PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. V, No. 15.
Presbyterian Advocate, Vol. XIX, No. 10.

"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 223

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PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA.

Philadelphia, 27 South Tenth Street, below Chestnut

TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, JANUARY 3, 1857.

By Mail, or at the Office, $1.50 per Year, 3 copies $4.
Delivered in the City, $1.75 per Year, 3 copies $5.

Original Poetry.

"Tempus Fugit."—A New-Year's Ode.

BY. W. WHITTON REDICK, A. M.

"As the winged arrow flies,
Speedily the mark to find;
As the lightning from the skies
Darts and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream."
NEWTON.

Transient as is the meteor's flight,
Athwart the darkened sky;
As lightning's flash upon the night,
Each MOMENT rushes by.
Swift as the arrow from the bow,
By practiced archer shot,
The HOURS fly past before we know,
And soon are all forgot.

As when the light and fleeting gale
Sweeps with a hurried blast
Far over sunny hill and dale,
So careless DAYS move past.
Softly as steals the zephyr breeze
O'er fields of bending grain,
And landscapes bright, through bowers and trees;
So WEEKS come on, in train.

As like a dream of hoped-for joy,
Now present, and now gone;
As play-day to the impatient boy,
MONTHS come and then are flown.
Smooth as a river in its flow,
Where flowery banks lie near,
The rolling SEASONS come and go,
And form the solemn YEAR.

Replete with ills, and toil, and death,
With change of joy and mirth,
The year is like each full-drawn breath,
But measuring life on earth.
Thus moments, hours, days, nights, and weeks,
Months, seasons, years still pass;
And hoary Time, though voiceless, speaks,
"*All things must fade as grass.*"

Yet ponder not too long, faint heart,
But grasp the passing hours:
And act full well a noble part,
With all thy manful powers.
Then, when life's stage is wrapped in flame,
And days and years are o'er.
Thou'lt pass heaven's gates with loud acclaim,
Where Time shall be no more.

Allegheny City, January, 1857.

Christ the Source of All Blessings.

We have had occasion to notice the celebrated Sermons of the late Professor Butler of Trinity College, Dublin, with much approval, as the first and second series were issued from the press of Parry & McMillan of Philadelphia. On the appearance of the first series we gave an extract from that volume, and we now subjoin from the second series, which is just published, the following delightful passage. It is taken from the first sermon in the volume, entitled "Christ the Source of all Blessings." The clearness, the fulness, and the fervor of spirit displayed in this beautiful excerpt will reward our readers for its length, and we doubt not but that many would wish it had been longer.

I must again remind you to weigh well the force of the expression, "is made unto us." Let no man persuade you that this can be satisfied by any remote or indirect connexion with Christ; it is intimate as life is; he himself is made to us the thing he gives. As *one with him*, we obtain the whole inheritance of Grace and Glory. The instant that we are incorporated into the mystical body of which he is the head; the instant in which we are made living stones of the temple of which he is corner-stone; the instant that we become branches of that celestial vine—that instant we possess the seed of the entire, and all the life of the Christian; yea, all his eternity is but the less or greater development of the Christ he bears within, around, and upon him. I have spoken of a progress of blessings; it *is* a progress to us; but not in the gift of Jesus Christ; to receive him, is to receive the germ of every blessing that is written in the book of God. One with Christ, we must have pardon; for how *could* God love the Head and hate the Members? One with Christ, we must have sanctification; for how *could* he that is boundlessly pure remain one with aught that is wilfully unholy? One with Christ, we must have the prospective redemption of the whole man to glory; for how *could* he abandon to the everlasting grave a portion of his own being, such as he has deigned to make us—and think his happiness complete? Thus in blending himself with us, he hath done all things well;" he has in that one unfathomable mystery accomplished all mysteries. He is—not the declarer only, or the means only, or the instrument only—he is "made unto us"—he hath himself become righteousness, sanctification, redemption. We have justification as we are seen in him; we have sanctification as he is seen in us; we have increasing holiness, and mutual communion, and ultimate redemption, as bothcombine. "Abide in me and I in you. . . . He that abideth in me and I in him, the same bringeth forth much fruit"—there is our holiness. "*As* thou, Father, art in me, and I in thee, that they also may be *one in us*"—there is our bond of mutual communion. "Ye are dead, and your life is hid with Christ in God; when Christ, who is *our life*, shall appear, then shall *ye also appear with him in glory*"—there is our ultimate redemption of body and spirit into the mansions of eternity. Christ re-appears in all; for all the New Testament theology is but different perspective views of the one unchangeable object—the gift of Jesus Christ; seen in one direction it is Pardon, seen in another it is Holiness, seen in another it is Glory. He justifies as Christ crucified and risen without us; he sanctifies as Christ crucified and risen within us; he glorifies in virtue of both, as Christ enthroned in the fullness of consummate power, and at length "subduing *all* things unto himself." Feel and know this as it ought to be felt and known; and you may leave the rest to the schools. These are days of harsh disputings, days when men are very bitter to each other for the love of God; I know not how others feel; but it seems to me as if—could a man once thoroughly realize to himself the depth of this union with the infinite purity of Christ, could he once realize the heaven that is in him when Christ is there, could he gaze, not to question and criticise, but in humble, adoring joy, upon the face of the risen Jesus, and there but once behold his own "acceptance in the Beloved;" all difficulties were dissolved in that blessed vision, every doubt would be forgotten in the fullness of its glory! Fix soul and spirit steadily upon the oneness of the Son of God with the forgiven and adopted sons of men, and all the littleness of proud, restless disputation will disappear from the view, consumed in the blaze of that transcendent thought. "He is made unto us righteousness, sanctification, redemption;" what need of more? For all the practical purposes of comfort and holiness, what need of more? Why raise troublous and perplexing questions as to precise dates of pardon and purification? Receive the full blessing of Christ by faith, and in his ordinances; and these, and "all things," are yours; for "ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Alas, that with something of the plain simple-hearted trust with which in the Church's first days these things were received, we could learn rather to realize the truth than to contend about its nature! We have a glorious inheritance, and instead of entering in and taking possession, we fritter away our short allowance of time in disputing about the wording of the title-deeds! Oh miserable, frivolous, faithless mockery! Conceive that, instead of receiving the sacramental token of remission, and hearing or reading the Word of life, you stood in the very light of the vision of God; that you heard his own blessed voice pronounce the word of acceptance that translated you from the kingdom of darkness, and made you one with him in his Divine Son; that thus assured and thus delighted, lost in inexpressible gratitude—with all the past of wretchedness, all the present and future of glory, pressing upon the soul; conceive, I say, that in such an hour you were to turn to the blessed Revealer and tell him you could not be content to receive or enjoy his favors, unless he should explain with minuteness the precise mode in which this gift of himself was to operate upon every seperate faculty of your soul, and every particular relation between you and him! The feeling and the cry of faith is—he gives us Christ, and in him all things. Christ cannot be ours and any grace be absent; this King cannot enthrone himself in our spirit and not bring with him his whole retinue of blessings. Blessings may—they *must* arise in succession to creatures that live in successi ve time; but the first instant that Christ is ours, the seed of every blessing is ours, a life of sanctification is hidden in that moment, nay,—a long perspective of infinite glory is there,—death is conquered, Satan chained, and heaven won; for he who accomplished all these things "is made unto *us* righteousness, and sanctification, and redemption." The gift is ours; let it expand as it will in our heart and life; Christ is here, and, he the "Son over his own house," will take care to rule it in wisdom; in having him we have pardon, in having him we have holiness, in having him we have heaven itself—"raised up together, and made to sit together in heavenly places in Christ Jesus."

All this is mysterious, indeed; of course it is; who is he that will believe God made one with man, and have the union wrought *without* mystery? Children of the living God! ye walk in mystery. Your spiritual birth is a mystery, your fellowship with Christ is a mystery, your daily graces are a mystery, your triumph and death is a mystery, your resurrection to glory will be but the consummation of mystery. Mystery there must be wherever an infinite Creator and his finite creature embrace; and it is, therefore, your glory that you are thus robed and shrouded in mystery. Trust no one who would draw you forth from it; *it is the awful shadow which eternity casts across time.* Believe no one who would give you a religion without much and solemn mystery; and above all, when you think of God in Christ, of what he has done, and what he still does, and what he will do, be well assured that in all his dealings there must be much you can never expect to fathom; before which, therefore, you can but bow in prostrate humility of adoration; knowing—simply knowing—that all he will do he can do, such is his power; all he can rightly do he will, such is his love! These things are "known in part," and therefore, we can of them but "prophesy in part." But there is no one who knows not what ought to be the practical working of such a faith. He is all things to us, that we may be in all things his. He is to us, "righteousness, that we may rejoice in his pardon with a joy of the Holy Ghost; he is to us "sanctification," that we may bear the fruits of his indwelling Spirit; he is to us "redemption," that we may walk in white as being "worthy,"—worthy to "follow him whithersoever he goeth" hereafter in glory as following him whithersoever he goeth in sadness and suffering now. Go forth, then, ye ransomed ones, and remember that you bear through the world this day the image and superscription of Christ Jesus; in whatever company of men you stand, forget not that his signature is upon you; and when men, thoughtless and ungodly, would win you from his service, tell them, that there is One in heaven with whom *you* are one, that you live as members of his spiritual frame incorporated into him, in and by him righteous, sanctified, redeemed; and that being thus not your own but his, you are resolved, whatever the dreaming world may say, in him to live that in him you may die,—in him to die that in him you may live for ever!

For the Presbyterian Banner and Advocate.

A Few Plain Thoughts to a Young Friend Just Entered on the Ministry.—No. 4.

Speaking of the mode of preaching, I refer to the mode of preparation, as well as delivery. As to the latter, choose between preaching from manuscript, and extemporaneously, with or without skeletons. You must decide for yourself. The manuscript can be used so as not to interfere materially with the great ends of preaching; and, as before hinted, so as to save the preacher. And that—is it no object? Payson (who had suffered from all kinds of excessive labor,) used to say, "the Devil tempted some ministers to ride their bodies to death." The manuscript, itself, must not be gotten up under Egyptian bondage. Raising recondite propositions from short texts; working them out with microscopic elaboration; furnishing, in a word, written discourses up to the standard of the taste of any congregation, or (what is more to the point,) up to the minister's own standard, is not *the* work of a man who writes a sermon. Yet, sometimes there is not only writing, but re-writing of this kind. And this is one of the things that is hindering other pastoral work, and is crushing the breasts, (and like memoriter preaching in many instances,) crushing the life out of God's servants. In preparing a manuscript, give yourself room by taking roomy texts. Some preachers use the Bible as if they feared they would finish it before they died. Take the Word in a proper quantity. Don't hesitate about natural divisions. "Too simple; too simple." How often has that thought interfered! You can see that I recommend expository preaching; not that it is the easiest. It is laziness makes any of the *proper* work of the ministry too easy. But I deem this kind of preaching best for you, and the people. When you write, don't think of Mr. So-and-so. Let your main care be, to give clear ideas of God's truths. Think enough of taste, to avoid all ordinary blunders; express yourself in plain English, and you will gratify all who have any *true* taste. Too many, in writing, put themselves in a false position. Pen in hand, (which is to them an enchanter's wand,) and with the thought, "sink or swim, live or die, here's for a sermon;" they are in the straight jacket (as Hall said he sometimes was,) of the desire to do fine preaching—to do "better than they can." They are not the same men they are when writing useful epistles to a friend. Suppose them to be writing to one on a sick bed. "Nonsense, nonsense," says Prof. B., "let a man always do his best." If by "best" be meant hanging over a table four days, the not being satisfied with a Gospel truth when you have it distinctly in the mind, but must try to say it better; in a word, the fixing up, with the utmost exactness, a manuscript, we beg leave to demur. That is not *the* best the Lord requires his ministers to do. At the same time, it must be admitted (as there are diversities of gifts,) that what appears as "fixing up" to others, is only the easy and natural labor of a richly gifted mind. John Foster's mind could not be expected to express itself any other way than it did. And it was *the thought* that appeared. In how many others is it only style, manner. There is no more extraordinary talent in the ministry than in the two ordinary professions. Perhaps not as much. God does not usually work by uncommon men, but by ordinary talent, well applied. And we contend that ordinary talent is not well applied, by being mainly spent in fixing up manuscripts to the utmost point of exactness. The sum, then, of the matter is this: write (and I will shortly give you my reasons for preferring that you *should* write,) comfortably, cheerily, and with pains-taking to get out God's truth; and this, at the same time, will be the way to secure improvement, to which all young ministers should have an eye. This will require study—often hard—but its hardness will be of a different kind from what attends the getting up of a rhetorical, argumentative, poetical manuscript, of five letter-sheets, full of "deducibles" and jingables.

Let all your manuscripts be written plainly, largely. To a brother who had been writing lady-hand, and "keeping his finger on the place," when preaching, I recommended the plan. He wrote with three-quarter inch spaces between lines, and the next time I saw him he said, "I tell you, it makes a difference."

Familiarize yourself with your paper; and with its bold characters before you, you can stand off three feet, and deliberately "shoot at a rest." I will, in my next, speak of "the more excellent way," and conclude what I have to say about preaching.

Yours truly.

For the Presbyterian Banner and Advocate.

Parochial Schools.

FIVE THOUSAND DOLLARS FOR THE YEAR 1857.

The schools, under the care of the Sessions of our churches, are doing well. Their number, although not large, is sufficiently so to develop rich results. Several thousand children have been educated in these schools; and a number of the scholars have been already admitted into the communion of the Church.

When some one asked old father Scott, of Kentucky, "Why do you continue to preach when you have converted but one sinner in twenty years?" "Have I converted one?" said he. "Yes," replied the other. "Then," said the good man, "here's for twenty years more; I may convert two!" If our Christian institutions should be the means, under God, of converting only a few children, the effort would be worth all the cost. But even the present comparatively small number of schools have brought *more than a few* into the kingdom of heaven. The blessing of God is in the work, and let it go onward.

The benevolent and judicious friend of Christian education, who for several years past has offered to the Board of Education the sum of *five thousand dollars* annually for the support of Parochial Schools, has renewed his offer for the present year (1857.) The following is the extract from his letter relating to this subject:

"I hereby confirm and continue my promise of $5,000 for 1857, on the same terms and conditions as before. I believe that God has a great work for us to do in this country; and much depends, *under him*, on the Presbyterian Church; and the great lever to use is the religion of Christ, especially by training the rising generation in the truth."

Such sentiments from an intelligent and aged follower of Christ, accompanied by such a donation as the evidence of zeal in the cause, may well attract the serious attention of the ministers, elders, and members of our congregations. The simple questions are, 1. Whether the children of the congregation have access to a school, founded on the principles, and conducted in the spirit of religion? 2. Whether measures ought to be taken to establish such a school, as a matter of Christian obligation? And 3. Whether there is any better way to secure the general prosperity, the religious character and permanence of the school, than by putting it under the care of the Church?

The sum of *five thousand dollars* will enable the Board to assist congregations who aid in establishing schools. From twenty-five to one hundred dollars, if needed, may be expected by church Sessions applying for aid. The following rules of the Board of Education are inserted for the purpose of bringing the subject definitely to the attention of the churches, and of exhibiting the principles on which the funds are distributed.

I. *On the Organization of the School.*—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion; and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

II. *On Application for Aid.*—1. Every application must be approved by the Education Committee.

2. Such applications must state what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also, the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

III. *Appropriations.*—1. The maximum of appropriations from the Board shall not, in ordinary cases, exceed seventy-five dollars per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation, according to the prosperity of the school.

3. Appropriations shall be paid semi-annually, on the reception of a report from the Session of the Church, giving the statistics, and stating the financial and general condition of the school.

May our churches receive wisdom from above to guide them in the education of their youth!

EDUCATION ROOMS,
Philadelphia, Dec. 1856.

Western Correspondence.

DR. MCKINNEY:—I propose, for the present, to drop the subjects treated of in my last two letters, and invite your readers to a sort of miscellaneous banquet of matter in this and perhaps in another epistle, not, however, forgetting the one great object ever to be kept in view, both by writer and reader.

Has it ever occurred to your readers, in thinking of this great Western region, that God is here, and just at this present time, presenting a most wonderful field to the Christian philanthropist, for the display of an enlightened benevolence? If they have not thought of this, I come suggest to them a few considerations by which the thought may not only be brought before their minds, but impressed upon them. You have been in the habit of regarding the West as a field exceedingly rich in agricultural, mineral, and commercial resources, and so it is. But remember, that whilst we have all these, *capital*, without which these sources of wealth cannot be made productive—*money, ready cash* is, and always has been scarce in the West. This fact is abundantly evidenced by the resort to wild-cat banking, as it is called, which has proved so injurious to some States, and to so many communities and individuals; people being willing, for a time, to adopt any expedient, however much, under other circumstances, they might condemn it, rather than struggle along without any circulating medium, and by the enormously high rates of interest which, throughout the West, are readily given for the use of money. This last circumstance may, perhaps, be accounted for in part by the facilities for speculation; but it is in a great measure owing to the actual scarcity of ready money, and the actual necessities of the community. This has operated injuriously upon the success of Christ's cause in this region, and is still the prolific source of much embarrassment and hindrance. I have been a resident of the State of Illinois for many years. I speak in this matter what I do know. Often have instances like the following come to the knowledge of your correspondent:—A farmer living in the interior of the State, takes his wheat to some market where he knows that a portion of the pay will be in money. He must go, say to Chicago, one hundred and fifty miles, perhaps, from his residence. The roads are bad; his teams are composed of oxen; the journey is, consequently, protracted; several days are consumed in the city, in effecting a sale; thirty-seven and a half cents is probably the highest price, and one-half of this is "store pay," of course, at enormously high prices; and when the farmer returns home, he finds himself actually in debt, having paid out all that he had received, and still unable to settle his hotel bills as he draws near home. A friend who had been a hotel-keeper for some years, related to me but a day or two since, a case in point. A neighbor of his had taken two loads of beautiful wheat to Chicago, and sold it for cash, at twenty-five cents per bushel. On his return, being belated, he was obliged to stop at my friend's tavern all night, upon condition that he would trust him until he could get home, as the proceeds of his two loads had been completely expended.

Nor are these isolated or extreme cases. They were but a few years ago, to be found in almost every community throughout this whole region. True, things are better now, and the resources of the country are being rapidly developed; and in time, capital will find a home here, and no inconvenience will be felt, such as is now experienced. How, under the circumstances I have just detailed, could men be asked to contribute to the building of churches, or the support of the Gospel? True, they could, and did give something even then. Yet the least experienced can readily perceive what an influence such a state of things would have upon the growth of churches, and educational enterprises. Though the condition of things is improving, we are by no means relieved, as yet, from our difficulties. A church is to be built; the friends of Christ's cause see the necessity of it. Money is scarce, but the cause of God should not suffer, and they go to work. Where money rates at two and three per cent. a month, labor is high, and material is expensive, and despite all the little flock can do, they find themselves in debt before the house is completed. Money must be borrowed; the lender knows no one where business is to be done; he is impartial, and must serve all alike, and so charges twenty-five per cent. in advance, as annual interest. From this time forward the throes and struggles of that little church are pitiable, and continue until by some Providential interference in their behalf, they are enabled to cast off the burden, or until the property be sold under the hammer.

An educational enterprise is absolutely demanded by the community. Young men and young women are to be educated, and provision must be made for it. Benevolent persons undertake it; but alas, the history is as above,—debt, long years of severe struggling, and then, perhaps a sale, under circumstances humiliating, and injurious to the cause of Christian education.

I am not here drawing a fancy sketch. Churches have been sold, to the disgrace of the cause; and Colleges have been sold, which a few thousand dollars of the surplus capital of one, in this more highly favored community, would have saved. Scarcely whilst I write is the ink dry upon the instrument which conveys to other parties the title to the buildings and grounds of Alexander College, an Old School Institution, located at Dubuque, which might and should have been retained in that region in which it is located. We cannot believe that this is to be its end. It must be preparing, by this sacrifice, for a firmer, and a more prosperous future. Yet this sacrifice might and should have been prevented.

By this time your readers will, without doubt, perceive why I stated, near the beginning of my letter, that a field was at this time open here for a display of enlightened Christian philanthropy. And now I wish to speak with deliberation, with emphasis, and say, that if any Christian capitalist is in search of a theatre of operations, where the ready means which God has given him may be expended in the best possible way; producing, so far as he can judge, the most fruit in the present, and giving hope of the most abundant harvest in the future; that field is to be sought in the great central valley of our Republic, the valley of the Mississippi. Society is here in a forming process. Everything is now to be moulded. The Church and the Christian Institution of learning are the instruments, under God, to do the work. Let these be built. Let capital, controlled by the Christian, be expended for this object. Let it be given where judiciously it can be; and let it be loaned where it is not best to make the gift; but let it find a home here, to do the work which nothing else can do, for the glory of Him, whose is the gold and silver of earth.

Churches may be aided and erected through the Church Extension Committee, of which Rev. H. J. Coe is the active and efficient Secretary, a Western man, extensively acquainted throughout the West, knowing her wants, and being alive to her necessities. Already has this Committee done much; but the want of means has prevented that extensive usefulness which the friends of Christ would rejoice to see it exercise. The legitimate work of that Committee, of course, is to receive funds by donation, and apply them to meet the necessities of weak churches. Another plan for usefulness might be suggested. Let any who feel disposed, entrust to this Committee, or to brother Coe, its Secretary, funds to be loaned on reasonable rates of interest, to such churches as would wish to take funds in that way. Oh, how much might be done in this manner, for the cause of that Saviour who has given his life for us; how much here, where capital is so scarce, and necessities are so great. But I must defer the prosecution of this subject for another letter.

We hear of some little interest, in some quarters, upon the subject of religion. A few have experienced a change, it is hoped, in the Baptist Church, in Dixon, Ill.; and in some other communities we hear of seriousness, and attention to religious things, which, we have reason to hope, betoken the coming outpouring. May God give us, throughout this world-worshipping West, such a revival that his name may forever hereafter be glorified.

I cannot hear that the Board of Directors for the Theological Seminary have been of late doing anything. The Committee for securing grounds and buildings for its use, are busy, and will, I think, be able in a few days, to give a report to the public. Our Congregational and Methodist brethren have each a Theological Institution in or near Chicago; and if ours be located there, this city will be a sort of theological centre, as it is now a railroad and commercial centre.

Yours, NORTH-WEST.

For the Presbyterian Banner and Advocate.

Reply to "A Request."

MR. EDITOR:—I read in your paper of December 20th, a communication headed, "A Request." In complying with the request, permit me to say, that any apparent harshness must be attributed to a desire to meet the case briefly and pointedly.

TO THE UNKNOWN FRIEND.

Your exclamations are, "There is no mercy for me! My day of grace is past."

Reply.—How do you know this? Did Jesus ever tell you so? These are either the suggestions of a lying Devil, or of your own unbelieving heart. Rather than trust either of these, you had better believe Him who says, "Him that cometh unto me I will in no wise cast out."

Question.—"Why have not the prayers of pious parents for me, been answered?"

Answer.—Perhaps they are now being answered in the fact, that you are an anxious sinner, instead of a stupid, unfeeling one. Go to Jesus, like the woman of Tyre, telling him that you are a dog, and want the crumbs. My soul for yours, if he casts you off! You are the unwilling one. You stand contradicting him, when he says, "I will in no wise cast out."

Exclamation.—"Oh! that I had died in infancy; then I might have been saved," &c.

Such wishes are idle. You are no longer an infant. What a silly one you are, to talk of "*might have been saved*" once, and refuse to be saved now, when Christ says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest."

Some sinners stand a long time, abusing themselves and doubting Christ, cherishing their unbelief, and arguing against his love; and at last have to go to him as their only Saviour. Others at once look away from themselves, and seeing the print of the nails, instantly exclaim, "My Lord and my God!" believing that the wounds were made for their transgressions.

If you think there is anything too peculiar in your case to be managed by an Almighty and loving Saviour, then is your humility most insufferably proud. He could save a million such as you without exhausting his love an iota. R. L.

For the Presbyterian Banner and Advocate.

Suggestions to Emigrants—West Point.

A year, perhaps, does not pass that a considerable number of Presbyterian families do not seek a home somewhere in the West; and while I would not advise any family to leave their Eastern home and religious privileges, yet I feel that it is a matter of great importance to the interests of our Western Zion, and the spiritual interests of the emigrants themselves, to have them located to the best advantage, not only in regard to temporal things, but also in regard to religious privileges.

One great evil felt in the West, is the dispersed and scattered state of Presbyterian families. If they would only settle more in large groups, and close proximity to each other, their spiritual privileges would be much advanced, and a minister might supply a much larger number, and with more profit. This dispersed state is not the result of necessity, but of a want of reflection and knowledge; for homes can, in a large majority of cases, be purchased on as good terms, near a church enjoying the means of grace, as at a distance of six or ten miles from it. Many, while they look on the ferest [illegible] of the West, forget the necessity of [illegible]

To remove this evil, I would suggest to all persons emigrating West, to concentrate more in such localities as are favorable, not only in a temporal view, but for religious privileges. Such localities are numerous, and can easily be found if emigrants will but look for them. The ministers now in the West might supply all the resident Presbyterian families, if they were concentrated in proper localities. Then, let every Presbyterian family emigrating West, make the resolution not to locate at any point, unless the ministrations of the Gospel at the time be enjoyed, at least to some extent. If you have the preaching of the Gospel when you settle, you may continue to have it. But many locate without proper reflection, where there is no present prospect, and scarcely any future prospect. Such families, in many cases, are lost to the Church, and their spiritual interests are blighted and ruined. To remedy this evil, and put Christian emigrants in possession of such knowledge as may be necessary for them to make a wise selection, not only for their temporal, but also their spiritual interests, I wish to call attention to West Point, and the surrounding country. We can present as many privileges here as any other point. We have here a Presbyterian church, of more than ordinary strength for this country, and in the enjoyment of the regular ministrations of the Word. The Gospel is here preached in its fullness and purity, every Sabbath, by an aged but faithful minister of Jesus Christ.

West Point possesses more than ordinary educational privileges. It sustains a good public school, which continues from six to eight months of the year. It is also the location of Demoine College, which is now in successful operation, and has a very respectable number of students in attendance. This College is under the control of a Board of Trustees, who are principally members of the Presbyterian Church, and its constitution and charter require the Professors to be members of the Presbyterian Church, (O. S.) For the interests of this Institution, we wish to have a strong Presbyterian influence concentrated around it. We can offer emigrants educational privileges not inferior to those farther East. Presbyterians locating here can qualify their sons and daughters for any station in life to which they may be called.

We can offer to emigrants as rich and productive land as can be found in Iowa; the soil on the prairie varies from one to four feet; it will average two feet, and has a clay bottom. The whole country is dry and sufficiently rolling; improved farms can be purchased at present on very favorable terms, perhaps more so than can be done at any future time. The location is also very healthy. As an evidence of this, I may say, that in our village of six hundred inhabitants, we have not had the death of one adult person within the last year. Our country is not only very fertile and healthy, but it is near to a good market. We are twenty-eight miles from Keokuk, ten miles from Fort Madison, and twenty miles from Burlington, which are all large business places on the Mississippi, and Burlington is connected with Chicago by railroad; and we expect soon to be connected by railroads with all these places, and thus have a good market at home.

From this statement you will see, that we offer you, 1st, A good Presbyterian church; 2d, A rich and healthy country; 3d, Good markets; 4th, Timber and coal are both convenient. In conclusion, I would say to all, come and see for yourselves. Others may not see this country as I do; but I am satisfied they will find it all I have described it. W. C. HOLLYDAY.

For the Presbyterian Banner and Advocate.

Acknowledgment.

BROOKVILLE, Jefferson County, Pa.

MR. EDITOR:—Permit me, through your columns, to acknowledge the receipt of a timely and elegant present. It came to me from one of those benevolent female bands, which are so extensively springing up in our Church, and so widely diffusing their beautiful and ever welcome gifts. Not long since, when prostrated by sickness, and ready to sink under the cares and privations peculiar to a border missionary life, I was greatly cheered up by having transmitted to us, through the Female Sewing Society, of the Clarion Presbyterian church, a most useful and valuable donation; as serviceable as it was unexpected, and just sent, it would seem, to meet the exigencies of the case. I suppose it is not the wish of that body of lovely and devoted women to have their acts of kindness trumpeted through the land; nor could I be the willing instrument to carry out such a course; but when I consider the munificent character of the gift, the quite modest manner of its presentation, and learn that it is the first effort of their infant Society, I am prompted by a sense of gratitude to give this publicity to their deed. Let those mothers and daughters of Israel persevere, with increasing diligence in their heavenly work. Let them know that by every such generous act they revive the drooping spirit of some worn missionary of the Cross, and impart a new impulse to his zeal, to spread through a dying world the blessings of eternal life. Let them remember that these generous acts, though done in silence, and unseen by an admiring world, will be registered in heaven, and shall be brought to light, when its bright unerring annals are held up to an assembled universe. D. POIX.

How to Secure Peace at Home.

It is just as possible to keep a calm house as a clean house; a cheerful house, an orderly house, as a furnished house; if the heads set themselves to do so. Where is the difficulty of consulting each other's weaknesses, as well as each other's wants; each other's tempers, as well as each other's health; each other's comfort, as well as each other's character? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many homes are unhappy. It deserves notice, also, that almost any one can be courteous and forbearing and patient in a neighbor's house. If anything go wrong, or be out of time, or disagreeable there, it is made the best of, not the worst; even efforts made to excuse it, and to show that it is not felt; or, if felt, it is attributed to accident, not design; and this is not only easy, but natural, in the house of a friend. I will not, therefore, believe that what is so natural in the house of another is impossible at home; but maintain, without fear that all the courtesies of social life may be upheld in domestic societies. A husband as willing to be pleased at home and as anxious to please as in his neighbor's house, and a wife as intent on making things comfortable every day to her family as on set days to her guests, could not fail to make their own home happy. Let us not evade the point of these remarks by recurring to the maxim

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About Allowances for Humor.

"Humor is worse than folly to refer to our temper." Unless we could prove that we ever gave anything good by giving way to it. Humor punish us quite as much if not more, than those they are vented upon; and it actually requires more effort, and makes more pain to give them up, than would be necessary to avoid them.—*Philip.*

Facts and Gleanings.

OUR business is to seek perfect conformity to the will of God, and leave him to give us such comforts as he sees good.

IF a cause be good, the most violent attack of its enemies will not injure it so much as an injudicious defense of it by its friends.—*Colton.*

REMEMBER that every person, however low, has rights and feelings. In all contentions let peace be rather your object than triumph. Value triumph as the means of peace.—*Sydney Smith.*

WHEN we trust in frames and feelings, as soon as they are gone, the soul is discouraged and dejected; but when we trust in God's promises, which are always the same, then it is we are right; and a sense of God's unchangeable love toward us, proceeding from such trust, fires our soul with a continual love towards him.—*Romaine.*

VALUE OF A RELIGIOUS NEWSPAPER.—A correspondent of the *Congregationalist* says: "I should as soon think of going without butter on my bread, or sugar in my coffee, as to go without a religious newspaper. Should I, do so, I should not blame any one for putting me down for a worldly man, a man whose treasure was on earth; a man who minded earthly things more than heavenly, if I could dispense with such an important, useful, yes, necessary, appendage to the family circle."

BE FIRM.—The wind and waves may beat against a rock standing in a troubled sea, but it remains unmoved. Vice may entice, and the song and the cup may invite. Beware; stand firmly at your post. Let your principles stand forth unobscured. There is glory in the thought that you have resisted temptation and conquered. Your bright example will be to the world what the lighthouse is to the mariner upon a sea shore; it will guide others to the point of virtue and safety.

LIFE'S IRRITABILITIES.—What's the use of it? Don't worry yourself to death on account of what other people may say of you, as long as you know it is not true. Take care of the truth; that's your business. All falsehoods go to the bosom of their father, the devil, and their framers soon follow. So much as to falsehoods *of* you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it, and the narrator, with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.

A CHILD'S DEATH was never more sweetly mourned than in these lines by R. B. Sheridan:—

In some rude spot where vulgar herbage grows,
If chance a violet rear its purple head,
The careful gard'ner moves it ere it blows,
To thrive and flourish in a nobler bed.
Such was thy fate, dear child,
Thy opening such!
Pre-eminence in early bloom was shown,
For earth too good perhaps,
And loved too much—
Heav'n saw, and early marked thee for its own!

A THOUGHT FOR THE RICH.—It is a thought very frequently true—a general truth. It is a thought for those who are laboring for riches to bequeath to their children. The less you leave your children when you die, the more they will have twenty years afterwards. Wealth inherited should be the incentive to exertion. Instead of that, "It is the title-deed to sloth." The only money that does a man good is what he earns himself. A ready made fortune, like ready made clothes, seldom fits the man who comes in possession. Ambition, stimulated by hope and a half-filled pocket-book, has a power that will triumph over all difficulties, beginning with the rich man's contumely, and leaving off with the envious man's malice.

BEGINNING AT ONCE.—Faith is the starting-post of obedience; but what I want is, that you start immediately, that you wait not for more light to spiritualize your obedience, but that you work for more light by yielding a present obedience up to the present light which you possess, that you stir up all the gift which is now in you, and this is the way to have the gift enlarged, that whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labors of his service you will grow in the likeness of his character. The graces of holiness will both brighten and multiply upon you. These will be your treasures, and treasures for heaven, too—the delights of which mainly consist in the affections and feelings, and congenial employments of the new creature.—*Dr. Chalmers.*

MISSIONS AND PRIVATEERING.—The hero of the following well-authenticated incident is still living:

"A privateer from this country captured a merchant ship of Cardigan, Wales, in St. George's Channel. The commander boarded his prize, and when in the cabin, saw a little box with a hole in the lid, in a prominent position. Suspecting its design, he said to the captain, "What is this?" pointing with his cane to the box. The pious Cambrian replied, "I and my poor fellows have been accustomed every Monday, to drop a penny each into that box, for the purpose of sending men to preach the Gospel to the heathen; but it is all over now." "Ah!" said the commander, "that is very good;" and after pausing a few minutes, added, "Captain I will not touch a hair of your head, nor injure your vessel." The topsails were swung round, the sails filled with the breeze, the free vessel bounded gladly on her voyage, and when the privateer was a fading speck on the horizontal wave, the happy crew thanked God for a missionary box. And we may safely infer it was well replenished at the period of the next annual payment."