PRES	SBYTE	RIAN	BANNI	R &	ADVOC	ATR
Fresbyterian Banner, Vol. V, No. 33. Fresbyterian Advocate, Vol. XIX, No. 17.			UNG HAVE I DESIRED OF			WHOLE NO. 280
			איזערא איזעראינע איזערא אארא איזער איזער איזער א	SMITTERIET D DITTERIDALE DA	Dhile Jaishia	OF CALLER Manch Delica a 1
DAVID MCKINNEY, Editor and Proprietor						
RRMS,-IN ADVANCE.		FOR THE WEEK EN	IDING SATURDAY,	FEBRUARY 21, 185	7. By Mail, or at the Of Delivered in the City	ice; \$1:50 per Year, } SKE PROSPECTUS
Original Poetry.	XXVII: 40"and made toward the shore :" kateichon eis aigialon. To fall <i>into</i> the earth, and to sail <i>into</i> the shore, may suit zealous immersionists, but	pillar of that mischievous system, which makes a mere form of more importance	SIN! How do we know there is sin? Why, read God's book of providence, and	actually secured. The Spirit's work is an essential part of the provision; for this is the work of conviction, regeneration, and	no reason why a new Theological Seminary, , in this or that region, will bring it about. Such Seminaries pre-suppose revived religion and consecrated talent, seeking training and	For the Prodytogical Banner and Advonter,
New Metrical Version.	nobody else. It may, also, be urged that there is some-	heathens and publicans, nine-tenths of the members of Christ's mystical body. May	see the proof of it there. In the morning of creation, God pronounced all things very	sanotification, and, without which, Christ's death would be niterly in vain; and this is pur-	cal Colleges of Missouri, Iowa, Illinois and	Year" I left our Iren City, and about discovered that the Iron Horse mid convoyed no near to my desired point. Union Grove Chillen, in Central II linbus. I discovered that the physical and other
FSALM IV. Give car unto me when I call,	thing in the word, katebesan, combined with eis, which takes Philip and the Eunuch in-	the time soon come when that system, saturated, as it is, with exclusiveness and	good; how are they now ? All very good? Is pain good? And sickness and death;	chased by the blood of Christ, as indispen-	ate a demand for a Theological Seminary in	was sordewhat colder here than in old and beer ed Canonsborg, Pa.; but, to my great surprise, I felt that the moral and rengious atmosphere was
God of my wighternances	to the water. Then let us try some passa- ges where the very same combination occurs:	bigotry, shall be IMMERSED, like lead, in the mighty waters, to rise no more forever !	and famine; are they good . Are blighted	For what is Atonement, but AT ONE MENT? And who are stoned for? Those who are	4. 1 do not beneve that there is, yet, any	into a protracted meeting in Generality Deter
In days of past distress.	Acts VIII: 12—"that goeth down from Jeresalem unto Gaza:" katabainousan—eis	L. N. D.	pects, and anguigh of body, and bitterness	brought say ONE. The essence of the term defines the work, and neveals the nevessary.		Oo, H. J. Zhis, was a Quina, meeting of Har Bap- tist, New School, and Old School Churches, con- ducted by that old School Churches, con-
Ye sons of men, how long will ye My glory turn to shame ?	Gazan. XVI: 8-"came down to Troas:" kate-	For the Presbyterian Banner and Advocate. Religion:	of spirit, good ? See that father, as he lays his only son in the grave; see that mother,	restriction, which , can be developed to us only by the results . How absurd to sup-	AUCALUE A CAGEMIES AND CONCERS ARE VET ONLY	"ODFILIZINGIO, III., AND DARTING STALLIN ANTAKA (6119
How long will ye love vanity,	besan eis Troada. XVIII: 22	OR, LETTERS TO A FRIEND ON THE DOCTRINES AND	as she sheds the tear upon the cold cheek of her deal but darling daughter ;	pose that in this grand undertaking alone, God has no plan, and no certainty of success."	laying their foundations, and theological stu-	hearted pastor Brown. (Baptist), and by the im- portunate Lockwood, in whose church we assem-
And seek a lie to frame ? Know ye Jehovah, for himself;	katebe eis Antiocheian. XXV: 6	DUTIES OF THE BIBLE. Letter VI.—Sin and Salvation.	and ask them if all things now are very a	If it be only a provision, (half way and in the second sec	incthe Churchoat large, we have already more	bled (New School). We had a precious season of love and conquest ; 45 processed an numble hope
The righteous one doth choose ;	tabas eis Kaisareian.	For sin is the transgression of the law. 1. JOHN iii: 4.	will of heaven: they may say. He doeth all	that secures its acceptance by any, then God.	with Professors, endow with means, or fill with	in "Jesus of Nazareth ;" two of this mumber have more than run their three score years
Jehovah, when I call on him, Will hear, and not refuse.	No one, who understands language would talk of traveling out of Uniontown into.	MY DEAR FRIEND : In my former let-	things well; not apply mut may escape their lips, quivering with emotion; but from the	before he himself can know certainly who	students and there is not a whisper of uncound- ness of inefficiency against any one of them.	and ten, on one at lengt Sound are yours periods, but the majority are but just approaching man- hood. ""O' Lord, the thy working the midst of
Rage and sin not-say in your heart,	Pittsburgh ; and, as the case now stands, we verily believe that the evidence is as twenty to	ters, I have directed your attention to GOD AND HIS LAW: God is; he exists; he rules	depths of their sarowful hearts they will say, "Sin has mined the works of God.	will* be benchied, (or whether any), by Christaneath His near that that the	At the same time; there is a propriety in the meyendeting which it is not the meyendet in the same time is a second like it.	the years." is a set of said is in fraction to
Upon your bed, " be still;" And off'rings make of righteousness,	one against the immersionists.	is holy, just and good Rom. vii: 12.	sin has brought doub into the world, and all	subordinate to those of the sinner's motions	wise to leave New Albanys, That, Institu-	
And trust Jehovah's will.			sin." Yes, the forrows which fill so many	before being secure of any reward to Christ, or "seed to serve him," though this were	the confidence, nor fulfilled the expectations	Facts and Gleanings.
Oh! who will shew us any good ?	came up out of the water, and, therefore must have been in the water." But, does	condemned; what 'can' we'do'? "This ques-	woe; the pain, and sickness, and death	promised to him in the Eternal Covenant?	since the establishment, by the General As-	
But, Lord, the light of thy dear face	the inspired original say so?	not to be pleased with the eloquence of	so many families sad; war, pestilence.	Now, though, on the Divine side, the Atone- ment must needs be definite and particular,	sembly, of the School at Danville, operations at New Albany wear, somewhat, the appear-	TO BE useful is to be happy; to be loved
Lift thou on us, we pray.	The word translated out of is ek: and it is a known fact, that the Greek writers.	words, but to inquire about your salvation, and learn the way of life. Personally in-	and famine, all sneak of sin, and de-	yet-	ance of factiousness, and have been the oc- casion of unbrotherly and unbecoming feel-	- of God is to be blessed.
Within my heart, bestowed by thee, More gladness I have found,	when they wished, by the force of the words, to express the idea of going out of usually	terested in this matter, you inquire what you must do to be saved; and hence the	and man a sinner	1. For all practical purposes, it is gen- eral and universal. I am instructed to	ing on both sides. I am prepared to say	NATURE designed the heart to be always warm, and the hand to be often open.
Than they, when e'en their corn and wine, Most greatly did abound.	doubled the preposition ek, placing it before	subject on which you desire to be addressed	this truth in every man's heart. Yes, my	offer its benefits freely to all men. This is my commission, "Preach the Gospel to	that New Albany should be given up, and if the condition be a new, "first class,"	THE SAINTED DEADThese are out
. I will both lay me down in peace,	the noun, and also prefixing it to the verb. The Aots of the Apostles affords us twenty	is the one I have chosen, SIN AND SALVA- TION. You will allow me, then, to devote	dear friend, you have within you a con- sciousness of guilt; you feel yourself a sin-	every creature: He that believeth shall be saved. He that believeth not shall be	Seminary, in and for the North-West, I, for one, accept it, and shall co-operate as I may	treasures, changeless and shining treasures. Let us look hopefully. Not lost, but gone
And sleep, and rest me well;	examples of the kind, among which are the following:	two or three letters to this subject; and if I say anything that is not suited to your	ner; you know there is such a thing as sin, and you feel that you are guilty of it. Sin	damned." The hearer cannot claim to	have opportunity. 5. The founding of such an Institution,	before. Lost only like stars of the morning, that have faded into the light of a brighter
For thou, Jehovah, only thou, Securely mak'st me dwell.	VII: 3-"Get thee out of thy country:" ekselthe ek tes ges sou.	case, as very likely I may, you can, of course, give'it only that consideration which it may	is something which pertains to yourself!	know the secret purpose of God regarding himself, any farther than this If he re-	is a matter of general interest in the	heaven Lost to the earth, but not to us.
	XII: 42-"gone out of the synagogue:"	seem to deserve. I shall speak plainly, but	You are a rinner; you know it; you feel it; and you readily confess it. This is the tes-	quires God to forego his own Divine fore-	churches. Every section of territory, every member of the. Church has a right, to know	KINDNESS.
For the Presbyterian Banner and Advocate	eksionton ek tes sunagoges. XIX—"fied out of that house." ekphu-	kindly; and I hope what I say may be of some service to you. It may serve to give	timony of your conscience; and conscious of your sinfulness, you have been led to	knowledge, before he can accept the free, offer, he must hug his unreasonable delusion,	all about it. Here, eminently, we should "provide things honest in the sight of all	As stars upon the tranquil sea, In mimic glory shine,
BaptismNo. 8. CASE OF THE ETHIOPIAN EUNUCH.	gein ek tou oikon. XXVII : 30—" cast anchors out of the	you clearer views of your sins, and of the way of salvation through Jesus Christ.	pray to God for mercy and pardon. Yes,	and perish.	men." No supposed rivalries, or antago-	So words of kinduces in the heart Reflect the source Divine :
This interesting baptism is recorded in	foreship :" ek proras-ektenein.	Sin and Salvation. These are intimately	my friend, you carry about with you, in your own bosom a sense of right and wrong;	There must be the Divine side, "All that the Father giveth me shall come to me;"	nisms, no local, or personal interests, should suppressany particulars	O then be kind, who e'er thou art,
ts xxvi: 40. In verses 38, 39, our Eng-	In the account of the Eunuch's baptism, the words are, anebesan ek tou hudatos.	sin; and hence, if there were no sin, there	you have a conscience; you know there is a difference between virtue and vice, right	but in the same sentence; and with the same breath, the human side is given,	Presuming, then, that I shall not be deemed impertinent, as there are some	That breathest mortal breath, And it shall brighten all thy life,
"And they went down both into the wa- r, both Philip and the Eunuch, and he	But a single ek occurs. Now, if the sacred writer meant to say "out of the water," it	could be no salvation. Jesus came not to call the righteous, but sinners to repentance.	and wrong : and you feel that you have not	him that cometh to me, I will in no wise	points upon which I am not fully imformed,	And sweeten even death.
ptized him. And when they were come			you have often done. wrong : you feel and	cast out." Who shall require anything more? We cannot go any farther. God	I beg leave to append the following queries: 1. Is the proposed Seminary a new In-	CHRISTIANITY avoiding anarchy on the one hand, and despotism on the other, set
p out of the water, the Spirit of the Lord ught away Philip," &c.	tomary with him in such cases.	not saved ; they never fell; they have al-	does your conscience condemn you, but God's	has not informed sus of the men who are chosen, except so far as they show this by	stitution; or only the New Albany Seminary transferred to Chicago?	the race on a path of unlimited advancement. It prohounces all men equal. In express
This is the sheet anchor of Immersionists. hey dwell upon it, on all occasions, as	On this point, we have still stronger proof. The word <i>ek</i> occurs <i>single</i> in the Acts of the	ways been holy and happy. Salvation has no reference to them; though they are deep-	Spirit is also convincing you of sin, and	their conduct. But- 2. Every man may make his calling	2. Is it ominous of anything, that the Synod of Missouri, the next neighbor to	terms, the Christian revelation declares all nations of the earth to be of one blood ; if
hough it were proof positive in favor of dip.	Apostles, sixty-four times. Of these, we	ly interested in the scheme of redemption.	rests upon you le You feel that you are a great sinner, a very great sinner, even the	and election (or his non-election) SURE:	Chicago, and the North-West, is not invited	pronounces all men equally the subjects of
ing. "Why," say they, "is it so careful- y recorded that the parties went <i>into</i> the	out of, only five times; and one of the five,	1. Fet. 1: 12. For the lallen angels, no	abief of sinners and hones mean meaning	make our election sure sure to our-	to share in the enterprize? 3. Is it significant of anything in the	one King.
ater, and then that they came out of the ater, unless to show us that there was an	that they "came up out of the water."	of them to save them: hence he took not	for mercy. Like Paul, you cry, O wretch	selves and to others. This is our proper	future workings of the proposed Seminary, that its first two, and as yet, only Professors,	THERE are five Episcopal churches in the city of Washington, four Presbyterian, one
mmersion in the case?" Says Dr Garson		on nim their nature.—Heb. 11: 14-18.	your views of sin are yet very inadequate ; and it may even be they are yet quite in-	Eventson and construct Western Construction and the ministration	do not enstain our Gonoral documbly in the	Congregational, three Catholic, two Baptist, ten Methodist, (three of these have colored
If, I could not as a scholar, attempt to	intended to convey? The evidence to the	despairing, unto the judgment of the great	definite.	of the Lord is with them that for him; and he will show them his Covenant." In	North-West, a stream of cool Moderatism to	preachers;) one Lutheran, one Unitarian; and a Society of Friends. Chanel exercises

pel immersion from this account;" p. 128. I hope I shall not incur the harsh impution implied in this language, if, instead trying to "expel Immersion" from the arrative, I shall show that there is notimersion in it.

In all disputes about a Scripture word, or rase, the final appeal is to the inspired ginal. Let us, then, inquire, with all ndor and sincerity, whether the language the original implies that the parties went to and came out of the water.

In prosecuting this inquiry, we must claim e indulgence of the reader, if we introce a number of Greek terms and phrases. this cannot well be avoided. At the same me, we hope so to manage the discussion to enable even the unlearned to judge of is force and value of the argument.

"INTO THE WATER."

Every writer has some peculiarities of style. shall, therefore, confine our references the Acts of the Apostles; and here our quiry shall be, In what sense does the wriof the Book commonly use the same the Eunuch? Our translators make him. that the parties went into the water. does he really say so? We think not. Greek word, eis, translated into, occurs, the baptizer might take up some in his eleven times in the very same chapter. | hands, and apply it to the subject, who en; and that once is where it is said shore.

ey both went down into the water." e is an astounding fact! In verse 3d read, "committed them (eis) to prison;" verse 25, "returned (eis) to Jerusalem;" in verse 40, "came (eis) to Cesarea;" d so in other places. Our translators apar to have leaned so strongly to immersion, of words.

ion eis. That is, they placed it before the an, and also prefixed it to the verb. In Acts of the Apostles there are thirty- sentence, which has that signification. e instances of this kind. Here are some.

III: 2-"them that entered into the nple :" eisporeuomenon eis to hieron. IX : 6—" arise and go into the city : the eis ten polin. X: 8-" brought him into Damascus

agen eis Damaskon. VIII: 19-" entered into the syna

eiselthon eis ten sunagogen. XXI: 28-" brought Greeks into the taple :" eisegagen eis to hieron. XXI: 37-" to be led into the castle :"

ngesthai eis ten perembolen. In the account of the Eunuch's baptism, nt a single eis is used. The words are, tebesan eis to hudor. All this clearly hows that if the sacred writer had intendtive. in the case. The word eis occurs sinale in the Acts of the Apostles two hun-

one that the inspired writer did not international that region; though they discovered a to the water. to the water.

Still, it may be said that in the words, kate-

contrary, is overpowering. Here are some examples of ek single : Acts II: 2-" there came a sound from

Heaven :" egeneto ek tou ouranou. XIV: 8---"a cripple from his mother's womb:" cholos ek koilias metros. XVIII: 2-"all Jews to depart from Rome :" chorizesthai ek tes Romes.

XXVII: 34-"a hair fall from the head:" ek tes kephales pescitai. XIII: 34-" raised him up from the

dead :"' anestesen auton ek nekron... Thus we see that our translators, in rendering ek tou hudatos "out of the water." give quite an unusual sense to the words. We may also remark, in this place, that they have given a rather uncommon signification to the word apo in Matt. iii: 16. They render it out of; and thus make Matthew say that the Saviour "came up out of the water." And yet, in Matthew alone, they have translated it no less than sixtynine times from, and only nine times out of l But why, after all, did. Philip and the Ethiopian go dówn to the water, if there was no immersion in the case ? I answer, it was no very tedious journey. Very likely they had not five steps to take; and it was quite natural that they should go down from the chariot to the edge of the water, so that

t is traslated into but once out of the probably assumed a kneeling posture on the A CASTLE IN THE CLOUDS. Dr. Carson thinks that John managed to

dip the Jews without wetting himself; but that. "the place of baptizing the Eunuch, did not admit this, most providentially, and hence, it is said, that they "both went down into the water." He adds, that with it. in the case of the Eunuch, they de- "an apparent redundancy of expression," rted, widely, from their customary render- the word both is twice repeated, "to teach something that the Spirit of inspiration, fore-There is another fact of much importance this connexion. When the Greek wri-s wished to express definitely the idea of the stubborn reality is, that the "apparent. ing into, they usually doubled the prepo- redundancy" exists not in the original. The word amphoteroi, BOTH, occurs, but once; nor is there any other word in the

The sacred historian adds, that the Ethiopian "went on his way rejoicing." And in what ? Not, as alleged by immersionists, in his baptism, for in that, Simon Magus might : have rejoiced, too. But he had now found. "Him, of whom Moses, in the law and the Prophets, did write." It is, on several accounts, very improbable that the Ethiopian was plunged. Philip fell in his company on that part of the route, from Jerusalem to Gaza, "which is desert ;" verse 26. There, surrounded by arid wastes and scorching, sands, he explained to him a remarkable prophecy respecting Christ. That prophecy, commencing near the close of the 52d chap-ter of Isaiah, and continued through the 53d, among other things, foretold that Christ should "sprinkle many nations." d to say, into the water, he would have em- This prediction, doubtless, gave occasion to bloyed his usual language to convey that idea. Philip to speak of Christ's parting com-But there is another fact still more deci- mand, "Go teach all, nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." As they conared and sixty times, if I have counted cor-trectly. Of these it is translated into only fif. came upon "a certain water," and the new y-nine times. And then, of these fifty-nine convert, requested, and received baptism. imes, there are full twenty-six in which the | This could hardly have taken place at a river, ord might very properly be rendered to, or even at a small stream; for neither the toward. Indeed, Mr. A. Campbell, in term potamos. denoting the former, nor term potamos, denoting the former, nor is version of the New Testament, in a num- cheimarrhos, denoting the latter, is used by ber of instances translates it to, where our the sacred writer. He says "they came version has it into. On the whole, the evi-unto "ti hudor," literally some water. lence from this source alone is as eight to Neither Jerome nor Sandys, could find any. one that the inspired writer did not intend considerable stream, or body of water, in all

waters of which were lost in the sands. besan eis to hudor, the preposition kata, Hieron de Loc. Heb. and Sandy's Travels. prefixed to the verb, gives to eis the force of Here, or at a pool formed in the desert by a into. Let us try it, by a reference to similar sudden rain, the baptism may have taken place.

day .- Jude vi. But for sinful man, there It is very important to have correct views

is salvation-not in himself; not in his own of sin, and of yourself as a sinner. One strength, nor by his own works, but in God, great reason why so many take up with a through Jesus Christ : for God so loved the false and delusive hope, and prove to be only world that he gave his only begotten Son; stony-ground hearers, is because they have that whoseever believeth in him should not such superficial views of sin. For your own perish, but have everlasting life .--- John iii : safety, you should aim to have clear views 16. The world had sinned ; God gave his on this point; and to help you in this, I Son to save it; and whoseever believeth have thus written Compare yourself with shall be saved. Sin and Salvation, then, the law of God; and I will, in my next letare closely connected; they have a relation ter, say something further about sin, and try to tell you what it is. And may your o each other; or, rather, salvation has relation to sin and to sinners. Were there no knowledge of sin, and your sense of guilt, sin, there could be no salvation; there lead you to commit yourself unreservedly to would be no necessity for it, no room for it; Jesus Christ for salvation, for he is the only for salvation is deliverance from sin : and. Saviour, the sinner's friend. Trust in him, nence, the blessed Redeemer is called Jesus, and he will be your friend and Saviour. Saviour, because he saves his people from Read Rom. vi. and vii. chapters ; and contheir sins.-Matt. i: 21. This is the subtinue to plead for mercy; look constantly to ject about which, now in your feebleness, the Saviour of sinners, and trust in him. you wish to read-salvation from sin ; and, He offers himself to you ; if you want him, in comparison with this, there is no other take him, receive him, and he will be yours subject worthy of your attention. This is the one thing needful; this fills your head with anxious solicitude; Sin and Salvation forever! Look to him and live !-- Isa. xlv: 22.

-salvation from sin, deliverance from sin For the Presbyterian Banner and Advocate and misery; grace here, and glory hereafter A Definite Atonement, and the Universal for the Lord gives grace and glory. Grace is glory in the bud, and glory is grace in the flower, in its fullness and perfection.-Ps. Many find great practical difficulties in

reconciling the Doctrine of a Definite, or lxxxiv: 11, 12. SIN 1 It is written, For sin is the trans-Particular Atonement, with the Universal gression of the law.-1. John iii: 4. The Offer of the Gospel. How, say they, can law is God's law, the law of the great law- God consistently offer to all men the benegiver and judge, the law of which I have fits of Christ's death ; or how can we preach already spoken; and it is here declared that to all men the free offer of salvation, if the sin is the transgression of this law. Come Atonement was not made equally for all. now, my dear child, and let us look at this. What is the meaning of the word "Aton What is the meaning of the word "Atonematter. It concerns you. As the law has ment," in the Scripture ? It is defined in laims upon you, so sin has a relation to you, the whole Old Testament Economy, and picand you to it; and as one that is wise, it torially illustrated in all the ancient sacriecomes you to consider it well. It may fices. It is reconciliation between God and make you wiser ; possibly, it may make you the sinner, effected by a vicarious sacrifice. etter; if you consider it wisely and pray- If the sacrifice; in its very nature, be vicaerfully, as you ought, and flee to Christ, as rious-it is instead of some one-it is hope you will, it will make you safer and offered in his room. This was its nature of happier, holier and more useful while you old; and this is the nature of Christ's live; and then it, will lead you to blessed sacrifice. "He was wounded for our transness eternal when you die. gressions, and by his stripes we are healed." SIN I How do we know there is sin?

But if Christ's sacrifice was in the stead How do we know there is any difference of those who are atoned for, it was an atonebetween right and wrong, virtue and vice, ment for all men, or for some only. If he sin and holiness ? How do we know there | stood as a sacrificial victim, bearing the penis any such thing as moral evil & Any such alty, in the room and stead of all men alike, thing as sin ? ... How do we know it ? ... How of "Judas as much as John," then all men do you know it?? You believe it, but why? must be released from the penalty, by How do you know it ? his substitutionary sacrifice. This would be-Know it ? Why your own heart asserts the doctrine of Universal Salvation. But

it : it condemns you as a sinner look now it to this doctrine is every where denied in the Why God's Book declares it ! Open your Scripture. The is the Shepherd of the Bible and read of the law and to the tes sheep the Head of the body, the Church timony.-Isa viii : 20. By the law is the Judas went "to his own place" The knowledge of sin .-- Rom. iii : 20; vii : 7. Atonement, if a vicarious transaction, must Is there no distinction made here between be particular, just as the sacrifices of old right and wrong ?... No distinction between were in their very nature particular and persin: and holiness? Is there no difference, sonal, If, as some contend, it was only a between obedience and disobedience? Is governmental transaction, to make a general there no distinction made in the Biblebbe- satisfaction to public justice, and a general tween the holv and the unholv, between the exhibition of God's hatred to sin, with righteous and the wicked, between them nothing particular in it, then, indeed, it is that serve God, and them that serve him nothing particular, and it amounts to nothing in particular. But every believer wants to not.-Mal. iii: 18. No distinction between vice and virtue, sin and holiness, right and feel that it is something particular and perwrong ?... Why you might as well say that sonal to himself... Nothing less will satisfy every line is straight, no matter how crooked him. His conscience can never be southed it is; or that every figure is round, no mat- until he see the very stroke of justice which ter what its shape ! Yes, there is a distinc- he merited, fall on the head of his adorable, tion, heaven-wide, between right and wrong la and all-sufficient, and accepted substitute. In their very nature, they are opposites; and God speaks of sin as sin; and he con-But if the salvation of only a portion of the race be designed and actually secured by demns it in no measured or ambiguous this Atonement, how can we offer the Gospel terms. He who commits sin is the serbenefits freely to all?

Let us say, then, that, plainly, there is a vant of sin, its slave; and it is a perfect contradiction to speak of a servant Divine side, and a human side, to this great of sin as a servant of righteousness; or subject, as it is presented in the Scripture. to speak of a sinner as a saint, of an As regards the Divine side, God's ways are evil-doer as of one who does well. Hence, higher than our ways. He has his eternal sin, as it is a transgression of his law, and counsels. Who could suppose that he had repugnant to his holy nature, is an abomina- made such costly provision for sinners, with tion to God, and sinners are loathsome in no plan and no certainty as to the saving his sight. Let not sin, therefore, reign in results in any case ? Suppose he has only

yours mortal body, that you should obey it made an ample provision for all, and freely

permeate our churches? all other respects, "the secret things belong unto God; but the things that are revealed belong unto us, and to our children." J.

for their support? Had public opinion

matured, and expressed itself? Did the

King's business, indeed, require this haste?

5. May we see, in print, the Basis the

Constitution, and the Charter, (if any has

yould fain see, and note the guaranty the

Church has that here, as elsewhere, her

doctrine, polity and policy shall be illustrated

6. Why not place the Institution under

For the Presbyterian Banner and Advocate

Something about Kansas.

LODIANA CITY, K. T., Jan. 20, 1857.

DR. M'KINNEY-Dear Sir :- A letter

cessed prophet, Kenekuk He was a very

remarkable man, and was once a kind of preacher for the Methodist mission. He

died of small-pox, and nearly one-fourth of

the nation died with him. ' He went as be

came a mighty chief and prophet, attended

We will organize our Church here early

by the spirits of nearly half, his followers.

next Spring, in Lodiana City, a newly laid

out town, within a mile of us. We will

soon begin collecting funds for a Presbyte-

rian College in this city.... We hope to b

able to make this a point of attraction to

fine school, and a church here next year, if

not this Summer. We have a most rich

P. S.-The best place of landing for

W. H. HONNELL.

OUT WEST.

ret been secured) for this Institution?

and defended.

For the Presbyterian Banner and Advocate Another Theological Seminary.

It has been published that a new. Theolog ical Seminary is about to be established in the North-West, probably in the neighbor-hood of Chicago. Some thoughts and queries have arisen, in my mind, upon this natter, which. I beg leave to submit to all oncerned.

YOURS, TRULY.

he care of the General Assembly? Would .1. Our Church has, no doubt, defined her not many anxieties at once find relief? licy in reference to Theological Education. Would not a wider field open to the Semi-She decrees and provides, for her Ministry, nary; and a more generous; and general conan extended professional training. She idence sustain it? So, at least, believe commends Theological Seminaries as affordome of us ing, in the main, the best facilities to those vho are preparing for the sacred office And, whatever may be our private estimate of such Institutions, they certainly form, at this day, a part of the Church's machinery. 2. Our General Assembly has founded. first, Princeton, then Allegheny, then Danfrom a Kansas missionary may not be allville. Synodical enterprize has added Ununinteresting to your readers. I wish to ion, Columbia, and New Albany. The hiscall the attention of Presbyterians to our tory of these successive foundations, the position here. For, although we are sent auses which brought them about, and their out as Foreign missionaries, we do not conpositive, or comparative usefulness, I need fine our labors to the heathen exclusively ot stay to recount or discuss. I only note, Our mission is among the Kickapoo Indians perein, a determination to enjoy more than located about forty miles West of St. Joseph one centre of educational influence. There Mo., and about twenty-two North-west of is that in our people which refuses centrali-ration-consolidation whether in Church Atchison, about twenty-four West of Doniphan, twenty-five South of Iowa Point, and or State. Every six or eight Synods, or about fifty North-west of Leavenworth City every natural division of our territory that We came out (five in company,) last June promises to comprise so many, claims, for itand have lately begun our mission school elf, a Theological Seminary. This seems We have about twenty scholars, and might to be, already, past argument or regret. It is "a fixed fact." It is the order of the have many more, if we had accommodations to justify it. This tribe is quite an interesting people day, and it may be expected to go on, for years to come. Three Seminaries for the and are fully half civilized. They are as Pacific slope of our country, with, at least, upright as the general class of whites, and two more between the Mississippi and the have adopted many of our customs. There Rocky Mountains, will, in their turn, be proare about five hundred on the reserve, a part ected, make their appeals, and achieve their of whom are Potowatomies. There are many position. It would be foreign to my purof them who seem to have a considerable pose, here, to consider the possible opera-tion of this principle in the location of our Boards, or in the foundation of future Synamount of religious knowledge. Some of them were once connected with the Methodist Church; and one of their chiefs was a odical Colleges. I beg pardon of Jefferson class-leader. We have great faith in the and Princeton, "whom I love in the truth," piety of some few of them. The greater but Synodical Colleges and Presbyterial part of them, however, adhere to the wild Academics are normal in the Church, and to vagaries and mixed up faith of their de-

the West; at least, they are necessary. 3. There is such a thing as pushing this work too fast and too far. There is a prudence which should be specially exercised in the founding of Theological Seminaries. These Institutions are costly, both of men and of means. They may be set on foot prematurely. They may be too numerous. They may be unwisely distributed. In fact, the questions of time and place, in commencing one of these great enterprises, are of decided importance and difficulty. I will venture an opinion upon some of the points. they involve, having reference to motives our Presbyterian friends, as we will have a and pleas which have actually been addressed to the churches. (1.) I think that the founding of a The-

and beautiful country; and, as before stated, it is a most suitable location for a town. We ological Seminary, in any given district, should, in the order of time and of propriehave never had the least political excitement ty, come after the founding of those Instihere. We are on the heads of Grasshoppen river. We would welcome all, Presbyterians utions which are to be their feeders. (2.) I think that no proposition to endow especially, to our country, and mission, and city de contro Yours, truly, s Theological Seminary should be presented, or urged, so as in anywise to prevent or to essen contributions to our Boards.

those coming by water, for our place, is (3.) I think a Theological Seminary is called for when it is found that there are Atchison, K. T., as the Government Road passes from there right through our country theological students who cannot be accomand city. Any who wish to correspond medated and trained at any of our existing with me, can do so by writing to me, at Institutions. But it strikes me with sur-Atchison. Address, Rev. W. H. Honnell, prise to hear it argued that a new Seminary Atchison, K. T. s needed, because of the fewness of theological students and candidates for the ministry .- The blessing of God upon Acade-

WHEN the care of souls is the matter of mies and Colleges a revival of religion; trust, let the greater part of men stand off,

and a Society of Friends. Chapel exercises are held at the Capitol, while Congress is in 4. Why so prompt to elect Professors for this Institution? Were there funds secured session

A TRAVELER, after a long journey, when he is weary and faint, and sits down, if he sees the town before him; it puts life into him, and he plucks up his feet and resolves not to be weary till he be at his journey's end. Oh, look at the crown and white robe set before you, and faint if you can; get on the top of Mount Nebo, look on the land of promise-those good things set before you ; taste the grapes of Canaan before you come to Canaan.

THE THREE PHYSICIANS .--- The celebrated French Physician, Dumoulin, on his death-bed, when surrounded by the most distinguished citizens of Paris, who regret-behind me three physicians much greater than myself." Being pressed to name them, each of the doctors supposing himself to be one of the three, he answered, "Water, Exercise, and Diet.

ELOQUENCE.-When the moon shines brightly, we are apt to say, "How beautiful is this moonlight!" but in the daytime, "How beautiful are the trees, the fields, the mountains !" and, in short, all objects that are illuminated; we never speak of the sun that makes them so. Just so, the really greatest orator shines-like the sun, making you think much of the things he is speaking of; the second best shines like the moon, making you think much of him and his eloquence.-National Magazine.

CONSCIENTOUS DISCHARGE OF DUTY. Yet nerve thy spirit to the proof, And blench not at thy chosen lot; The timid good may stand aloof The sage may frown-yet faint thou not Nor heed the shaft too surely cast, The foul and hissing bolt of scorn : For by thy side shall dwell at last, The victory, of endurance born. Truth crushed to earth, shall rise again Th' eternal years of God are her's; But Error, wounded, writhes with pain. And dies among her worshippers. Bryant

THE PRESENCE OF GOD .---- If God's earthly presence is so good, what is his heavenly

There is joy in God's gracious, presence, but in his glorious presence there is fullness

There are pleasures in approaching to God here, but at his right hand there are. pleasures for evermore.

"The presence of God's glory is in heaven; the presence of his power on earth, the presence of his justice in hell, and the presence of his grace with his people. If he deny us his powerful presence, we fall into noth-ing; if he deny us his gracious presence, we fall into sin; if he deny us his merciful presence, we fall into hell, -Rev. J. Mason.

PREACH POINTEDLY .- " In one of the battles of Philip, King of Macedon, an arrow struck his eye and put it out. He picked it up and found it inscribed with the words, 'To PHILIP'S EYE.' An archer whose aim was so sure that he could mark his arrows with their destination with a certainty that they would reach it, had aimed at the eye of the king, and the arrow reached its points, Such should be the certain aim of the ministers of Christ. There are arrows in the quiver of the Almighty for every class of our race. The minister of the Gospel should select and send them to their destination with the precision of the archer to the king's eye. When the bold blasphemer enters the house of God, a pointed arrow should reach him, dipt in the spirit of rebuke from the Almighty." So. when the humble penitent enters the sanotuary, seeking peace, an arrow should be ready, prepared by God's mercy, and dipt in the blood of Christ."

