case, was it not as easy and natural for him to have thought of making a covering of them as of fig leaves? But did he do so? Does not this fact furnish strong presumptive evidence, that the animals neither had died of natural disease, nor had been killed by Adam for merely ordinary ends? Is it not also reasonable to conclude, that the same agency which made the coats did also provide the material of which they were made? Now, (since the ordinary means practicable by man were per-



fectly competent to the end in this case; and since the act of making the coats is attributed to God, and the idea that God skinned the animals and made the coats by miracle, or that he literally made them, is too gross to be entertained for a moment, is it not most manifest, that the only way by which God can be said to have provided the skins and made them into coats, was by authorizing Adam to provide the skins by slaying the animals—offering their flesh as a burnt offering to the Lord, in anticipation of the promised seed, and of their skins, to make coats, which would serve both as a temporal covering and as a symbol of that righteousness which covers from the condemnation of the broken law of God?) *Or thus:—*

Now since God cannot be supposed to have made the coats literally,—since miracle, in this case, was altogether unnecessary, and therefore contrary to God's procedure, and since the means practicable by man were, for the end intended, perfectly competent, and since the providing of the coats is attributed to God, is there any sense in which God can be said to have made the coats of skin, but this:—The animals were killed and their flesh offered by Adam as a burnt offering to the Lord, according to God's own direction? And that by the same authority Adam made coats of some of the skins, which answered for both a temporal covering and a symbol of the spiritual covering, by the righteousness of the great Sacrifice?

---

#### REV. XIII. 8, CONSIDERED.

Can you mention any other scripture which favours the divine appointment of sacrifice in Adam's day? What does Rev. xiii. 8, say? Is not the phrase "from the foundation of the world," sometimes used to denote, FROM EVERLASTING? Give examples. Rev. xvii. 8. Matt. xxv. 34. Was Christ actually slain from the foundation of the world? But was not the death of Christ purposed from everlasting? And was he not, therefore, *intentionally* slain from everlasting? But does not the phrase, "foundation of the world," denote also, the beginning of the world? Give an example. Matt. xiii. 35. Is it not more likely that in this latter sense the apostle John used the term, when he represented Christ as "the Lamb slain from the foundation of the world?" Was not Christ typically slain? Does it not appear more reasonable to believe, that it is to the typical rather than to the mere *intentional* slaying of the Lamb of God that John refers in the words under consideration? But if he refers to the typical slaying, then, does he not expressly assert that the Lamb was slain from the foundation, that is, from the very beginning of the world? Now observe, was it not God the Father's act, to give or appoint Christ the antitype? Was any one but God competent to appoint suitable types of Christ? But if none but God had a right, or was competent, to appoint the type, and if Christ was slain typically from the foundation of the world, then is it not evident that the typical Lamb was slain by divine authority from the fall of Adam?

From the time Adam sinned till the first promise was given, had he any ground of encouragement to approach God? Is it reasonable to suppose that God would allow his worship on earth to be long interrupted? Must not, therefore, sacrifice have been instituted soon after the fall? Now, is it not manifest, that all the evidence deducible from this passage is in favour of the divine appointment of sacrifice in Adam's day?

---

#### PSALM L. 5, CONSIDERED.

Will not God's redeemed be all finally gathered home to him? Prove it. Matt. xxiv. 31. Will not this event owe its very being to the merits of the one great sacrifice of the cross? And will not all God's children be found to have entered into covenant with Him? Does this passage encourage any other but such as have made covenant by sacrifice to be gathered to Him? Do we



not find, that from the fall, God approved of worshipping him by sacrifice? See Gen. iv. 4. And was it not the custom in patriarchal times, to ratify the sacred covenant by sacrifice? See Gen. xv. 9-10. Can there be any doubt, then, that the words of the fiftieth Psalm, now under consideration, refer to the typical as well as to the antitypical sacrifice? So then sacrifice was a prominent part of ancient and patriarchal covenanting? Is not God himself the speaker in this fifth verse of the fiftieth Psalm? Does he not assert the final gathering to himself of all, who, in the true spirit and design of literal sacrificing, have entered into covenant with Him? Is it compatible with the character of God, to enstamp, with such importance and approbation, any institution of so sacred a nature, had it proceeded originally from the superstition or invention of fallen and degraded humanity? Does not the claim put forth by God in this verse, harmonize with the claim asserted by Christ? John xvii. 24? Here, then, do we not find,

1st. That by the united testimony of these two passages, all the children of God shall be gathered home to him at last?

2d. That this gathering together of the people of God will be by the merits of the one great sacrifice of the cross?

3d. That those thus gathered recognised the nature and design of those merits, by literal sacrifice, down till the death of the antitype superseded the farther use of the sacrificial type? And,

4th. That this typical reference to the merits of the antitypical sacrifice, to meet the divine approbation, must have been by divine appointment?

*The distinguished parties to whom God gave the promise of Christ in Patriarchal times.*

To whom was the promise of the Saviour first made? Was it not immediately after the fall that this promise was made to Adam? Did all the posterity of Adam, till its next renewal, make the proper use of this promise? By which of Adam's sons and his posterity was it abused? Did Cain and his posterity give way to the wicked one? See 1 John iii. 12. Did not wickedness spread and abound in the world, through the apostacy of Cain and his descendants? Did not the intermarriages of the sons of God, that is, the descendants of Seth, with the daughters of men, that is, the descendants of Cain, contribute much to the spread of wickedness? Gen. vi. 1, 2, 3, &c. Was God provoked to destroy the whole race of man with the exception of one family? By what did he destroy the world? In what age of the world was this? Whom did he save?

*Ans. Noah and his sons.*

What became of the promise to Adam, when the world was destroyed? Prove that the promise was renewed to Noah. Gen. vi. 18. Who spake these words to Noah? But whether God the Father, Son or Holy Ghost? Was not Christ the contracting party for the elect, in the covenant of grace? Could he not, therefore, with the utmost propriety, say of this covenant, *It is my covenant?* Was not Noah one of the sacred line? See Luke iii. 36. And to him did not God renew the promise given to Adam? Can you state the sacred line, that is the descent of the promised seed, from Adam till Noah? Was Seth the next to Adam after the death of Abel? Was Enos next? Prove it. Gen. v. 6. Was Cainan the next? Gen. v. 9. Was Mahalaleel next? Ver. 12. Was Jared next? Ver. 15. Was Enoch next? Ver. 18. Was Methuselah next? Ver. 21. Was Lamech next? Ver. 25. And was not Noah the next? Ver. 29. Now, who was Noah's father? Lamech's father? Methuselah's father? Enoch's father? Jared's father? Mahalaleel's father? Cainan's father? Enos's father? Seth's father? Adam's father? How many heads of families have you named? And did these ten form the main links in the lineal chain of the promised seed from Adam till the flood? Is it not through these families that we are to trace the history

of the church, and the development of the covenant of grace, during the first sixteen centuries of the world's existence? Did the destruction of the world by water, make any breach upon this descending line of the promise, given first to Adam? But was not such a universal calamity as the destruction of the world by water, well calculated to induce the fear of some such breach? Was not, therefore, the renewal of the promise to Noah, both necessary and seasonable? And for these reasons, viz., the necessariness and seasonableness of the renewal of the promise, were not the wisdom, faithfulness and goodness of God, strikingly displayed in renewing the promise in the face of such discouragements? And thus, do we not find, that God condescends to accommodate the administrations of his grace to the present wants and circumstances of the church?

A. C.

---

### Obituaries.

(From the Belfast Commercial Journal.)

## DEATH OF THE REV JOHN ALEXANDER, D. D.

It is our painful duty to announce to our readers the demise of this lamented clergyman, which took place on Sabbath last, the 22d August, in the eightieth year of his age, and the forty-ninth year of his ministry. The leading public events of Dr. Alexander's life are easily told; he was licensed to preach the gospel in 1803, and in the same year he was invited to become the pastor of the Covenanting congregation in the neighbourhood of Derry, and ordained to that charge. There he spent twenty-two years of his life, and was exceedingly popular and much beloved. The Rev. Josias Alexander, of Belfast, died in 1823, and, in 1825, Doctor Alexander was invited to accept of the pastoral charge of the Belfast Reformed Presbyterian Church, which had been raised entirely through the singularly popular talents and extraordinary labours of his deceased brother. In 1826, he was installed pastor of this congregation; and with great ability, as well as with much acceptance to the congregation, he continued to discharge the onerous duties, both public and private, connected with that office, until 1850, when, through age and increasing infirmities, he was compelled to resign active service in the church; and the Rev. Robert M. Henry, a most excellent young minister, of decided talents and great eloquence, was, with the Doctor's most cordial approval, ordained as his assistant and successor.

Dr. Alexander's intellectual powers were of a very high order, and had been well disciplined and thoroughly cultivated. Being at all times an exceedingly laborious and careful student, his mind was richly stored with the most varied and extensive treasures of knowledge. He was an accomplished scholar and a profound divine. In the prime of life he attained to greater popularity as a pulpit orator than any other minister in connexion with the Covenanting Church in Ireland of whom we had heard. His style was terse and pointed. His eloquence was the strong and vigorous exhibition of noble sentiments and great truths, interspersed with perpetually recurring flashes of deep feeling, and with varied and striking metaphors and similes, which he sketched rather than developed—all delivered with a torrent-like energy, which, while it never permitted the attention to flag for a moment, ever and anon thrilled through the heart, alternately aweing and soothing, and always carrying with it the feelings and convictions of his audience. Familiar with the Bible from his earliest youth, he was thoroughly conversant with the incidents, the facts, and the language of the sacred volume; and, while his exhibitions of gospel truth were distinguished for great power and faithfulness, his imagination cast additional fascinations on his discourses by borrowing from nature, science, and history, the most striking and original illustrations. When we speak thus, we refer to what he was in the prime of life, and not to what he was latterly, for advancing years had cooled the fervour of his youthful imagina-



tion, and damped his early fire; but to the very last, he was a most interesting and instructive speaker. His shining qualities as a preacher did not, however, lead him to neglect the private duties of a pastor. He was most faithful and tender in his visitations on the poor and wretched, the sick and afflicted, the desolate and bereaved. He had in this way endeared himself to many a mourning soul that shall very long and very highly revere his memory. —Possessing a truly benevolent disposition and feeling intensely for the poor, his bearing towards them was at all times extremely thoughtful and considerate, while his contributions for the relief of their necessities were astonishingly frequent and extremely liberal. Strongly attached to his family, he made their interests and feelings his own, and most faithfully and affectionately discharged all those important duties and kind offices which are at once the strength and the ornament of a Christian home. He delighted in candour, and was an honest, straightforward man, to whom any thing like scheming or manœuvring was hateful. Though he would have ever treated an erring one gently, yet error never found any favour at his hands, for truth was dear to him on its own account, and he loved it with the most profound devotion. He detested and abhorred intolerance and persecution, no matter what form they assumed, or by what pretensions their defenders sought to palliate enormities, or conceal their odious and loathsome deformities. He was, on the other hand, the zealous and consistent friend and advocate of the great cause of civil and religious liberty, firmly believing in its divine origin and scriptural sanction, and defending it with the ardour of his youth, the vigour of his manhood, and the weight, the wisdom, and the experience of his old age. He had a large Irish heart, and loved his native land with a patriotic feeling, which may be equalled, but can never be surpassed. A careful observer of the workings of divine Providence, and studying them in the light of revelation, he cherished a fraternal sympathy for the oppressed of every clime, whether the victims of political or ecclesiastical tyranny; and he rejoiced with all the yearnings of a Christian philanthropist, in the happy prospect of the future complete amelioration of the human family under the blessing of Almighty God, through the united influence of intellectual and moral enlightenment, and the universal diffusion of the glorious gospel of the Son of God. To the Reformed Presbyterian Church he was most sincerely attached, both by principle and feeling; and, as an able advocate of her peculiar tenets, he manifested untiring zeal and unwearied assiduity. But he was far too wise and far too good to be a bigot. While he claimed the right to think for himself, he gladly extended a similar privilege to those who differed from him. While he never shrank from the defence of all that was peculiar in his own religious sentiments, it was his unparalleled delight to exhibit and enforce on his congregation and friends the doctrine of a crucified Saviour, as the great vital centre, as the vast heart of our heaven-born religion—in the absence of which no creed or form can avail—but being possessed of it as a heartfelt personal reality, we have secured to us all grace for time and all glory for eternity. Hence he took the deepest interest in the prosperity of all the churches of the Reformation, and felt his heart much refreshed by favourable news from the missionary field. Cherishing a most enlarged and catholic Christian feeling, he rejoiced to look on all who loved the Lord Jesus Christ in sincerity and truth, as his dear brethren, to whom he was united by the sacred ties of the highest family relationship. His faith was strong and unwavering. His ardent and manly piety was distinguished for retiring unobtrusiveness, which might conceal its depth and intensity for a time from a casual observer, but served only to enhance its value in the estimation of those who possessed a discerning spirit, and who believed that heartfelt humility and genuine godliness are the inseparable—the twin offspring of the same divine grace operating powerfully on the human heart. His latter end was peace. He literally fell asleep in Jesus.



Dr. Alexander was the confidential and bosom friend of the late Dr. Paul, of Carrickfergus, and the late Dr. Henry, of Letterkenny. As men of a kindred spirit, these three worthies were distinguished for the same manly and honest avowal of their opinions, and for the same noble and high bearing in all their conduct. They loved all that was generous and lofty in feeling; and their lives were an exalted vindication and a shining illustration of their creed. For these qualities they were loved in life, and their memories will not cease to be revered by those who knew them, so long as profound scholarship and the highest moral qualities, combined with patriotism, philanthropy, and deep-toned piety, are thought worthy of the esteem and regard of the wise and good.

Dr. Alexander's funeral took place on Wednesday. He was interred in his brother's grave, immediately under the walls of the house in which both had so efficiently laboured. The solemn ceremony was attended by a large body of his dearest friends,—by numbers of his brethren in the ministry, (of all creeds,) by the members of his deeply sorrowing congregation, and many others who, though not of his religious community, yet came there to testify, by their presence, how much they respected the worth and the piety of a truly faithful disciple of his Divine Master.

(From the Londonderry Sentinel.)

OBITUARY OF THE REV. WILLIAM HENRY, D.D.

Died, on the 7th instant, in Letterkenny, the Rev. William Henry, D.D., in the sixty-fourth year of his age, and the fortieth year of his ministry. The late Dr. Henry was a man of first-rate talents, and of the most varied learning and accurate scholarship. He was a most faithful and devoted gospel minister, and a very popular public speaker. His eloquence, while it was obviously the glowing utterance of the heart, was exceedingly polished and refined. No man ever cherished more Catholic feelings towards all the friends of the Lord Jesus Christ, of every denomination. He was the sincere and devoted friend of civil and religious liberty, to which sacred cause he early professed his attachment, and to which he clung with unwavering fidelity to the close of life. All the charitable and philanthropic institutions in his locality found in him a warm and steady friend, and most talented and eloquent advocate. As a private friend he was exceedingly esteemed, and much beloved for the warmth, disinterestedness, and constancy of his attachments. In his own home his character shone forth with peculiar lustre. We know not a single domestic virtue which he did not exemplify, in the most faithful and affectionate discharge of every duty connected with the happy household over which he so long and so well presided. For nearly half a century he was a bright ornament of the Reformed Presbyterian Church in this country, and most faithfully and most successfully, and most talentedly did he advocate her distinctive principles; but he never forgot that the great duty of the gospel minister is to preach Christ, and him crucified, as the great, peculiar, life-giving doctrine of our holy religion. His life was a walk with God. His piety was of the most exalted type, head and heart being alike under its influence, and its strength and ardour increasing to the last. His life was laborious, useful, and honoured; and his death was peace and joy, for he sleeps in Jesus.—While talent, virtue, and piety, patriotism and philanthropy, are respected, so long shall the name of Dr. Henry be revered by the wide circle of friends who knew him, and to whom he was endeared by a thousand considerations.

THE BIBLE IN SOUTH AMERICA.—The Buenos Ayrean government has recently decreed that in the course of instruction pursued in the common schools in that country, the word of God shall be included. This is a very interesting fact. If the children and youth of the South American republics can be educated with the Bible in their hands, the liberties of those republics may be regarded as permanent.

## Miscellaneous.

[For the Banner of the Covenant.]

### A CHAPTER FROM THE QUIYAMAT NAMA.

A little book called the "Quiyamat Nama," or "Book of the Resurrection," lately fell into my hands, a translation of which I have thought might make a few useful articles for the "Banner;"—not because of the intrinsic excellence of the matter it contains, for the whole is one mass of falsehood and absurdities, but from the position it holds in the estimation of a large portion of men, the *entire* Mahomedan world. It is one of the *Traditions* which Mahomedans hold to be of equal authority with the Koran. The copy I have is written in Hindustani, being a literal translation from the Arabic, by a learned Mahomedan. I subjoin a portion of it, translated as literally as possible, consistently with the English idiom. The reader will remember that many of the people with whom we are every day meeting, believe every word of it, and look upon it as the true revelation of God. This fact is the only reason why I deem it worthy of perusal. It is as follows.

"In the name of God the merciful and kind." "All praise to God, the God of the world. Peace be upon his apostle Mahomed and upon his family, and upon all his friends." One day my faithful friend Mahomed Razah said to me, poor Frazul Hagg, (the translator's name,) that if the book of traditions, in which the account of hell and the blessed Mahomed's scheme of salvation is written, were translated from Arabic into Hindustani, it would be a great advantage, as then all learned Musselmans in India would clearly understand it, and, fearing the punishment therein threatened, might repent. According to the advice of my friend, I, the most humble of men, in the year of the Hijri 1226, translated it into Hindustani, and I now hope that every Musselman who will read this will pray for my salvation.

In the Hadis (or traditions) it is said that one day the Angel Gabriel, peace be upon him, came to Mahomed. His face was *yellow*.\* Mahomed asked him, "Oh, brother, you usually come to me with a pleasant countenance. Why is it that to-day your face is *yellow*?" Gabriel respectfully replied, "Oh, apostle of God! what shall I say? 'To-day I have come from viewing hell. On account of fear my colour has become yellow.'"

Mahomed ordered him to reveal to him all that he knew about hell. Gabriel, peace be upon him, replied, "When the Most High God created hell, the angels made it, for the space of a thousand years, *cold*. Its colour was then white. Again, for a thousand years they warmed it, its colour became red. Again, for a thousand years they burned it, its colour became black. Now there is in it no light whatever, there is blackness and darkness."

It is said by the blessed Mujahid, may God be pleased with him, that there are in hell snakes and scorpions, equal in size to a camel's neck. When those condemned to hell shall see these snakes and scorpions, they shall attempt to fly away. That day the unfaithful will say, Now where is there room for flight? It is written (in the Koran) that "if the scorpions shall bite any one, the poison will continue for forty years." The fire of this world asks protection from the fire of hell. Tradition says that the Almighty God sent Gabriel, peace be upon him, to the "master of hell,"† for a piece of the fire of hell, that he might give it to Adam to cook something with it. The blessed Gabriel, according to God's commandment, went to the "master of hell," and said, "O, master, give me a very little fire, that I may take it to

\* "His face was yellow." When the brown inhabitants of the east are frightened, their colour becomes yellowish, just as the European countenance becomes pale. In this place Mahomedans take it for granted that the angel Gabriel is of the same colour as the people of warm eastern countries.

† "The Master of Hell," is not, according to Mahomedans, the Devil, but another dignitary far superior in power to the devil. This office is supposed to be attainable by some fortunate man. Hence a vulgar prayer among Mahomedans that they may be appointed to this office.



Adam." The master replied, "If I give you the bulk of the very smallest *ant*, it would set on fire the seven heavens, and if I give you half the size of the smallest ant, the heat will be such that rain will never again fall from heaven, nor the earth ever again be green." Then Gabriel, peace be upon him, to the righteous, holy and high God, made this petition: "Oh God, how much fire shall I bring?" He commanded "the very smallest particle."\* Then the blessed Gabriel took from the master this small particle of fire, and after washing it in 70 rivers of water (in order to lessen its heat,) took it to the blessed Adam, peace be upon him. Gabriel placed it upon a mountain. The mountain was burned into dust, and the fire went back into hell, but its smoke still remains, and is seen in (the colour of) stones and iron.

The blessed (Mahomed,) peace be upon him, declared that the least of all the torments of hell is this, "Sandals of fire are put upon the feet, by the heat of which the brain will begin to *boil*, and the body shall shoot out sparks of fire."

The blessed Asim, may God be pleased with him, says, that in hell they will call to the master. For the space of forty years he will give no reply. At the expiration of that time he will say, "Oh, ye inhabitants of hell, ye shall remain here *for ever*." Then the condemned shall pray to their protector thus, "Oh, God, take us out of hell. If ever we sin again, then account us cruel murderers." But the High God for a long time will give no answer. At last from the Almighty this answer will come,—“Do not speak to me.” Then their power of speech shall be taken away. The only voice they will have will be that of a mule or an ass.

Malik, may God be pleased with him, relates or says, that if one piece of cloth from the body of an inhabitant of hell, should be suspended between earth and heaven, its heat would be such that all the inhabitants of earth and hell will die. And if the size of a needle's eye of the fire of hell should come upon the earth, it will be burned, and if so much should fall upon a mountain, the mountain will become ashes. Gabriel, peace be upon him, said to Mahomed, the chosen of God, the peace of God be upon him and his family, "It is sworn by him who created you a *true* Apostle, if a man in the West should be punished with the fire of hell, all the people of the East will be burnt up." The heat of hell is excessive, its depth is very great, and its fuel is men and mountains. As the High God declares (in the Koran,)—"Fear that fire whose fuel is men and mountains, its water boiling, and the food of its inmates thorns. In hell there are scorpions of fire." Again, Gabriel, peace be upon him, said,—“There are seven parts in hell; each part is appointed for a particular class of sinners, and all the divisions are connected together. There is twice as much suffering in the first as in the second, and in the second as in the third, and so on through all the others.” Then Mahomed desired Gabriel to give him an account of the inhabitants of hell, what people shall remain in the several divisions. Gabriel, peace be upon him, said,—“In the first, which is the lowest of all, and which has of all the others the greatest heat, there shall be those characters who speak lies, who betray their trust, who are sluggish in prayer, who say one thing before your face and another thing behind your back, the descendants of Pharaoh, and those who do not believe in the family of Mahomed. All these shall fall into the lowest hell; its name is Hawia.

In the second division, Satan and all those who are subject to him. Magicians will dwell here. Its name is Nútá.—In the third division, the Jews will remain. Its name is Hutma.—In the fourth division, Nazarenes (Christians.) Its name is Saír.—In the fifth division, Fire Worshipers (Sabians.) Its name is Sakkar.—In the sixth division, Idolaters. Its name is Jahím.—

\* "The very smallest particle." The original word thus translated, means the small particle in sand that in the sunshine glitters like gold, yet so small as to be almost imperceptible.



In the seventh, whose name is Jahaunam, which is above all the others, and where there is less suffering than the rest, there are 70,000 rivers that run with such swiftness, that if the slightest portion of their noise should reach the earth, no being could be saved." Mahomed asked, "Who will live in the seventh division?" Gabriel, peace be upon him, remained silent and gave no answer. Again Mahomed said, "Oh Gabriel, peace be upon you, why are you silent? Tell me who are they who shall dwell in the seventh hell? viz., whose followers shall fall into it?"

Gabriel, peace be upon him, said, "What! do *you* ask this thing from me?" He replied, "Yes." Then Gabriel, peace be upon him, explained.

"Those from among *your* followers who are great sinners, and who die without repentance, shall fall into the seventh hell." Mahomed hearing this, fainted and fell down, and Gabriel took his blessed head into his bosom till he recovered. Again Mahomed said, "Oh Gabriel, I am greatly distressed and grieved that any of my followers should be sent to hell." Gabriel, peace be upon him, again said, "Yes, those who are great sinners and die without repentance, must without fail be sent to hell." Then the Apostle of God (Mahomed) wept and Gabriel wept also.

Mahomed asked, "Oh Gabriel, why do *you* weep? you are without sin." He replied, "True, still I weep. May it not be that I also may fall into like punishment with Hárút and Márút?"\* Upon this God sent a revelation of his will to both, and said,— "Oh Gabriel and Mahomed, peace be upon you, I have granted *you two* freedom from the punishments of hell." "But, do you still continue to fear this punishment, and cease not to weep?" In another tradition it is written, that when Mahomed had heard this account of these and those who shall go there, being deeply grieved, he arose, and wrapping his blessed mantle around him, went into his closet.

(To be continued.)

(From the Methodist Protestant.)

#### LAY REPRESENTATION IN THE METHODIST EPISCOPAL CHURCH.

MR. EDITOR:—It is not surprising that considerable interest should be felt by Methodists upon the subject which supplies the caption for this article. There are, doubtless, thousands among the laity of the above named church, who most ardently desire a modification of the rules and regulations, alias laws, which at present exclude from their conferences all except travelling preachers. And the effort recently made to consummate the desired object will receive the approval of all liberty-loving Christians.

But, while indulging in expressions of approval, how withering the conviction that such a privilege, nay right, as that contemplated, will never be enjoyed by the membership of the Methodist Episcopal Church in the United States. Many who have hitherto entertained fondly cherished hopes of the success of representation-ists, may be surprised at this sentiment. But upon so grave a subject the truth stands out in bold relief. The history of the past speaks in language upon this subject which ought not to be disregarded.

Has not dissatisfaction existed in that church in reference to the unwarrantable features in its government, almost from the beginning? and have not most of its ecclesiastical difficulties grown out of the existence of irresponsible power in the hands of the travelling preachers? And with a knowledge of this truth, the decla-

\* "Hárút and Márút." In the first chapter of the Korán, the punishment of these two, who are *there* called *angels*, is referred to. Mahomedan writers say that when the angels saw that Adam had sinned, they began to complain upon God. Then God commanded that they should select two of their number and send them down to do justice upon the earth. The choice fell upon Hárút and Márút. They descended to Babel and entered upon their calling. Another angel named Zuhrá came to them dressed as a beautiful female. They became enamoured of her and wished to retain her, but she flew away to heaven and they flew in pursuit of her. Having thus sinned, God commanded that they should be punished by confinement in a pit at Babel till the resurrection. It is said that there were two magicians in Syria of the above names. These Mahomed converted into angels and formed the above story in reference to them.

ration of a deceased bishop has been verified—"The march of power is ever onward, and its tremendous tendency is to accumulation."

There is something in human nature which causes men to love power, and what they love they relinquish slowly, if at all.

I think the most sanguine scarcely indulged the hope that the late General Conference would grant the wishes of their memorialists. But they doubtless looked for a favourable consideration of their petition. Yet the acts of that Conference, embodying, as we suppose it did, the piety and wisdom of the church, chronicles upon the pages of its history a total disinclination to modify or change. "Methodism as it is," is the watchword, or at least so far as the subject under consideration is concerned. True, that conference could unbar the door long closed to the admission of the pew system in their churches, and the subject could be entertained as suitable for debate, but the respectful request of laymen of acknowledged piety and intelligence must receive its quietus with sealed lips. Upon that question the ever expedient *inexpediency*, a term well understood to be the conservator of the powers that be, was found to be very convenient.

Mr. Editor, if the writer were a lay member in that church, although blest with a large degree of hope, he would despair of seeing the day when the Annual and General Conferences should be composed in part of laymen possessing equal rights with the ministry as legislators, though the frosts of a hundred winters should whiten his locks. An effort of a similar kind was made more than twenty years ago, in which many of the most talented and worthy ministers of the church engaged, and the world knows the result. But who among the ministry opened their lips, or wielded their pens in favour of the late enterprise? There are obstacles in the way of this movement which are almost insuperable. They tower like so many Alpine heights, and mantling their brows with perpetual snow they frown upon the friends of reform.

Look for instance at the power of position. What a tremendous influence is exerted by the ministry from the lowest to the highest order, the episcopacy in particular. The rising response of the entire General Conference in approval of a speech of one of the Bishops in favour of "*Methodism as it is*," is an illustration. And who does not know the dependency of the lower orders of the ministry in that church for place and favour on the episcopacy? Will not all, or nearly all, of the itinerants shout for "*Methodism as it is*?" Who of them would be elected to the General Conference if known to be favourable to lay representation? May we not reasonably infer then that what that conference has been, it always will be—opposed to the rights of the laity? And now see how securely fortified in their position are these overseers of the flock of Christ. Not indeed that they are ensconced behind the bulwarks of truth and justice, but a stupendous monetary and property fortification. Their mammoth funds, book concerns, and thousands of churches, got up, to be sure, by the liberality of the membership, but secured to the control of the preachers, with no power to reclaim. Under these circumstances will they surrender? No. It will be "*inexpedient*!" Added to all this we fail not to observe that every unsuccessful effort upon the part of the laity only adds another rivet to their bonds. But still it is said by writers for the religious press, (the "Protestant" not excepted) that the time for this desired change is coming! Other great reforms have taken place in church and state, and this will follow. The time is coming when the angel of God will stand on sea and land to herald the consummation of time. The time is coming when the heavens shall pass away with a great noise; the elements melt with fervent heat, and the world and the things that are therein be burned up; but until Jesus shall reign supremely in his church on earth, should the M. E. Church continue, will the present economy perpetuating ministerial rule exist.

But, Mr. Editor, while we are compelled to take this desponding view of the subject, allow me to say that I am greatly mistaken if the time is not approaching in which, following the example of the politically oppressed thousands of Europe, who forsaking the land of their fathers and the homes of their childhood, seek in our free Republic the blessing of liberty, many of the pious and intelligent members of that church who love their rights and value their privileges, will seek for more congenial association in churches recognising such rights and comprehending such privileges, or they will become independent of the control of laws made and perpetuated without suffrage.

Affectionately yours,

June 26, 1852.

MAHLON.



PLAIN THOUGHTS ON THE LIQUOR LAW.—Suppose a flourishing country village. On one corner of the street is a gambling-house. It is well furnished. It has a bold sign in front. It is a place of resort for the old and the young,—no law forbidding. On another corner is a brothel. Its character is well known. The keeper goes abroad with an unblushing face. On another corner of the street is a lottery-office, in which all business in that line is transacted. Near by, in a thickly populated part of the village, is a butchery, and not far from this is a powder-mill. On the corner of another street is a grog-shop. I mean by a grog-shop, a place where intoxicating drinks are sold for a beverage.

You have before you, my friends, the portrait of the village. I ask you to look at it; I ask you to look at it till you have matured some opinions respecting it. And that your thoughts may be directed to a point, I will propound an inquiry. Are there any evils in the village against which society ought to protect itself? And you will not forget that civil government is only the agency by which society operates. Are there any evils in that village which government must prohibit in order to answer the great purpose for which society is organized? If you reply in the affirmative,—if you say law should come into that village with its prohibiting power, I ask, where would you have it begin its work, and where would you have it end? Shall law break up the gambling establishment, and spread its interdict over the premises? Next, shall it cleanse the brothel, and publish its prohibition against licentiousness? Shall it next shut up the lottery-office and write unlawfulness on that business? Shall it say to the butcher, remove your establishment to a distance where it shall not annoy your neighbours and friends? Shall it then say to the powder-maker, take these things hence, and build your manufactory in some less dangerous place? All this is well. You have disposed of five of these establishments named. Government has come with its strong arm and taken them away. You have only the grog-shop left. What will you do with that? Would you have government remove all others for the public good, and then turn, and for the same public good, embrace and nurture the grog-shop? “O consistency, whither hast thou fled?” The grog-shop is the greatest nuisance of them all. The butchery and powder-mill are local nuisances. They are not such in all locations, but only amid a dense population. The other four have a reciprocal influence, but the grog-shop stands highest and foremost. It has demoralized more young men, wasted more property, beggared more families, destroyed more health, and sent more men to the grave, than all the others. The gaming-house, the brothel, the lottery office have ruined their thousands, the grog-shop has ruined tens of thousands. Shall government license and protect this, while it condemns as nuisances all the others? No! to be consistent, it must condemn them all. This is what humanity, religion, and the love of our country requires. The Liquor Law takes a place by the side of our laws in relation to nuisances. Consistency demands that it should have that place. I see not how any candid mind can take any other view of the subject.—*Puritan Recorder*.

### For the Young.

JERRY AND THE VOICE.—Once there was a little boy whose name was Jerry. He had a kind mother and father, and two brothers younger than he. Jerry's mother often read the Bible to him, and told him how to be a good boy; and Jerry, as soon as he learned to read, used to read about little Joseph, and Moses, and Samuel; he thought no stories were so pretty as Bible stories. He wished he could be like Samuel; he wished God would speak to him and call “Jerry,” just as he did to little Samuel; and then he would say, “Here am I;” and he would mind every thing the Lord told him.

“Mother, if I could only hear God speak to me,” said Jerry.—“Every time you think about doing wrong, Jerry, if you listen, you will hear a still small voice, in your heart, saying, ‘Jerry, Jerry!’—that is God's voice, it is bidding you to do no sin.”—“Shall I hear it with my ears, my own ears?” asked he, taking hold of his ears with his fat hands.—“You will hear it with the ears of your heart, perhaps,” said his mother. “If you are ever upon the point of doing what is not right, stop a moment; stop still and listen in your heart, and see if something there does not seem to say, ‘Jerry, Jerry, do it not.’”—“And that is God, mother, is it?” asked Jerry, looking very sober, “telling me not to?”—“Yes, it is God.”—“And does God speak to every body so?” asked Jerry.—“Yes, and he speaks very loudly to little children, because he wants them to begin right. It



is not listening to him which makes so many bad boys."—"Then God does speak to us now," said Jerry, after thinking a little while.—"Yes, both in the Bible and in our hearts."—"Pulling us back," said Jerry.—"Yes, pulling us back from sin. How very good God is to think so much of us."—"Mother," cried Jerry, "I mean always to hearken. I mean to be like little Samuel. I mean to hear God and mind him. I am sure I ought to, God is so kind, so good to us, mother, giving us every thing. He gave me my new shoes, didn't he? I should not have had them, if it had not been for God, mother." His mother prayed in her heart that Jerry might ever hearken and obey the voice.

Not many days after this, when Jerry came home from school, he found his mother had gone out. "I wish I had something to eat," he said.—"You can go into the parlour closet and get one of the green apples that are in the smallest basket up in the corner," said Nancy; "your mother will let you have one of those."

Jerry skipped away after one. He opened the closet and went in: it was a deep, large closet, where the children did not often go. The apples looked good, and he took one. As he turned to come out, he found the little cupboard door ajar, where he knew his mother kept her nice things. A basket of rich cake peeped out, with plums in it, and sugar over it. "Oh," thought Jerry, smacking his lips, "Oh, how good it looks; how good it would taste: I should like a bite!" Jerry looked. "Take a piece; your mother need not know it," said a noisy voice in his heart. "Take it; it's a good chance, nobody sees you: snatch it."

"Jerry! Jerry!" spoke the still small voice—"Jerry!" It only seemed to say, "Jerry," and Jerry knew it. He let it speak, and he minded it. In a moment he shut the cupboard close to, and ran away as fast as he could. "I must not take that cake without mother's leave. I know I must not, if it looks ever so nice, or tastes ever so good;" and he tried to think no more about the cake, while he went out in the garden and eat his apple. Jerry was very glad he hearkened.

When his mother went to give him the good-night kiss, as he lay in his little bed, he whispered in her ear, "Mother, God seems to speak to me and say, 'Jerry,' as he did to Samuel. I hear him, and try to answer, 'Here am I;' but, mother, there are other voices too, bad voices. I am happy when I mind God's voice." His mother felt very thankful for the words of her dear boy. Jerry is a great boy now, and his good conduct shows very plainly whose voice he still hears, and still obeys. He is a great comfort to his dear parents.

Dear children, do you hearken to the still small voice of God, speaking in your hearts? Do, I pray you, stop and listen to it, and obey it. How good and gracious is God to care thus for you, little children as you are.

The still small voice is conscience.—H. C. K.

*Adv. & Guar.*

**THE RICH CHILD.**—A great man may say, "My houses, my lands, my horses and chariots, my numerous and valuable estates." A great merchant can say, "My ships laden with treasures, my silver, my gold." A great king can say, "My kingdom, my throne, my diadem, my palaces, my navy, and my army." A pious child, though poor and mean, has more than the great man, the great merchant, or the great king. And a pious child, though very poor, can say more than the great man, the great merchant, and the great king, if they have no grace. He can say, "The Lord is my God; God the Father is my father; God the Son is my Saviour; God the Holy Ghost is my Sanctifier; God is my God for ever, and he will be my guide even unto death. He is the FAITHFUL God, who has made with me an everlasting covenant, well ordered in all things and sure. He is all my salvation and all my desire." Pray fervently, my young friends, for that piety by which you shall say, what no graceless king on earth can ever say, "Jehovah is my God, he is my strength, he is my song, and he also is become my salvation." Amen and Amen.

### Foreign Missions.

[For the Banner of the Covenant.]

#### MISSIONARY INCIDENTS.

\* \* \* \*

Many little incidents are constantly occurring to us in the prosecution of our labours, which, to us, who are so much accustomed to them, seem of little moment, and are allowed to go into oblivion, while they might be interesting to many at home, as affording illustrations of

the methods by which Christianity progresses. I shall occupy the present sheet with the notice of a few. Before proceeding with personal incidents I shall give you the translation of an item of news which appears in the "Khair Khwah i Hind," (Friend of India) of this month, which possesses not a little interest.

**A NEW APOSTLE.**—In the district of Benares a pensioned Sipahi (soldier) who has for some time been discontented with the Hindu religion, has lately manifested much enmity to idolatry, and made great efforts for its overthrow. It is not well known what his real sentiments are thus far. But this much is known, that he believes in only one God, and has a hearty hatred of idolatry. It is said that he has preached in several of the adjoining villages, and so inflamed the minds of the people against idols that they rushed into the temples, and bringing forth the idols have broken them to pieces.

He lately wrote a letter to the Rev. Mr. Leupolt, Episcopal missionary at Benares, urging him to come over to his assistance. In the letter he stated; "I am merely a destroyer, you missionaries are the builders." "Come over and build, I have made ready the place for you." Mr. Leupolt immediately repaired to the scene of action, and has been since engaged in preaching to the people. He declares that he was utterly unprepared for such a state of things, and has great hope in the people. About *two thousand* people have already joined the ranks of the new apostle, and this in a few villages."

Is not this something like "casting idols to the moles and the bats?" Such occurrences will be more frequent by-and-by. Instruments of this kind will move the masses, and missionaries will be called in to regulate the movement.

**A YOUNG BENGALI.**—Some weeks ago a young man came to my Bible class on Sabbath morning, and seemed to take a great interest in the exercises of the day. At the conclusion I entered into conversation with him, and found that he was well educated in English science. He was taught in "Mr. Hare's school" at Calcutta. This is an institution founded and I believe endowed by a Scotch gentleman of that name, in which every thing is taught *but the Bible*. I found that my young friend knew a good deal about the scriptures, and I asked him how it was that he became acquainted with the scriptures? "Oh," he replied, "we did not read them in school, but we read them out of school at our houses. I often went to hear the missionaries preach, and I attended Dr. Duff's lectures on Milton," &c., &c. He professed the utmost abhorrence of idolatry, and declared himself a Vedantist.

I was quite pleased with the manner in which he demolished idolatry in the presence of my idolatrous school boys, and then I tried to show him that Vedantism was just as bad as the other. Vedantism, as understood by this class of young men, is a crude *Deism*, coupled with a kind of universalist belief in the soul's exemption from punishment, on the ground of its spirituality. They say, Can a pure spirit suffer? I tried to show him that the sufferings of the spirit were infinitely more acute than the sufferings of the body. He was passing through this place on his way to the Punjab, and came every day to see me while he stayed. I gave him a very small copy of the book of Proverbs, which he promised to commit to memory. I mention this as a specimen of thousands in India at the present moment. They know well the superiority of Christianity, and feel convinced of its truth, but in order to evade the *difficulties* of making a profession and at the same time to satisfy conscience, they try to find shelter under the subtleties of the Veds. Miserable refuge. It will no more cover them from the scrutiny of truth in the hand of God's messengers than could the trees of the garden hide our first parents from God himself.

**A SIKH FAQIR.**—Here is another character very opposite to the former. He called at the school house last week to ask alms. He was a very respect-



table-looking man. You must recollect that till lately the Faqirs (or Beggars) were the richest men in the Punjab. I saw one coming from the last Hurdwar fair riding on his elephant, and quite a suite in attendance upon him. The one I mention had evidently seen better days. I called him in, and in a conversation of nearly an hour endeavoured to dissuade him from his present manner of life, and lead him to follow Christ. He told me that before the English conquered the Punjab, he made a good living by reading the "Grunt," (the sacred book of the Sikhs,) but that now no one would employ him, and he had undertaken a pilgrimage to Hurdwar. I gave him a copy of the Gospels in the language of the Punjab. The next morning he returned, and said that he had thought much of what I had said to him, and that if I would promise him salvation he would stay with me and do whatever I would tell him. "Very, well," said I: "You will please give me those beads, this hatchet and gourd and I shall supply you with all that is necessary for you." Hindoos of every sect, and Mahomedans as well as Roman Catholics all use beads. The latter must have borrowed the custom from Paganism. He replied, that he would give me all these things readily, but he wanted to know if I would furnish him with *opium*. I told him he must give up the opium, if he would become a Christian, as its use would render him quite unfit to live with us. He said he had used it for 10 years, and he could not now give it up. If he would give it up, he would die. I said there was no danger, that I would undertake to cure him, if he would only follow my instructions. He shook his head, and said he could not part with the opium, and after being warned about setting a higher value on opium than on his salvation, he went away.

Last Sabbath afternoon, just as I was ready to go out to church I was surprised by the arrival of nearly a dozen of the school boys headed by a couple of young Bábús from Calcutta. The latter have lately obtained employment in the magistrate's office here. One of them was educated in the Free Church Institution, and the other in "Mr. Hare's School." They came to accompany me to church. So I took them along, and they heard an excellent sermon by Mr. Caldwell, from Is. lv. 1. After church they came over and sat down in my verandah, and I continued in conversation with them till it was quite dark. The one educated in the "Free Church Institution" is well acquainted with the scriptures and the evidences of Christianity. He says he often went to hear Calcutta missionaries preach, and for this reason his father, who was a bigoted Brahmin, removed him from school. He said he would be glad to go with me to preach at any time. I told him he ought first to become a Christian himself, and then he would be an acceptable preacher. "Oh," he said, "I think I can do as much good as a Hindu, for when the people ask who I am, I tell them I am one of themselves." This is another of the devices that Satan tempts us with in this land. I have since learned that he actually does stand up for Christianity in the city, among the Bengalis, and as he is better educated than most of them, none of them can stand before him. I gave him a copy of the Bible on Monday, and he says he will attend my Bible class on Sabbath. He had a Bible formerly, that he brought from Calcutta, but during the cold weather when he was "in circuit" with the magistrate, some Hindoos and Mahomedans took it and threw it into the Ganges. The other who accompanied him on Sabbath, and who was educated in "Mr. Hare's school," was somewhat acquainted with the truth. He knew Milton and Shakspeare, &c. &c. He also professed Vedantism, but was loud in condemning *Idolatry*. I urged on them both the subject of personal religion, and making a profession of Christianity. They replied, that they were examining their own and other systems, and they would adopt what was good among them. I told them it was no use in attempting to patch up an old coat when it was past use. It were better to get a new one. They did not seem to comprehend the coat illustration fully. So I had resort to another,



still more simple. I said, "Now suppose I offer you a glass of pure water, the very best that can possibly be obtained, and I put a very little quantity of arsenic into it, will you drink it?" They at once saw my meaning, and said it was conclusive. I then showed them that they treated their souls very differently from their bodies, as they were still trying to believe in and find out elemental truths, very good perhaps, but, like the water, so mixed with poison that the safest plan would be to throw all away, and take the pure water of the fountain of life, which Mr. Caldwell had offered to them without money and without price.

The scholars, some of them men, were standing by during our discussion. They are quite put to a "dead lock" by the facility with which these Bengalis demolish idolatry, and condemn the absurd superstitions of Hinduism. These events constitute quite a new era. Formerly all the Bengalis were our worst enemies, but those of more recent importation have been so thoroughly leavened with missionary influence in Calcutta, that when they find themselves at a place like Saharanpur, among a more illiterate race of their countrymen, they seem half disposed to cast in their lot with us. At any rate they are more friendly with us than formerly.

There is no doubt that all these things point with as certain precision to the final triumph of Christianity as the needle does to the pole. I might multiply cases in point, but I have said enough for once. I would simply remark on the above, that the course of the company's government, and Mr. Hare, in excluding the Bible from their schools, seems at the present day supremely ridiculous. The young men of this country will have the Bible in spite of all opposition on the part of government. "We do not read it in school, but we read it in our houses," ought to be printed in large letters of gold and emblazoned before the eyes of universal Christendom as a commentary upon the stolid folly of Christian rulers undertaking to guard the tender consciences of heathen subjects. The Hindu is a religious being, and he is accustomed to the closest metaphysical reasonings on the subject. As they become elevated in the scale of civilization, it is impossible to prevent them from exploring the vast field of theological research laid open in the Bible. Still in many aspects of the question I am glad government has taken the position it has. The result to Christianity is the same whether they assist or oppose, and when the tribes of this mighty nation shall cluster under the Banner of our heavenly King, the result will then appear not to have been of men, but of God; not by the civil sword, but by the sword of the Spirit: "Not by might nor by power, but by my Spirit, saith the Lord." As ever yours, &c.

J. S. WOODSIDE.

[From the Evangelical Repository.]

LETTER FROM REV. J. R. CAMPBELL, REF. PRESB. MISSIONARY, N. INDIA.

It is with much pleasure that we transfer the following letter from the columns of the Friend of Missions. We had the happiness of forming an intimate acquaintance with the author, while on a visit a few years ago to this country, and have not the least doubt that the proposals which he makes are most cordial. There are few men with whom we have ever been acquainted, who seem to be more deeply imbued with the spirit of missions, and more earnestly devoted to the Master's work.

We mention these things for the consideration of our brethren throughout the church. We have always regarded Hindustan with favour as a missionary field, and we confidently trust that the time is not far distant when the hopes of our brethren in relation to our church, will be fully realized. If a union could be comfortably effected

between the two churches, there is little doubt that the missionaries there would shortly receive a re-enforcement from the United Church.

ED. OF EV. REP.

Mission House, Saharanpur, N. India, May 6, 1852.

REV. JOSEPH BANKS,—Either through your kind liberality, or that of Dr. Cooper of Philadelphia, as I suppose, we have for nearly a year past been receiving your excellent paper,—the “*Friend of Missions*,”—and have been *greatly* delighted with its spirit, and interested in its perusal. It is easy to see that the Editor is a *practical missionary* himself, and that he takes that large view of things which is rarely comprehended, or appreciated, but by those who have been *personally* engaged in the work, and who have had their hearts deeply affected by an exhibition of heathenism in all its most disgusting and degrading forms. The leading editorials, designed to wake up the Associate Church to the importance of Foreign as well as Domestic missions, and to call forth and concentrate her efforts and her benevolence, in the *greatest* of all causes, have been so much in accordance with the views I have long entertained on these points, that I have for some time felt anxious to form your acquaintance, and to express the happiness I felt at the spread of such noble views through your respected church: a church for which Reformed Presbyterians must ever entertain the greatest respect, as a noble witness for truth, and with which we feel that we are essentially one, and ought to be *one*, not only *in fact* but *in form*. Nothing, we believe, will contribute more effectually to bring about that union among brethren, so dear to each other, than the prevalence of this same missionary spirit, which, I trust, will soon take possession of us all, and dispose us to unite our efforts against the common foe on heathen soil, and to carry on this grand enterprise on a scale worthy of men and of Christians, who profess to adhere so strictly to *all* Christ’s institutions, and who would not be hindmost in the glorious warfare which is to subdue the world to the Saviour.

But, dear brother, what now impels me to write you without delay is, an article which I have read in your number of 15th January last, headed with the important question, “Lord, what wilt thou have us to do?” and in which this sentence occurs, “We have now no missionary in any heathen land.” We are glad, however, to think that this statement, so striking to those who feel the importance of missions to the heathen, and so descriptive of a bad state of things in any church, has its *lights* as well as its *shades*,—for, while some are indifferent about the perishing heathen, others are most eager to engage in the blessed work of their evangelization, and, with heart and soul, are asking the Lord what he would have them to do. We have no fears but the Lord will graciously direct the sincere inquirers. He has so much work in his extensive vineyard for you all to do, that he may say to those who stand in the market-place at the eleventh hour, “Why stand ye here all the day idle? Go, work in my vineyard.” We see you have been looking at the vineyard, and have been contemplating a commencement of labour in various parts of it. Last on the catalogue you have placed Northern India, where your missionaries could be associated with us, and transact their pecuniary matters through the Presbyterian Board. This is an excellent suggestion, and we hope it will claim your attention first of all, and be carried out as soon as practicable. We take this opportunity of extending to you the right hand of fellowship, that you may take part with us in our labours among the Hindoos. We engage to receive your missionaries with open arms, and to render them all the advice and assistance in our power at the commencement of their labours. We have no doubt but we could cordially harmonize in all our plans and operations for the evangelization of the heathen, as we have heretofore done with our excellent brethren of the Presbyterian Church; and it might be, too, that *one presbytery* would do us all. This, however, would be optional, and practically a matter of small importance at present, as our churches are still in an infant state. The field here is as wide and inviting as you could desire. All party strife would be absorbed in a prevailing emulation as to who could do most good. You would find here, as at home, the Scripture Psalms in use in our English congregation. You would find a presbytery already organized, having under its care several native young men as students of theology, to be licensed in due time. Now, what say you to this suggestion? Do you not think that an open field, in the heart of Pagan India, with its one hundred and fifty millions starving for the bread of life, and willing to hear the gospel, is an object worthy of your attention? Do you not think that the Macedonian cry,—“*Come over and help us*,”—from your Christian brethren here, who are fainting under the heavy burden, is like an answer from God to your important question? Think of this seriously. Act promptly. Send out good men and true, who will not soon tire of the self-denying work. Send men who have such a desire to preach Christ among the heathen that they *cannot* stay at home—Men who are willing to spend and to be spent, that the Redeemer may be glorified, and immortal souls saved, who are now perishing without the gospel.

We observe, with great delight, that the spirit of missions and of benevolence is



making rapid advances among you. Your Synod's views of bringing out the benevolence of her people, and of reducing it to a system, are most correct, and if carried out faithfully, you would soon perform wonders even in your own eyes, and be the admiration of the Christian world. I have been urging this matter on our churches for years past, and am just now preparing a letter for the Banner of the Covenant, in which I lay down a scheme, the practical result of which would be, that our six thousand communicants could easily raise more than eighteen thousand dollars annually for Foreign Missions. It seems to me, that this great work is very much in the hands of the ministers of the churches. If they would all preach often on the subject, give missionary intelligence, and press the high and imperative command of the ascending Saviour, the people would do their duty manfully. A good system, well carried out, would accomplish wonders. See the generous proposal of one of your churches in Allegheny (Dr. Rodgers', I suppose, as he is a true missionary at heart,) to support a foreign missionary. Many other churches could do the same.

Go on, dear brother, in pleading your Master's cause. Press it close on the consciences of all who profess allegiance to Christ. It is as much their duty to obey Christ in this, as in any other of his commandments. It is as much their duty to have the gospel preached to the heathen, as it is to have the ordinance of the Lord's supper administered in their churches; and they are personally as much bound to help in the one case, as to partake of the emblems of a Saviour's love in the other. What would be thought of those who systematically neglected to commemorate the sacrament of the supper, when an opportunity was afforded and ministers urged them to embrace their privileges? And what are we to think of those who stand neutral in the cause of Christ in the present day, and do nothing towards a compliance with his command, to "preach the gospel to every creature?" It would be well for all to weigh this matter well, and church sessions to inquire if they are doing their duty faithfully as rulers in Christ's house, when they pass by this gross dereliction of duty,—this practical disregard of a most solemn covenant, without censure.

I am happy to tell you that our missionary work here goes on steadily and encouragingly. We have large congregations every afternoon of the week, and every Sabbath morning at our city church. Our day-school in the vernaculars numbers now in the hot season, eighty pupils. The English school about forty. The boys' boarding-school nine pupils. The Scriptures are taught in all our schools, together with books in science, which completely contradict and overturn the Shastras. Prejudices are greatly removed. Many seem anxious to hear the gospel preached in their own tongue, and, altogether, the field promises an abundant harvest for those who will patiently cultivate it. The results may not be so speedy as we could desire them, but they will be *certain*. The church must pray as well as labour, for it is not by might nor by power, but by my Spirit, saith the Lord of hosts! Wishing you all success in your editorial and other labours for the extension of Zion, I remain, dear brother,

Yours in Christ's gospel,

JAMES R. CAMPBELL.

---

## Ecclesiastical.

### THE EASTERN REFORMED PRESBYTERIAN SYNOD.

This reverend body held an adjourned meeting in Ballymoney last week; the sederunt commenced on Wednesday, 25th ult. The Moderator, the Rev. R. M. Henry, constituted the court by prayer. All the ministers were present. Elders and commissioners from almost all the congregations were in attendance.

The first subject which occupied the attention of court was the decease of the two venerable fathers, the Rev. William Henry, D. D., of Letterkenny, and the Rev. John Alexander, D. D., of Belfast, both of whom had died since the Synod held its regular annual meeting in July last. The Rev. Clarke Houston, D. D., and the Rev. S. B. Stevenson, were requested to draw up a series of resolutions expressive of the sentiments and feelings of the Synod in reference to the death of these beloved fathers.

The Court was afterwards occupied in making out appointments for the Probationers under its inspection. Mr. Gillespie, a licentiate from the sister church in America, was present, and expressed his willingness to take appointments from Synod. Mr. Gillespie, who is on a visit to his native land for the benefit of his health, brings with him the highest testimonials from the Rev. S. B. Wylie, D. D., of Philadelphia, and has been preaching for some time in the bounds of Synod with great acceptance. Routine business occupied the attention of Synod, until the General Committee of the Financial Schemes of the Church brought in their report for the past year.



The Chairman, Mr. Josias Alexander, of Londonderry, was happy to report that during the bygone year the Committee had been able to meet all their liabilities. On making up their accounts, and allowing for debts which they were certain would be immediately paid into the hands of their Treasurer, they found that there was still a small debt against them, but satisfactory arrangements had been made since the commencement of their present meeting to have this debt liquidated. He begged to congratulate the Synod on the present state of its financial concerns. And it was with much pleasure that he assured them the future wore an exceedingly promising aspect. Their very worthy Secretary and their very worthy Treasurer had consented to remain in office for the ensuing year, and to give the Church the benefit of their exceedingly valuable services in that term. (This statement gave much satisfaction.)

A vote of thanks to the Committee for their very great, disinterested, and successful labours on behalf of the Church, was then passed by acclamation.

Mr. Small responded, expressing the high sense he entertained of the honour conferred on himself and his brethren of the Committee, by the vote that had been passed.

The Synod was then adjourned, by prayer, till Thursday morning.

*Thursday, August 26.*

The Synod met, and was constituted by prayer.

Dr. Houston found that the duties of his office were as much as he could attend to, and

The Rev. Mr. Stevenson announced that he had prepared resolutions in reference to the decease of the Rev. Doctors Henry and Alexander, and now submitted them for the approval of Synod. They were unanimously adopted. These resolutions expressed the Synod's gratitude to the Lord for bestowing on the departed fathers so many talents, and gifts, and graces—for giving them pre-eminent qualifications for the discharge of the all-important duties of the gospel ministry—for crowning with a very large amount of success their labours in the vineyard—for enabling them, after their day of active service was over, to give a striking exhibition of the passive virtues enjoined by the gospel—for the peaceful and tranquil manner in which they were enabled to pass off the stage of life, and for the blessed assurance and glorious hope which cheered them up in the closing scene. The services of both fathers in church courts were also referred to in the warmest terms. In this department they had endeared themselves to their brethren, by whom they would be long truly and deeply lamented. The solemn lessons taught by their death were also feelingly pointed out. Their decease said to the living, *Be ye also ready*; and it was an urgent call on all to *occupy till Christ would come*. The resolutions also expressed, in the tenderest terms, the Synod's affectionate sympathy for the families and congregations who were suffering sore bereavement in consequence of the death of these two distinguished and much-loved servants of the Lord Jesus Christ.

The General Financial Committee having held a private meeting in the morning—it is found—when they entered Court, that after much discussion among the members themselves, the majority are of opinion that the fundamental principle of the sustentation scheme would be infringed on by any congregation in the body making a separate effort to supplement the stipend of its own minister, and thus not handing into the common fund all the moneys it can raise.

After a conversation on this finding of the Committee, in which most of the members joined,

The Rev. Mr. Stevenson then framed a resolution, in which the people under the care of Synod were urged to use their best efforts to support the present public financial schemes of the Church, yet leaving it optional with the congregations, who had done their duty to these schemes, whether they would subject themselves to additional sacrifices to supplement the salary of their respective Pastors.

Rev. Mr. M'Vicker then moved an amendment to Mr. Stevenson's motion, in which it was urged that our present condition as a Church required and demanded that the united and most energetic efforts of all our congregations should be exclusively devoted to the support of our common fund.

The Rev. Mr. Marcus seconded the amendment.

After a general and animated conversation, the Rev. Mr. M'Vicker added a clause to his amendment, in which the supplementary principle was admitted,

on hearing which the Rev. Mr. Stevenson withdrew his motion, and the amendment was passed by acclamation.

After this, Mr. Small and Mr. Galloway resigned their offices. The Synod earnestly requested them to retain their posts for another year; but they both appeared determined not to do so. The Synod then accepted their resignation, and tendered them its warmest thanks for all their labours, and toils, and anxieties in the faithful and successful discharge of the very onerous duties connected with their offices. On inquiry, it was found that no other members of the committee were willing to fill the offices thus left vacant. It was the opinion of all that the sustentation fund should be carried on for the present year precisely as it had been formerly conducted.

The Rev. Mr. Alexander proposed that an adjourned meeting of Synod should be held in Belfast on the fourth Tuesday of next October, at which a new Treasurer and a new Secretary could be elected, and missionary operations could be considered. He thought their prospects as a Church were very encouraging. It was gratifying to find that though the ministers of that Synod might differ in their views in matters of detail, yet their discussions had been carried on in a most Christian and proper spirit. He did not believe that one ungentlemanly phrase had been used, or one unchristian or angry word had been uttered by any of them. If the Committees in the different congregations would imitate the zeal and self-denial of their late Treasurer and Secretary, any thing that they had yet done was but little to what would be accomplished in the future. There was no room for despondency, but much cause for grateful rejoicing. He had no doubt but that the infinitely good Saviour who had guided them safely through the awful years of famine and pestilence, and commercial and agricultural distress from which they had just escaped, and had enabled them to look back with wonder and astonishment on the past—whose extreme mercy to them as a Church called on them to trust in God and take courage—he had no doubt but this all-gracious Sovereign would still more abundantly bless and prosper them for the future.

The motion was ultimately agreed to. Until that meeting the various congregational Committees are to exert themselves, and to have all matters in a forward state, so as to prepare the way for the satisfactory appointment of new office-bearers.

After some routine business was attended to, the Synod was finally adjourned by the Moderator offering up solemn prayer.

IRISH PRESBYTERIAN CHURCH.—The General Assembly of the Irish Presbyterian Church recently met at Armagh, and enjoyed a pleasant and harmonious session. From a summary of its proceedings in the *Banner of Ulster*, we make an extract, omitting what is of mere local interest.

[Presb.]

“The late Assembly was peculiarly favoured by the number and character of the deputations which attended it from kindred churches. The Free Church was represented by some of its most distinguished members. The English Presbyterian Synod was never, perhaps, on any former occasion, so happy in the selection of its deputies—the Canadian Church sent, for the first time, its fraternal salutations across the wide Atlantic, in the person of its theological Professor, who has secured so large a place in the affections of our countrymen in the land of his adoption—while the voice from the base of the Pyrenees thrilled all hearts, as it told at once of the trials and encouragements associated with the present aspects of the Evangelical Church of France. The presence of so many admirable representatives of other sections of the Presbyterian family had, of itself, an elevating and inspiring effect, strengthening the holy bonds of fraternal sympathy, and raising the minds of all to a position in which passing conflicts disappeared in the contemplation of the onward march of truth and liberty throughout the earth.

“The place assigned to the missionary enterprise was not the least interesting feature in the late Assembly. The Church is, by the very circumstances of her Constitution, a missionary Institute, and it is only when she loses sight of her true character as such, that she becomes ‘of the earth, earthy,’ and sinks to the low level of a mere worldly corporation. For the first time in her history, the Irish General Assembly has this year been addressed by one of her own sons who has been brought into actual contact with the idolatries of the East, while the intelligence presented from every department of the mission field, whether among Jew or Gentile, has been to an unusual degree encouraging. Especially has this been



the case in reference to our own country, in which her labours have even already been crowned by an abundant harvest. To lend her ear to what her King and Head is doing by her in the world is at once fitted to humble and to animate her in all her deliberations.

"We are happy to find that the *overture* which originated in the Belfast Presbytery for the formation of a Church and Manse Building Fund, has received the unanimous sanction of the Assembly, and that a large committee has been appointed, to carry into effect its important objects. Many of the most liberal friends of Presbyterianism have long felt the necessity of some systematized effort for liquidating the debt on churches, as well as for the kindred objects contemplated in the scheme just adopted, and we have no doubt that it will every where be met by a cordial welcome.

"The financial position of the Church, as shown in the Report of the Committee on the Incidental Fund, is more favourable than at any former period. The past liabilities have been all discharged, and the state of the funds now warrants the Assembly to allocate a moderate allowance annually to the Moderator for necessary expenses, and to defray, to some extent, the charges of deputations to other churches. A considerable number of congregations for the past year are, it is true, still defaulting to this fund; but after the explanations made in reference to it, there is reason to believe, that whatever indisposition may have been manifested to maintain it will speedily give way. Here, also, there is room for encouragement and congratulation.

"The cases of discipline and of appeal which came before the Assembly were issued in the same spirit which had characterized its other proceedings. All was done harmoniously, and with an earnest desire for the prosperity and purity of the Church.

"From this very rapid review it will, we think, appear that the late meeting has been one of the most auspicious character, for the interests of Presbyterianism and of evangelical religion generally, in this country. It has shown that, after all, Presbytery is the true system, whether for the remedy of internal disorders, or the extension of the truth outward upon the general community and the world. Evils and alienations may at times arise in its administration; but let the appliances of this Heaven-appointed system be brought to bear upon them in a spirit worthy of its Divine Author, and it will be seen that there is a restorative power within it, before which, when touched by a celestial influence, all disorders will disappear."

The following is an interesting extract from the Annual Report of the Home Missions under the direction of this Church:

"Public attention has been largely drawn to the astonishing success with which missions are now prosecuted in Ireland.

"It has been repeatedly published that a single district of Connaught contains ten thousand converts from Rome; and an appeal has been made to public charity for the erection of eight new churches to accommodate them. In a district where, a few years since, sixty thousand men assembled at the command of the priests to prevent a cow, protected by police, soldiers, and artillery, from being sold for tithes, there are now eight hundred converts from Rome, while two hundred more have emigrated or died. A single mission in Ireland has in connexion with it fifty congregations of converts, and 30,000 children of Roman Catholics in its schools. No wonder that the Romish Synod of Thurles groaned so deeply; and the howling from the office of the Dublin *Tablet*, a chief organ of Romanism, is well-timed. 'We repeat,' it says in last November, 'that it is not Tuam, nor Cashel, nor Armagh, that are chief seats of successful proselytism; but this very city in which we live.'

"When Englishmen first came to Ireland, they came as fierce invaders, to carry out, by robbery and murder, the iniquitous gift of a Pope to their ambitious king, on condition of his subjecting Ireland to the tyrannous sway of Rome; but when our Scottish Presbyterian forefathers came to Ireland, they came to make agriculture flourish, and civilization spread, and truth and righteousness triumph; they came in the same relation which they still maintain, the friends of Ireland and the friends of man—what they made Ulster we are desirous to make Leinster, Connaught, and Munster. Within the last sixteen years we have organized about 160 new congregations, and now, with above 550 ministers, and more than 480 congregations, containing 750,000 people, we hold ourselves pledged, before God and the world, to use our best energies for establishing Christ's kingdom of truth and righteousness over all our land. Our agency for this end has been divided into two departments—one for lengthening the cords, and the other for strengthening the stakes of our

tabernacle; one for pushing forward our frontier into the enemy's territory, the other for securing and improving the acquisitions we have made. A very satisfactory proof has been furnished, during the year, of the wisdom of this arrangement, and of separate appeals for support; for the sum contributed by our people for the Home Mission during the past year shows an increase of thirty weak congregations which have been assisted from the mission fund during the year, one-half in the north, the other in the south and west of the kingdom."

---

### Editorial.

#### MR. CAMPBELL'S WORK ON INDIA.

By a notice on the cover it will be seen that Mr. Campbell's valuable book, on Missions in India has been published. The style in which it is issued will, we hope, please all who see the book, and render it more acceptable. Its contents will be found worthy of the character which the writer has gained for clearness of thought, earnestness and energy of expression, and elegance of language. The illustrations, which are of a superior quality, will add to the value of the book, as they will make a more vivid impression than mere narration could do. The view of the Mission premises is well executed, and the church, the most prominent object, will surprise and please by its handsome appearance. When it is remembered that the entire funds for the erection of this building, have been contributed in India for the purpose by friends of the missionaries and the mission, it will be regarded with additional pleasure as a testimonial of the regard which our brethren have gained in the field of their labours, among those who have had constant opportunities of observing how they discharged their duties.—The price of the book is much lower than is usually asked for publications of such a style, and we hope will lead to its more general circulation. It should be found in every household in connexion with our church. As designed to excite a deeper interest on the subject of missions among the young, parents should procure copies for their children, and each of our Sabbath school libraries should be provided with it. It would be a very suitable work to give as a testimonial of approbation to such as may merit it.

---

#### DR. M'MASTER'S WORK ON PSALMODY.

This book, the preparation of which we announced in our last number, has now been published, and appears, from numerous notices, and from an extensive sale, to have met with general favour. From us it requires no encomium: we merely say, it is what might be expected from its author. Copies may be procured as stated on the cover of this No.

---

#### THE HISTORICAL PART OF THE TESTIMONY.

We again call attention to this publication, which to every member of the Reformed Presbyterian Church must prove so interesting, as giving a sketch of the history of our church brought down to the present time. We have no doubt that the narrations given in it, regarding several subjects of controversy, may be displeasing to those whom they may condemn, and that some among ourselves may suppose that it would have been better to have consigned all such subjects to oblivion. But as incorrect and injurious repre-



sentations have been made by others, it was surely necessary for us to let the truth be known, that those whose information would be derived only from erroneous sources might not be misled. Thus to speak in our own behalf, and to vindicate ourselves from charges made against us by merely stating the real facts, should not be regarded as evincing a want of Christian love. Are we "enemies" to any "because we tell them the truth?" Accounts long uncontradicted became at last regarded as admitted facts, and our silence was misconstrued into assent. It was requisite that we should speak for ourselves. The publication of such a work was felt to be very much needed, and every one who loves our church should read it, and endeavour to give it wide circulation.

---

#### UNION WITH THE ASSOCIATE CHURCH IN FOREIGN MISSIONARY OPERATIONS.

In another part of this number of the Banner, we publish a letter from Mr. Campbell to the editor of the Friend of Missions on this subject. We hope it may lead to happy results. The field in India is large and inviting, and "a great door and effectual is opened" to any who will enter. We do not know what should prevent hearty and harmonious co-operation between our brethren in India, and any from the Associate Church who would go thither, and we hope that no obstacle would arise, as regards the work to be done at home in sustaining the missionaries. For our own part we would have no objection to the constitution of a Board composed of representatives of both Synods, and having the common supervision of the work, if this should be thought expedient. Co-operation in the work of the world's conversion, would do much to produce such kind feelings, mutual forbearance, and a general good understanding as would lead to the unity we all desire, which, however, many think we are not yet prepared for. It is when "the LORD shall bring again Zion" that the prophecy will be fulfilled, that "the watchmen shall see eye to eye."

---

#### INCREASED MISSIONARY EFFORT.

It is gratifying to announce that the Rev. Robert Patterson, who has been engaged as agent of the Board for some time past, has met with encouraging success in his efforts to awaken increased interest in missions, both foreign and domestic; and to put into operation a more systematic plan for contributing to their support. It must be obvious, that while there may be some individuals who conscientiously give as the LORD has prospered them, there are a very large number who either give *nothing* at all, or fall far below the scriptural standard. In the letter from Mr. Campbell, published in our last number, this subject was brought before the attention, in the writer's usual earnest, lucid and forcible manner. We hope that his suggestions may arrest attention and arouse action. Who are there who will enrol their names on the list as contributors in the way suggested? We will republish the portion of Mr. Campbell's letter which relates to this subject, with the hope that his suggestions may be realized.

But while we refer to the pecuniary support of the great cause, we do not forget that the good we desire to find accomplished is not to be effected by any merely human agency. We must use the means, but their efficiency

will depend on the divine blessing; that blessing we should earnestly and frequently implore. In the closet, in the family, in the sanctuary, the subject should be remembered. The *monthly concert* should be established in every church, and all who are able should attend it. JESUS commands us to "pray to the LORD of the harvest, to send forth more labourers into the harvest." We know that good cannot be effected by those who are labouring, unless the divine blessing be given in answer to prayer. Yet how many of our congregations do not observe the monthly concert, and where it is stately kept up, how many professing Christians never attend it? Can this be *right*? Is it obeying CHRIST's command? Is it calculated to procure the Spirit's blessing? Let us "*think of these things.*" Our missionaries cry, "Brethren, *pray for us.*" Who is there that will not comply with a request so reasonable and right? Let then past neglect of this duty be followed by immediate attention to it. Let no individual and congregation feel satisfied unless this interesting meeting is regularly maintained and largely attended.

---

#### DEATHS OF REV. DRS. HENRY AND ALEXANDER.

In another part of this number, our readers will find an account of the decease of these eminent and excellent men. They had lived long, and laboured diligently, and they have now entered into their rest. Dr. Henry having visited this country about twenty years ago, became known personally to many amongst us, who cherish a great regard for his amiability of disposition, his high attainments as a divine and scholar, and his eminently Christian character. Dr. Alexander never crossed the Atlantic, but his fame had reached us, and it was a good report we have heard of him. He occupied a distinguished station as a minister and a man, and was worthy of his high reputation. We sympathize with the bereaved relatives and mourning friends of the departed, and we condole with the church at large in so great a loss. How consolatory is it, that although the ministers of the earthly sanctuary are "not suffered to continue by reason of death," we have a great high priest of whom it is witnessed, that "*he liveth.*"

---

### Notices of New Publications.

PAUL'S ESTIMATE OF THE PASTORAL OFFICE. A sermon preached at the ordination and installation of Rev. Spencer L. Finney, as Pastor of the Second Reformed Presbyterian Church, N. York. By John Niel M'Leod, Professor of Theology in the Seminary of the Reformed Presbyterian Church, New York.

Dr. M'Leod has made another valuable contribution to the cause of intelligent and sound practical religion in the publication of this sermon. In his usual clear and forcible style, he gives a sketch of Paul's character, especially as a man of genuine *piety*; and then illustrates his estimate of the ministerial office. The discourse is excellent and seasonable. Nothing is more to be deprecated than the entrance into the sacred office of men who have no other or higher object than "the morsel of bread" which it may gain them. The pungent remarks of this discourse will, we hope, have a suitable effect.

THE CHRISTIAN'S LEGACY, with an Appendix containing a Compendium of the Holy Bible; with illustrations, &c. By Wm. Jackson. New edition, with many plates. Phila.: Leary & Co., 1852.

This is a valuable book, apparently the production of ripened religious



knowledge and experience. It consists of brief remarks on the promises, which are classified in appropriate divisions, and in an appendix, we find useful observations on biblical literature, &c. The wood-cuts are good of their kind, but we have never liked any attempts to represent the Saviour's human form, purely imaginative as they must all be, and so different certainly from his present "glorious body." On this account we would dispense with the illustrations in this work, with which otherwise we feel much pleased.

PICTORIAL SCENES AND INCIDENTS ILLUSTRATIVE OF CHRISTIAN MISSIONS. Phila.: Presbyterian Board of Publication, pp. 144, small 4to.

The nature of this work appears by its title. The numerous engravings are calculated to excite the attention of the youthful reader, and the well written descriptions will convey information, and produce a favourable influence on the mind and heart.

THE EASTERN TRAVELLER, or a Description of Places and Customs mentioned in the Bible. By John M'Gregor, A.M. Phila.: Presbyterian Board of Publication, pp. 71, 18mo.

We have been surprised to find how well scripture is introduced and explained in this interesting little volume. The author takes his reader over the land of Israel, and as he proceeds on his journeyings, introduces incidents which in a natural and impressive manner illustrate the natural scenery and history of Palestine and the manners and customs of its inhabitants. It is a valuable and interesting work.

AN AFFECTIONATE ADDRESS TO FATHERS. By Rev. D. Baker, D.D., Texas. Presbyterian Board of Publication, pp. 36, 18mo.

This is an earnest appeal, written in the author's usual plain, forcible and impressive style. It is a suitable accompaniment to his excellent address to mothers. These works should be read by every parent.

AN EARNEST SEARCH FOR TRUTH, in a Series of Letters from a Son to his Father. By Rev. L. A. Lowry. Presbyterian Board of Publication, pp. 162.

The writer of this volume was a minister in the Cumberland Presbyterian Church, but was led, on consideration, to renounce his connexion with that denomination and to unite himself with the Presbyterian Church. This book contains an account of his reasons for making the change, and may be regarded as a discussion of the chief points at issue between the two bodies, involving a general discussion of Arminianism and Calvinism.

LETTERS TO THE AGED. By Rev. A. Alexander, D.D. Presbyterian Board of Publication, pp. 82, 18mo.

COUNSELS FOR THE YOUNG. By Rev. A. Alexander, D.D. Presbyterian Board of Publication, pp. 67.

To say that these works are by the late, venerable Dr. Alexander, is equivalent to saying that they are excellent, and worthy of general circulation.

#### ACKNOWLEDGMENTS FOR MISSIONS.—FOREIGN MISSIONS.

GENERAL FUND—Received from a Friend of Missions, per Rev. J. C. M'Millan, Xenia,	\$50 00
SCHOLARSHIP FUND—Received from Sabbath School of Ref. Presbyterian cong., Liverpool, (credited by mistake, in July No., to General Fund,)	2 50
	————— \$52 50

#### DOMESTIC MISSIONS.

Pittsburgh Presbytery, Received from Austintown cong., per Rev. R. Patterson,	\$6 00
“ “ “ Deer Creek, “ “	6 00
	————— \$12 00

GEO. H. STUART, *Treasurer.*





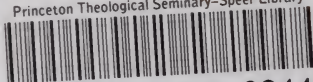
FOR THE YEAR 1904





I-7 1852  
The Banner of the Covenant

Princeton Theological Seminary-Speer Library



1 1012 00309 0844