PRESBYTERIAN BANNER & ADVOCATE.

terian Banner, Vol. V, No. 19.
terian Advocate, Vol. XIX, No. 14.

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

WHOLE NO. 227

D McKINNEY, Editor and Proprietor.

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

Philadelphia, 27 South Tenth Street, below Chestnut

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FOR THE WEEK ENDING SATURDAY, JANUARY 31, 1857.

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Original Poetry.

Physiology.

BY ÆSCULAPIUS.

s said the Psalmist, when he said,
We 're wonderfully made;"
e but the Arbiter of fate
uld mortal man create.
complicated every part,
w fearfully combined,
wonderful the beating heart,
ow recondite the mind!

a vein displays the fearful skill
f Him who formed it so;
bade the crimson tides instill
w vigor as they flow.
in each art'ry, valves have made,
at watch both day and night,
heck the crimson retrograde,
at would existence blight.

heart—astonishment might chain
ur intellects with fear;
alves and ventricles, how strange,
ow fragile they appear!
false maneuvre—"here he sleeps,"
all that would remain;
need not fear, Jehovah keeps
n eye on every vein.

petuously it drives the blood
nto the yielding lungs;
blood the oxygen absorbs,
nd then again returns.
passing thence, the chyle is cast
to the liquid flood,
ich in the heart is changed at last,
nd forms nutritious blood.

m thence the heart propels it through
he arteries which pass
roughout the system, to renew
Absorptions daily waste.
, none but He who sways the earth
And sits enthroned on high,
uld thus have formed, from sordid dust,
uch things as you and I.

w wonderful the lacteals, too,
That gather in the chyle,
om all that passes in their view,
A hetreogeneous pile.
e's nourishment they thence extract,
Which up the spine is borne;
all valves prevent it falling back,
Till in a vein it's thrown.

e nervous system well displays
That we are not of chance;
en harmed, like lightning it conveys
The brain intelligence.
a brain responds, the news is sent
To every living part;
d with the system quickly blent,
Till heaves the sanguine heart.

en inflammation's baleful flame
Invades the lower part,
e brain through sympathy's insane,
t seems a demon spark:
aves and rages till the heart
With agony expands,
d death uplifts his ruthless dart,
And snaps existence's bands.

n's termed "a harp of many strings,"
They 're numberless, I say;
Him that formed all earthly things,
t should forever play.
music should like incense rise
Above the scenes of earth,
d greet the Author of the skies—
Such was its destined birth.

ville, Clarion County, Pa.

For the Presbyterian Banner and Advocate.

reatness of Salvation Proves the Peril of its Neglect.

l was unwilling to glory in anything, the cross of Christ. For this he nd suffered, and died. Feeling the f the Cross, and sweetly influenced tractions, with great earnestness he How shall we escape, if we neglect Salvation?" How brief these nd yet how full of meaning! They truths of momentous consequence. that eternity will ever continue to and invest with illimitible importance. ffirm the greatness of a SALVATION. edented in its grandeur, and incom- in its magnificent and glorious re- And from this greatness is inferred, er impossibility of escape, if we neg- e Salvation. And surely this very t should awaken anxious inquiry in mind, when nothing but the vastness ation is argued in defence of the doc- hat to neglect it, is to perish. "How e escape, if we neglect so great Salva- ". The peculiarity of these words, e force of the question, lies in this, that *ril of the neglect* is proved by *the ess of the Salvation*. Now, in what s the greatness of this Salvation, that he attention of every intelligent and ible being? wer, *that Salvation is* GREAT, *be- the Agency through which it was* Every Bible reader knows that of God is the author of man's Sal- The work was undertaken in fulfill- of the covenant of redemption made een the Father and the Son, in which grees to become the surety of the fallen. other being was found able or worthy to r upon this work, and make an atone- t for sin. The angelic nature might been joined to the human; but the would have lacked the dignity that ld give the required worth to the suffer- s of the other. Man could make no nement that would repair a violated law, he was ruined, and under its curse. d he might have lain forever beneath the rning wrath of Jehovah, and his throne uld have remained untarnished. Hence, only hope for our restoration was, that a vine being should assume human nature, d a body of flesh, that in humiliation, and uffering, and death, he might repair the reach, heal the schism in the human soul, nd satisfy the claims of justice in the stead f those who had fallen. This has been done. The eternal Son has taken upon him the form of a servant, and has been made in the likeness of men, has exhausted our curse, and died our death. This one truth invests Salvation with a grandeur and glory that finite mind cannot comprehend. This makes it so great, and urges it upon our consideration, that it was the achievement of the only begotten and well beloved Son of the Father. When, through revelation, we gaze back at the Cross, and see the bleeding victim bearing our sins in his own body, and exclaiming, "It is finished," the heart-melting thought is, that he is none other than the everlasting God, "the Prince of Peace." And although thus becoming obedient unto the authority of wicked men, and dying an ignominious death, yet he could speak the word, and myriads of angels would stand around that cross; the universe would be scattered into atoms; and new systems, and new worlds would start into existence, clothed in celestial beauty, and be peopled with a race, pure and happy as the first twain who dwelt in Eden. The dignity of the victim, the intensity of the sufferings, and the wondrous manifestations in earth and heaven, all make Salvation great. How great, finite mind cannot conceive, for it passeth all knowledge; but, dear reader, when your mortal has put on immortality, and you stand amid the glories of heaven, and cast your glittering crown at your deliverer's feet, it will be the enchanting theme of your praise, and thanksgiving, and glory, forever and forever. If, then, Salvation is great, because of the Divinity of Him who purchased it, how can you avoid the conclusion, that the greatness of Salvation proves the peril of neglect? To neglect and reject it, must be to throw scorn and contempt on the blessed Saviour; and he being none other than "the brightness of the Father's glory, and the express image of his person, his darling Son, "How shall we escape?" If, then, the greatness of Salvation depends on the greatness of the Saviour—and none greater, or more worthy than he can be found in the wide range of three great worlds, earth, heaven, and hell—and this greatness demonstrates, that to neglect this Salvation, is to throw away all hope, and array against ourselves that fiercest of all vengeance—Divine mercy scorned—"How shall we escape, if we neglect so great Salvation?"

But, again, *Salvation is* GREAT, *because of the completeness and fullness of the work.* Had any finite being undertaken this work, then we could not expect perfection; but being devised, engaged in, and performed by an infinite being, it was perfectly done—the provision was complete and full. According to agreement, the sins of the whole race were laid upon Christ, and the divinity gave such worth to the sufferings of the humanity, that the whole race might be pardoned, if the whole race would put faith in the substitute. All the sinner has to do, is to feel his need of Salvation, and his sins and unworthiness are his only recommendation; for Christ having come "to seek and save the lost," he has discharged the penalties due a violated law, and therefore, by exercising faith in the surety, the sinner becomes free as though he had never transgressed. In the language of an able writer, "Thus Salvation not only provides for our pardon, so that punishment may be avoided; it provides, also, for acceptance, so that happiness may be obtained. The faith which interests us in Christ that we are reckoned to have satisfied the law's penalties in him, obtains for us also the imputation of his righteousness, so that we have a spotless covering in which to appear before God. Hence we have share in the obedience, as well as suffering of the Mediator; and whilst the latter delivers from the death we had deserved, the former consigns to the immortality we could never have merited. And is not this a great Salvation—great in its simplicy, great in its comprehensiveness—which thus meets every necessity of the guilty and helpless, and which, arranged for creatures whom it finds in the lowest degradation, leaves them not till elevated to the very summit of dignity?" And if it be thus great in its provisions—complete and full—does not this very greatness prove the peril of neglect? Now, if this Salvation was in any way deficient either in provision, or fulfillment, or application, then there might be some plausible reason for neglecting and rejecting it. But the great glory of this Salvation—that which preeminently recommends it to our consideration, and adapts it to our necessities—is, that its greatness is so comprehensive that we cannot find a moral want of which it does not present the supply. Its greatness can only be described by saying that "Divine Knowledge took the measure of every human necessity, and Divine love and power gathered into this Salvation a more than adequate provision." How can you escape, if you neglect this great Salvation? There is not a single want that is not anticipated in this provision, and abundantly supplied. Are you wounded? This great Salvation applies the balm of Gilead. Are you sick? It brings the kind Physician, who gives relief. Are you naked? It gives you the robe of Righteousness. Are you poor? It makes you rich in Faith, an heir of God, and gives you a title to heaven. Are you hungry? It fills you with the bread of life. Are you thirsty? It enables you to drink from the fountains of eternal life. Are you in debt? It brings a surety. Are you in darkness? It dispels all lowering clouds, and bids you hope. Have you a house to build? It points to the only foundation, the Rock of Ages. Must you face that black and gathering storm? It gives you an anchor sure and steadfast. Are you to be tried? It provides an all-prevailing Advocate. Is sentence passed, and you are already condemned? It brings instant and full pardon. Oh! it is the completeness of Salvation that makes it so great, and its rejection, when provided for us and suited to us, that blocks up the only way of escape from Divine wrath, and renders total ruin inevitable. How shall we, therefore, escape if we neglect so great Salvation? Paul says, "If we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice"—in addition to that already made—"for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified"—the blood that gives Salvation its merit and its glory—"an unholy thing, and hath done despite unto the Spirit of grace." And still again, with increasing earnestness, "See that ye refuse not him that speaketh. For if they escaped not, who refused Him that spake on earth, how much more shall not we escape, if we turn away from Him that speaketh from heaven." The Father says, in speaking of the Author of this great Salvation, "This is my beloved Son, in whom I am well pleased: hear ye him." And the Son says, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." Reader! "believest thou this?" "I am the way, the truth, and the life; no man cometh unto the Father but by me?" Truly the completeness and fullness of this Salvation, proves the peril of neglect. And how shall we, therefore, escape if we neglect it?

But again, *Salvation is great because of the dignity and greatness of the Agent by whom it is applied—the* HOLY SPIRIT.

The Spirit was promised to the disciples by Christ, after his departure. He was to be their Comforter; to continue with the Church; to bear testimony to the Divinity of the Messiah, and apply the blood of the Atonement. When the earth was a shapeless mass, crude and chaotic—then a world in embryo—"He moved on the face of the waters," and brought order out of confusion; and this beautiful creation is a monument of his presence and power. And the Spirit of God, presiding at the birth of time, now resides among the children of men, to operate on the conscience and apply to the heart the work of redemption; this gives to our great Salvation the perpetual majesty of Divinity, and invests it with a grandeur scarce inferior to that which it derives from the sacrifice of the Son. And if we neglect this Salvation continually urged upon our consideration by the Spirit, "How shall we escape?" And, reader, this Spirit has often striven with you, and warned of moral danger, and pointed to the wrath of God that will consume his enemies. We know that you have a conscience; for the Bible declares it, and we know that one work of the Spirit is to arouse that conscience to a sense of duty. And if yet "in the gall of bitterness and the bonds of iniquity," you have hushed the voice of God's witness, and grieved the Spirit, and your condition is fearfully alarming. Why will you trifle with Divine love, and quench the Spirit of all grace? Yes! all have this blessed and Divine witness, testifying of "Righteousness, temperance, and judgment to come." The young feel his strivings when engaged in the wild chase after pleasure, as before the mind's eye will now and then pass the death-bed, the winding sheet, the open grave. The man whose whole soul is engaged in acquiring wealth, feels it, when the thought, with lightning speed and brightness, flashes upon him, that when the Mammon of this world is *gained*, the soul is *lost*, and he will be a beggar in the dominions of a cruel tyrant through all eternity.

When witnessing the ordinances of the sanctuary dispensed, or hearing the Word preached, the same Spirit that prompts obedience, and being hushed and grieved, will at the judgment bar be your accuser and condemner. With these arguments appealing to your intellect and touching your heart, "How shall we escape if we neglect so great Salvation!" Hasten to be wise; "Now is the accepted time, and NOW is the day of Salvation." There is a way of escape; it is through Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved."

R. F. B.

For the Presbyterian Banner and Advocate.

Religion:

OR, LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE.

Letter IV.—God and his Law.

For the Lord is our judge.—ISA. xxxiii: 22.

MY DEAR FRIEND:—I will begin where I left off. You are a sinner, condemned and perishing. What will you do? What must you do? What can you do? I repeat it, what can you do? You are guilty and condemned. Heaven and hell are before you; but heaven, how can you reach? hell, how can you shun? God's broken law bars up the way to the celestial city, and the flaming sword of vengeance guards the access to the tree of life. Hell is enlarging itself for your reception; your feet are standing already upon its crumbling banks; and if without an interest in Christ, you are ready to slide swiftly to perdition! Oh my dear friend, what will you do? What can you do? Will you fly trembling to the law? It pours its curses on your head! It is a broken law; you have broken it, and it knows no mercy. It cries for vengeance; and it can give you no relief! Never can it give peace to your conscience, never impart quietness to your soul, never give you rest and hope. No, never! It condemns, but it cannot justify, nor sanctify, nor give peace. Never, my friend, never!

And yet something must be done! You cannot live so! Above all, you cannot die so! Something must be done. You are convinced of sin; the burden lies heavy on your soul; the Spirit, God's blessed Spirit, is at work with your heart; and what will you do? What can you do? Work out a salvation of your own? How vain the attempt! All your righteousnesses are as filthy rags.—Isa. lxiv: 6. Sin is your burden; and sin, yes sin, will be your ruin, if you are not delivered from it. The Spirit has convinced you of sin; and you need to be saved from sin, not merely from the punishment of sin, but from sin itself. And what can you do? Will you attempt to save yourself? Will you be your own Saviour? Then the song of the redeemed can never be your song; for they sing, Worthy is the Lamb that was slain, for he hath redeemed us to God by his blood.—Rev. v: 9—14; Heb. ix: 22. No, my friend, no; you cannot save yourself. No, else Jesus had not died. No; the voice of Jehovah is, Hear, sinner, thou hast destroyed thyself; but in me—not in thyself—in me is thy help! Here is hope; here is salvation! For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Read Psalm cxxx; Hos. xiii: 9; John iii: 16.

Bear this in mind, my dear friend, and I may write you again on this theme, for I have much yet to say. For the present, in answer to the question, What can you do I will give only these three directions:

1. *Resist not God's Spirit.* He is work with your heart. You have long be a thoughtful, sensible of your sins, of the evil of your heart and life. It is his wor to convince you of sin, and he is causing you to feel your sinfulness. He pours light into your conscience, and arms it with scorpion stings. He spreads out the law before your mental vision; and he causes you to feel that it is an evil and a bitter thing to sin against God, your lawgiver and judge. O, resist not the Spirit! Cherish his influences; yield to them; and cry with David, Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.—Ps. li: 10, 11.

2. *Repent of sin.* You must repent or perish. The law of God has been broken; and with deep sorrow and self-abasement you must confess your sins and forsake them. Repent now; for, behold, now is the accepted time; behold, now is the day of salvation.—2. Cor. vi: 2.

3. *Believe on the Lord Jesus Christ,* and thou shalt be saved.—Acts xvi: 30, 31. He is the way of life; he is the only Saviour; he is ready to receive you now; he is waiting for you to come to him; he is able and willing to save; embrace him by faith, and live.

And you must pray. You do pray. Continue to pray. Ask God for just what you want, for just what you need; for his Spirit, for repentance, for faith, for a new heart, for pardon and salvation. Be much alone—alone with God and with his Word. Read Ps. li and cxxx; Isa. lv; Luke xv; John iii; Eph. ii. And while you pray to God, submit to him; come to Christ now, just as you are, and trust him to do for you all you need, and all he has said; trust him with your soul; trust him with your salvation. He invites you; come to him; believe in Christ and you shall be saved. Yes, believe in Christ, trust in him, and then the lawgiver and judge will be your friend and your salvation; and you shall have hope, and peace and joy. So may it be! Amen. As ever,

YOUR FRIEND.

For the Presbyterian Banner and Advocate.

Intolerance.

MR. EDITOR:—We hear frequent boasting of the liberality and tolerance of our own age, in contrast with the bigotry of the olden time; but I am beginning to think that such boasting is not sustained by the facts. It would not be difficult to prove, that whilst its modes of manifestation have been changed, the spirit of intolerance in man is just about as strong as ever. True, it is curbed and restrained by the meek spirit of Christianity; but every now and then we behold it bursting beyond this restraint, and exhibiting its unlovely characteristics. What is the disposition to punish for opinion sake, but the old spirit of intolerance? And is there not too much of this still active in society? Is it not exhibited in a certain *impatience* with the pulpit and the press, when they are slow to *take sides* in the discussion of any of the *isms* of the day, that temporarily excite the public mind? This *impatience* is sometimes exhibited by very good people, who are carried away by some *one idea*, that has gotten so near to their eyes as to hide all the world beside. Very sure that they are right themselves, they think it strange that any body can fail to think as they do; and they are ready to attribute the slowness of other people to adopt their views, and to become excited in advocating them, not only to some defect in their powers of perception, but to some *moral* obliquity. Your own recent history, Mr. Editor, furnishes illustration of this subject; and if you ever adopt personally Burns' prayer,

"Wad some kind power the giftie gie us,
To see oursels as ithers see us,"

perhaps you will let me attempt answering your prayer, by trying to let you "see 'yoursel' as ithers see you."

Well, some, within the last six months, have seen you as a *semi-Abolitionist*—a hot Free-Soiler, at the least—covertly, and not very covertly either, endeavoring to favor, in your journal, the great sectional movement that was to result in the dissolution of the Union, and the establishment of a Southern Empire. Determined to have you take sides, and esteeming neutrality, even in a religious paper, almost wicked in so great a crisis, and not finding anything to their own taste, the opponents of Free-Soil principle set you down as a Free-Soiler, and grumbled and threatened accordingly.

Others have seen you as a *Pro-Slavery* man. The columns of your journal were too barren of news from Kansas; and you never came manfully out and denounced the repeal of the Missouri Compromise, and the men who voted for it. You were blamed for being on both sides, and for not being on any. You said *too much* upon these topics for *some*, and *too little* for others. When you gave an item of news, *as news*, some thought you ought to have suppressed it, and others that you did not give enough, nor make what you did give quite *bad* enough. And when you did speak, different and opposite constructions were put upon the same article. The Free-Soiler found proof in it that you were *Pro-Slavery*, and the Democrat thought it was decidedly *Anti-Slavery*. In truth, acting upon that exploded old Latin saw, "*In medris tutissimus ibis*," you kept so strict a neutrality, that to *ultraists* on both sides, you seemed against them. True, I hear a great many "old fogies" commending your course, and saying that this double fire of fault-finding proves that you were *right;* but then, what consolation can the opinion of "old fogies" bring, in this nineteenth century?

I know of several subscribers who refused to "patronize" you any longer, and to renew their subscriptions, assigning these *opposite* reasons. You have lost some *tolerant* subscribers from both extremes. Well, if this does *not* "from many a blunder free you," it will surely give you "to see yersel as ithers see ye."

I notice, too, that your contemporaries, the *Reformed Presbyterian*, and the *Presbyterian of the West*, are resolved to make you out *Pro-Slavery*, whether you will or not. I have no doubt that they have nice little motives of their own for their special pleading—the one as against your Church, which he would *condemn*—the other as against your circulation, which he would *Jacobize;* but as you have proved yourself able to defend *yourself* and your *position*, you need not such humble aid as mine.

What I desire to do is, to protest against that growing spirit of intolerance, that would silence or abandon every press and every pulpit that does not become decidedly *partisan*. "You *must speak out;*" and when ou *do* speak out, you are denounced if you differ in opinion with any of your hearers or readers; and if you preserve that wise and safe medium, where the truth usually lies, between *extreme opinions*, then you are placed between two fires. Is this tendency of things for good? If every pulpit and every press in the land is forced, by this intolerance of calmness and conservatism, to become *partisan*, will it tend to expedite the dissemination and *adoption* of sound principles? Or will it defeat this end? Who believes the statements of a partisan press? Who *respects* a partisan pulpit? Why even those who, in moments of excitement, clamor for such perversion of the press and the pulpit, would despise both when they get sober. The pulpit that calmly, lucidly, earnestly, and dispassionately unfolds "the perfect law of liberty," as its great Author did, without *serving the time*, and without yielding to the morbid demands of popular clamor, will be the most effective in promoting the cause of God and liberty. The press that, planted upon the rock of truth, refuses to float with the frothy ebb and flow of popular excitement, is the press that, in the long run, will do most good, and obtain the strongest hold upon public confidence.

Some singular instances of the inconsistency of this partisan spirit of intolerance, have fallen under my own observation. I know a minister of our Church, to whom a respected parishioner said, during the heat of the late political canvass, "I am beginning to think that the Presbyterian Church is Pro-Slavery." "Why do you think so?" "Because you don't come out at such a time as this, and speak your mind." "But suppose you knew that my opinions differed from yours, would you still want me to speak out?" "Well, no; I don't think that would be right." Another parishioner of that same minister was disposed to blame his pastor for just opposite reasons. *At the time*, in the heat of party zeal, both blamed his neutrality; *now*, both acknowledge that he was wise in keeping aloof.

Another case: I know some men who applauded the *independence* of those ministers who introduced politics to their pulpits; and the same men were displeased with their own pastor, and have shown him unkindness because he did vote—but not as they wished.

Herein is consolation for thee, Mr. Editor, upon the principle, that misery loves company. If a pastor of a single congregation cannot please every body, in his little flock, either by speaking or keeping silent, can you complain, if you fail to please all of the thousands, to whom you weekly preach?

PROTESTANT.

For the Presbyterian Banner and Advocate.

A Consoling Argument.

The Apostle, guided by inspiration, uses the following argument to prove that God will bestow upon his children all things which they need. "He that spared not his own Son, but freely gave him up for us all, how shall he not, with him also freely give us all things?" In this passage, there is a a premise and inference. The premise is, God has given us his own Son; the inference is, he will freely give us all things. It is implied in the premise, that Christ is God's greatest gift. The inference is founded on the principle, that the greater includes the less. God has bestowed upon us his greatest gifts; therefore, he will not withhold the lesser ones.

It follows, therefore, that when a man has received Christ, he has the promise of God that he shall never suffer want in time or in eternity. He shall have everything which will promote his real good, infinite wisdom being the judge.

He shall have everything he needs to facilitate his journey toward heaven. When a man becomes a Christian, he becomes a pilgrim, seeking a better land, a fairer and an eternal home. He has heard a voice saying, Arise and depart, for this is not your rest. His great object is to reach that city, which hath foundations whose maker and builder is God. Now, everything needful to support, to guide, and to guard him, shall be furnished him. In other words, everything needful to promote his constant and rapid growth in grace shall be furnished him. He who knows his own heart, and feels his dependence upon God, knows how to estimate this precious provision for the supply of his spiritual wants.

God will also supply all the temporal wants of the Christian. The promise is not to be understood as having no reference to the use of means. The appropriate means are to be used, and then he can throw himself on the Divine promise, and feel secure. He may not have all things which he may think would be for his good, but he shall have all things which God thinks will be for his good. He shall have all that infinite tenderness, guided by infinite wisdom, shall see fit to bestow. And what would he have more!

Hence Christians are not to be careful and troubled about their spiritual or temporal wants. God will supply them all, if we put our trust in him. He that spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things?

Western Correspondence.

DR. M'KINNEY:—I stated in my last that in reference to education in the West, it was manifestly the duty of Old School Presbyterians, 1st, to endow, and that sufficiently, those Institutions which we have, and which are advantageously located; and 2d, To establish others where without question in ten years they will be needed, and where, if we do not enter the field we will find ourselves, as heretofore, far outstripped by our more enterprising neighbors.

Is the first of these propositions practicable? That it is desirable I will not pause to discuss, as every intelligent friend of our Church who knows anything of our condition in this respect, feels that it is very desirable. Its practicability must be admitted, if we consider what in a previous letter was stated, viz., that other and weaker denominations, had in this field well endowed institutions. Is it asked how this endowment may be raised? I answer, even as those denominations effected their work, by earnestly presenting the cause of Western education to friends of their Church in the East, where funds are more abundant than here. Among our Congregational friends, a scheme has been in operation which has eventuated in great good. A Society was formed, whose sole duty it was to raise funds for educational purposes, which funds were to be expended upon this Western field, under certain regulations incorporated in the constitution of the Society. I would not propose such a plan, as we have an efficient Board of Education, capable, if the funds are furnished, of doing the work of distribution; but I would recommend separate appropriations, and more systematic efforts in behalf of our schools and colleges. Let the friends of our Church take into their consideration our various weak Institutions; let them decide as to the wants of each, and let conditional offers of aid be made of such a character as to stimulate the friends of the school upon the field to enter more heartily upon the work.

To make my plan more clear to the reader, let us take, if you please, Carroll College, in Wisconsin. That our Church, and that the State needs such an Institution, none can doubt. To place that Institution upon a proper foundation, it needs at least an endowment of $100,000. Let wealthy friends be informed of these facts; let them assure themselves of them; then let a proposition be made to raise, in ten years, the above amount, one half among the friends of our Church in the East, and one half upon the field, within the bounds of the Synod of Wisconsin; and let the payment of the former be upon the condition that the latter is raised. If an annual fund of $5,000 be raised in Wisconsin, let the friends each pledge themselves that a like amount will be annually paid by them; the good work to continue until the whole be raised. And are there not in some one of our Eastern cities, one hundred wealthy men, who, for the sake of building up an Institution of learning which would be a blessing throughout all time, would be willing to contribute fifty dollars a year each, for ten years? or two hundred, who would each give twenty-five dollars annually, for such a purpose? In one single church of the Baptist denomination, there has been subscribed, for the establishment of a Western University, within the year 1856, $100,000, to be paid in installments running through a series of years. Time can be given for the payment of the endowment for these Institutions, as they do not now need the whole amount which should be pledged to them. The object of asking the pledge is to furnish assurance of their ultimate endowment, and thus strengthen the hands of those laboring in their behalf upon the field. Suppose an offer could be secured in favor of Carroll College of $50,000, from the city of Philadelphia, to be furnished in annual payments of $5,000 each, provided a like amount could be secured within the State of Wisconsin; with what claims and confidence could the friends of the Institution labor in the home field. In addition to the scarcity of funds, they now meet with discouragement from the fact that uncertainty and doubt as to the final success of the enterprise hang over it. And thus it is in reference to all our Institutions.

I do not wish your readers to understand that I am issuing a special plea for any one Institution; for the friends of Carroll know not that I write; but I am pleading for the general cause, and but mention that College by way of illustration.

And now, could not an ample endowment be obtained, if the proper effort were made, for each of our weak existing Institutions? Could not some plan be adopted by which our excellent Secretary of the Board of Education could be possessed of all the information necessary to assure friends East that their efforts in our behalf would not be in vain. It does seem to me that an object so desirable is practicable. Wisconsin needs an amply endowed Institution; Illinois needs one; Iowa needs one. Could not $50,000 be obtained for one of these in Philadelphia, and $100,000 for two others in New York, to be paid in annual installments running through a series of five or ten years, conditional upon the payment of a like amount at simultaneous times, to be raised upon the field? But I must resume this subject in another letter.

In reference to our North-Western Theological Seminary, there seems to be a little cloud forming which I sincerely trust may be dispelled without producing serious results. At the time the constitution for the Seminary was under discussion before the Synods of Chicago and Iowa, resolutions were introduced in each body, instructing directors from those Synods to invite the Synod of Missouri to co-operate. When the matter was under discussion before the first named Synod, Dr. Stephenson stated distinctly that Missouri had virtually dropped its connexion with New Albany, and hence it did not become the friends of the Seminary to make overtures to them. This position is now positively denied by the Synod of Missouri; and those friends in Iowa and Illinois who would wish their co-operation, feel that a full and free explanation should be given. If the following statement in the *St. Louis Presbyterian* of the 8th, be correct, an explanation is called for. It says:

"By a solemn compact, the Synod of Missouri was united with several other Synods in the control of New Albany Seminary. The churches within its bounds, in consequence of its relation to the Seminary, had contributed more largely to its funds than any other, except that of Indiana, and that of Cincinnati; and even now, the Board of Directors are seeking to secure a bequest of $5,000, left by a member of one of our churches. When it was proposed to transfer the Seminary to the General Assembly, the Board of Directors sent the proposition to the Synod of Missouri, for its approbation, thus acknowledging its equal right with the other Synods, to a voice in any disposition of it. After the founding of the Danville Seminary, the Synod, by a direct vote, refused to dissolve its connexion with the Seminary, and appointed a committee to inquire into the state of its funds. One or more letters were received by one of the Professors, but, as we are informed, were not laid before the Board, nor answered. The committee was continued, and is now in existence. The Synod, therefore, has continued to claim its right to a share in the control of that Institution. Up to the month of October last, the Synod's relations to the Seminary continued unchanged. But now, we are informed, that relation has been dissolved; the rights of the Synod have been annulled; and it has been 'left in kind terms,' to other parties to say, whether it shall hereafter be admitted as a partner in the concern."

Thus for the *Presbyterian*. Now, Mr. Editor, here is a direct issue. The Synods of Iowa and Chicago would, no doubt, have instructed their delegates upon the Board of Directors, to invite Missouri as the other Synods had been invited, to a co-operation, if they had not understood, from Dr. Stephenson, that Missouri had withdrawn. Since these statements have been made by Missouri, many in Iowa and Illinois feel that an explanation is absolutely demanded. Let us have the truth, that in the establishment of such an enterprise there may be no obstacles to interfere with its ultimate success. A recent letter from a most worthy brother from Iowa, a leading member in his Synod, reveals the fact, that this matter, with others, unless explained, may dampen the ardor of some of the otherwise most active and efficient friends of the Seminary. I trust this cloud may be dispelled.

We learn by private letters, of some considerable interest upon the subject of religion, in the churches of Bloomington, Ill.; among which, the church of brother Ewing has indications of a refreshing shower. The church under the pastoral care of Rev. Dr Phelps, of Dubuque, is also called upon to praise the Lord for some manifestations of his favor. May the work deepen and widen, until many shall rejoice in the salvation of the Lord.

A most pleasant and grateful expression of love and appreciation was made by the Old School Presbyterian church of Davenport, in behalf of their pastor, Rev. J. D. Mason, by recently presenting him with a purse of two hundred dollars, as a New-Year's gift. How many hearts were made glad by such tokens of regard from the people of their charge, upon January 1st, 1857? This church also gave, recently, to the Bible cause, one hundred dollars, at one contribution. Verily, a Calvinistic faith does not seem to interfere with good works. So far from it, that we believe they go hand in hand together. Yours, &c.,

NORTH-WEST.

Facts and Gleanings.

THE Christian's fellowship with God, is rather a habit than a rapture.

FUTURITY.—It has been beautifully said, that "the veil which covers the face of futurity is woven by the hand of mercy."

A SMART HIT.—A prosy orator reproved Lord North for going to sleep during one of his speeches. "Pooh, pooh!" said the drowsy Premier, "the physician should never quarrel with the effect of his own medicine."

NATURE'S FASHION.—There is one fashion that never changes. The sparkling eye, the coral lip, the rose leaf blushing on the cheek, the elastic step, are always in fashion. Health—rosy, bounding, gladsome health—is never out of fashion; what pilgrimages are made, what prayers are uttered for its possession! Failing in the pursuit, what treasures are lavished in concealing its loss or counterfeiting its charms!

HOW TO BE BEAUTIFUL.—If man, or woman either, wish to realize the full power of personal beauty, it must be by cherishing noble actions and purposes—by having something to do, and something to live for which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Professor Upham.*

The following words were written by Sir William Jones on the blank leaf of his Bible:—"I have carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume, *independently of its Divine origin*, contains more sublimity, pure morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures melt away;
They rest on time's resistless tide,
And cold are, while they stay.
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll,
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
That ray will light it still.

ADVICE TO YOUNG WIVES.—Let me especially recommend to a young wife a considerate attention to whatever her husband will require *when* he comes home, *before* he comes home, in order that, on his return, she may have nothing to do but to share in the comfort and enjoyment for which she has provided, and may not be running about after his usual and reasonable requirements, exposed to his reproaches for her negligence, and to those of her own conscience, if she as any.—*Home Truths for Home Peace.*

WELSH ADVICE.—The following counsel given by Cativy the Wise to Taliessin, the chief of bards, when he was a scholar, has in it sufficient practical wisdom to claim a place in our pages. Cativy was the principal of a college in South Wales, that flourished about the fifth century.

Think before thou speakest.
1. What thou shalt speak.
2. Why thou shalt speak.
3. To whom thou mayest have to speak.
4. About whom thou art going to speak.
5. What will become of what thou mayest speak.
6. What may be the benefit of what thou shalt speak.
7. Who may be listening to what thou shalt speak.

Put thy words on thy fingers, and before thou speakest turn them these seven ways, and there will never come any harm from what thou shalt say. Cativy the Wise delivered this to Taliessin in giving him his blessing.