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

WHOLE NO. 220

DAVID MCKINNEY, Editor and Proprietor.

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, DECEMBER 13, 1856.

Original Poetry.

To the Penitent Sinner.

Humble sinner who art thou?
Much hast thou to make thee glad;
See thine Advocate on high,
Ready to present thy cry.

Though thy prayer is but a groan,
Christ the contrite heart will own;
He who made thee thus to feel
Has a sovereign hand to heal.

Does thy sin a burden prove?
Is thy heart too hard to love?
Art thou low, unworthy all?
Listen to the Saviour's call!

Heavy though thy burden be,
Thou may'st cast it all on me;
I thy righteousness will be;
Look, poor sinner, look to me.

Christ will peace and comfort give;
O, how precious! Look and live.
Then, poor sinner, who art thou?
Look to Christ, rejoice, be glad.

Well, thy sins may make thee mourn,
But the Saviour saith "return";
Do not slough such calls of love,
Look, poor sinner, look above.

E. W. H.

The Atonement.

An Introduction of Sin—The True Character of Christ—The Vicarious Nature and Necessity of His Sacrifice.

MA. EDITOR.—At a period when Unitarianism in the city of Boston, was more publishing, and more in the ascendant than now is, it is said that the celebrated Dr. John M. Mason, at the request of some friends of the Truth, visited that city, with the view of preaching on the character of Christ. When he had made a deliverance on that subject, marked by an unusual power, peculiar even to that great and good man, he closed his last prayer in language to this effect: "Glory to the Lamb; and may the frost of the second death rest upon the tongue that will not say, Amen!" As he came down from the pulpit, one of the Unitarian Doctors, several of whom were present, with pompous and sneering rudeness of manner, thus addressed him: "Doctor, have you come to Boston to teach a Theology?" Now, Mr. Editor, you and others may think it rather assuming, that a Unitarian Doctor, who would not publish his views on important doctrines of the Gospel. And you, too, may inquire, of these men expect that we, of our cities of Pittsburgh and Allegheny, will listen to their teachings on such subjects? We hope, however, you will give us, at least, a doctor's final hearing in such matters. And we would ask the favor of suggesting a few thoughts in connection with that great point of theology, placed at the head of this article.

It is, however, neither our wish nor our purpose now, to engage in mere controversy on this subject. We rather desire to look at it in its practical bearing. And we have from God, and ruined by sin, we have hope, and we will add, no desire, to be saved in any other way, than on the plan of the Gospel. We must think, that the importance of correct views on this subject, is vital.

We know, indeed, that men far wiser than ourselves may differ somewhat as to the precise truths in the Bible system, but we regard the fundamental. But if we suppose, it is generally agreed, that there are some doctrines which must be known and believed, or men cannot be saved, seems to us that this is one. As for ourselves, our full conviction is, that if we are not saved here, our error will be fatal. A small make shipwreck of our souls, and we are of heaven.

The sincere inquirer after truth, however, need not be alarmed that he cannot understand all the difficulties connected with this subject. He ought, indeed, by all the means in his power, to seek to enlarge his acquaintance with revealed truth. He must know, that he may believe. Growth in knowledge is associated with growth in love. But that is not all that is to be forgotten, that secret things belong only to God. And we are silent of the Bible is enough to such us, that the points about which it speaks, cannot be essential. Theological disputants may bring out their dogmas upon this subject, and magnify their importance. But, by their abilities, may cause or bewilder themselves and others; and after all, most of what they say may be utterly untrue. But if true, so far as our interest, our eternal salvation, is concerned, their speculations may be, to us, of little worth. And when they would be above what is written; or when they would be to supply the deficiencies of the Bible, so far as any real advantage can be derived from their teachings, we would say, need them not.—*Now latē auctōr, nec morosus satis, tempus agit.*

By, for instance, need we distress ourselves with the inquiry, what is the direct and formal reason that God has permitted sin to enter the universe, which he had made, and which, since its creation, has ever been under his entire control? The mere fact, that the Bible leaves this question unanswered, should be a certainty of the difficulty can be solved, that moral and practical importance. Its own wisdom here, is elsewhere, to suppress an idle and vain curiosity, and attend to those truths which so deeply concern us, and which are clearly revealed. The whole history of our race, and our constant observation, give us evidence, the force and certainty of which we cannot possibly evade, that moral evil in the world, is not a fact of human consciousness, that we are sinners. And we know, for God, in his Word, has abundantly taught us, that sin, all sin, is utterly abhorrent to his own holy nature. And he has given proof, most terrific and positive, of his purpose to follow it with his fiery indignation. Whatever else we are left to doubt, as to the principles on which the Divine government proceeds, of this we are sure, that sin will not, and cannot, pass unappreciated. And here, if heaven, where it first began its work of mischief; if the dark prison-house of despair; if all the other woes of earth should fail to give, as the proof, we have it

complete in the suffering and dying of the Son of God, when he bore the burden of our iniquities. When, especially, the sword of Jehovah's justice was called upon to awake and do its most fearful execution; when it was bathed in redness in the blood of him who was the fellow of the Lord of Hosts. Now, as God is omniscient, he fore-saw all the dishonor that would accrue to himself, and all the evil that would result to his creatures through our sinning. And as he is almighty, he had power to prevent the coming in of sin. Why, then, did he create beings, high in the scale of intellectual greatness, who he knew would break his laws, and mar the beauty and glory of his own workmanship; who would first destroy themselves, and then act as the guilty instruments in bringing death and ruin upon the race to which we belong?

It is true, that God will so overrule sin, which his soul hates, that it will ultimately afford an occasion of showing forth his own glory; for to principalities and powers in heavenly places is made known by the Church, his manifold wisdom. But the direct and formal reason for permitting its intrusion, is no where given. And to pursue such inquiries is not only labor in vain, but we are here cautioned to cease from our presumptuous meddling with the deep things of God, and obliged to fall back upon his perfect wisdom and goodness; and to acquiesce in the arrangement. Even so, Father, for so it seemed good in thy sight.

Turning away, then, from questions that are speculative, and therefore comparatively unimportant, and listening to the voice of conscience and of God, charging sin upon us, (and we may as well deny our existence, as to deny, that in unnumbered instances, we have violated God's holy and righteous law, and, of course, we have incurred its death-penalty), the great question with us, is, how may we escape the fearful issue? And here the Gospel, and the Gospel alone, gives us full information. "If ye will bring forth the fruit of the Spirit, ye shall not come under the curse of the law; for ye shall be free from the law, and shall stand in the righteousness of the Father." And there is no God else beside me—just God and a Saviour, there is none beside me. Look unto me, and be saved, all the ends of the earth, for I am God, and there is none else.

Here, then, we have a just God; and a Saviour. How we have a Deliverer such as we need. In no other have we, nor can we have, any confidence. Tell us not of help from any other. Mock us not in our misery by pointing us to any other Saviour than one who is God. We accept all other Saviors as physicians of no value. But in the suretyship, and merit, and grace of Jehovah Jesus, the Lord our righteousness, we have all that we need, all that we can desire. He has brought in a new and better covenant. He who knew no sin has been made sin for us, that we may be made the righteousness of God in him. And this righteousness, which meets and magnifies the claims of justice and of law, is unto all and upon all that he believe.

A Saviour worthy of our confidence must make a full and a complete atonement for our sins; must reconcile us to God, so that we may be at one with him. And no other being can do it but the God-Man Mediator. But such is the Saviour whom the Gospel reveals. Tell us not that the union of the finite and the infinite in the person of Christ is impossible. We cannot indeed understand the *how*, in this great matter. But the fact that it is so, is clearly and abundantly revealed. The Bible instructs that God is omnipotent, omniscient, omnipresent, and eternal, but it is easy to understand the absurdity and the implicity of ascribing to him the contrary imperfections. Nor are we taught how Christ can be both God and man, in two distinct natures, and one person, to remain so forever. Such knowledge is too wonderful for us. And this knowledge is not required of us. But it is easy to see that this it must be. Conviction of sin, and under consequent condemnation, we must utterly despair of deliverance, except on the ground of his righteousness, and through his grace and merit, who is Immanuel, the incarnate God. We know not how sin can be pardoned, unless the penalty of the law, of which it is a violation, is met and answered by the sinner's surety. Christ sustaining to us this relation, for us he could suffer, for us he could die. Die, not for sin in the abstract, (the Bible in such matters deals not in abstractions,) nor as a governmental transaction, but for our sins: For the sins for which we in our own persons are guilty before God. And in strict accordance with the prediction, he has been wounded for our transgressions, he has been bruised for our iniquities, and the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; and we have turned every one to his own way; and the Lord laid on him the iniquity of us all. And he has made such an offering, and such a sacrifice to law and justice, on our behalf, that now God can be just, and yet the justifier of him that believeth in Jesus.

To make our salvation complete, we need something more than mere forgiveness of sin, and consequent freedom from condemnation and wrath. We need actual meetness for heaven, and a title to life. And here, too, such is the dignity of his character, and such the worth of his sacrifice, that our Mediator, has made every requisite provision, for us by one offering, which comes to Christ for rest. We know that the interests here involved are unutterably precious; but with our faith fixed on the atoning sacrifice of the God-Man Mediator, we surely need not fear the issue. When the Eternal Father shall nullify his own purpose, and violate his promise and his oath; when the Son of God shall cease to love his people whom he has redeemed, and for whom he now intercedes; and when the Spirit of grace shall leave unfulfilled the most glorious workmanship of his own hands—then, and not till then, may the hope of heaven founded on such a basis, end in disappointment.

But there remaineth no other sacrifice for sin; nought but the fearful looking for of judgment and fiery indignation, that shall consume the adversary. And the greatest good that the writer of this article can desire in relation to any one of his readers, who may still be impatient and unbelieving, is, that he may take the timely and the salutary warning, and flee for refuge to the hope, set before him in the Gospel. And

well for him, that the truth should disturb the quiet of his soul, and grate harsh thunder upon his conscience. For the hope that rests upon any other foundation, must perish. It will be like the giving up of the ghost in the day of God's coming.

Respectfully, yours,
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The Innocent with the Guilty.

REV. DR. MCKINNEY.—Dear Sir—With all due respect for you, I must think you are not quite correct in your remarks of the 13th of September in the *Banner and Advocate*, about punishing the innocent for the sake of executing the law on the guilty. You give a long extract of one of my discourses, which you are pleased to commend as of inestimable worth, and you quote a sentence, and this sentence you "condemn" and "utterly reprobate." Many of the extracts which are seen in the papers from my discourses, were made by reporters, and not by me, and you know, and sometimes these reports are mere caricatures; the proper expressions are not reported; and the connection of things is sadly broken. The extracts you give are, however, substantially correct. The sentence which you condemn is the following: "Let us cherish sentiments of kindness, and show mercy to the guilty persons to whom we are called to minister, and let us be just to the innocent person." You think that my "kindness of heart leads me astray," and that this is an "infidel sentiment." You say, "save the innocent, but let not one guilty man escape much less ninety-nine." And on this point we are certainly agreed. For we both believe that the escape of the guilty from punishment according to law, is a great evil in crime. And I believe, also, that the certainty of punishment is a greater terror to evil doers, than the intensity or terrible nature of the punishment inflicted. But as regards the sentence to which you take exception, I thought I was standing on the best and surest platform in the world, namely: the Bible, the Constitution of the United States, and the Confession of our Church. I clear the guilty. His mind is toward the happiness of his creatures, when this happiness can be enjoyed "on the principles of his administration." But then the "well-being of the creature must be held in subordination to the higher and more important interest still, the maintenance of his own glory." It is his own testimony concerning himself, that while he takes pleasure in the exercise of his loving kindness, he delights in the execution of judgment and righteousness in the earth.

The supposition that the sinner by his repentance can make satisfaction for sin, is as absurd as it is false and impious. Sorrow for the violation of human law, however poignant and sincere, can make no real atonement. But under the government of God it is only by virtue of Christ's atoning sacrifice that any sinner is brought to genuine repentance. And we may as well expect to lay open the gates of hell, and cause the wall of its wretched occupants to cease, and bring them back to happiness and heaven, as to hope for pardon and acceptance founded on any spontaneous workings of the unrenewed heart.

Nor was there here any injustice when the Son of God, whose personal innocence was spotless, was made to suffer for the sins of the guilty. The Bible instructs that there was here a real substitution. But on the part of the Surety the whole undertaking was voluntary. And in full view of all that was before him, it was his own joyful exclamation, "Lo, I come! I delight to do thy will, O my God!" And now that his work is finished, the Eternal Father, who has well pleased for his righteousness sake, and he who only knows the full depth of sin, in this great transaction, the atonement of Christ, has magnified his word above all his name. Here, mercy and truth meet together; righteousness and peace embrace each other. And in this plan of saving sinners through faith in the atoning sacrifice, we have a development of God's wisdom and grace that is marvellous. We have especially appears glorious in holiness. And when in this way the sinner is redeemed from death and from hell, and made an heir of heaven; in our view the attribute of God's justice achieves a higher triumph, and beams forth with a lustre more intense, than in any other of his manifestations.

Here then we have a definite transaction, limited in its very nature, not indeed in respect to the value of the sacrifice offered, but in its application to the person of God's Son, who for the sake of the sheep, the Son of God suffering and dying to make satisfaction for the sins of those given to him in covenant; tasting death for every one of the "many sons" that shall be brought home to glory. And oh, what a well-spring of life, and peace, and consolation, and joy is here opened to every genuine believer! But how full of terror and alarm this great truth is to every man who continues to reject the great salvation!

For, that this doctrine is true, and that it has all the essential importance we have ascribed to it, we make our most confident appeal to the plain, the direct, the abundant teachings of the Bible. And we appeal too, to that sweet consciousness of peace and reconciliation with God, which every weary and heavy-laden sinner has, who comes to Christ for rest. We know that the interests here involved are unutterably precious; but with our faith fixed on the atoning sacrifice of the God-Man Mediator, we surely need not fear the issue. When the Eternal Father shall nullify his own purpose, and violate his promise and his oath; when the Son of God shall cease to love his people whom he has redeemed, and for whom he now intercedes; and when the Spirit of grace shall leave unfulfilled the most glorious workmanship of his own hands—then, and not till then, may the hope of heaven founded on such a basis, end in disappointment.

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Facts and Cleanings.

Men of the noblest dispositions always think themselves the happiest when others share their happiness with them.

TRUST HIM LITTLE who praises all; him less who censures all, and him least who is indifferent about all.—*Lavater.*

THE man who has no enemies may at once conclude he has no parts; for it is as natural for little minds to envy and detract from that which is great as it is for water to seek a level.

FEAR OF EVIL.—In the commission of fear, few men so much as their own self. Another's but one witness against thee; thou art a thousand. Another thou mayest avoid, but thyself thou cannot not. Wickedness is its own punishment.

THE ONE TALENT.—If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honored, truly, and zealously cultivated.—*Dr. Arnold.*

It is a secret known to few, yet of no small use in the conduct of life, that when you fall into a man's censure, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Addison.*

IRELAND.—As a further indication of the gradual progress of Ireland under universal pauperism to at least comparative prosperity, a local Tory paper cites the case of the Carlow union, in which within seven years the number of paupers has decreased from 2,900 to 374, and this number consists exclusively of the aged and infirm, with children under fifteen years of age.

SAVING.—The origin of wealth is, in a moral feeling, self-denial. "Here is something I will not consume or throw away—I will take care of it, store it up for the future, even if thereby we could secure the execution of one hundred guilty persons." Your further questions about the Vigilance Committee, I may answer when I shall have more time, and the effects of its doings are more fully developed. May the Divine Spirit pour heavenly illumination on all your counsels, and great peace upon you.—*Wm. Scott.*

San Francisco, Nov. 4, 1856.

A Few Plain Thoughts to a Young Friend Just Entering on the Ministry.—No. 3.

In my last, I spoke of avoiding extremes in the mode of preaching. Don't slavishly read, and don't be an extemporaneous preacher. But if you will run into extremes, steer for the former—that is, if you don't write extemporaneously, you will preach more truth, and wear better with the church.

Between these extremes, there is, you know, the preaching *freely* from the manuscript, or from memory, or extemporaneously, as ministers understand that word. While I would deserve to be laughed at for my pains, if I were to speak, ex cathedra, about these modes, my opinion may have some weight with you, as the suggestion of experience and friendship.

The deliberate conviction, then, is, that preaching exactly from memory is the worst. It is saying the same thing to affirm, that in a few cases, it is the best. But in most cases, it makes the delivery recitative, stately, and (wides) withdraws the attention of the hearer, less from the mere working of the machinery, than either of the other modes. Never recite as if you were reciting, that is, did not think the effort to recall words had a strange effect on the eye, the organ to which, entire, lively freedom is necessary, in order to inspire. *Stress*, and often *prodigious*, appears more on the man, than in the case of others. Very often, that is except where the memory is a capital one, there is a painful apprehension visible on the face of the speaker, and sympathized with by intelligent hearers, of a *lapses*, that did not think the effort to recall words had a strange effect on the eye, the organ to which, entire, lively freedom is necessary, in order to inspire. *Stress*, and often *prodigious*, appears more on the man, than in the case of others. Very often, that is except where the memory is a capital one, there is a painful apprehension visible on the face of the speaker, and sympathized with by intelligent hearers, of a *lapses*, that did not think the effort to recall words had a strange effect on the eye, the organ to which, entire, lively freedom is necessary, in order to inspire.

EDUCATIONAL STATISTICS.—There are in the United States 154 Colleges, with 1059 instructors, 11,111 undergraduates, and 67,691 Alumni. Of these Alumni, 16,817 have entered the ministry, which number was to be increased about 400 by the graduates of 1856. The denomination shown to have the highest number of colleges was the Christian, 11; the Presbyterian, thirty-three in all—and the Baptists stand second, with a reported list of twenty-two colleges under their patronage. No other denomination has more than eleven.

NEWSPAPER.—Judge Longstreet has said: Small is the sum that is required to patronize a newspaper, and most amply remunerated is the patron. I care not how humble and unpretending the gazette which he takes—it is next to impossible to fill a sheet fifty-two times a year, without putting into it something that is worth the subscription. I well remember what a different there was between those of my schoolmates who had and those who had not access to papers. The reason is very evident: Youth will peruse a newspaper with delight, when they will peruse nothing else.

wounded Israelites were to look only at the brass serpent for recovery.—The graces of the Spirit, which are holiness, goodness, faith, and love, are the only things that will save us by; but it is Christ, as revealed on, believed in, rested upon, loved, and followed, that will speak peace to ourselves.—"By looking unto him, we shall grow holy; and the more holy we grow, the more we shall mourn over sin, and be sensible how very short our own of what we yet desire to be. None are so holy as those who mourn they are not so. While our sanctification is still a perfect and complete work, our justification is in the latter for us. Rely simply as a worthless sinner on the Saviour, and the latter is all your own with its accompanying blessings of pardon, acceptance, adoption, and the non-imputation of sin to your charge. Hence will flow thankfulness, obedience, devotedness of heart, patience in tribulation, and quiet waiting for the glory of God. Thus salvation is by faith alone, and thus saving faith works by love. Embrace these principles freely, fully and impartially, and you will enjoy a true Scriptural peace, assurance and joy."—*Leigh Richmond's Letters.*

For the Presbyterian Banner and Advocate.

Action of the Synod of Iowa.

IN RELATION TO THE DECREASE OF THREE OF THEIR MEMBERS DURING THE PAST YEAR.

Synod would record with sorrow, yet with honest satisfaction to the Divine will, the decrease of three of our beloved brethren during the past year, viz: Rev. Hugh Hutchinson, James Gallatin, and R. C. McComb. In leaving on our Record a brief tribute to the memory of these three, we are pleased to note in regard to all of them, that they were faithful and beloved. Brother Hutchinson was a native of Ireland, and licentiate of the Presbytery of Bainbridge, Ohio, when he removed to this country about four years ago. He had been the very accepted and beloved pastor of the church of La-Claire for about two years, when, in November last, he was called to that rest which remains for the people of God.

Rev. James Gallatin was one of the pioneer preachers of our Church in Iowa, whilst it was yet a Territory. He was a native of Pennsylvania, received his collegiate education at the Western Theological Seminary in Allegheny City. He was ordained to the work of the ministry by the Presbytery of Iowa, at Spring Grove, which church, together with that of Round Prairie, he served for several years. For the last few years he had been missionary to the Indians at South Grove, Cascade, Maquoketa and Andrew. In South Grove was his home, which church had increased most under his ministry, until he was about to have been settled there as pastor, when he was called to his reward. The people of the church were most attached to him, and the congregation was increasing rapidly under his ministry. Although he had been in ill health for some time, he was zealous to his death, until the messenger came to him at an hour very unexpected to himself and all about him. On the first day of May last, whilst the dew of his youth was still upon him, he fell and believingly departed this life like one falling into a sweet sleep.

Brother Gallatin, to those who best knew him, was so called, because he was so good. As a scholar he was thorough, and as an ambassador of the Lord Jesus, he was dignified, and his discourses always abounded in truth, and were full of good truth, well calculated to feed the church of God purchased with his blood. He was able, popular and faithful as a preacher and pastor; conversant with the scriptures, and his knowledge of the Bible was so extensive, that he did not know his inextinguishable light.

Rev. R. C. McComb departed this life on the 24th of August last, in the full hope of a blessed immortality in the city of the living God. He received his collegiate education at South Grove, was ordained by the Presbytery of Columbus, O., in 1840, and was pastor of the London church until 1854. Soon after that he was called to Fort Madison, Iowa, which church he served one year, and then accepted an invitation to the Crawfordville church, soon after which he ended his mortal career. He was a man of great piety, and of the Gospel for complete redemption. Blessed are the dead which die in the Lord; yea, saith the Spirit.

In these solemn providences, we are consoled by the reflection, "The Lord retheth, and death all things well;" and also by the good hope we entertain, that these beloved brethren are now in the Church triumphant. We, moreover, would take the admonition thus given us, "If ye also ready, for in such an hour as ye think not, the Son of Man cometh."

For the Presbyterian Banner and Advocate.

Church Dedications in Iowa.

On the 18th of September last, the new and handsome house of worship of the La-Claire church was opened, and by appropriate services dedicated to the worship of Almighty God. Sermon by Rev. John Phillips, D. D.

On the 30th of the month, the neat and commodious edifice of the Princeton church was also opened, and by religious services, dedicated to the worship of Almighty God. Sermon by Rev. F. A. Shearer, preached the sermon,