

THE PRESBYTERIAN BANNER AND ADVOCATE.

Banner and Advocate

DAVID MCKINNEY, JAMES ALLISON, STEPHEN LITTLE, PROPRIETORS.

PITTSBURGH, JANUARY 14, 1860.

WEBS.—\$1.00, in advance) or in Checks, \$1.00; or, delivered at residence of Subscribers, \$1.00. *See Presentments, on Wednesday, January 14, 1860.* We will publish a little while before the year expires, that we may make full arrangements for a steady supply.

THE BLD WRAPPERS indicates that we desire a renewal. It, however, in the hands of mailing agents, will be sent a little while before the year expires, that we may make full arrangements for a steady supply.

REMITTANCES—Send payment by safe hands, when convenient. On, send by mail, enclosing with ordinary care, and trust being nothing but a small amount; and a Draft, or large notes. **For earnestly prepared, send Gold or Silver.**

WIRELESS CHARGES, send postage stamp, or better still, send for more paper, say \$2 or Seventy numbers, or \$1 for Twenty-five.

DIRECT all Letters and Communications to DAVID MCKINNEY & CO., Pittsburgh, Pa.

THE ST. LOUIS PRESBYTERIAN, under its new proprietors, is sent out enlarged. This indicates both enterprise and encouragement.

THE UNION PRESBYTERIAN CHURCH, St. Louis, (N. S.) seek a connexion with the Old School Presbytery. They invite their pastor, Rev. J. J. Porter, to accompany them.

OAKLAND COLLEGE, Miss., has an endowment of \$94,000, competent to support four Professors. Efforts are being made to increase the endowment, till it may be adequate to the sustaining of two Professors additional.

ONE THOUSAND.—The *True Witness*, of New Orleans received a thousand new subscribers last year. It asks for another thousand this year. The request is moderate, considering its field. Many thousand families in the land are destitute of the religious journal. Why? Do those who are appointed to feed the flock, exert their full influence?

OUR PAPER.—We have been greatly encouraged with the efforts made by some pastors, and others, to increase the circulation of the *Banner* and *Advocate*, and at the success they have met with in securing new subscribers. The beneficial effects will soon be apparent among the members of the congregations with whom they are connected. They have our hearty thanks. We trust that many others will imitate their example. A little exertion on the part of our readers, would add many hundred to our patrons.

Varieties of Apples.

See in another column, the letter of Mr. Shields, whose judgment in this matter is entitled to great weight. At our request, he will give our reader his opinion with respect to other kinds of fruit.

To make a good selection of fruits, and to obtain them from a reliable nursery man, is very important to every one who has a farm, or even a few rods of ground.

Anniversaries.

The forty-second Anniversary of the Young Men's Bible Society, of Pittsburgh, will be celebrated in the Third Presbyterian church, on Monday evening, the 16th inst. Address will be delivered by Rev. James Prestley, D. D., Rev. Dr. Palmer, and Rev. W. A. Davidson, A. M. Reports of the year's doings will be read.

The sixth Anniversary of the Young Men's Christian Association will take place on the fourth Monday (23d) of this month: Two or three addresses will be delivered by distinguished speakers. The anniversary will likely be held in Lafayette Hall.

The English Bible.

This is the title of an excellent sermon preached by the Rev. F. T. Brown, pastor of the Westminster Presbyterian church, Cleveland, Ohio, on last Thanksgiving day. In this discourse a succinct history of our English Bible, the blessed results that have flowed from its circulation and perusal, and its claims to our respect, attention, and love, as a Christian people, are given. The sermon is beautifully printed on excellent paper.

The Domestic Cause in the South-West.

The South Western Advisory Committee on Domestic Missions, have engaged earnestly in their work, and are likely to be amply sustained. The *True Witness* of December 24th, says:

On last Sabbath the First Presbyterian church in this city, of which Rev. Dr. Palmer pastored, took up its annual collection for Domestic Missions, which amounted to about \$4,300, which will probably be increased to \$5,000 when all the members of this congregation shall have given in their contributions. We need not speak of this noble and generous collection. The simple fact speaks for itself.

On the same day, the Princeton Street church, of which Rev. J. L. Henderson is pastor, took up a collection for the same object, which amounted to near (and will doubtless be when completed) \$1,000. Thus these two churches will give this year, for Domestic Missions about \$6,000, nearly as much as the five Synods of Memphis, Arkansas, Alabama, Mississippi, and Texas, gave last year to the same cause, as reported by the Board of Missions.

Ministerial Support.

We commence, on our first page, the publication of an article, to be concluded next week, on the Support of Ministers. It vindicates the right, and shows it to be the duty of Presbyteries to inquire into and to urge this matter. Presbyteries have been here exceedingly deficient. This is owing mainly to the delicacy of the members. The ministers being personally interested, hesitate; and the elders, not being wont to take the lead in affairs, are silent. We are more ready to excuse the former than the latter. Modesty is a virtue which is lovely, even when she may interfere with both rights and duties. They do not compel ministers to plead their own claims. Our brethren, the elders, should do this for us. They should feel themselves charged, one and all, in the congregation and in Presbytery, to see that ministers are adequately supported. Remuneration to them for labors, should be regular and prompt. They should never be subjected to the mortification of having to utter a word relative to their pecuniary wants, beyond the doors of the Session room, and hardly there.

The Indo-Syrian Church.*

During the persecution which prevailed at the martyrdom of Stephen, the disciples were so scattered from Jerusalem that it is said, "they went everywhere, preaching the Word." Tradition has it, that Thomas went to India, and there founded a church. This may be doubted; but certain it is, that some minister of Christ went there at a very early day, for in the second century there came to the Christians of Alexandria a cry for help, so urgent, and of such hopeful promise, that Panteneus, the celebrated founder of the Alexandrian School of Theology, was induced to go and spend several years of missionary labor in India.

A few centuries later, we have the testimony of Cosmas, in his *Topographicia Sacra*, that in Ceylon there was a Christian Church, with ministers and believers; and Christians also in Malabar. These were, likely, Nestorians in their views. For some centuries the Nestorians and Jacobites spread themselves with so much success in Asia that their numbers rivaled those of the Greek and Latin churches. Their chief centres were Syria and Mesopotamia, on the Malabar coast, and extending far into the interior.

Vasco da Gama, the Portuguese navigator, doubled the Cape of Good Hope, and opened the sea passage to India, in 1497. Five years afterwards he made his second voyage, to prepare the way for settlements and commerce, and was astonished to find, in Malabar, a Christian people who hailed him as a brother in the faith. These people must then have been quite numerous, as they are said to have had fourteen hundred churches, with civil powers and privileges; and the country being Hindu and Mohammedan.

The region in which these people dwelt is described as one of the richest and most delightful in the Indian peninsula. In the interior the mountain peaks rise to the height of eight thousand feet. The country is varied with hills, valleys, and streams, clothed with perpetual verdure, and highly productive. Dr. Buchanan, who visited them in 1806, says: "The first view of the Christian churches in the sequestered regions of Hindostan, connected with the idea of their tranquillity for so many ages, cannot fail to excite pleasing emotions." He then describes the edifices as being large, substantial, and imposing in their architecture, furnished with bells, and having inscriptions in Syriac and Malabar.

Romish zeal, on the settlement of the Portuguese, speedily set about the conversion of these people; and as their records, reaching back to a great antiquity, would, if preserved, be fatal to many of the pretensions of the Papacy, everything which could be found was destroyed with ruthless barbarity. Happily, however, the recitation of the so-called heresies of these people who were, to some extent, converted to Christianity, were preserved, and from these their sentiments can be learned. The *Review* presents them as follows:

What was then the faith of the Syrian church in India? From the unwilling admissions of their Romish enemies, it appears that they had always maintained those three fundamental doctrines of orthodox Christianity, viz.—1. The Trinity, as defined in the Athanasian creed; 2. Of the necessity of regeneration by the Holy Spirit. 3. Of salvation by faith alone in the atoning sacrifice of Christ for the sins of men. Such is the substance of the creed of the ancient Malabar Church; but we may be more distinctly informed, when we consider the dogmas and heresies which she rejected.

1. She did not recognize the Pope's supremacy. Consequently, to no man could she be subject. She had no Bishop, nor any ecclesiastical jurisdiction.

2. She maintained that the *Church of Rome* had no right to interfere in the affairs of any one else, and by this means had cut off all communications upon the consciousness of men.

3. She had no dogma of *transubstantiation*. The books of the Syrian Christians, says Gouves, the Portuguese historian, "contained enormous errors against this holy sacrament." These "enormous errors" consisted in their maintaining the spiritual presence of Christ's body and soul in the elements, and that the consecration of an actual presence is an absurd figment.

4. She condemned the adoration of images as idolatry. The practice of a crew of them, as well as of the Syrian churches, prior to the arrival of Da Gama.

5. She knew nothing of the intercession of saints. She held that the souls of departed saints are in a state of happiness, but will not appear to the present world until after the resurrection of the dead until after the resurrection of the saints.

6. She had no doctrine of *transubstantiation*, and when the thing was first proposed to her, she shrank from it with the utmost horror, as they well might.

7. She, of course, knew of *masses* and *prayers for the dead*.

8. She had knowledge of extremeunction.

9. She had no doctrine of *extremeunction*, and when the thing was first proposed to her, she shrank from it with the utmost horror, as they well might.

10. She had no doctrine of *extremeunction*.

11. She recognized only two sacraments, viz., baptism and the Lord's Supper.

In both of these she held all used, but water only. After the service, however, the entire body was rubbed with coco-nut oil, or with a species of saffron; the service, which was deemed somewhat sacred, being followed by a prayer for the benefit of the poor.

12. She had no doctrine of *extremeunction*, and when we take into account the truth she maintained, as well as the errors she rejected, we are warranted in saying that she was one of the purest, if not the purest, in her religious attainments, if not in her character, though the paid deeply in life.

13. She knew nothing of the rite of confirmation, nor of sponsors in baptism.

14. The elements of the Lord's Supper were consecrated by *prayer*; and all the communions partook of the bread and the cup.

15. She had no doctrine of *extremeunction*, and her communion admitted to her fellowship all who "held the Head," to whatever "denomination" as we would say, they belonged.

Hence she at first welcomed the Portuguese as friends, and for a time, though the paid dearly in life.

16. She had no doctrine of *extremeunction*, and when we take into account the truth she maintained, as well as the errors she rejected, we are warranted in saying that she was one of the purest, if not the purest, in her religious attainments, if not in her character, though the paid deeply in life.

17. She recognized only two orders in the ministry, viz., presbytery or priesthood, deacons, and when we take into account the truth she maintained, as well as the errors she rejected, we are warranted in saying that she was one of the purest, if not the purest, in her religious attainments, if not in her character, though the paid deeply in life.

18. She had no doctrine of *extremeunction*, and when we take into account the truth she maintained, as well as the errors she rejected, we are warranted in saying that she was one of the purest, if not the purest, in her religious attainments, if not in her character, though the paid deeply in life.

19. She had no doctrine of *extremeunction*.

20. She had no doctrine of *extremeunction*.

21. She had no doctrine of *extremeunction*.

22. She had no doctrine of *extremeunction*.

23. She had no doctrine of *extremeunction*.

24. She had no doctrine of *extremeunction*.

25. She had no doctrine of *extremeunction*.

26. She had no doctrine of *extremeunction*.

27. She had no doctrine of *extremeunction*.

28. She had no doctrine of *extremeunction*.

29. She had no doctrine of *extremeunction*.

30. She had no doctrine of *extremeunction*.

31. She had no doctrine of *extremeunction*.

32. She had no doctrine of *extremeunction*.

33. She had no doctrine of *extremeunction*.

34. She had no doctrine of *extremeunction*.

35. She had no doctrine of *extremeunction*.

36. She had no doctrine of *extremeunction*.

37. She had no doctrine of *extremeunction*.

38. She had no doctrine of *extremeunction*.

39. She had no doctrine of *extremeunction*.

40. She had no doctrine of *extremeunction*.

41. She had no doctrine of *extremeunction*.

42. She had no doctrine of *extremeunction*.

43. She had no doctrine of *extremeunction*.

44. She had no doctrine of *extremeunction*.

45. She had no doctrine of *extremeunction*.

46. She had no doctrine of *extremeunction*.

47. She had no doctrine of *extremeunction*.

48. She had no doctrine of *extremeunction*.

49. She had no doctrine of *extremeunction*.

50. She had no doctrine of *extremeunction*.

51. She had no doctrine of *extremeunction*.

52. She had no doctrine of *extremeunction*.

53. She had no doctrine of *extremeunction*.

54. She had no doctrine of *extremeunction*.

55. She had no doctrine of *extremeunction*.

56. She had no doctrine of *extremeunction*.

57. She had no doctrine of *extremeunction*.

58. She had no doctrine of *extremeunction*.

59. She had no doctrine of *extremeunction*.

60. She had no doctrine of *extremeunction*.

61. She had no doctrine of *extremeunction*.

62. She had no doctrine of *extremeunction*.

63. She had no doctrine of *extremeunction*.

64. She had no doctrine of *extremeunction*.

65. She had no doctrine of *extremeunction*.

66. She had no doctrine of *extremeunction*.

67. She had no doctrine of *extremeunction*.

68. She had no doctrine of *extremeunction*.

69. She had no doctrine of *extremeunction*.

70. She had no doctrine of *extremeunction*.

71. She had no doctrine of *extremeunction*.

72. She had no doctrine of *extremeunction*.

73. She had no doctrine of *extremeunction*.