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THE

PRESBYTERIAN TREASURY

OF

Education, Religion and General Intelligence.

"ISRAEL HIS TREASURE."

VOL. I.

PHILADELPHIA:
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TERMS.

The PRESBYTERIAN TREASURY is published on the 15th of every month, and will be furnished to subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office; FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE.

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** The profits of this Paper, if any, will be applied to advance the cause of education in the Presbyterian Church.

Those ministers, who think the Paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The Paper, (which does not yet pay its expenses,) would soon be in a condition to do its work efficiently, if our friends would interest themselves in obtaining TEN subscribers for FIVE dollars. This would, also, be the means of furnishing a cheap and useful family periodical to those who value the doctrines and institutions of the Presbyterian Church.

THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME I. }
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PROSPECTUS OF

The Presbyterian Treasury.

The Presbyterian Treasury is offered to the Churches as a Family Periodical, whose aim is to advance the cause of piety, education and general intelligence. The Board of Education which makes use of a part of its columns, has long felt the want of some official organ of communication with the religious public.

The Board of Publication has also determined to make use of "The Presbyterian Treasury," as a medium of recording and developing its plans and operations.

In addition to the great topics of Christian Education and Christian Literature in the Presbyterian Church, the paper will embrace a variety of useful and interesting matter on miscellaneous subjects. The following list of topics will indicate the general scope of the periodical.

I. Original and selected COMMUNICATIONS on practical religion.

II. Subjects connected with EDUCATION.

1. Primary Christian Education, in the wide range of its important topics, will receive that share of attention which the present state of things in our Church and country demands. The Treasury will endeavour to communicate tidings of interest in regard to Parochial Schools, Presbyterian Academies, Colleges, and Seminaries.

2. Ministerial Education, the original object for which the Board was organized—will be kept before the Church in its responsible relations.

3. Sabbath Schools will also receive due attention, being a department kindred to the aims of the Board, and of vast importance.

III. A general view of the other BENEVOLENT OPERATIONS of the Presbyterian Church, at home and abroad.

IV. REVIEWS OF BOOKS, especially of those published by the Board of Publication.

V. A summary of the important Transactions of our Church Judicatories, Documents of an interest-

ing and permanent nature, and miscellaneous Ecclesiastical Statistics, Ordinations, Obituaries of Ministers, &c.

VI. A MONTHLY RECORD of general Intelligence, from other countries and churches. Particular information will be given of the operations of the Free Church of Scotland.

It will be seen that our field is a wide one, and ought to supply materials for an interesting family paper. We hope to be able to furnish one that shall be acceptable to Zion's friends and ours.

It ought to be added, that the Boards of Education and Publication will be responsible only for the matter connected with the objects for which the Boards were organized; and further, that the funds of the Boards will not be drawn upon to sustain the paper.

A copy, and in some cases, several copies will be sent to each minister, whose Post Office address is given in the Minutes of the Assembly, and it is earnestly requested that all who favour the enterprise will use the copies to the best advantage. The succeeding numbers will be sent free to each minister who will send at least the names of three subscribers and the money. A copy will be sent to many friends of the Board, and of the Education cause generally. They will please notify the Publisher, if they desire to subscribe.

TERMS—The Presbyterian Treasury will be published on the 15th of every month, on good paper, with fair type, and will be furnished to individual subscribers at ONE DOLLAR per annum, payable in advance. EIGHT copies will be sent to one address for FIVE DOLLARS, paid in advance; EIGHTEEN copies for TEN DOLLARS paid in advance; and FORTY copies for TWENTY DOLLARS, paid in advance. On these terms, the Treasury is offered at a less price than similar papers, which are sustained by individual enterprise.

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Miscellaneous Communications.

For the Presbyterian Treasury.
ANOTHER YEAR GONE.

Another year has gone; *the time is short*. A few days, weeks, and months—and it is ALL OVER. Life is at best, a strange, transient vicissitude. My springs, summers, autumns and winters, are already almost ended. Only a few days more, and my pathway will unfold into eternity. O remember, my soul, how short a time remains to serve the Church and to prepare for another world!

Another year has gone; *how many opportunities have been lost!* It is fearful to take a glance at mercies slighted, Providences disregarded, prayers unsaid, Sabbaths misimproved, seasons of doing good passed by, and the word of God feebly appreciated. We have an infinitely important work to do, and but little time to do it in, and yet how little has been done! Who does not feel sad when he remembers how much he has lost during the last year of its most precious privileges!

Another year has gone; *many mortals have gone with it*. Many a habitation has heard the sharp groans of death. Childhood, manhood, age, have each made large accessions to the dominions of the tomb. Funeral after funeral has removed from earthly scenes, mortals who commenced the year with hopes as high as ours, and with thoughts of life as pleasant and as secure. The sovereignty of God is apparent in taking away them, and in leaving behind us.

"We a little longer wait
But how little, none may know."

Another year has gone; *it has carried with it some records of humble faith, of self-denying*

zeal, of enlarged benevolence. Grace shouts her triumphs among the pilgrim few. It is worth while to live to serve Christ; and he lives to some purpose who has a purpose to serve such a master. The glories of a year on earth are the sum of its spiritual victories; the aggregate of holy love, patient endurance, prayerful effort and active charity. If I have done one good thing for Jesus' sake and for Jesus' kingdom, I have not lived the year in vain.

Another year has gone; let us aspire to a home above earthly changes; above sorrow, sin, death and time. Eternity is the mighty lesson which the year has been trying to unfold by the mercies and warnings of God. Immortality was taught in the wonderful volume of its twelve month's Providences. For ever and ever has been the character of its issues; and happy are those disciples who have been enabled to lay up for themselves through grace "a crown of glory that fadeth not away!"

Reader! do you expect to live through this year? Thou knowest not "what a day may bring forth." Therefore "redeem the time," and work for Zion, "while it is called to day." C.

For the Presbyterian Treasury.

REASONS WHY I LOVE THE PRESBYTERIAN CHURCH.

An attachment to the Church of God, a fond devotion to all its interests, a quenchless desire for its extension and prosperity, are characteristic of a true Christian in every land and period.

Although the Church of God in its visible form, is not one undivided whole, but an aggregate of many scattered parts, the Christian sentiment embraces the Redeemer's entire kingdom. Nevertheless a practical feeling must assume individuality. As the personal agency of a Christian is limited, it must have a definite and precise object; and the laws of the human mind are such, that individuality in the object imparts intensity to emotion. It is altogether consistent with the most enlarged sympathies, that the Christian should feel a special interest in that part of the Church to which his personal notice extends, and bear towards it a peculiar attachment. An intelligent, devoted, and affectionate regard to his own Church is no mark of bigotry. The heart which is warm and tender in its chosen attachments, is only the more susceptible of the wider charities. While then, I love and pray for the Holy Church universal, I love with singular fondness that Church which, to designate a merc relation, I call my own. This special affection is not caprice; it is not a mere accident. It is fortified by reasons, whether they be valid or not.

1. But I wish it to be understood that I do not love the Presbyterian Church because it is the only true one. I should then contradict our symbolical books. In the creed which every child is required to know, I learned to say, "I believe in the Holy Catholic Church;" and now I more and more endeavour to enlarge my horizon and expand my feelings so as to embrace all that is Christ's. I strive to feel that while I act in my own sphere, I belong to a larger kingdom; and that though I have my little orbit, that orbit makes part of a vaster system.

2. Nor do I love my Church because I think one as good as another, and am not particular to which my interest is given. An indiscriminate feeling is not likely to be either very ardent, very beneficial, or very lasting. I adhere

to the Presbyterian Church by a very decided preference, which the influence of Catholic liberality does not diminish. I believe it to be the best organization which any portion of the Church Universal has assumed: and though I do most heartily own other churches as not less parts of the great whole, and though I feel increasing love to them as such; I do nevertheless more confidently than ever believe them unequal to my own in various points of greater or less importance.

3. My attachment does not arise merely from the fact that I was born in her pale. I am not indeed without sensibility to the charm which is connected with a line of pious ancestry, and the identity of my family with this Church. I would not, for a trifling reason, break that union which was formed with my Church by the baptismal covenant of my believing parents. As soon could I trample with unnatural levity upon my sainted mother's grave, as ever disown that act of faith and prayer, which gave me to God in the unconscious dependence of infancy. I would not have had that covenant transaction removed from my history, to have been enrolled the heir of affluence and honour. That it was the link in Divine Providence which brought the grace of God to my soul, I do most implicitly believe; and right glad I am that my convictions not only recognize it, but allow me to continue the precise connexion which it formed with the Church of my fathers. I feel also the mellowing associations which have blended the order and worship of this Church with almost my very consciousness. The same associations which are twined around the images of the loved and gone, are fastened to her altars and blessed with her solemn ordinances. But sweetly as my feelings linger on these chastening recollections, I have reasons now which satisfy my judgment rather than my fancy.

4. Nor yet once more am I attracted to this Church by any outward splendour. It makes no direct appeal to the senses, to worldly principles, nor to a voluptuous taste. It has no visible *substratum* which can consolidate a body of adherents after the vital energy has fled; it has no rallying word which can impart the *esprit du corps* if the power of religion does not animate its members. The catholicity of its standards, its repudiation of all sectarian terms of communion, and the minor consideration which it gives to all external criteria, render a bigoted attachment to it, from mere denominational feeling, next to impossible. The natural heart can never lose its doctrines, the dissolute can never lose their fear of its influence, and latitudinarian persons can never regard its strictness without aversion. It is hated by the errorist and radical on the one hand, and despised by the ambitious and profligate on the other. Unless imbued with the savour of the gospel and the quickening influence of the Spirit, it has no power of expansion, and no element of self-perpetuation.

But with all these disadvantages on the score of a prepossessing exterior, I believe it to be more nearly apostolical in its order, scriptural in its doctrines, primitive in its worship and ordinances, and fitted to promote the great design of its Divine founder, than any other which exists. There is not space to discuss at large these several particulars. But a few precise reasons I wish here to give of my attachment to its communion.

I. THE PRESBYTERIAN CHURCH MAGNIFIES THE CHARACTER OF GOD. It maintains his sovereignty; it justifies his Providence; it asserts the freedom of his grace; and it ascribes to him the glory and efficiency of the blessed gospel. In the midst of an alienated world, which hates the sovereignty of the God from whom it has re-

volted, our Church ascribes to him the right to do with his creatures as his righteous will directs. It takes the part of God in his unrelenting hatred of sin, and fearful punishment of the guilty. To him it ascribes the whole glory of redemption: it bows to the awful and mysterious selection of the objects of his mercy; and adores him as the efficient agent in the application of redemption. It denies any inherent efficacy to the very means which God has appointed as the vehicle of grace, and looks directly to his hand as operating through the instrument according to his own good pleasure. Simply but forcibly did the unlettered African express his impression of this view in his own homely diction: "Massa, it makes God Almighty so large."

In like manner our Church renounces all alliance with the world, and owns the Lord Jesus as her only Head. If she prospers, the honour is his: if she suffers, her dependence is on him alone. Despairing, as I do, of this wretched world, except as God is mighty, I love a Church which puts all in his hands, and is as strong when the world frowns as when it smiles. With my convictions of the utter apostasy of the human heart, I feel hope only when I see that it is *God that showeth mercy*.

II. Our Church exalts the TRUTH of God. This is known of all men. Neither her brethren of other churches nor the world will charge her with delinquency in this point. Above external order, regardless of favour, and at the risk of schism itself, has she held fast to what she deems *the truth as it is in Jesus*. In her standards and in her ministrations, without concealment or reserve, in the face of prejudice, rebuke, and persecution, she has put honour on the truth. Believing as I do, that truth is immutable, that God will vindicate it alike against the perversions and the hatred of its opposers, and that it is the only thing which will be finally successful, I desire to be where the truth is deposited, that I may share in its ultimate triumph. As it is the truth which God employs to convince and change sinners and to sanctify and comfort believers, I have the more hope of spiritual blessings where the truth in its simplicity is found.

III. The Presbyterian Church attaches great importance to PERSONAL HOLINESS. The zeal which she manifests for truth, is not lavished upon a dead orthodoxy. It is the truth held in integrity, felt in its saving power, and exemplified in its transforming influence, which is the object of her solicitude. The views which our Church takes of God, of human nature, of the gospel, and of experimental religion, all tend powerfully to promote the holiness of those who cordially embrace them. It is impossible they should have any clear and decided place in the convictions of a human heart without making a deep impression on the character. I know that her members give but an imperfect exemplification of her conception of piety; but the defects are usually connected with a proportional deficiency in the clearness or cordiality of their views. Besides, it is a notorious fact, that the consistent members of our Church are every where the advocates of a strict morality. They are persons in whose eyes the evil-doer finds no favour. They are the unrelenting foci of vice, the unsparing opposers of mischievous practices, and the promoters of order, honesty, and every social as well as private virtue.

IV. Our Church forms SYMMETRICAL CHARACTER. No man can have his mind and heart under the full influence of its doctrines and its ministrations without receiving a most salutary impression. Apart from the ability of its ministry, its doctrines are of themselves adapted to give an amazing impulse to the intellect and powerfully to mould the character. Whatever

dislike may be felt to those doctrines, no man can call them drivelling. They suggest the boldest conceptions of the grandest themes, and constitute a magnificent system of perfect symmetry and harmony. So that sublimity and energy of thought accompany the study of our doctrines; and the thorough understanding of them equally expands and quickens the intellectual faculties. Still more potent is the influence on the moral faculties. No man can be thoroughly instructed in our formularies and cordially embrace the views of truth and duty which they present, without exhibiting unusual stability and force of character. Besides the purity of motive, feeling, and of action which they enjoin, the views of divine sovereignty and Providence which they teach, impart decision and firmness to a man's principles. Policy is a thing foreign to the ideas of one who sees the finger of God in all events, who expects the counsel of God to stand, and that he will do all his pleasure. That character will not easily give way which has been moulded by truth and anchored on the purposes of God. He who feels that God's will shall be accomplished, is not shaken by disaster nor affected by mutations of popular feeling. "His heart is fixed, trusting in God."

V. The Presbyterian Church espouses every important interest of society. Wherever it has had sufficient scope to exert its influence, it has contributed largely to the improvement and the happiness of the community. In our own country, its labours in the cause of education have been signal. Good order and healthful public sentiment, are found in every portion of our land where it has formed the character of the people. Every institution which is adapted to elevate the intelligence, promote the refinement, and increase the well being of society, receives from it efficient support. It directs its efforts moreover to the mass. The great Presbyterian idea, that each person is a man, tends naturally to increase the sense of individual worth and responsibility, and thus to elevate the whole. It supposes that each has principles of his own with reasons for those principles. Instead of numbering him in an aggregate called the Church, to which like a great corporation, divine blessings are entrusted, and from which if he sustains the proper legal relation he will get his dividend of grace, it contemplates him as forfeiting or securing by his personal agency, the blessings which God makes, through the Church, to him as an individual. In the conceptions of our Church, each individual is of importance; and its aim has always been to instruct each and to elevate him in society to his position of individual action and responsibility. Hence the *stamina* of character found even among the humbler classes of those trained under our system. Hence too the comparative absence of poverty and dependence among purely Presbyterian communities.

VI. OUR CHURCH CARES FOR A PERISHING WORLD. In that zeal which aims chiefly to extend her own limits and multiply her resources, the Presbyterian Church may be inferior to some others. But in disinterested efforts to save mankind, she yields to none. To give the Bible to the destitute, to scatter evangelical books and tracts abroad in this and other lands, to establish Sabbath Schools, and to send the gospel to the heathen are the great Catholic schemes upon which she has expended her resources. I do not say that she is as self-denying and devoted in these labours as she ought to be. Would that I could say so in truth. But this is the spirit of the Church; and those who have most at heart the prosperity of our own communion, are most engaged in efforts for evangelizing our sorrowing world. It is fitting to be so. If the truth

of God is that which he will make victorious; if the gospel is yet to bless the whole earth; let me be in that Church which identifies herself at once with the truth of God and the fortunes of the gospel.

For these and other reasons, which room is wanting to express, I love with ardour and sincerity the Church of my choice.

"Beyond my highest joy
I prize her heavenly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise.

"For her my tears shall fall;
For her my prayers ascend:
To her my cares and toils be given,
Till toils and cares shall end."

J. J. H.

Extracts.

TIME IS SHORT.

"Time is short."—1 Cor. vii. 29.

Men in all ages are hastening to eternity: those that were our ancestors in former ages are already there, and have taken up their lodgings where they must for ever dwell; and we are following after them. And those that shall live after us, when they have been upon the stage of this world awhile, shall follow us and our fathers into eternity, and give place to those that follow after them. Thus this world doth often change its inhabitants. What is the life of man, but a coming into time, and a going out into eternity.—*Doolittle*.

ARMOUR OF GOD.

"Put on the whole armour of God."—Eph. vi. 11.

Stand then in His great might,
With all His strength endowed;
And take, to arm you for the fight,
The panoply of God.

It is not the armour of your own resolutions—it is the armour of God, even the graces of the Spirit. It is not some graces, or parts of that armour—it is the whole armour—all the Christian graces. It is not enough to have the armour in the house, or grace in the habit; no, it must be put on—daily worn and exercised. God hath provided different pieces of armour for you—the sword of the Spirit, the shield of faith, the helmet of hope, the breastplate of righteousness; but there is nothing for the back, for God disowns run-aways.—*Willison*.

THE WISE WITH THE WISE.

"He that walketh with wise men shall be wise."—Prov. xiii. 20.

Jesus' praise be all our song;
While we Jesus' praise repeat,
Glide our happy hours along,
Glide with down upon their feet!
Far from sorrow, sin, and fear,
Till we take our seats above,
Live we all as angels here—
Only sing, and praise, and love.

Shun the company that shuns God, and keep the company that God keeps. Look on the society of the carnal or profane as infectious, but reckon serious, praying persons the excellent ones of the earth. Such will serve to quicken you when dead, and warm you when cold. Make the liveliest of God's people your greatest intimates; and see that their love and likeness to Christ be the great motive of your love to them—more than their love or likeness to you.—*Ibid*.

REGENERATION.

"Except a man be born again, he cannot see the kingdom of heaven."—John iii. 3.

If there were no law to exclude the unsanctified sinner from glory, he would necessarily remain miserable. His sin is his hell. His disposition would destroy all the happiness of heaven: the service and the joy would only disgust and torment the mind. God cannot make us happy with himself, till he has made us holy like himself.—*Jay*.

MEDITATION.

"I have set the Lord always before me."—Ps. xvi. 8.
Careless through outward cares I go—
From all distraction free;
My hands are but engaged below—
My heart is still with Thee.

Let God be much in your thoughts, and in the view of your mind; not only when you approach some solemn ordinance, but in the whole course of your actions—when you go forth, and come in—when you lie down, and rise up. Let the creatures you converse with, the several dispensations of Divine Providence toward you, present God to your thoughts and the view of your minds. For how can men that have seldom any thoughts of God maintain any communion with him.—*Singleton*.

Education.

"Bring them up in the nurture and admonition of the Lord."

OBJECTS OF THE BOARD OF EDUCATION.

I. The Board of Education of the Presbyterian Church was organized in 1819, for the purpose of advancing the cause of *ministerial education*. This was its primary object. From an early period in the history of our Zion, the training of young men for the sanctuary drew forth prayer and appropriate effort. The minds and hearts of the fathers of the Presbyterian Church, more than a century ago, were deeply exercised in regard to the importance of securing a pious and well qualified ministry, and in sufficient numbers to meet the wants of a growing country. Our principal academies, as well as Princeton College, were established with a main view to secure thorough ministerial education. Provision was made at that early period for the support of pious and indigent young men, who were in a course of preparation for the sacred office. Although, therefore, the Board of Education was not organized by the Assembly until 1819, yet the matter of making provision for the thorough education of the sons of the Church, who were in indigent circumstances, had been from time immemorial our settled policy. The Assembly organized the Board of Education for the purpose of giving harmony and increased efficiency to the educational operations of the Church.

The Board act in co-operation with the Presbyteries, and under the control of the Assembly. It is the duty of the Board of Education,

(1) To keep the attention of the churches directed to the subject of ministerial education in its various bearings.

(2) To collect into a common treasury,

funds to defray the expenses of the education of all candidates recommended by the Presbyteries; and

(3) To exercise a general supervision over those candidates who are recommended to their care, and who are aided by the general funds of the Church.

The primary object of the Board is, therefore, to attend within their sphere to the interests of the cause of ministerial education.

II. Another object which claims the attention of the Board, since the meeting of the last General Assembly, is *Christian education under the supervision of the Church*. This is the re-introduction,—after a long interval, however,—of the ancient and glorious principles of Presbyterianism. After having surrendered, for more than half a century, to public and to private management the work of education, (with the best of motives,) our Church has returned to the system of superintending under her own authority the training of her children. The bitter experience of many years has clearly demonstrated that the State, if it had any right to undertake it, has no capacity to accomplish the primary ends of Christian Education. The last General Assembly has made itself memorable, by making a beginning, on the good old plan, of a system of education that shall be religious as well as secular. The Bible and the Catechism will be introduced into Christian Schools, Academies, and Colleges as a matter of covenant obligation, as well as of sound policy, and ancient, approved practice.

The Board of Education, with the sanction of the Assembly, will take part in carrying out the measures of general Christian education,

(1) By assisting to discuss principles, and to bring forward plans connected with the advancement of Christian education in its various relations.

(2) By aiding feeble Congregations and Presbyteries in supporting Schools and Academies under ecclesiastical supervision.

It will also come within the spirit and principles of their Report to the Assembly to aid feeble Colleges established on an ecclesiastical basis.

The Board of Education have, therefore, committed to their trust MINISTERIAL EDUCATION and GENERAL CHRISTIAN EDUCATION. These important objects will recommend this Board to all who take an interest in the prosperity of the Presbyterian Church, and who regard the interests of the ministry and of the rising generation.

MINISTERIAL EDUCATION.

“Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.”

WANT OF MINISTERS.

The Providence of God calls loudly for more men to preach the gospel. The commission to “preach the gospel” at all, requires that it should be preached “to every creature.” The gospel is Christ’s gospel for all the earth.

The number of ordained ministers which the

Presbyterian Church sends out to teach the *heathen nations* is exceedingly small in comparison with the extent of the field. Lukewarmness in the cause of foreign missions partakes of the spirit of Judaism. It dishonours the dispensation of Christ, whose distinguishing principles are fulness of light and the universality of its diffusion. The Church should send forth hundreds of Christian missionaries to relieve the cry of perishing millions, and to answer the importunity of an awakening world. But where are the men? “The labourers are few”

Within the bounds of our own denomination, in *this favoured land*, there are nearly five hundred vacant churches. If some of these have been supplied during the year, others have become destitute of the means of grace; and if many of these congregations are small, yet in the aggregate they embrace many thousands of church members. When the Presbyterian Church ventures to affirm that small congregations need not be in possession of the stated ministrations of God’s word, she forgets that almost all her large congregations were once small, that the very organization of a new congregation places her under obligations to supply it with the truth, and that the salvation of a single soul is above the price of all missionary efforts, yea, of worlds upon worlds.

Besides this large number of vacancies, there are hundreds of *deserted places* east, south, and west, where the gospel ought to be proclaimed from sanctuaries built up through the labours of Presbyterian missionaries. Every minister at the east knows of places in his own Presbytery where new churches might be established to advantage. But who can furnish the statistics of destitution throughout large districts of the south and west? The men of Wisconsin, Iowa, Missouri, Illinois, Arkansas, Texas, Louisiana, Mississippi, Alabama and Georgia, can tell us how many hundreds of Presbyterian missionaries are needed this very year to train their growing States for heaven! In addition to our vacancies and actual destitutions, we must include the almost confounding element of the *increase of our population*. The developments of American statistics are the romance of political economy. It has been computed, in popular language, that the wave of population rolls westward at the rate of eighteen miles a year, sweeping away the wilderness by a living tide of active and increasing encroachment. Unless the enterprise of the vast heterogeneous west and south-west shall be sanctified by the power of religion, that section of country will become the calamity of our great republic. With an adequate supply of right-minded, devoted ministers, the number of Presbyterian churches might, in the Providence of God, be speedily doubled. The Board of Missions have affirmed that they might advantageously locate one thousand missionaries, if they could find the men. But where are the men? “The labourers are few.”

MOTIVES FOR ENTERING THE MINISTRY.

[Extract from a letter of a Candidate.]

You ask—“With what motives did I seek the ministry?”

In few words, I trust it was a desire to glorify God, and a conviction of duty; a prevailing feeling that in *this way* would the Great Head of the Church have me glorify Him. It would exceed the limits of this communication to recount all the Providences which led me to think I ought to devote myself to this work. It pleased God, I trust, to own me as a child of grace, at the age of sixteen, and from that time till I finally decided the point, I suppose the subject was not out of my mind for a day at a time, and hardly for an hour. But never did poor mortal strive harder to buy off conscience than I did. Duty seemed to say, “preach.” I, with all my might, began to make excuse. I promised to embark in business; and, if prospered, educate *any number* of young men to preach; but that did not answer. “Go thou, and preach the gospel,” was the only

answer I could obtain from the providences, so far as I could interpret them, or from the convictions of my own mind. Others, who knew me, without a single previous hint, would set me apart in their own minds as a minister; and most of all, the prayers and conversations of a pious mother, influenced me to the course. I recollect one day in conversation with her upon this subject, I said to her, “Mother, I do not believe it is my duty to preach.” I shall never forget her look at the time, the tears starting into her eyes as she replied: “Well, my son, I do not know as it is; but I do know that I lent you to the Lord when you were but eleven years of age.” She then related to me the agony of her own mind, on my behalf, and told me the time and place of my dedication to God anew by a mother’s prayers and tears.

REMARKS TO CANDIDATES.

We intend always to devote some space for practical remarks to candidates for the ministry. The following extracts are from an address by Dr. Alexander.

IMPORTANCE OF PIETY IN THE MINISTRY.

A sovereign God may, indeed, employ any instrument he pleases for the conversion of sinners; but it would be unreasonable to expect, that, commonly, he would make use of unsanctified men in this holy work. A greater calamity to the Church could not easily be conceived, than the introduction of a multitude of unregenerate men into the sacred Ministry; for, such as is the Ministry, such will be the people. Such men will ever be disposed to corrupt the simplicity and purity of the Gospel, which the carnal mind cannot love; and even if they should preach the true doctrines of the Bible, their own hearts can never be in accordance with them; and although their words may be the truth of God, yet its good tendency will be counteracted by their proud and earthly spirit. Besides, it cannot be expected that the Holy Spirit will usually accompany with his sanctifying influences the labours of men, who, even when they preach the word of God, are not actuated by a desire to promote the glory of God, or to rescue men from the ruins of sin, but are all the time seeking their own glory, or aiming at their own emolument.

That genuine piety is an essential characteristic of a preacher of the Gospel, all men seem now to admit; for all are shocked when they observe a wicked life in one who ministers in holy things. Piety is expected as a matter of course in all those who have it as their official duty to inculcate piety; and even the profane despise the wretch who dishonours his sacred calling by a course of conduct at variance with the holy precepts of the Gospel. However men of the world may be gratified to find Ministers coming down to their own level, and however they may enjoy the company and lively wit of an ambassador of Christ, yet, in their sober judgment they cannot but perceive the glaring incongruity between his character and profession; and none, except the most hardened in iniquity, would be contented to have such a man for their spiritual guide. In extreme distress and mortal sickness, none would send for such a one to comfort them; but then they wish, if they desire any religious conversation, that the most godly Minister be brought them.

EMINENT PIETY NECESSARY TO ASSURANCE.

Without some degree of eminence in our piety, it is scarcely possible, that we should possess satisfactory evidence of its reality. And this results from the very nature of the evidence which we must possess, in order to be satisfied, on solid grounds, respecting the goodness of our spiritual state. A man can in no other way know that he is renewed, and in the favour of God, but by the exercise of faith, repentance, love to God and his people, humility, meekness, submission, &c. but the certainty, that we

do repent, believe, and love God and the children of God, must depend on the strength and constancy of these exercises; therefore, they alone who have attained to some eminence in piety will possess that assurance, which is so desirable to every Christian, but especially important to the Minister of the Gospel. When the principle of piety is feeble, the remaining corruption of nature will be proportionally strong, and, consequently, it will be exceedingly difficult to ascertain whether this weak faith, encompassed by so many infirmities, is indeed a saving faith.

It is not God's method of dealing with his children, to encourage sloth and unfaithfulness, by connecting assurance with a low state of piety; but this is the gracious reward of the watchful, diligent, persevering believer. When the exercise of piety is low, anxious fear is made to operate on the sluggish mind.

In general it will be found, that a rational scriptural assurance is the result of much self-examination, reading the Scriptures, and prayer, and that those who enjoy this delightful persuasion habitually, are persons in whom genuine piety has been assiduously cultivated, and has acquired deep root, and is in a healthy, vigorous state. If, then, you would gain a comfortable assurance of being the children of God, you must aim at a high standard of piety.

DEATH OF A CANDIDATE.

Died at Stillwater, N. Y., July 25th, 1847, R. L. BOYNTON. Mr. Boynton was, at the time of his death, a member of the Senior class of Union College. He had just commenced teaching school for a time, with a view to assist in defraying the expenses of his theological education. He was sick only a few days. He was a young man of promise, and died in the hopes of the gospel. Candidates for the ministry may learn from this Providence, that,

1. Their entrance into the ministry is by no means certain.
2. Whilst preparing for the ministry, they should prepare for death.
3. To serve God in heaven, they must serve him on earth.
4. They should keep before them the "recompense of reward," which their departed brother is now, we trust, by God's grace, enjoying.

"Happy the company that's gone,
From cross to crown, from thrall to throne;
How loud they sing upon the shore,
To which they sailed in heart before.
Bless'd are the dead, yea, saith the Word,
That die in Christ, the living Lord,
And on the other side of death
Now joyful spend their praising breath!"

NEW CANDIDATES.

At the quarterly meeting of the Board, held on Thursday, November 4th, 1847, there were received under their care, TWENTY candidates on the recommendation of the following named Presbyteries, viz:

Albany,	4
Ogdensburg,	1
New Brunswick,	3
Philadelphia,	1
Philadelphia 2d,	1
New Castle,	3
Baltimore,	1
Northumberland,	1
Redstone,	1
Indianapolis,	2
Montgomery,	1
Cherokee,	1

20

Education Rooms.

No. 25 Sansom Street, Philadelphia.
JANUARY, 1848.

The Education operations of the Presbyterian Church sustain a substantial relation to our general prosperity. The training of a *pious and able ministry* and the *religious education of the rising generation* are subjects of primary importance in the range of enlightened Christian effort. These two great topics demand the prayers and labours of the Church, and will continue to do so until human agencies are superceded in the finished work of man's redemption.

The number of *new candidates* for the ministry recommended by the Presbyteries is about the same as during the last ecclesiastical year up to this date. With the increasing demand for more ministers, both at home and abroad, the bare continuance of previous numbers should not satisfy the faith, the prayers and the efforts of a Church, awake to the obligation to preach the gospel to every creature.

The attention given by the Presbyteries and Synods to the subject of *Christian education* since the meeting of the last Assembly, is a glorious precursor of future results. Our ecclesiastical judicatories, with few exceptions, have acted upon the resolutions of the Assembly, and expressed their strong approbation of the plans and measures therein recommended. A few of our churches have already established Parochial Schools, and others are preparing for the work with as little delay as possible. In some of the Presbyteries, Presbyterian Academies are in operation; and at least one Synod has agitated the question of a Christian College. We shall keep our readers advised of the progress that is making in this great cause. Although the successful execution of the plan of the Assembly may be a work of time, especially in some parts of our country, we have the fullest confidence that Christian Education under ecclesiastical supervision, will eventually become the settled policy of the Presbyterian Church in the United States, as it now is in Scotland.

The Address of Dr. Hodge on Parochial Schools, found in our columns, demands, and will no doubt receive, the careful attention of the reader. This address had a powerful influence on the Assembly; and as a matter of history and future reference, as well as on account of its adaptation to the existing state of things, we welcome it among the contents of "THE PRESBYTERIAN TREASURY."

GENERAL CHRISTIAN EDUCATION.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

The Presbyterian Church, through the last General Assembly, has determined to generalize her education operations. Instead of educating under ecclesiastical supervision, ministers alone, she now wisely aims at training up *all* her children "in the way they should go." The action of the last Assembly lays the foundation of this great and good work. Parochial Schools, Presbyterian Academies, and Ecclesiastical Colleges—all under the direction of Christian teachers, constitute the outline of the system of religious education recommended in the Report of the Board, and substantially adopted by the Assembly.

The following are the resolutions adopted:

ACTION OF THE GENERAL ASSEMBLY.
Extracts from the Minutes.

"The Board of Education, appointed by the last Assembly to report from time to time on the subject of Parochial Schools, reported through their Corresponding Secretary, Dr. Van Rensselaer; and their report was referred to a special committee, consisting of Drs. Hodge, Jones, and Janeway, and Messrs. Snowden and McIlwaine." * * * * *

"The order of the day was then taken up, viz. the report of the committee to whom was referred the Report of the Board of Education on Parochial Schools. The resolutions were considered seriatim, amended, and adopted, and are as follows, viz.

1. *Resolved*, That the Report be committed to the Board of Education, in order that it may be printed and circulated among the churches.
2. *Resolved*, That this Assembly do hereby express their firm conviction, that the interests of the Church and the glory of our Redeemer demand that immediate and strenuous exertions should be made, as far as practicable, by every congregation, to establish within its bounds one or more primary schools, under the care of the Session of the church, in which, together with the usual branches of secular learning, the truths and duties of our holy religion shall be assiduously inculcated.
3. *Resolved*, That this Assembly do hereby earnestly call upon all the Synods and Presbyteries under their care, to take the subject of Christian education under consideration, and to devise and execute whatever measures they may deem most appropriate for securing the establishment of Parochial and Presbyterian Schools in our bounds.
4. *Resolved*, That a committee, consisting of one minister and one ruling elder, be appointed by each Presbytery, to collect information as to the number and condition of schools within the bounds of the Presbytery, the number of children under fifteen years of age belonging to their congregations, the state of public opinion in respect to education, the ability of the churches to sustain teachers and build school-houses, and whatever other statistical information relating to education they may deem important; and that these committees forward their reports to the Board of Education, on or before the 1st of January, 1848.
5. *Resolved*, That this whole subject be referred to the Board of Education, and that the Board is hereby authorized to expend whatever moneys are committed to them for that purpose, in aid of the establishment of Parochial and Presbyterian Schools.
6. *Resolved*, That it be recommended to the Board of Publication, to make inquiries on the subject of

elementary school books, with a view of adapting them, as far as practicable, to a system of religious instruction, and that the Board report on this subject to the next General Assembly."

It is a matter of gratitude to the great Head of the Church and of congratulation with the friends of Christian education, that the above resolutions passed the Assembly UNANIMOUSLY.

—
AN ADDRESS

ON PAROCHIAL SCHOOLS.

Delivered by the Rev. CHARLES HODGE, D. D., before the General Assembly in May, 1847. Published by request of the Board of Education.

Our subject refers to the early, constant, and faithful religious instruction of children by the assiduous inculcation of the truths and duties taught in the Bible.

If an infant be from its birth secluded from the light, deprived of proper food, air, and exercise, it would grow up feeble, and deformed. The same infant if properly nourished and trained, would arrive at manhood, vigorous, and symmetrical. There is all this, and far greater, because higher and more permanent, difference, between an educated and uneducated human soul. In the case of the infant there may be some constitutional taint, some radical disease of the system, which may counteract the tendency of the wisest plan of physical culture. But no one on this account doubts the necessity of such culture; nay the more feeble the constitution, the more necessary is the wise and assiduous use of the means for correcting and strengthening it. Thus there may be, and alas! we all know there is, the radical disease of sin in the human soul, which may render abortive the most faithful efforts to bring up a child in the fear of God; yet this only proves religious education to be the more necessary. If the soul were uncorrupted, if still by nature, as at the creation, it were instinet with holy desires and aspirations, it would gather knowledge and nourishment from every thing within and without, and grow, by the law of its being, as do the flowers of the field, to be beautiful exceedingly, through the comeliness which God gives to all creatures in fellowship with himself. It is precisely because the mind is by nature dark, that it needs illumination from without; it is because the conscience is callous and perverse, that it needs to be roused and guided; it is because evil propensities are so strong, that they must be counteracted. To leave a fallen human being, therefore, to grow up without religious instruction, is to render its perdition certain.

The same cause which makes religious instruction necessary at all, requires that it should be assiduous and long continued. It is not enough that the means of knowledge be afforded to the child: it is not enough that he should be once told the truth; such is his indisposition to divine knowledge, such the darkness and feebleness of his mind, that he must be taught little by little, early and assiduously; or as the Lord said to Moses, "when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." It is a slow, painful, long continued process to bring a child born in sin, and imbued with evil, to a competent knowledge of God, and truth and duty, and to cultivate in such an ungenial soil the seed of eternal life. This, however, is the process which our apostasy renders necessary, it is that which God has enjoined, it is the one which he has promised to bless, the neglect of

which is followed by his severe displeasure, and the all but certain ruin of our children.

It is, therefore, a dictate of reason, a lesson of experience, and a clear revelation from God, that the religious education of the young is a duty of the very highest necessity. If this be neglected, there is nothing can supply its place. And if this be properly attended to, it will secure the adequate use of all other appointed and appropriate means of good. On no one thing, therefore, is the welfare of society, the prosperity of the church, and the salvation of men so dependent as on this. No one thing has been in all ages so operative in determining the character and destiny of individuals, and of nations. This is a truth which all but the lowest and most ignorant class of infidels are ready to admit. Men of the world, if educated themselves, feel the importance of secular education for others. And all religious men, of every denomination, acknowledge the essential importance of religious education. This, therefore, is not the point which needs to be argued. It is universally conceded. The great questions are, *On whom is this duty incumbent? How is it to be discharged? On whom does the RESPONSIBILITY OF THE RELIGIOUS EDUCATION OF THE YOUNG REST?*

In the FIRST instance, on *Parents*. As to this there can be no dispute. The relation in which parents stand to their children, implies an obligation not only to support, but to educate them, because they are bound to do all they can to promote the well being of those whom God has committed to their charge. Parents also have facilities for the discharge of this duty, which none others can enjoy; they have at least the competency for the work which strong interest in the welfare of their children can supply; and on them this duty has been laid by the express and repeated command of God. The neglect of this duty is at once one of the greatest injuries a parent can inflict on his children, and one of the greatest offences he can commit against society and against God. But while it is universally conceded that the obligation to provide for the religious instruction of the young, rests primarily on parents, it is almost as generally acknowledged that the responsibility does not rest on them alone. If a parent cannot support a child, it cannot be left to perish; the obligation to provide for its support, must rest somewhere. The ability of the parent failing, there must be some other person or persons on whom the duty devolves. In like manner, if parents are unable to provide for the religious education of their children, those children cannot innocently be allowed to grow up in ignorance of God; the responsibility of their education must find another resting-place. Men do not stand so isolated, that they may say, Are we our brother's keeper? they cannot innocently sit still and see either the bodies or souls of their fellow men perish, without an effort to save them. This is too evident to be denied. Nor will it be questioned that so large a portion of parents are unable to provide adequately for the religious education of their children, as in all places and at all times, to throw a heavy responsibility as to this duty, on the community to which they belong. The inability in question arises in many cases from the moral character of the parents; rendering them at once indifferent and incompetent. In other cases from ignorance. They need themselves to be taught what are the first principles of the oracles of God. And in other cases still from poverty, *i. e.* from the necessity of devoting so much time to secure the mere means of life, and of calling their children so early to share in their labours, that they are unable to attend in any suitable manner, to the education of those whom

God has committed to their charge. If, therefore, we look over any community, or over the history of the church at any period, we shall find that a very large and constantly increasing portion of the young, are left to grow up without religious instruction, where that duty has been left exclusively to parents. If, therefore, the work must be done; if the best interests of society, the prosperity of the church, the salvation of souls, demand that the young should be brought up in the nurture and admonition of the Lord, others, besides parents, must undertake the work. Accordingly in every age of the church, among every people calling themselves Christians, provision has been made, beyond the family circle, for the religious education of the young.

But SECONDLY, what is that circle, *outside the family* on which this solemn responsibility rests? This is a question on which the minds of even wise and good men are very much divided. There are but two communities exterior to the family which can here come into consideration. The one is the State, the other is the Church. The former is founded on relations of men to each other as social beings. The other on their relation to each other as Christians. Certain prerogatives and duties arise out of both these relations. It is the right and duty of the State to protect the property, the lives and reputation of its members; and to make provision for the public good, not otherwise provided for. It is, on the other hand, the right and duty of the Church to provide for the purity and extension of the Redeemer's kingdom, and for the inculcation of the truth. But since men's social and religious natures are so implicated the one in the other; as their social and religious duties are so intimately allied; the same things have such a direct bearing at once on the interests of the State and of the Church; that it is exceedingly difficult to draw the line which separates the duties and responsibilities of these two communities.

It is especially a difficult matter to determine what are the respective duties and rights of the Church and of the State, in reference to the subject of education.

I. THE CHURCH AND STATE PLAN.

One view of this subject is, that as the interests of the Church and State are equally involved in the education of the people, both have the right, and both are bound to see this great object accomplished. This has been the common doctrine of Christians, under all forms of government, under the democracy of Switzerland, and under the absolute monarchies of Europe. Ever since the State became Christian, *i. e.* ever since the mass of society professed Christianity, and recognized their obligation as individuals, as members of society and as magistrates, to regard Christ as their Lord, it has been their common sentiment, that they could not discharge either their duty to Christ or to the community, unless they made and enforced provision for the religious education of the young. In almost all European countries this is still the fixed conviction of all good men; and accordingly the State just so far as it discharges its recognized duty, provides and establishes schools, prescribes the course of instruction, requires that the doctrines of the Church should be taught, and taught in the form and from the books, and by the agents determined or appointed by the Church. This is the system which is the simplest in theory, and the most effective in practice. But it supposes for its successful operation, conditions, which rarely meet any where, and which are entirely wanting in the great majority of cases. It is obvious that in order to render this intimate union of the Church and State in the work of education ex-

pedient, it is necessary—1st. That the Church which the State recognizes and with which it co-operates, should be pure and faithful. 2d. That the State should recognize and act upon the principle that its officers in the matter of religious education are the servants and organs of the Church, responsible and obedient to her; teaching what she commands and in the manner in which she directs. 3d. That the Church and State should be conterminous, *i. e.* composed of the same members. Whether these conditions are ever likely to meet, and if they did in any one case, the harmonious action of two such bodies, as the Church and State, so different in their objects, so unequal in their powers, and so discordant in their character, could not be depended upon. This, however, is substantially the system which, since the reformation has been adopted in Prussia, Sweden, and Scotland. In all these countries, the State adopted the doctrines of the Church, undertook to teach them to the young in the use of books sanctioned by the Church, and as the Church and State in these countries were co-extensive, *i. e.* every citizen being by baptism and profession a member of the Church, there has been little or no complaint of the operation of this plan. In Scotland, especially, owing to the peculiar independence of the Church and its comparative purity in that country, it has been productive of incalculable good. Such a system in our country, however, is impracticable. In no State of our Union is there such uniformity of opinion, as to render the union of the Church and State in the work of religious instruction either expedient or possible. It is evident, therefore, that however available this plan may have proved in other countries, here it is out of the question.

II. INDEPENDENT PLAN OF CHURCH AND STATE.

A second plan for securing the co-operation of the State and Church in the work of education, is to make them independent of each other by assigning to each different parts of the work. The State assuming the right to see that schools, where needed, are established, that competent teachers are appointed, that adequate salary is paid for their services; but leaving to the community in the midst of which each school is placed, to determine what shall be the course of instruction, especially as it regards religion. Such was the early New England system, and it has many great and obvious advantages. 1. It secures the general establishment and support of schools. 2. A supply of competent teachers. 3. It leaves the people free as to the religious instruction of their children. It is not the majority of a State, determining for the whole, what and how much of doctrine and duty shall be taught in the public schools; but every school district is allowed to determine that point for themselves. The disadvantages which attend this plan, and which have led to its being in a great measure abandoned, are principally the following. 1. The State, if it establishes and supports a school, feels the responsibility, and assumes the right of controlling it. There is a constant tendency in this system to centralization; the scattered and isolated school districts lose their independent action, or feel it overpowered by the great central body in which the State as a whole is represented. In New England, therefore, and especially in Massachusetts, the result of this plan has been to lodge almost the whole effective control of the education of the people in the hands of a few individuals, the agents and representatives of the State. 2. Besides, the successful operation of this plan supposes a general agreement among the people as to religion, and a general interest in the subject. Without the former, the people of a school district would not agree as to the kind and amount

of religious instruction to be given in the school; and without the latter, there could be no security that any religious instruction would be given. In the earlier periods of the history of New England, both of these conditions met. The people of extensive districts were of the same denomination; and there was sufficient general interest to secure a religious character to the schools. But since the great increase of the population, its divisions into sects, and the prevalence of indifference and error, it has been found impracticable to secure a general and efficient religious education of the young, by means of schools whose character was determined by the mixed community in which they are placed. The impossibility of pleasing all, has led to the general determination to do nothing—to banish religion almost entirely from the public schools.

III. THE COMPROMISE PLAN.

A third method of solving this complicated problem, which has been extensively adopted in England and Ireland, and partially attempted in this country, is, for the State to teach, or allow to be taught in the public schools, those doctrines of religion on which all denominations agree, and to leave what are called sectarian differences to be otherwise provided for. It is on this plan, Papists and Protestants are united in the national schools in Ireland—Episcopalians and Dissenters in England.

The objections to this plan, in our country especially, are, 1. That owing to the multitude of sects and diversity of opinions, the common ground is narrowed to an imperceptible line. Every doctrine characteristic of Christianity, and even some which belong to natural religion, is proscribed as sectarian; so that the practical operation of this plan among us is the banishment of religion almost entirely from the public schools. It is with difficulty that the reading of the Scriptures without note or comment, can in many cases be retained. Besides this, it is obvious that the inculcation of religion in the general, but not under any definite form, is not mere neutrality. From the nature of the case it is a rejection of positive doctrines; it is practically, as far as it goes, the inculcation of very superficial views, and even of infidelity itself.

IV. THE SECULAR PLAN.

The difficulties attending the plans already mentioned, have led to the very general adoption of a fourth, which is at present the favourite system of our public men. It proposes to confine the instruction given in schools supported by the State, to the secular branches of education; and to leave the religious instruction to parents and churches. This plan is recommended by many plausible arguments. 1. It seems to solve the difficulty arising from the diversity of opinion among the people on religion. As it is impossible to teach religion in a form to suit all, it is best not to attempt to teach it in any form. 2. It falls in with the popular feeling of the country that the State has nothing to do with religion. 3. It purports to accord with the largest religious liberty; allowing every man to do what he pleases as to having his children instructed in its doctrines. 4. It allows the resources of the State to be concentrated on a particular class of schools of different grades; from the primary, to those in which a classical or mercantile, or scientific education is imparted. In almost all parts of our country, this system has become predominant, advocated by all classes of our citizens, and by the members of almost all religious denominations, Romanists alone excepted.

The objections, however, to this system, notwithstanding its advantages, are very serious. 1. It is impossible to carry it fairly out. Reli-

gion is so important, it is so pervading, it is so connected with morality, and social and civil polity, it is so diffused through the literature of our language, that it cannot be banished from our schools. Any system of education which proposes to banish religion becomes, from the necessity of the case, irreligious. You cannot teach a boy to read, without giving him something to read which will bring up questions of morals and religion. You can teach him no science which does not so implicate religious truth, that to avoid bringing in the latter, you must deny it. The most positively irreligious works, are those which proceed on the assumption that there is no God, (no Supreme Being) to whom we sustain the relation of responsible creatures. All that the most ardent infidel need desire, in order to propagate infidelity through the community, would be that nothing should be said about religion; that the subject should be banished from all places of education; and the training of the young be conducted, just as it would be were there no God, no redemption, no future state. The first objection, therefore, to this plan of diverting religion from secular instruction, is that it is a delusion. It cannot be done. It is not in fact done. The whole tendency of the instruction conducted on this plan, is not neutral, but positively anti-religious; or it is so modified as to take the character of the particular teacher by whom the system is carried out. The theory upon which this system is founded, is false and irreligious. It assumes that God has nothing to do with history; that he has no agency in nature; that religion has no connexion with science, or civil polity. It assumes practically the atheistic theory of the universe, and it is therefore not what it appears or purports to be, *viz.* something negative and harmless.

2. In the second place, the remedy which it proposes for its acknowledged defects, is altogether inadequate. Its advocates do not pretend to say that religious instruction is unimportant. They only say that the State cannot furnish it; while it can and ought to afford the means of secular education, it must leave to parents or churches the moral and religious culture of the young. But it is notorious that in multitudes of cases the education afforded in the public schools is all a child does or can obtain, and if that is irreligious, or what is the same thing, merely secular, he must grow up without any religious knowledge. The very necessity of public schools is founded on the assumed incompetency of parents to educate their own children; and if parents are incompetent for the secular education of their children, they are not qualified for their religious education. If from parents we turn to the Church, it is obvious that a very large portion of our population do not recognize their connexion with any Christian church. In point of fact, therefore, where religion is banished from public schools, one-half, one-third, one-fourth, the proportion varying in different places, are left without any religious education whatever. The remedy, therefore, is inadequate, because it leaves so large a portion of the people unprovided for. But it is inadequate on another ground. When six days in the week are devoted to mere secular education, what is left for religion? Little more than the Sabbath, with its various other duties, and its necessary distractions. Religion is thus made a mere secondary affair in the education of a child. Its place is so subordinate as to become insecure; no time or opportunity is afforded for it, at all commensurate with its paramount importance. Where nothing else can be done, it is of course an incalculable benefit to have children collected into Sabbath-schools, who for six days in the week have been taught on a plan which assumes they have no souls.

But this is not the provision which ought to be made for their moral and religious culture.

3. This plan of banishing religion from public schools is contrary to the experience and practice of all ages and nations. The history of the world may be challenged to produce a single instance in which any form of religion has taken hold of the public mind, where it has not been inwoven in the whole system of public instruction. The religion of India, and China, is taught in all the public schools of those countries; the Koran is the text-book of all knowledge to the Mussulman; Christianity has hitherto been taught in the schools of every Christian country. The experiment which we are making, is a novel one in the history of the world, and one of fearful risk. We can hardly venture to hope, contrary to all experience, that Christianity can ever take firm hold of the public mind, or form the public character, unless it is taught in the public schools. It will doubtless assert its divine origin, maintain its existence, bring many to submit to its control, but a large part of the population will remain emancipated from its influence so long as the powerful instrumentality of public instruction is not enlisted in its favour, or is virtually arrayed against it.

4. It is most obviously unscriptural. God has required his people to teach their children his word. This cannot be done in a day, nor in any short period, nor by casual disconnected efforts. The Bible is a large book; its contents are varied, profound, and extensive; embracing the earliest and most important history; inwoven with religious institutions, promises and predictions; it includes a complete code of morals; the sublimest doctrines relating to God, man, the way of salvation, and a future state. These things we are bound by the command of God to teach the young. They cannot be adequately taught, *i. e.* taught so as to be understood and rendered effective, unless much time be methodically devoted to the subject. In commanding us to give this instruction, God has commanded us to use all the means necessary for that end. We therefore go counter to his commands, when we resign our children to the operation of a system which necessarily makes religion altogether subordinate; which banishes it from the place of education, and leaves it to be provided for at hazard. It is in the highest degree unreasonable, that the subject which is the most important, the most difficult, which most calls for laborious and assiduous attention, should be thus set aside, without any settled or adequate provision. It is a perfect solecism, that a people should have a book which they profess to believe came from God, revealing his nature, and his will, their duty, and the way of salvation; which they acknowledge must be known in order to fit men for their duties in this world, and their destiny in the next, and yet allow that book to be set aside, instead of being made the groundwork and text-book of all education. Such a course is a practical denial of its divine authority. It is to refuse to allow it to occupy the place in the formation of the character of the people, which God has assigned it.

5. Again, the plan which forbids the introduction of religion into our public schools is an unauthorized encroachment on the religious rights of the people. We admit that no one denomination of Christians have the right to insist that their formulas of doctrine should be introduced into schools which other denominations are taxed to support, and to which they are entitled to send their children. But in all cases in which the people of any denomination are sufficiently numerous to have a school for themselves, we see not what right the State has to forbid their conducting its religious instruction according to

the dictates of their own conscience; or to say, if you introduce religion at all, you shall not have any portion of the funds, which you are taxed to raise. This is saying to the people, you must either consent to have your children brought up irreligiously, as far as the school is concerned in their education, or you shall be disinherited, cut off from all participation of the public property. If Presbyterians conscientiously believe they are bound to mingle religion in the secular education of their children, are they to be refused any portion of the school fund, and yet taxed to sustain it; forced to support schools to which they cannot send their children, and and whose influence they regard as directly opposed to all religion? This is obviously unjust. The Romanists in New York, have forced the authorities to this admission. Believing the public school system to be anti-Christian, they refused to send their children to the public institutions, and having established schools of their own, they demanded their portion of the educational funds. This claim has been acknowledged. If justice demanded it should be granted in their case, justice is violated in refusing Presbyterians the same right. This is only one instance in which under pretence of the widest religious liberty, religious liberty itself is outraged. It is the undeniable right of the people who support a school, whose children are educated within its walls, to determine how and what they shall be taught. And it is tyrannical in the State, or an irreligious or indifferent majority, to deny them the exercise of this right.

Admitting then the paramount importance of religious education; admitting that this great interest cannot be safely confided to individual parents, but must be assumed by some association larger than the family, we have seen that, in the peculiar circumstances of our country, the State can neither attend to it, nor can the object be attained in connexion with the State. Religion has been banished from our public schools. There is no rational prospect of its being here so attended to, as to satisfy the enlightened conscience of the Christian portion of the community. The question then is, what is to be done? The matter cannot be neglected; we can rely neither on the fidelity of parents, nor on the meagre instructions of the Sabbath school. What then ought, under existing circumstances, to be attempted? In answer to this question, we say, The Church must undertake the work.

V. THE CHURCH PLAN.

1. There may be great doubt whether God ever intended to devolve upon the State the religious education of the young; but there can be no doubt that this duty rests upon the Church. The great commission which she has received, is to teach all nations. Her very vocation is to lead men to the knowledge of the truth. For this purpose she is bound to use all appropriate agencies. The public proclamation of the truth is but one of the divinely appointed means of accomplishing her mission. Her work is to teach, and the school is, therefore, her peculiar and appropriate province. Indeed, the interference of the State in this matter, in Christian countries, has always been justified on the ground of its intimate relation to the Church. It is because the Church is in the State, that the latter has assumed the right to teach the truths which God has committed to the Church to inculcate and promote.

2. As God has given the commission to the Church to teach, to her alone are given the gifts requisite to the discharge of the duty. These gifts are not promised to the State; they are promised to the Church, and when found at all, it is

only within her pale, and in the custody of her members. There alone is the requisite practical knowledge of the truth; there alone the love of souls, there alone the zeal for truth and the glory of God, essential for the right discharge of this important duty. And as God never gives the qualifications for any important work, without imposing the obligation to exercise them, it is plain that it is his will that the body, to whom he has given the gift of teaching, should act as teacher.

3. In every age, therefore, from the apostolic to the present, the Church has recognized her vocation as a teacher. She has always felt that she was responsible to God for her children; that she was bound to teach them the gospel, to bring them up in the nurture and admonition of the Lord. By a strange perversion, after long enlisting the State in this service as her agent, she has come in a measure, to think, that education was the work of the State, and to forget her own immediate obligations on this subject. But this can be only a temporary forgetfulness. As soon as she is brought to the conviction that the State does not and cannot accomplish the object, she will hear the voice of God summoning her to her duty, and feel his Spirit through all her members rousing and strengthening her for this great work. She cannot sit still and see her children offered by thousands unto Moloch. It cannot be that the present state of religious education in this country, can be suffered to continue. Good people cannot consent to have religion banished from those institutions in which the mass of the people learn almost all they ever know. We are, therefore, persuaded that the time is fast coming in which all denominations of Christians will address themselves in earnest to the establishment of schools, under their own immediate control. It is a reproach to Protestants, that Romanists have been the first to discern this necessity. They have set us the example of declaring off from the control of the State, and of asserting the right of children to be taught religion. This they have done, at the risk of losing all assistance from the public funds. And this we must do, let the State take what course it may. We ought to look forward and strive to carry out the good old Presbyterian plan of having one or more schools in every parish, a classical academy in every Presbytery, and a college in every Synod, all under the control of the Church. But at present, the first part of the plan, as being most important and most urgently needed, should secure our undivided attention.

It having been reduced to a certainty, that the young cannot be religiously educated, in this country by the State, nor by the Church in connexion with the State, it has become apparent that the Church must do the work herself. That is, she must see that there is established one, or more, common schools in the bounds of every congregation; the teacher to be appointed and the instruction directed by the Session; and the pastor having it as a part of his stated weekly duty to visit and examine the scholars, and to participate in their instruction. Nothing short of this can answer the demands which God makes of us in our present circumstances. In this way our own children will be regularly instructed in our doctrines and discipline, and be brought up to fear God and reverence the Church of their fathers. Every school will become a nursery for the Church. Our people, instead of not knowing whether they are Presbyterians or not; or why they should be Presbyterians rather than any thing else, and therefore ready to be carried away by every wind of doctrine, will have an enlightened and firm attachment to our doctrines and institutions. Sources of light will

thus be established in every school district. It will not be Presbyterians alone, who derive the benefit of such institutions. What serious, or considerate parent, of any denomination, would hesitate to send a child to a school conducted by a pious, competent Presbyterian, rather than to one under the care of a wicked, and it may be intemperate teacher! It cannot be doubted that every really good school, will draw to it the children of many persons who have no connexion with our own Church. And provision may in many cases be made for the gratuitous education of those children whose parents are unable to pay anything for their instruction, and thus the blessing be diffused.

The advantages and even the necessity of this scheme, are so apparent, that the difficulty to be overcome, is not opposing arguments, but the *vis inertiae* of the Church. It requires great exertion to move so large a body. The only way to move the whole, is for each man, and especially each pastor to move himself and those around him. Historical circumstances have thrown in this country, the work of education out of the hands of the Church. She has not felt that it was her vocation. She allowed the State to do it. Coming from countries where from the union of the Church and State, the State attempted to do this work religiously, most of our Church members naturally felt that here too, the Government might be safely allowed to take charge of this great enterprise. The Government have their work, and may be allowed to do it, without opposition; but it cannot here do the work of the Church. And all that is necessary is to rouse the Church to act in accordance with this conviction.

The only formidable objections to this plan of Parochial Schools, are the expense attending it, and the difficulty of obtaining suitable teachers.

As to the former, it is in a great measure, met by the simple consideration, that the people must have schools. In most parts of our country these insufficient and irreligious schools are sustained in whole or in great part by the fee for tuition. In such cases there would be little or no increase of expense by having the school under the care of the Session. The people pay now for the instruction of their children; they would be required to pay no more, if the school was properly parochial. Even the expense of a new school-house, would not in all cases be demanded; and where it might be necessary to incur that burden, it is too slight to be considered a serious objection, in view of so great an end.

The more serious difficulty is the want of teachers. Create the demand, and the demand will create a supply. Let churches do their duty, establish schools, offer a competent support, and then their prayers for teachers will not remain long unanswered. Teachers do not make schools, but schools make teachers. As soon as the system of Parochial Schools begins to operate, it will call into existence institutions for the training of teachers. But until the demand begins to be felt, they cannot be expected to present themselves. Many who crowd the ranks of our professions would be more useful as teachers.

I know not how those who are in the ministry, or who are about to enter the ministry, can better subserve the great end of their vocation, or promote the interests of the Church, than by devoting special attention to this subject. Let them so study it, as to produce strong convictions in their own minds; and if on examination they find, that the welfare of the Church and the salvation of men require that children should be thoroughly taught the facts and doctrines of the Bible, and that this instruction is not and can-

not be adequately given in public schools, then let them determine that, wherever they are or may be located, *there a truly Christian school shall be established; a school in which all the children shall be taught to worship Christ, and to know "the Scriptures, which are able to make them wise unto salvation."*

WYOMING PAROCHIAL SCHOOL.

We insert the following advertisement, being that of the FIRST PAROCHIAL SCHOOL established under the care of the Board of Education. It suggests this reflection—what a happy era in our Church, if the children of every congregation had the privileges of such a school!

PAROCHIAL SCHOOL—WYOMING, PA.

This School, under the immediate superintendence of the Pastor and Session of the *Wyoming Presbyterian Church*, will, by the leave of Providence, be opened for the reception of pupils on Monday the fifteenth day of November, inst., under the charge of Mr. Francis I. Smith, a gentleman of great moral worth and experience as a Teacher, to whose care Parents and Guardians may safely entrust their children, as particular attention will be paid to their moral culture.

In addition to the usual branches of elementary Education, the BIBLE will be used as a text-book for daily instruction in religion, and the Assembly's Shorter Catechism will be taught, while the rudiments of Music will be a regular study of all the classes.

The year will be divided into four terms of eleven weeks each, with a short vacation in the Spring, and a longer one in the Summer. As the number of pupils is limited, it is desirable that early application should be made. No pupil received for a shorter period than one term. No deduction made for absence, except in case of sickness. The Session are determined to establish and maintain a school of superior order, and the discipline of the School, while mild, will be strict.

TERMS.

Reading, Writing, Spelling, and rudiments of Arithmetic, - - \$1.50 per term.
English Grammar, Geography, Arithmetic, rudiments of Philosophy, - 2.00 "
Natural Philosophy, Algebra, Geometry, Surveying, Chemistry, &c., - 2.50 "

Application may be made to any of the undersigned:

J. DELVILLE MITCHELL,
CHAS. FULLER,
HENRY HICE,
R. E. MARVINE,
L. G. ENSIGN,

Session of Wyoming Presbyterian Church.
Wyoming, Nov., 1847.

PRESBYTERIAL ACADEMY.

The following is the advertisement of an Academy under the supervision of the Presbytery of Oxford, Ohio. We rejoice that our Church in the West has turned its attention to this important subject. If every Presbytery should establish at least one Male and one Female Academy under its care, what a vast addition would be made to the Education resources of our Church!

ROSSVILLE PRESBYTERIAL ACADEMY.

This Institution, recently established by the Presbytery of Oxford, in conformity to the recommenda-

tion of the last General Assembly, will be opened in Rossville, Ohio, on Monday the 1st day of November, 1847. For the present, it will be connected, as a higher department with the Sessional School of the First Presbyterian Church of Hamilton and Rossville, already in successful operation under the care of Charles Matthews, A. M., a competent and experienced teacher.

He is prepared to give instruction in the various branches of an English and classical course, and also in the modern languages. The utmost attention will be given as to the manners and morals of the pupils, as well as to their intellectual improvement. The BIBLE will be used, in daily recitation, as the text-book for religious instruction.

TERMS.

English studies—
For boys under 10 years, - - \$4 per quarter.
" " over 10 " - - 5 "
Language, Mathematics, &c. - 6 "

The Academy will be under the supervision of a visiting committee of Presbytery.

Boarding can be obtained in respectable families, for \$150 to \$200 per annum.

THOMAS E. THOMAS,
Chairman of Committee of Presbytery.
Nov. 18, 1847.

NOTICE TO PRESBYTERIES.

It will be remembered, that the General Assembly [see the 4th resolution, page 5] required each Presbytery to present a Report on the subject of Education to the Board of Education in January, 1848. These Reports are of the utmost importance, in order to enable the Board to embody the statistics and public sentiment of the different Presbyteries in their Annual Report to the Assembly. We have received able and interesting documents from the Presbyteries of Maumee, Marion and Luzerne; and respectfully invite the committees of the other Presbyteries to forward their communications as early as it may suit their convenience.

Address Rev. C. VAN RENSSLAER,
25 Sansom Street, Phila.

Sabbath-Schools.

—
"Feed my lambs."

WHAT IS A SABBATH SCHOOL?

One of the best definitions we have ever heard of a Sabbath-school is, that it is "*a parochial-school taught on the first day of the week.*" This definition implies, that the school is under the care of the *Session of the Church*. The command to feed the lambs of the flock rests upon the Church. The minister, as the official teacher of the congregation, is bound to superintend this great work; and the elders, as the fellow-labourers of the minister, are bound to share the responsibility. We do not say, that one of the elders should necessarily be the regular superintendent of the school; or that any of their number need even be always present, though it is desirable that, when competent, ("apt to teach,") they should take that position in the school to which their qualifications and their office naturally entitle them. But

what we mean is, that the Session should *always consider the school as under their care*. The officers of the Church should never abandon their connexion with the lambs of the flock. The Sabbath-school is the Church's hope, and it should always be under the Church's care. It is pre-eminently the parochial-school. Being taught on the Sabbath day, the instruction is altogether religious—which shows how important it is that the minister and elders should exercise a general supervision, and see that the doctrines of the Church are assiduously inculcated. Particularly is it the duty of the minister to visit the school frequently, and to *catechise the children* from time to time in the good old way. The fashionable laxity which has so long excluded the distinctive doctrines of the Presbyterian Church from Presbyterian Sabbath-schools cannot continue longer. Our ministers will look after the lambs, and *feed them*. Our Sabbath-schools are emphatically our parochial-schools, taught on the first day of the week.

Selected for the Presbyterian Treasury.

POWER OF EARLY RELIGIOUS IMPRESSIONS.

Early instruction is enduring. The seeds we sow in early life, ripen in manhood and bear fruit in old age. The morning star of our existence becomes the evening star of life. The best and the worst men have been made so by early impressions and culture. And no after toil or labour can wholly repair the ruin began in youth.

It is related of Lord Loughborough, a Scotch nobleman, in the time of George III, that to eradicate his accent, he studied under a master. He conquered his defect; but in his old age, his Scotchisms, his vernacular tongue, and his accent all returned.

Alexander the Great, in early life, was distinguished for the rudeness and coarseness of his manners. By the skill of his tutor, Aristotle, he was enabled to overcome these; but towards the close of his life they returned again with all their original force.

I have read of a devoted Christian, who was laid upon a bed of sickness. In moments of delirium he shocked and astounded his friends by the profaneness of his language. Upon his recovery, he explained the mystery by assuring his friends that such was his practice in very early life. He long ago had abandoned the practice, yet, so imperishable are impressions made upon the fresh and unoccupied minds of youth, that the stains of his youthful crimes were still upon his spirit.

The name of Voltaire will live while genius is respected and vice abhorred. His hatred of the Divine Redeemer was equalled only by his wickedness. He placed upon his seal the motto, "Crush the wretch." It was his boast, that it took twelve men to write up the Christian religion, and he would prove that one man could write it down. It is not as generally known at how early an age the seeds were sown that ripened into such a pernicious harvest. At the age of five years, he committed to memory an infidel poem; its influence upon him was never lost. It led him to employ splendid talents in warring with the best good of his race, and to waste the energies of a brilliant mind in reviling the truth of God. It earned for him a life of infamy, a death without hope, an eternity of despair.

How evident must it be, that results disastrous and endless follow early bad impressions. Impure counsels ever so warp the soul, that little hope remains of a change for the better. How powerful, then, must good religious instruction be! What a

saving power, with God's blessing, must it yield! The immortal soul, touched by truth and guided by grace, may be a fit temple for the Spirit of all peace. The same spot that bears briars and thorns could, under the hand of culture, have been made a fruitful field, and to have blossomed as the rose.

How encouraging, then, is this field of labour. How mighty the result. How untold the blessings of devoted, faithful toil. Who can despond, or become uneasy, in such a work? And how responsible is the office of the teacher in the Sabbath-school! The immortal soul is placed in the hand of that teacher; he is to make it an angel or a fiend. It is a solemn work to give the first impression to an immortal soul—an impression it may never lose. That pliant form he may mould as he will. That little rill that springs beneath his feet, he may guide till it shall swell into a river of life or death. May all the children of the church be taught of God. Early may they know how good God is, taste of a Saviour's love, and give the Saviour the dew of youth. To God shall be given all the glory.

For the Presbyterian Treasury.

THE SUNDAY-SCHOOL COLUMN.

There it comes, in Bible array, marching with the Gospel banner. That youthful band will one day do valiantly for the kingdom.

1. The Sunday-School column has *better work to do* than any army that ever went to battle. It aims to make alive. It marshals strength to bless mankind; to bind up the broken-hearted; to save the lost. I would rather be a Sunday-School scholar than a soldier in General Scott's army, or than any general in it either.

2. The Sunday-school column has been *drilled in a better discipline* than by life and drum. Were you ever at the head-quarters of a Sunday-school? Did you hear them recite Bible lessons, hymns, and catechism? That is drilling, good for something. I would rather be a Sunday-school scholar than a West Point Cadet.

3. The Sunday-school column is *happier* than the poor recruits of army and navy. What a painful sight to see these forlorn men passing along in our steamboats, or lounging about the taverns! But a Sunday-school is one of the pleasantest sights in all the world.

4. The Sunday-school column is *more sure of victory* than Bonaparte's, Scott's, or any army that ever drew up for contest. God's promises are "yea and amen" to those who are well trained for the "good fight." I have more hope of the success of our Sunday-schools, than of the bravest American or British armies.

5. The Sunday-school column will have a *better rest* after the warfare. Instead of coming home with broken limbs and blood-stained hands, and vain-glorious weapons, to receive the homage of the worldly, which has, after all, more care than gain; the Sunday-school column seek a "recompense of reward" in a "better country, even an heavenly." Many in the Sunday-school will no doubt enjoy, by grace, the rest that remains for God's people in Heaven.—Little Sunday-scholar! God bless you—may you be there!

CORNELIUS.

REVIEW OF SABBATH SCHOOL BOOKS.

Hymns for Youth, suitable to be used in Sabbath and Parochial Schools. Presbyterian Board of Publication. pp. 320. price 10 cents.

We have examined this interesting little volume with considerable care, and can cordially recommend it as admirably adapted to its purposes. On comparing it with the Union Hymn Book—which is also an excellent compilation—we find that there are about two hundred hymns common to the two books. About two hundred and thirty new hymns have been added in the new volume; and these are mostly of a high order. The present is emphatically a Presby-

terian Hymn Book; and why should not our Church teach her children to sing according to her doctrines as well as have ministers to preach them? The beautiful hymn, beginning "Grace, 'tis a charming sound," which is mutilated in some books, is restored to its lost glory in the Presbyterian compilation. The Board of Publication has done a good service in getting out this valuable book, and in so neat a style. The collection, as a whole, is a happy combination of good taste and evangelical truth; and it will be popular in our churches. There is every variety of metre; so that it is as well adapted for singing as for instruction. We counted one hundred and nineteen hymns in other metres than Long, Short or Common. May the Sabbath and Parochial Schools of our Church soon exhaust many large editions!—The only improvement that strikes our mind as desirable, is the addition of the Shorter Catechism, at the end.

Frank Harper, or the Country Boy in Town. American Sunday School Union.

This volume is a gem in a Sabbath-school library. It has a definite object in view of high importance, illustrating the temptations, anxieties, and final success of a country boy who was sent to New York to seek his fortunes. Frank, by the blessing of God, was delivered from wicked ways; and having entered a Sabbath-school, was gradually led in the path of righteousness, and became a child of grace. How many young boys come into our cities to be ruined for ever! If pastors and teachers would look after these dear youth as Frank was looked after, many of them by God's grace might be saved.

The Six Days' Wonder: or the World as it was and is. American Sunday School Union.

This is not only a book of useful, but of entertaining knowledge. The author explains the works of creation to his youthful readers in a way well adapted to impress their minds. There is a great deal of solid matter brought to view. The first chapter of Genesis contains all that we know of the history of creation; and the wonderful operations which it records are happily illustrated in this volume for youth. He who makes the study of the works of God attractive to the young, has not lived in vain.

The Shorter Catechism, Illustrated, by John Todd, D. D., Northampton. J. H. Butler.

One of the hopeful signs of religion in New England is a disposition to return to the Shorter Catechism as a compendium of divine truth. In the olden time, this catechism formed the principal part of a little book, called the "*New England Primer*." The school books of the present day, liberalized on a plan to exclude religion, leave unanswered the question "what is the chief end of man?" It is with peculiar satisfaction, therefore, that we find our New England brethren inclined to come back to what "the Scriptures principally teach." The little book at the head of this article, is an attempt to make the catechism more attractive to children. The author has, in the main, succeeded well in his plan. So far as he has gone, (through twelve questions,) he has illustrated the truth in a pleasing manner. He is, however, in our judgment, entirely too diffuse, both in the number and matter of his stories. At the present rate of progress, it will take nine volumes to get through the catechism. His work, if condensed into three volumes, would do far more useful service. Story telling is one of the characteristics of the times, and is apt to be carried to excess. Dr. Todd has endeavoured, however, to impart solid instruction in the tales and incidents he recites; and we do not doubt that his book will be read with interest and profit, especially by those children who are already familiar with the catechism. We do not believe that his recommendation to teach the catechism through the medium of his story book is a judicious one. Far better to drill the children in the good old way. They will remember longest what they have most faithfully studied. Dr. Todd's volume will

make a valuable addition to the Sabbath School Library, but it is not at all adapted to be a text book. On the whole, we cordially recommend the work; and if the volumes which are to follow are as well done, and free from error, we anticipate a large circulation.

Domestic Missions.

“Beginning at Jerusalem.”

[In this Department, “The Presbyterian Treasury” will occupy the position of the other religious newspapers in our Church, the “Domestic Missionary Chronicle” being the official organ of the Board of Missions.]

ORIGIN OF PRESBYTERIAN MISSIONS.

The propagation of the gospel in North America possessed essentially the character of a Missionary enterprise. Its propagators, when they fled from persecution in the land of their fathers, had it in view, not only to be able to worship God according to the dictates of their consciences, free from molestation, but to transmit the gospel in its purity to their descendants, and to other emigrants, in all succeeding generations; and they also hoped to impart its blessings to the Pagan tribes, who inhabited the wilderness in which they sought an abode. We extract the following with a slight modification from Dr. Green’s History of Missions.

The Presbytery of Philadelphia was the first that existed on the American continent, and was formed, as nearly as can be ascertained, in the year 1704. Its clerical members were emigrants from Scotland and Ireland, with one individual from New England. They were, with a single exception, almost wholly destitute of property; and the people to whom they ministered, being like themselves in poverty, and struggling for subsistence in a wilderness land, could contribute but a pittance to the support of their pastors.

In these circumstances, little more could be done for spreading the gospel, than to proclaim its truths and administer its ordinances, among the inhabitants in the vicinity of the preachers. But in this field of operation, the labours of the fathers of the Presbyterian Church were most exemplary. It may be questioned whether any missionaries, in more recent times, have made greater exertions to carry the gospel to the destitute, or have endured more hardships in doing it, than were exhibited by these venerable and devoted men. They not only preached to the people to whom they sustained the pastoral relation, but extended, as far as possible, their excursions of benevolence into the adjacent regions; and this without any pecuniary compensation or facilities of travelling. The affecting cries of the destitute came to them at every meeting of their Presbytery, as well as at their individual abodes; and the efforts which they made to relieve the spiritual wants of the supplicants, were neither few nor feeble.

In process of time, when the Presbytery was enlarged into a Synod, and a small fund was obtained to aid the operations, and partially to relieve the pressing necessities of its members, missionary services were extended to places more remote. It was in this way, that Presbyterian churches were planted, not only in the British colonies of Pennsylvania and Maryland, but also in Virginia, and in North and South Carolina. The Presbyterian Church has, in fact, been always a Missionary Church; and to

her being such, is to be attributed, under the blessing of God, her rapid increase and her present wide extension. In a period of little more than a hundred and forty years, this Church, embracing at first but six or seven ministers of the gospel, has located congregations, with their pastors, through a region extending from Canada on the North, to Texas in the South, and from the Atlantic, on the East, to parts beyond the Mississippi, in the West; and now consists of 22 Synods, 118 Presbyteries, more than 1700 ministers, and nearly 2400 Churches.

THE OREGON MISSION.

Having just given the early history of our Missions, we now give their latest development and far-reaching progress. Who among the fathers of the early Philadelphia Presbytery, would have supposed that in less than one hundred and fifty years, our *Home Missions* would have extended to the shores of the Pacific?

The population of Oregon is already large and is rapidly increasing; but the Presbyterian Church is behind other denominations in missionary efforts. We rejoice in being able to state that the Board of Domestic Missions have lately resolved to appoint three missionaries to this field, as soon as they can obtain the right men. This is a highly important movement, and we trust that the Spirit of the Lord will incline the hearts of some of our choicest men to offer themselves for this promising and self-denying service. The Methodists have a number of missionaries and preachers in the territory; the Baptists are also represented there; and the American Home Missionary Society have lately sent a missionary, who will be followed at no distant period by others. Our own Board have wisely determined to send three, so as to constitute without delay the *Presbytery of Oregon*. The following information about the country will be acceptable to many of our readers:

“The best information we have respecting Oregon, is gathered from the incidental remarks of travellers. From these it appears, that the land is not so good as in the Valley of the Mississippi. It is not a champaign country, but made up of series of mountains and valleys. The sections most inviting to settlers, are the Willamet Valley, and a portion north of the mouth of the Columbia river. More thorough exploration, however, is fast developing choice locations in other parts of the territory. There were, in 1843, less than four hundred Americans in Oregon; in 1846, there were ten thousand. They have mostly gone from the Western States, attracted by the healthiness of the climate. The first settlers were a migratory people, but they have been followed by a class of permanent inhabitants. This territory will eventually become rich and important—especially the Willamet Valley will become a rich farming district, furnishing provisions to the shipping on the Pacific. This territory will soon be engaged in commerce with China and India, and have a powerful influence upon the political interests of our nation. The people resemble those of our Western States in their general character. The Roman Catholics, to a great extent, now control their religion. In the Wil-

lamet Valley, in 1845, they erected four churches; and have twenty priests, besides eleven more on the way. They are said to be Jesuits, men of education, and will have great influence in every department of society. There are several Protestant ministers also, who with exception of three missionaries of the American Board, labouring among the Indians, support themselves by their own manual labour, and of course have little time for study.

The Hudson’s Bay Company and the officers of government have made great efforts to keep out intemperance, but the dealers in intoxicating drinks are indefatigable and crafty in their plans for introducing the poison, and there is great danger that they will succeed. Men who go to the West, generally go to make money, and not, like the founders of New England, to lay the foundation of an enlightened religious community. Just such as is the seed sown will the harvest be.

The Western Christian Journal publishes a letter from a Baptist missionary in Oregon, in which occur the following passages:

“The moral condition of this country is bad. Schools are few, books are scarce, and religious congregations are small. Oregon city is one of the most wicked towns I ever knew. Intemperance, gambling, and other vices, prevail to an alarming extent. The city has about one hundred houses and five hundred inhabitants. Multnomah is on the opposite side of the river and probably has about one-third as many houses and inhabitants as Oregon city.

In this country the Roman Catholics are the most numerous and wealthy. They have three or four houses of worship. They are generally French from Canada, who have been in the service of the Hudson Bay Company. Probably the Methodists are the next to the Papists, the Campbellites next, and the Presbyterians next. Many ministers here are labouring for their living, and do but little else.”

The state of feeling in Oregon towards the United States is not altogether as filial as might be expected, considering the origin of the settlers. They have a strong sense of the injustice done them by the neglect of the Home Government. Intelligent men among them are agitating the subject of an independent western empire to be made up of Oregon and California.”—*Home Missionary*.

Foreign Missions.

“Go ye into all the world and preach the gospel to every creature.”

[In this Department, the Presbyterian Treasury occupies the position of the other religious newspapers in our Church, the “Foreign Missionary Chronicle” being the organ of the Board of Foreign Missions. Whilst we shall endeavour to keep pace with our foreign missionary intelligence, and feel bound to assist in advancing this cause within our sphere, we refer our readers to the “Missionary Chronicle” for *minute information* about the missionary operations of our Church, at home and abroad.]

CHRISTIANITY ONWARD.

The following remarks on the subject of Foreign Missions, are extracted from an address delivered at the last Monthly Concert in New York, by the Rev. Dr. PHILLIPS, Chairman of the Executive Committee of the

Board. We copy from notes taken by a correspondent of a New York paper. The notes of course do the Doctor great injustice, but they present some striking thoughts.

The pastor, Dr. Phillips, remarked, that when the greatness of the work of evangelizing the whole world was contemplated, and the difficulties which surrounded it were considered, the prospect seemed truly discouraging, and many were ready to say the thing was impossible. But when we considered, he said, how much greater difficulties Christianity had already triumphed over, and the many assurances of its divine Author in his Word that his Kingdom should embrace the entire human family, and the gospel be preached to all nations, we should find abundant cause of encouragement.

Christianity has been opposed for eighteen centuries, yet its progress had been onward. In its infancy the Jews undertook to destroy it; not merely by crucifying its founder, but by putting to death and cruelly persecuting its prominent advocates. And what they had not power to do in their national subjection, the Roman nation, then the most powerful upon the earth, undertook to accomplish. The history of the ten persecutions under these mighty emperors shows, that but for the arm of God for its defence the Church would long ago have been destroyed.

The decree of Trajan for the indiscriminate slaughter of Christians, and his sending Pliny into the remote provinces to secure its enforcement, he said, was the cause of that wonderful letter of Pliny which had existed to this day, as a memorial of their excellent character, as virtuous, industrious, peaceable citizens.

In the year 303, a law was placarded on the walls of Rome, commanding that all Christians should be put to death, and their houses of worship burned. But still Christianity endured, in contact with Paganism, and subject to its bitterest enmity. The Emperor of Rome was the high priest also of religion, and more than a thousand persons in that city were dependent on Pagan worship for their daily bread. Yet the pride, the superstition, and the bigotry of Rome were compelled to yield to the simple truths of the gospel, and in little more than three centuries Christianity became the religion of the empire. But the justice of heaven did not suffer that blood-stained nation to go unpunished. It was overrun by a new race; their riches were wantonly squandered, the monuments of all its greatness overthrown, and its glory eclipsed,—a solemn warning to all the enemies of the truth.

In comparison with such triumphs he would ask, what has the gospel now to accomplish, to bring the heathen world under its influence? An overruling Providence has permitted the British nation to gain the conquest of millions in India, and though the people are powerful and disaffected with this foreign control, He allows them to keep it till the work of evangelizing that people is done.

In a similar way has He within the last three years opened the strong gates of China, and missionaries are now pouring into that vast empire, the Scriptures are circulated everywhere among a reading people, and the gospel is already preached to millions in their own language. The Most High is thus in a most wonderful manner, showing to the world that He is head over all things to the Church, and his people need not be discouraged.

There is abundant encouragement also to persevere in efforts to Christianize the world in the wonderful success and present aspects of missions.

Christian Missions tend to multiform good ends, and each of these is a separate argument and motive. Thus they inform the intellect, and enlarge the knowledge; they civilize and refine; they rescue from temporal evil, and they save the soul.

DEATH OF A MISSIONARY.

The following particulars of the sudden and lamented death of the Rev. Walter M. Lowrie, one of the missionaries of our church, in China, are extracted from a letter lately received at the Mission House, New York, from Rev. A. W. Loomis of Ningpo.

"Mr. Lowrie, with two attendants, set out from Shanghai on the 16th August, (where he had been attending the Convention for revising the translation of the New Testament,) by the canal to Chapoo, and arrived there on the morning of the 18th. On the morning of the 19th, they left Chapoo in a passenger boat for Shanghai and had sailed about ten miles, when a pirate boat was seen sailing towards them. As it drew near, Mr. Lowrie showed the American flag, but the pirates did not heed it, and in a short time came on board. After maiming the sailors and beating the servants, they proceeded to rifle Mr. Lowrie's baggage, yet did not touch his person, or take any thing he had on; but, before they had finished plundering, something seemed to have awakened a fear in their minds, lest when he reached Shanghai they would be reported to the authorities. Whereupon they debated for a moment whether they should kill him or throw him alive into the sea. They hastily determined upon the latter, and two men seized him; and they being unable to effect their purpose, another came up and he was thrown overboard. He was not seen afterwards, for the sea was running very high. * * * *"

I will not add to your distress by alluding to the deep gloom, caused by this most melancholy news. May our God remember us in this bereavement. May his parents and relatives be able to say, "Though he slay me, yet will I trust in him."

The cause of Missions in the Presbyterian Church and the whole Christian world is sorely bereaved by this afflictive Providence. Mr. Lowrie was peculiarly gifted for his work. His attainments in the remarkable and difficult language of China were eminently mature. He was deputed to represent the Presbyterian mission in the important and delicate work of revising the Scriptures in Chinese, preparatory to the issuing of an edition, which might command the confidence of the Christian world. We have seen a letter from Bishop Boone, of the Episcopal mission to China, speaking in very high terms of the value of Mr. Lowrie's services, in this difficult work; and lamenting his loss, as a mournful deprivation, especially in view of the still unsettled controversy respecting the proper term to designate the Divine Being.

Mr. Lowrie seems to have possessed that clearness and strength of mind which rendered his judgment on all questions, relating to the cause of missions, so worthy of confidence. His social qualities, likewise, were such as to give full weight to his views. In his own mission his loss will be most deeply felt. It was the need of his presence there, which rendered it necessary for him to undertake the journey to Ningpo, which terminated so tragically. While we sympathize in the bereavement of his brethren abroad, and his family at home, we trust they will be led to feel that the only true source of dependence and consolation is the arm of the Redeemer. To the Church, ever disposed to trust in an arm of flesh, the language of this dispensation is clear and emphatic—no voice from Heaven could be more explicit: "*Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of.*"

The following resolutions show the estimation in which Mr. L. was held by the brethren of the Canton mission.

Resolutions of the Canton Mission adopted on hearing of the death of their highly esteemed and beloved Brother and fellow-labourer in China, the Rev. Walter M. Lowrie.

Whereas, We have heard with the deepest sorrow of the death of our beloved brother, the Rev. Walter M. Lowrie, of the Ningpo Mission; and whereas, it has pleased an infinitely wise and gracious Providence to remove one who was so much beloved and esteemed, and who was so well qualified by his eminent talents, his ripe scholarship, sound judgment, and devoted piety, to be eminently useful, and an efficient labourer in this great field: therefore,

Resolved as follows, viz.

1. That while with deep humiliation and resignation we acknowledge the band of God, and say, O Lord, "Thy will be done," yet we do deeply deplore the death of our dear brother as a great loss to our missions in China—as a great loss to the cause of God here, where the harvest is so great, and the labourers so few; and as a great loss to the Church, of which he was an able and faithful minister.

2. That we will affectionately cherish the memory of our departed brother—his services—his worth—his devotedness and zeal; and that we thank God for the precious memorial of faith and patience he has left us.

3. That whilst our hearts are deeply pained that he should have perished by the hands of violent men, yet we rejoice in the assurance, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

4. That we present to the respected and esteemed father and family of our beloved brother our tenderest sympathy in this heavy affliction; and assure them of our constant and fervent prayers that abundant grace may be given to support and comfort them under this trying bereavement.

5. That to our beloved brethren of the Ningpo Mission we express our deep sympathy and condolence in the severe afflictions through which they have been called to pass; and assure them of our constant and earnest prayers in their behalf; that God would mercifully and graciously guide and support them, and cause all these things to work together for their own good, and the furtherance of the gospel.

6. That brother Happer be directed to send a copy of these resolutions to Mr. Lowrie, and to the brethren of the Ningpo Mission.

MONTHLY CONCERT.

It is our intention to have a Monthly series of *Hints for the Monthly Concert*. As much variety as possible will be given to the suggestions and facts that will be thus brought forward, although repetition is sometimes unavoidable on a subject which requires the constant inculcation of practical duties. Instruction on the subject of missions and of other benevolent operations will be the general aim.

HINTS FOR THE MONTHLY CONCERT.

ON A REVIEW OF THE YEAR.

1. We should be *thankful* that the Lord has enabled our Church to undertake and to do something for the conversion of the world. We have a Board of Foreign Missions, a Monthly Concert, and the instrumentalities

requisite to discharge our distinctive trust. The kind Providence of God has smiled upon our labours, as a Church, during the year, and shown some tokens of His presence among our Missionary stations.

2. We should be *penitent*, that as individuals and as a Church, we have so much neglected our duty in this great work, and suffered so many opportunities to pass away in unpardonable indifference. Many of our congregations exhibit but little interest in the cause of missions. Indeed may we not mourn that we all come so far short?

3. We should be *prayerful* in behalf of the dying millions that know not Christ, and whose doom is that of the wicked, the impenitent and the unbelieving. What good can our missionaries do, unless the Spirit of God bless their labours? Although "faith comes by hearing," yet faith is "the gift of God," and God gives His gifts in answer to prayer.

4. We should be *self-denying* in giving, "according as God hath prospered us" to carry forward the great cause of Redemption among men. One half of our Churches gave nothing during the year, and few gave what they could. Let us be self-denying.

5. We should be *more intelligent* on this whole subject, taking an interest in Missionary news, and informing ourselves of the state of the Heathen World by every means in our power.

6. We should live more *impressed with our obligations* to "preach the Gospel to every creature." O that God would make us realize the relations in which we stand to Him, to His Church, to our fellow-men, to eternity!

LETTER FROM CHINA.

The following letter from a Missionary of the Foreign Board in China has been handed to us for publication. It shows what is doing to preach the gospel at a few points in that vast empire:

CANTON, CHINA, Aug. 20, 1847.

"There have a goodly number of missionaries arrived here this summer. Two ministers and one printer from the London Society, to join Dr. Medhurst at Shanghai; Rev. Mr. Spaulding to join Bishop Boone. The two Seventh-day Baptists go to Shanghai, as also the Rev. Messrs. Shuck, Tobey, Yates, and James, with their wives. Rev. Mr. Lord, of North Baptist Board, to Ningpo. Miss Setmer, a Swedish lady, has come to join Miss Aldersey at Ningpo. Rev. Messrs. Collins and White, (Methodist,) go to Fichau. Rev. Mr. Doty and wife, and Mr. Talmadge, of Dutch Reformed Church, to Amoy. Dr. Hobson and wife, and another physician, at Hong-kong; and Dr. Legge is expected to return to Hong-kong in December with a minister and printer from the London Society; and Rev. Mr. Johnston, of South Baptist Board, to Canton. There are *three* expected from the American Board this fall, or early next year. This will make about 60 men in all in the field, most of them, however, in the early stages of preparation.

There are *four* chapels in Shanghai, in which from 14 to 16 weekly services are held; *seven* or *eight* at Ningpo, with 14 or 15 weekly services; *four* in Amoy, with 8 or 10 weekly services; *four* in Hong-kong, with 6 or 8 weekly services; *five* in

Canton, with 8 weekly services. Then there are *twenty-five* places where the gospel is publicly preached about 50 times a week, to audiences varying from 15 to 300, beside all the wayside conversation and tract distribution.

What we now most need is, the influence of the Holy Spirit to enlighten and renew the hearts of the people."

Board of Publication.

Publication Rooms S. E. corner of 7th and George streets, Philadelphia.

As this periodical may possibly fall into the hands of some who are not acquainted with the objects of this Board, we will briefly state that its chief aim is to supply a suitable religious literature for the Presbyterian Church, and particularly in those sections of the country where the facilities for forming religious libraries are restricted.

In the nine years of its existence it has fulfilled to a certain extent the objects contemplated in its organization, by the publication of 683,700 volumes of books, 204,500 tracts and pamphlets, and 212,500 catechisms; total publication, 1,100,700. The cost of these publications for stereotyping, printing, paper, binding, and copyrights, was \$167,299.

If the members of our various churches are disposed to give themselves to reading, the means of gratifying their tastes and storing their minds with useful knowledge can be readily furnished by this institution.

Little, however, has been accomplished in comparison with what is desirable and practicable. Every congregation must be supplied with a library, and every family should possess a select number of religious books. The Board will aim to effect this through the whole extent of the Church, while they, at the same time, will be assiduous in multiplying the number and variety of their publications.

Under the favour of God, and by the approbation of the General Assembly, they design to seize on every favourable opening of providence for the greater extension of their work. A feeling having been, to some extent, awakened in behalf of the colportage system, and some generous friends having already volunteered to give it a forward movement, the Board will direct to this mode of operating much of their future attention. With proper encouragement from the Church, they confidently expect, that every section of the Church will be provided with colporteurs, who will carry to every habitation within our bounds, the useful and instructive volume, and the pointed and animating tract. To realize their hopes, there must be active co-operation on the part of the Church itself. Funds will be needed, and to meet the different views and preferences of the people, the following objects are proposed to the patronage of the benevolent.

1. A fund to support an extensive system of Agency and Colportage.

2. A fund to supply the destitutions of the West with books, and particularly tracts.

3. A fund to aid our Foreign Missions in publishing books and tracts.

4. A fund to supply needy ministers, churches, and Sabbath-schools with libraries.

5. Funds for perpetuating and cheapening books by stereotyping them.

While, in the furtherance of these objects, the large donations of the wealthy few will ever be truly acceptable, it is particularly desirable that all the individuals composing the body of the Church, should be excited by a sense of duty, and interest in the cause, to lend their aid. Some Presbyteries, churches, and individuals will, no doubt, anticipate any appeal which can be made to them, by promptly making provision for the support of colporteurs in their respective districts. To others it may be suggested that funds may be raised,

1. By individual and independent contributions.

2. By the organization of auxiliary societies in churches.

3. By individuals becoming honorary members of the Board, by the payment of one hundred dollars or more.

4. By annual collections in our churches.

In conclusion, the Board would express the earnest wish that a more determined rally may be made by the Church, around this important institution. It is a Presbyterian institution. It is under no necessity, from the control of other denominations, to expunge from its publications those distinctive doctrines which are the glory of the Church, and which cannot be withheld from the people, without sensibly weakening their attachment for a sound orthodoxy. It presents such a Christian literature as will not only, under the blessing of God, lead men into the way of salvation, but increase the intelligence, secure the stability and promote the extension of our own beloved Zion. Every honest-hearted Presbyterian will evince his preferences for the institutions of his own Church; for their prosperity he will make his ready contributions; and for their success he will labour and pray. He will not listen to the whisperings of interested opponents, nor will he suffer his mind to be prejudiced or alienated. The Board, in fulfilling the duties of their important trust, look with confidence to the Church at large for aid and countenance. They feel persuaded that this institution must prosper. The truth as it is in Jesus is the foundation on which it is built; the dissemination of this truth is its grand aim; and in the prosecution of an object so noble, they may certainly confide in the warm hearts, enlightened zeal, and liberal spirits of the members of the Presbyterian Church; while, in a still more significant sense, they trust in the blessing of Christ, the great Mediator and Head of the Church.

Books, Books! Do you want beautiful books? Or do you want really useful and instructive ones? The Board of Publication can supply your wants. They have books suited to all ages, to all states of mind, to all

capacities. Here the inquirer may find direction, the desponding comfort, the contrite encouragement, the established Christian the "strong meat" of the gospel. Children that would remember their Creator in the days of their youth will find a friendly counsellor here, and the aged just tottering on the verge of time, may find a "rod and staff" to comfort them. Let none then neglect the present opportunity to obtain for themselves and their neighbours a few good books.

The following is a list of some of the most valuable publications of the Board, together with the opinions of the press, both secular and religious, respecting their merits.

This list will be continued in successive numbers.

The Life of John Knox; containing illustrations of the History of the Reformation in Scotland, &c., with an Appendix, consisting of original papers. By Thomas McCrie, D. D.; with portraits of Knox and the Regent Murray: 579 pages, 8vo., price \$1.75.

This invaluable work, an imperishable monument to the fame both of the author and of the subject of the biography, is now brought within the reach of American readers, at a price and in a style of execution that defy competition.

An Exposition of the Confession of Faith of the Westminster Assembly of Divines. By the Rev. Robert Shaw, Whitburn—12mo. Half calf, 75 cents.

This work will be found to be a very useful volume for private Christians who wish to have a compendious statement of the doctrines of the Presbyterian Church.—*N. Y. Observer*.

This Confession is remarkably condensed and lucid, yet it may be desirable to have some explanation of the references and allusions to errors then existing. This object is accomplished in the present exposition, and in its publication a desideratum has been supplied.—*Christian Intelligencer*.

This is a re-print of a Scotch work, which has been revised by the Committee of Publication and adapted to this country. The style in which it is written is concise and perspicuous, and the mode of argumentation adapted to the humblest capacity. The author points out the various errors at which the statements of the Confession are aimed, and brings from Scripture in a short compass the arguments to sustain the truth contained in each article. It was a desideratum, and fills a place which has hitherto been vacant.—*Presbyterian Herald*.

The Book of Popery; a Manual for Protestants, descriptive of the Origin, Progress, Doctrines, Rites, and Ceremonies, of the Papal Church. By Ingram Cobbin. Price—half roan, 28 cents; half sheep, 37½ cents.

The object of the writer of this book, he tells us, has been, to exhibit a full length portrait of Popery, without distortion, so that its native ugliness may be made manifest to the young. The book contains *multum in parvo*, and happily combines instruction and entertainment.

Christ all in all to Believers; or what Christ is made to Believers, in forty real benefits, by the Rev. Philip Henry, 351 pages, 18mo., price half roan, 43 cts.; half sheep, 50 cts.

This book needs but to be known to insure it a welcome into every Christian family in the land.

The Presbyterian Board of Publication have furnished an excellent book for Sabbath reading in this of the Rev. Philip Henry. The writer preaches brief sermons upon selected passages of Scripture,

and enforces the pure doctrines of the Bible, in a manner to make his arguments welcome and profitable.—*U. S. Gazette*.

Travels in North India, containing Notices of the Hindoo, Journals of a Voyage on the Ganges, and a Tour to Lahor, &c. including a sketch of missionary undertakings; by Rev. John C. Lowrie, Assistant Secretary of the Board of Foreign Missions of the Presbyterian Church. 18mo. Price, half roan, 36 cts.; half sheep, 44 cts.

It comprises in a brief space, and very readable form, an intelligent glance at Hindoo institutions, social, civil, and religious . . . and much information which is elsewhere garnered up in inaccessible volumes.—*New York Evangelist*.

He has added to these an exceedingly interesting sketch of the progress and present prosperity of the Lodianna Mission, &c.—*Baptist Advocate*.

It is well drawn up, and will rank among the valuable contributions which missionaries have furnished to the Christian and literary community.—*Christian Intelligencer*.

Mr. Lowrie was one of the earliest missionaries of the Presbyterian Board to Northern India, from which field he was eventually compelled to retire by the failure of his health. He describes scenes therefore as an eye witness, and affords a good view of native customs, the horrors of idolatry, missionary trials and successes, &c. The style is clear and simple, the matter entertaining, and the book altogether will be acceptable to the Christian public, and suitable for a Sabbath school library.—*Presbyterian*.

Thoughts on Family Worship; by James W. Alexander, Pastor of the Duane street Presbyterian Church, New York. Price 62½ cents.

A very modest title to a very instructive, and, in many parts, a truly philosophical work, commending family worship for its use, describing its influence in almost all classes, and in all pursuits and in all circumstances, with practical directions for the various branches of the duty; and comments upon the practice and the neglect.

The author has not confined himself to a few common-place remarks, but has entered deeply into the subject, and illustrates the advantages of the solemn duties he enjoins—so that those who read the work have before them not merely an object to prayer, but an assistant in the duty, and every motive which a well-regulated or a neglected mind can require to induce it to seasonable and regular social worship.—*N. Amer.*

The work treats of the nature, warrant, and history of family worship—its influence on individual piety—on parents, children and domestics—as a means of intellectual improvement—its influence on domestic harmony and love—on a household in affliction—on visitors, guests and neighbours—in perpetuating sound doctrines. Its influence on the Church—on the commonwealth—on posterity. It contains most excellent practical directions as to the mode of conducting family worship, including the reading of the Bible, psalmody, and family exhortation.—*Christian Intelligencer*.

The Westminster Assembly's Shorter Catechism explained by way of Questions and Answers; by several ministers of the gospel: 12mo., pp. 479. Price 62½ cents.

This admirable summary of Christian doctrine is generally known as Fisher's Catechism, he being the principal author of the sub-questions and answers. Its character has been fully established, having been before the Church for nearly a century. Fisher was a thorough divine, and with a sagacious and discriminating mind he has brought out in an obvious and well-connected system, the great doctrines and morals of the gospel. Many editions of the book have been published, and have been eagerly

purchased by those who wished to be well-grounded in the faith. As a text-book it has proved useful to ministers as well as to laymen. As Mr. Fisher held some peculiar views, particularly on the subject of civil government, which are not adopted by Presbyterians in this country generally, this edition, as appears from an advertisement prefixed, has omitted a few of the questions and answers which related to this subject, and one or two other minor points, not affecting, however, the system of divinity taught in our formularies. These omissions are noted in justice to that class of Presbyterians in this country who still maintain the right of interference in religious matters by the civil magistrate.

The Holy War made by King Shaddai upon Diabolus, for the Gaining of the Metropolis of the world; or the Losing and Taking again of the Town or Mansoul. By John Bunyan. With Explanatory, Experimental and Practical Notes, by the Rev. George Burder. Embellished with Sixty-Eight Engravings. 8vo. pp. 454. Price, in Turkey Morocco extra, \$3 50; in muslin, \$2 00.

This is a rich and very beautiful volume, printed in the best style, on paper of a superior quality, and elegantly bound in different costumes, to suit the tastes of purchasers. Its numerous pictorial illustrations are engraved on wood, and are admirably executed—unsurpassed by any embellishments of the kind which we have ever examined. Of the contents of this volume, it is superfluous to speak. "The Holy War," like the Pilgrim's Progress, is a book for every family—and the rich dress in which this edition is issued, entitles it to a prominent place among the gift books for the season.—*Philadelphia Christian Observer*.

We had occasion a year or two since to notice with even less than deserved commendation, a splendid edition of Bunyan's Pilgrim's Progress, issued by the Presbyterian Board of Publication. The work was deemed highly creditable to the American press, and the success of the effort has induced another enterprise in nearly the same channel, viz. the production of the "Holy War" in a style of elegance in type, paper, binding and plates to correspond with the antecedent volume. We are glad to see this, for though the Holy War is not equal to the Pilgrim's Progress, and indeed no war is equal to a real Christian's progress, yet as these two works are from the same gifted pen, and are of the same character, it is meet that they should have equal honour at the hands of liberal publishers. Of course those who have the edition of "Pilgrim" to which we refer will desire the companion volume.—*North American*.

If honest John Bunyan were to come back once more to this world, which he so earnestly laboured to improve, we are sure that he would hardly know some of his own productions, in the splendid garb which the Presbyterian Board of Publication has provided for them. They have been attired in a costume which is in tasteful harmony with his own magnificent and yet refined imagination. One of the most distinguished of the British reviewers has placed Bunyan, as a poet, by the side of Milton and Homer. In one respect he is superior to either. His magic power over the fancy and the heart, has been consecrated to the service of evangelical religion. The copy of the "Holy War," which lies upon our table, is truly a beautiful work of art. Its cost is only \$3 50. There is a plainer edition at \$2. Either of them would grace the centre-table of a Christian's parlor.—*Episcopal Recorder*.

TERMS OF SALE.—Twenty per cent. discount, and six months credit. When the cash accompanies the order, books by catalogue price to the amount of \$13.50 are given for \$10.

Orders should be addressed to JOSEPH P. ENGLS, Publishing Agent, corner of George and 7th streets, Philadelphia.

Poetry.

WHAT CONSTITUTES A CHURCH.

WHAT constitutes a Church?
Not Roman basilic or Gothic pile,
With fretted roof, tall spire and long-drawn aisle,
These only mock thy search;
Fantastic sepulchres when all is said!
Seek not the living Church among the dead.

What is a Church, indeed?
Not tripled hierarchy, or throned priest,
The stolen trappings of the Romish beast,
Altar, or well-sung creed,
Rites magical to save, to sanctify,
Nor ought that lulls the ear, or lures the eye.

A band of faithful men,
Met for God's worship in an upper room
Or canopied by midnight's starry dome,
On hill side, or lone glen,
To hear the counsels of his Holy Word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a Church, such as in pristine age
Defied the tyrant's zeal, the bigot's rage;—
For where but two or three
Whatever place in Faith's communion meet,
There, with Christ's presence, is a Church complete.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

The Rev. Isaac W. Platt, late of the Presbytery of Steuben, was, on the 28th of October, installed pastor of the Presbyterian Church at West Farms, by the Second Presbytery of New York.

Rev. B. T. Phillips has been installed pastor of the Church at Rondout, New York, by the Presbytery of North River.

The Presbytery of Long Island, on the 8th ult. ordained Henry M. Parsons and installed him pastor over the Church in Moriches.

On Wednesday, 15th ult. the Rev. Mr. Lyall was installed as Chaplain at the Ahns House, Bellevue, New York city.

On Tuesday, 16th November, Rev. Joseph Worrell, was installed by the Presbytery of Newton, pastor of the Church of Upper Mount Bethel, Pennsylvania.

On Tuesday, 16th November, Rev. Samuel Davies Alexander was ordained to the work of the gospel ministry, by the Second Presbytery of Philadelphia, and on the same day was installed Pastor of the First Presbyterian Church, Richmond, Philadelphia co.

On Sunday 28th November, Rev. T. V. Moore, was installed as the Pastor of the First Presbyterian church, Richmond, Virginia, by the Presbytery of East Hanover.

The Rev. J. W. Miller was installed pastor of the Presbyterian church of Houston, Texas, Nov. 21. Sermon by the Rev. Mr. Henderson; charge to the pastor by the Rev. Mr. Limber. On the same occasion eight members were received into the church.

Rev. John C. De Peu was ordained and installed as the pastor of the Second Presbyterian Church, New Brunswick, on Tuesday, November 16th.

On Thursday evening, December 16th, the Presbytery of Steubenville, ordained to the gospel ministry, Mr. William P. Breed, and installed him pastor of the Second Presbyterian Church in Steubenville, Ohio.

The Rev. N. C. Locke, late of Northampton, Virginia, was installed pastor of the Central Presbyterian Church of the city of Brooklyn, on Wednesday evening, 22d of December.

Religious Intelligence.

REVIVALS.

By a letter from Rev. J. L. Yantis, of Lexington, Mo., we learn that twenty-five persons have been added to his church, as the fruit of the interesting work of grace which has been in progress there since the meeting of the Synod of Missouri. Others are expected to unite soon.—*Presbyterian Herald*, December 2.

A letter from the Rev. James Hoyt, pastor of the church in Tuskegee, Alabama, gives a description of a most interesting work of grace that has been in progress in that town for some months past.

The Presbyterian Herald reports revivals at Greensburg and Ebenczer, Kentucky. In the former, twenty-seven persons were brought to Christ. The writer says:

"The meetings were solemn and still, and seemed to many of God's people as delightful antepasts of the blessed intercourse and experience of the saints in glory. The very ground seemed hallowed; and long will it be ere their young minister will forget the scenes he was permitted to mingle in on the interesting occasion. Still his ear is soothed by the memory of the sweet songs of Zion; and it is pleasant to revert to the solemnities of the occasion, and witness the trembling, to see the prayerful face and tearful eye of God's engaged children; and it is doubly pleasant to see the placid countenance and beaming eye of souls just born to God, and to hear the happy songs of praise that arose from many a dwelling, while others were locked in sleep, from tongues all gladdened with salvation, and hearts glowing with the first fervors of Redeeming love."

Of the revival in the Ebenezer church, the correspondent remarks:

"There was no effort made to produce excitement; the simple truths of the gospel were brought home to the conscience, and blessed by the Spirit of God in the conviction and conversion of sinners. The power of prayer has been signally witnessed at these meetings, and in very special cases. The work seemed to decline for a while, after some ten or twelve professions; but the resort to prayer was renewed with twofold energy, and a powerful impetus was given. The results of the meeting were the hopeful conversion of some thirty individuals, and, as in the other case, a strengthening of the bonds of brotherhood among God's people of the several denominations."

THE AMERICAN BIBLE SOCIETY

Issued during the last year 627,764 copies of the Bible, being an increase over the issues of the previous year of 143,891 copies. The aggregate number issued since the formation of the Society in 1816, is 5,125,029. In 1804, there was not one society in existence whose only object was the distribution of the Bible throughout the world. In 1847, there were about 9000. In 1804, according to the best estimates that can be obtained, there were in existence only about four million copies of the Bible; now, there are more than thirty millions. In 1804, the Bible had been published in only 49 languages; in 1847, it existed in 136. In 1804, it was accessible in languages spoken by about 200 millions of men; in 1847, it existed in tongues spoken by 600 millions. From this statement it appears, that the Bible can be read by most of the tribes and nations of the earth, in their own tongues.

Free Church of Scotland.—In the south of France, between Geneva and Lyons, the Free Church has supported four of the most advanced and important stations of the Geneva Evangelical Society. These

stations are occupied, in all, by seven labourers, some of them pastors, others uniting the office of the evangelist and of the schoolmaster, engaged to a great extent during the week-days in teaching both the children and adults, while, on the Sabbaths, they go forth to the neighbouring places to make known the gospel. These faithful pastors and evangelists have gathered around them, in the villages in which they reside, several hundreds of individuals who formerly belonged to the Church of Rome; and among them there is a large proportion who have afforded the most satisfactory evidence that they have embraced the truth, by a walk and a conversation becoming the gospel. From these four congregations the gospel is sounded forth to the neighbouring villages and the country round about, so that the light is in all quarters breaking in upon the deep Popish gloom in which the country was generally involved. The narratives of the various labourers are full of passages of interest. While they relate the difficulties and persecution they have to encounter from the enemies of the truth, they record the conversions that are ever and anon taking place among the Romanists around them, and the faith, and zeal, and devotedness of their converts. The Committee have further, during the past year, supported a minister in connexion with the Evangelical Society of Lyons, whose object has been to raise a new congregation in one of the chief and most populous suburbs of that great city, where Socialism circulates its poison among the lower classes, and the Society of St. Francis, under the direction of the Jesuits, plies its most vigorous efforts. The great importance of the labours of the colporteurs, in circulating the Word of God and religious books on the Continent, has engaged the attention of the Committee; and, along with the Ladies' Continental Committee, which has especially taken up this department of work, they have supported eleven Bible colporteurs in France during the past winter, and two for the whole year in Belgium; while three will be commencing their labours about this time in connexion with the Religious Book Society of Toulouse. One of these devoted men was cast into prison for circulating the Word of God last winter; but happily was soon released. Their journals have been regularly sent, and have contained many passages of deep interest, which show that the blessing of God is accompanying their labours.

Conversion of three Hindu Youth.—On Thursday, the 26th instant, being a famous Hindu festival-day, in honour of the popular god Krishna, late in the afternoon, Mr. Ardwise came to the mission house, bringing with him three young men, who, after long deliberation, had made up their minds to renounce Hinduism and embrace the Christian faith. All the three were Brahmans, named Prankristo Ganguly, Kali Das Chakrabarta, and Surja Kumar Mukerji. They had all three been pupils of the Baranagore school. Two of them had attended our Calcutta institution, about the beginning of the present year, for a few months; and, on Sundays, they were wont to receive religious instruction from Mr. Ardwise. They seemed to be sincere, and under strong emotions, indicative of a spiritual struggle in their minds. They sought for a Christian refuge and they found it.—*Free Church Record*.

EVANGELICAL KNOWLEDGE SOCIETY.

Such is the name of a society recently formed by the Low Church, or Evangelical party of the Episcopal Church. The following account of it is taken from the Episcopal Recorder:

We intimated a week or two since, that although topics and transactions of much interest were at that time under consideration in the General Convention, yet in our opinion, events of still greater importance to the church, were transpiring *out of doors*.

As might have been expected, many persons were drawn together in New York while this great council was in session, from different sections of the land. Some of these held many conferences with each other respecting the condition of our ecclesiastical affairs. It seemed to be the universal sentiment that the time had arrived when Evangelical men were called upon to adopt decisive measures in support of their peculiar principles; unless, indeed, they are willing to have the Church overrun with opposite opinions. Four or five meetings were successively convened, each one larger than that by which it was preceded, until at length a numerous assembly of Clergymen and Laymen from all sections of our country were assembled. The result of their prayers and deliberations was the formation of "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge."

The President of the Society is Bishop Meade.—The Executive Committee (on whom all the powers of the Board are devolved during the recess,) are the Rev. Messrs. Fowles, Newton, Suddards, and Stone, and four laymen, whose names we do not recollect.

The operations of the Society are for the present confined to the publication of Sunday-school Books and Tracts.

Obituary.

DIED, at his residence in Butler co., Pa., on the 29th of November, Rev. THOMAS W. KERR, a member of the Presbytery of Allegheny, and pastor of the churches of Middlesex and Bull Creek, in the 44th year of his age.

Mr. Kerr had been pastor of these congregations upwards of eight years. His attention to pastoral duties had been constant. His disease did not assume an alarming aspect till a short time before his death, and yet he seemed through all his sickness to be ripening for heaven. He spoke of the great spiritual enjoyment which he had in his sickness, and when his wife read to him the Scriptures, he would speak of these streams of salvation as refreshing his soul.

When apprised that his recovery was not probable, he seemed at once to acquiesce in the Divine will; and afterwards expressed an unwillingness to make a choice whether to live or die, but referred it all to the will of his Heavenly Father.

He now rests from his labours, and his works will follow him.

Died, on Tuesday, 7th Decmber, at Lewistown, New York, the Rev. NORRIS BULL, D. D. aged 57 years, one of the oldest and most respectable clergymen in western New York, of a high standing, rare intellectual and moral qualities, and of extensive influence for the last twenty years.

Died, on the 8th inst. in Delaware, Ohio, Mr. R. D. AXTELL, aged 28 years, a licentiate of the Presbytery of Marion, and stated supply of the congregations of Liberty and Kingston, Delaware county, Ohio. He was a good man, devoted to his Master's work.

Died, on Monday, 6th December, at his residence, in Columbia county, Pennsylvania, the Rev. CHARLES WILLIAMSON, aged 48 years. The deceased was a native of Georgia. The earlier years of his ministry were spent in the vicinity of, and in Philadelphia. The last four years he laboured as stated supply of two missionary churches in Columbia county. He was installed by a committee of the Presbytery, on the day of general thanksgiving, and then appeared in perfect health. But how mysterious are God's ways! On that day fortnight, with tearful eyes, they beheld the manly form of their new pastor laid in the cold grave. How does this solemn Providence enforce the Saviour's warning, "Be ye therefore ready also!"

BOARD OF EDUCATION.

LIST OF CONTRIBUTIONS IN NOVEMBER, 1847.

<i>Presbytery of Albany.</i>	
1st ch. Albany, collection 75 75; Campbell Scholarship 75; Sabbath School Scholarship 75	\$225 75
<i>Presbytery of Hudson.</i>	
Scotchtown ch. 19 12; Hopewell 10 89	30 01
<i>Presbytery of Long Island.</i>	
Bridgehampton	15 00
<i>Presbytery of New York.</i>	
1st ch. Brooklyn, collection 51 72; scholarship by G. B. Lamar, Esq. 75	in part 126 72
<i>Presbytery of Elizabethtown.</i>	
2d ch. Elizabethtown, Ladies' Education Society	25 00
<i>Presbytery of New Brunswick.</i>	
1st ch. Freehold 11; Nottingham Square 10; Dutch Neck 7	28 00
<i>Presbytery of West Jersey.</i>	
Blackwoodtown	4 00
<i>Presbytery of Philadelphia.</i>	
Central ch. Philadelphia scholarship of Jas. Field, Esq. 75; Mrs. Chambers 25; Miss Weir 10; E. C. King 20; J. V. Cowell 10; collection 87 17—in part 227 17. Ninth Presb. ch. quarterly collection of Missionary Soc. 19 23; North Presb. ch. 75	321 40
<i>Presbytery of Philadelphia.</i>	
Hartsville	7 00
<i>Presbytery of New Castle.</i>	
Wilmington	52 50
<i>Presbytery of Carlisle.</i>	
Chambersburg 100 25; Bellefonte, Ladies' Education Society, by Mrs. H. A. Macalister 100; Lower Tuscarora 141; East Kishacoquillas 19; Hollidaysburg 30; Lewistown Ladies' Education Society 30;	293 25
<i>Presbytery of Georgia.</i>	
St. Augustine ch. Florida	3 57
SYNODS OF PITTSBURG AND WHEELING.	
Various churches, through Messrs. M. Leech & Son, Treasurers	856 25
SYNODS OF KENTUCKY, INDIANA, AND CINCINNATI.	
Various churches, through S. Russel, Esq. Treasurer	458 63
SYNOD OF VIRGINIA.	
Various churches, through Rev. B. M. Smith, Treasurer, 187 50; through Farmers' Bank, Richmond 118 75	306 25
MISCELLANEOUS.	
Refunded by candidates	355 15
Total	\$3,120 74

CONTRIBUTIONS IN DECEMBER, 1847.

<i>Presbytery of Columbia.</i>	
2d ch. Windham	\$8 00
<i>Presbytery of North River.</i>	
Matteawan ch.	54 00
<i>Presbytery of Bedford.</i>	
South Salem ch.	40 00
<i>Presbytery of New York.</i>	
Duane-street ch., \$466 58; Rutgers-street ch., in part, \$185 56; Newtown ch., L. I. \$40	692 14
<i>Presbytery of Luzerne.</i>	
Wyoming ch.	20 00
<i>Presbytery of Philadelphia.</i>	
2d ch. Ladies' Educ. Society for the Cuyler Scholarship, \$75; 6th church, in part, \$156 08; 10th ch., John Steel, \$2	233 08
<i>Presbytery of New Castle.</i>	
Ch. New London,	35 00
<i>Presbytery of Donegal.</i>	
Mount Joy ch.	22 00
<i>Presbytery of Carlisle.</i>	
Carlisle, Pa., add. \$4 50; St. Thomas and Rocky Spring, \$15	19 50
<i>Presbytery of Baltimore.</i>	
Ch. Alexandria, Va.	40 00
<i>Presbytery of Northumberland.</i>	
Ch. of Derry and Washingtonville,	30 00
Miscellaneous.	
Rev. W. J. McCord, \$1; Refunded by a candidate, \$80	81 00
Total	\$1274 72

N. B.—Hereafter we shall acknowledge in the Treasury, the contributions of churches which now only receive acknowledgment in the local papers in various parts of our Church.

FUNDS.

We regret to state in the first number of our paper that the contributions to the BOARD OF EDUCATION fall considerably short of those received last year up to the same date. The difference is, \$4,601 11.

This is too serious a difference not to create anxiety. Our trust under God is in the churches. We present this statement in hope that those churches that have not yet taken up a collection for the Board of Education will do so at as early a day as may be practicable.

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For the Presbyterian Treasury.

COSTLY SACRIFICE.

“Neither will I offer to the Lord of that which cost me nothing.”

This is the spirit of true self-denial; little felt it is to be feared at the present day, as it thrilled through the breast of the royal donor of Israel. Is it a sacrifice, O wealthy Christian, whose treasury the Lord your God has filled with gold, to put in your hand, (willing it may be,) and draw forth the weight that well nigh burdens you? This glittering dust may and *does* do good, according to the blessing of God, in clothing the naked, feeding the hungry, sending the blessed gospel into the dark parts of the earth, and in educating pious youth for the ministry. But where is the *personal* sacrifice to you? where the sweet dew of sympathy with the Saviour that falls on the heart only when you suffer for his sake? Where is the rising before day, or at midnight, to struggle in agony of soul for a world, a community, a child, dying in spiritual darkness? You give of your *abundance*, and feel no loss. Luxury still sits at your board. You give, it may be, largely to the poor, and do it with a right spirit. This is *charity*, not *self-denial*. Let me ask, if God does not demand something more—if he would not bless to our soul's peace, in a far more abounding measure, those burnt-offerings which *cost us something*? You may ask, what *are* these gifts? Let me tell you the thoughts that have moved my mind, and made me feel that God will call on those Christians, to whom he has given *wealth*, for greater gifts than gold or silver can buy, even those demanded by the blood of His own Son.

Are you a *parent*, and has God added to your riches the holy blessings of children? Look round the circle, and keep not one for your own. Consecrate all these first-fruits to God, and when you have done this, let it be your daily struggle

to perfect this consecration, by striving to turn all their talents, their tastes, their health, their whole being to this end. Is there one more bright than the rest; one who has more winning speech, more attractive address; one who seems more fitted than the others to gain friends from the world? This is the very one that must be the burnt-offering that *costs you something*. Give the best to God most cheerfully. Does the Spirit sometimes knock among your afflictions, demanding your best-beloved son for a missionary? Obey. Give not a burnt-offering that costs you nothing. Train him with care for the work.

Perhaps there is a Sabbath-school in your vicinity, that asks a donation. How easily can you put your hand into your bag of wealth, and lighten its weight. This *will help them*. But will it lighten your own responsibility to guide into the narrow path those scholars who have immortal souls? Give not only your gold, but yourself. Go with your children, learn with them, and teach others the blessed way to heaven. Thus will the burnt-offering be accepted, that has cost you some labour for your Saviour's sake.

Is there a *parochial* school to be established in connexion with the Church you love? You may, and ought to, send of your money to support the teacher; but oh, be not satisfied with this, which costs you nothing. Visit the school often, cheer the teacher, love the plan of the school, carry it out in every way in your power, raise its character, and thus be the means of *personally* enlarging the bounds of the Redeemer's fold.

These are the kind of sacrifices that God will now demand of his wealthy children. “The prayers of the poor” are dear to Him. Let it be your privilege to give not only your wealth, but to polish that gold with your prayers, your incessant labours, your constant, daily struggles, that the burnt-offering that lies upon *your* altar may have cost you not only *something*, but much.

LYDIA.

For the Presbyterian Treasury.

DAILY PROVIDENCES.

We live in a world of wonders. But what greater wonders, than those of the world of Providence! Far more glorious, and more surprising than the works of nature, because connected with the support and government of intelligent beings, Providence is divine wisdom in eternal moral motion.

How much majestic agency is employed about our daily scenes! The support of life, which seems a thing of course, is an incessant miracle. The heart beats several thousand times in a day. The lungs do their elaborate work with untiring efficiency. The bones and muscles perform a great multitude of complex motions, whilst the nerves, the blood vessels, and the various subordinate functionaries are all the time acting the part of vigilant sentinels on the vast encampment of the human frame. Dr. Paley justly remarks, that what may be called the *packing* of the human body, the nice adjustment and harmony of the different parts, and the keeping of them in their proper places, is one of the unanswerable arguments in favour of divine wisdom, and superintending power. How little do we think of the Providence which is constantly controlling life! God is every moment sustaining in complicated being eight hundred millions of mankind. Said a person whose horse stumbled on passing a certain place, “it was a wonderful Providence that saved my life!” His friend replied, “not more wonderful than that Providence which has safely carried me over the same spot a hundred times.”

It is an impressive thought, that every event is ordained of God, and that daily occurrences have a bearing on our character and destiny. Apparently trivial things have often the greatest influence in the divine government. The doctrine of divine decrees invests every passing occurrence with an importance which, though unseen, may, on that very account, be only the more real. The daily events which bring joy or sorrow, which are trials, or temptations, or cares, are developments in Providence which test powerfully

our characters. They are sent for this very purpose by infinite wisdom and love. "As to daily occurrences, it is best to believe that a daily portion of comforts, and crosses, each one the most suitable to our case, is appointed us, and adjusted by the hand that was nailed to the cross." The faith of a mature Christian sees God in every thing. Such a state of heart moderates the dangers of prosperity, is submissive amidst the disappointments of adversity, and recognizes the doings of the King of kings amidst all the vicissitudes that mark our earthly pilgrimage.

Dr. Payson, when racked with pain, exclaimed, "Oh, what a blessed thing it is to lose one's will; since I have lost my will, I have found happiness. There can be no such thing as disappointments to me, for I have no desires but that God's will may be accomplished." To live thus obedient to divine Providence, is to have the spirit of the prayer, "thy will be done on earth," and the practice of those who do "as it is in heaven."

1. Reader! learn from daily providences that God is round about you. 2. Consider providence as the ally of grace. 3. Regard nothing as unimportant that is ordered of God. 4. Contemplate the wisdom of God in his providences. 5. Let your soul be so disciplined by past and present providences, as that whatever overtakes you in future, you may say, "It is the Lord; let him do what seemeth good in his sight." 6. Daily providences are forming your character for eternity. C.

For the Presbyterian Treasury.

GOSPEL BENEVOLENCE.

"Go ye into all the world, and preach the gospel to every creature."

This command indicates the nature of TRUE BENEVOLENCE.

1. True benevolence is PROMPTED BY GRACE. The dispensers of Heaven's mercies on earth are the disciples of Christ. "Go YE into all the world." Who but Christians can execute the last command of the triumphant Mediator? Who but they have the faith, the love, the self-denial, the patient endurance, the gifts and graces requisite to bear the burden of this glorious but arduous work? It is the Spirit alone that can quicken reluctant and selfish nature into benevolent activity. If the wonder-wrought and wonder-working plan of divine benevolence is to have free course throughout the earth, YE, who are Christians, must be the messengers to bear it! Unless YE go into all the world, under the guidance of heavenly grace, no effectual efforts to reclaim the lost nations will ever be made. True benevolence depends on the Spirit, and is exercised only by the family of the Lord Jesus Christ.

2. True benevolence, as to its great OBJECT, centres around the proclamation of the gospel. "PREACH THE GOSPEL" is the command of Christ—that glorious gospel, which was the mystery of the first promise, the substance of type, ceremony, and prophecy—the end of the law—the glory of the transactions of Calvary, the sepulchre, and Olivet. The gospel is "peace on earth, and good will to man." It is the gift of God to bless the world. True benevolence has a summary of duty in preaching glad tidings to every creature. The gospel gives light to the blind, healing to the sick, liberty to the captive, food to the hungry, clothing to the naked, comfort to the mourner, salvation to the lost! It bears amidst its sacred pledges, both the promise of the life that now is, and of that which is to come. What more can benevolence

aspire to! Wouldst *thou* be benevolent? Then help to preach the gospel to every creature!

3. True benevolence is COMPREHENSIVE IN ITS SPIRIT. "All the world" is the theatre of its action, and "every creature" the range of its desires. You may be doing good to your relative and neighbour; Christ commands you to do good in China, in Africa, in every land and nation, to all within your influence, from the child of your heart to the stranger, and the outcast, the poor of every family under heaven. Said a missionary to a friend, who was excusing himself on the ground of inability to do any good to the heathen, "Sir, in your closet, with God, you are as near to China, or Africa, as to your neighbour sitting by your side." True benevolence can do much for "every creature", by prayer, by sympathy, by giving alms to circulate the gospel, by constant and tender co-operation with God's plan of saving mankind. True benevolence has no restriction of time, or place, or person. Its motto is, "every where, always, and all."

4. True benevolence is AGGRESSIVE in its power. It "GOES." It waits not for the world to come to Christ. It goes to bring the world to Christ. This was the testimony of Jesus: "GO ye into all the world." The world knows not the way. You must go and teach it the way. True benevolence is going, aggressive, onward! Instead of hindering evangelical effort through covetousness, lukewarmness, prayerlessness, worldliness, or submitting in any way to Satan's temptations—as the manner of some is—Christian benevolence seeks out objects for its charity, and loves to *contrive to do* more for Christ. Mild but aggressive, dependent yet active, humble yet of lofty aim, true benevolence pushes forward its triumphs in obedience to the last command of him who himself *went about doing good*.

Reader! have you benevolence? Is it prompted by grace; does it centre around the gospel; is it of a comprehensive spirit; is it aggressive? If not, how do you reconcile it with Christ's command, "Go ye into all the world, and preach the gospel to every creature?" R.

Extracts.

Selected for the Presbyterian Treasury.

RELIGION ALLOWS NO SIN.

How shall we, that are dead to sin, live any longer therein?—Rom. vi. 2.

Forbid, Almighty God!

Nor let it ever be said,

That we whose sins are crucified

Should raise them from the dead.

The reservation, indulgence, or allowance granted to any one known lust, is utterly inconsistent with a state of grace. One lust, that hath obtained your pass to go to and fro unmolested, and to traffic with the heart undisturbed, what ever opposition you may make against other sins, is a certain sign of a corrupt heart. One lust will serve as a spy, to hold intelligence with the devil. A scion can never be incorporated into the stock while there is the least skin or film betwixt them; no more can we ever be incorporated into Jesus Christ, if there be but the separation of any, the least allowed sin, to interpose betwixt him and us.—Hopkins.

A sheep may slip into a slough as well as a swine. The difference is that a sheep dreads a fall, and speedily rises from it; while it is a habit with the swine to be unclean, and to love the same condition as the other abhors.

FIFTY REASONS WHY A SINNER OUGHT TO TURN TO GOD WITHOUT DELAY.

(Condensed from Baxter.)

1. Consider to whom you are to turn—to God.
2. Consider to what you are to turn—to holiness.
3. Consider from what you are to turn—from sin.
4. Delaying shows you would never part with sin, if you might have your own will.
5. What a case you are in while delaying.
6. Delaying gives great advantage to the tempter.
7. It abuses Christ and the Holy Spirit, who may leave you.
8. What is it you stay for?
9. The longer you stay, the harder the work.
10. Sin gets a victory daily by your delay.
11. Age has inconveniences—youth advantages; therefore, it is folly to delay.
12. More advantage than other ages or nations.
13. Delaying runs a hazard; life is uncertain—grace is uncertain.
14. It increases your sin.
15. It increases God's anger against you.
16. It may damn the soul and body for ever.
17. Time lost by delays is inconceivable loss.
18. God has given no time to spare.
19. Consider the greatness of the work to be done.
20. Many perish, and few turn, who wilfully delay.
21. If turning be necessary, sooner the better.
22. If you will not, you are without excuse.
23. Think how long you have stayed already.
24. If you have hopes of salvation, is it ingenuous to continue in sin?
25. If you were sure of salvation, you will still suffer loss by delay.
26. How many stay for you, while you delay!—God the Father, Son, and Spirit, and angels, ministers, and godly persons.
27. Christ did not delay to die.
28. God did not delay to do you good.
29. When you are to receive any outward deliverance, the sooner then you think the better.
30. Your worldly delights are passing without delay.
31. Worldly business you delay not, as sowing, reaping, &c.
32. You delay not to receive gifts from your fellows.
33. You should wait for God, rather than he wait for you.
34. You will not delay helping a neighbour in an emergency, and you will not help yourself.
35. You deal worse with God than with the devil, for you delay not to do his will.
36. Speedy turning can do no harm, and will never cause repentance.
37. It will grieve you much, if you do ever turn, that you turned no sooner.
38. Has not God a right to appoint the time? and he says "To-day."
39. Dare you say you know better than God when to turn?
40. Quick coming makes you more welcome.
41. Do with God as you would others should do to you.
42. Delay is a denial.
43. God does not stay for all, as for you.
44. God will not always patiently wait.
45. Delays weary God's ministers.
46. Great loss you suffer while you delay.
47. You are doing what must be undone, or you are undone.
48. Your conversion will be more grievous—more painful.
49. Delays are contrary to the nature of the work and the soul.
50. If you slumber, damnation slumbereth not.

Glimpses of New Books.

Posthumous works of the Rev. Thomas Chalmers, D. D. LL. D. Vol. I.

The first volume of the works of this eminent servant of God has made its appearance and will not disappoint public expectation. The volume embraces "Sabbath exercises" during parts of two years, and "daily scripture readings" from Genesis to Judges. The vivacity and simplicity of this volume are quite charming, whilst its learning and piety are full of instruction.

The extracts which we present, will give glimpses of Dr. Chalmers' opinions on various points of interest.

A SABBATH EXERCISE.

October 4.—I feel how nearly related to each other are contact with the world and contamination from it—and I feel thoroughly assured that unless fortified by prayer, the fruit of my intercourse with society, even for objects of Christian usefulness, will be a relapse into the ungodliness and carnality of nature. Let me record, however, a gleam of sentiment this morning, which, if awakened and made permanent within me, would remould my character entirely. I felt as if the transformation of those for whom the Saviour died formed the most appropriate triumph of his great enterprise—the object, therefore, on which his heart must be intensely set—the great fruit of the travail of his soul, and with the prosperous growth of which he would be most satisfied. Let my attitude, then, be in conformity with this main design of the economy which he has instituted. Let me throw no obstacle of wilfulness in its way. Let me look and pray for its fulfilment—that Christ would take my heart, such as it is, and make it such as it should be. O thou Saviour and Sanctifier of men, I give myself up unto thee, to be ruled in by thy Spirit, to be ruled over by thy law.

THE INSTITUTION OF THE SABBATH.

GENESIS II. 1-18.—The institution of the Sabbath to commemorate the seventh day—a reason afterwards introduced into the body of the commandment itself—is with me decisive of the days in the first chapter being literal and not geological days, or days of indefinite and uncertain length. We cannot imagine a mere allegory to have been alleged as a reason for the observation of a precept.

The description of the garden of Eden proves that the flood had not so changed the surface of the earth as to obliterate its geographical features.

The whole narrative of Adam in the garden should be taken in the plain, obvious, and literal sense of it. The attempts to allegorize it are wholly gratuitous and groundless; and more, are disapproved by the subsequent allusions made to it in Scripture.

THE SERPENT.

GENESIS III. 1-13.—The serpent was actuated by Satan, as is evident from other Scriptures. That is a very lax theology which disowns, and still more which derides the doctrine of this evil Spirit and of his mischievous agency in the hearts of men. I feel as if it gave additional security to my salvation, and inspired additional confidence in him who is the author of it—when I view his work as a warfare, and the success of it as his victory over him whose works he came to destroy. It seems all the more to identify my safety with his honour; and never will he give power or reason for the great adversary to say—"There is a poor sinner, who, misled by the as-

surances of your gospel, trusted himself to you, and you have disappointed and deceived him." Let me not be afraid, then, but only believe; and let this view not only confirm my faith but animate my practice. Let me enter into the spirit of the warfare; and, in the name of Christ my captain, let me resist the devil, and he will flee from me.

The interposal of the devil at this point in the moral history of the world is of itself a wondrous evolution, and affords a glimpse of the relationship which obtains between our earth and the distant powers or places of our universe.

DELIVERANCE OF MOSES.

No romance could have been more skilfully framed for the purpose of setting all the affections in play, than this simple and beautiful story—the placing of the babe by the river side—the watching of him by his sister—the approach of Pharaoh's daughter to the spot—the crying of the child and its influence on the sensibilities of a woman's heart—the offer of the sister to call a nurse, and thus the restoration of the babe to its own mother again. In the epistle to the Hebrews this act of Moses' parents is said to have been by faith: and we cannot doubt that all was overruled by the providence of God, even to the very suggestion which prompted the measure they took with their child. Whether they had in any degree the light of a revelation for what they did, they must at least have felt a certain confidence in the protection of him who is invisible, else they would not have been remarked by the Apostle among the Old Testament worthies who through faith obtained a good report.

MIRACLES OF MOSES.

This was the season of the greatest and most stupendous miracles of any recorded in the history of the world—and that, whether we look to the period of its duration, or to the magnitude of the scale on which the miracles were wrought. The public ministry and miracles of Moses lasted a great deal longer than those of Jesus Christ. And then, generally speaking, Moses' miracles were of wider and larger operation—reaching in the present instance to all the waters of Egypt, and bearing in the greater number of instances the same relation to the other miracles, whether of the Old or the New Testament, that nations do to individuals. There was the same character of magnificence in the subsequent plagues, which seem to have affected the whole land of Egypt, as the hail and the darkness, and the death of the first-born in all the families. Nor is this characteristic abated in the egress of the children of Israel when the whole host of their pursuers were drowned in the Red Sea; nor in their progress through the wilderness, where food for forty years was rained down from heaven; nor in their entrance on Canaan, when the waters of Jordan were separated to make way for their being ushered into the land of promise, and the walls of Jericho fell before the sound of their trumpets. Altogether, this was emphatically the most miraculous period in the known history of the world.

THE LAWS OF MOSES.

Prohibition of Wine.—The prohibition of wine and strong drink laid upon the priests when they enter the tabernacle, reminds me of the precept in which there is a contrast made between drinking of wine and the being filled with the Spirit—intimating of these two influences how diverse, or rather contrary, they are to each other. This injunction is given, not as the others, through Moses, but directly to Aaron himself. Such an observance certainly gives a deeper sacredness to the work of the tabernacle, and thereby makes a stronger difference between

the holy and the unholy. And they who are freest from excess in sensuality, are obviously the fittest to teach.

The Scapegoat.—The scapegoat forms one of the most precious and significant types in the Old Testament. Christ hath so borne away our sins—that they are placed at as great a distance from God as the east is from the west—carried off as it to a land not inhabited, and where no more mention is made of them. Then it is that our sins might be sought for, but not found.

Deceased Wife's Sister.—It is remarkable that while there is an express interdict on the marriage of a man with his brother's wife, there is no such prohibition against his marriage with his wife's sister. In Lev. xviii. 18, the prohibition is only against marrying a wife's sister during the life of the first wife, which of itself implies a liberty to marry the sister after her death—beside implying a connivance at polygamy.

Tithes.—Then follows the general law of tithe—redemable, not as now by a process of subtraction, but of addition. The tithe-payer must not select, whether for good or bad. He must take it as it comes.

THE DEATH OF MOSES.

We now come to the last scene in the history of the great Jewish Legislator, who fills so mighty a space in the Old Testament—a noble character, in which great power and great sensibility were most gracefully blended. The glory of God and the good of Israel were the paramount desires and principles of his heart; and such, in particular, was the strength of his patriotic affection for his own countrymen, that it could not be overborne by all their provocations. There must, I should think, have been a miraculous showing of the land to Moses; as, optically, I doubt it must be impossible for any ordinary person to reach such an extent of vision from the top of any hill on the east of Jordan. And yet, as in many other instances, the natural is made to help the miraculous—for if wholly miraculous, why ascend to the top of a mountain at all? The line of demarcation between these two is by us unknown. . . . The contest of Michael with Satan about the body of Moses, has been theorized upon; but it, too, is an unexplained mystery.

THE STANDING STILL OF THE SUN.

I can have no doubt that it was literally so to the effect of the sun-dial being stationary, which leaves room for the speculation that it may have been by atmospherical refraction, or in other ways. I am not so staggered by this narrative as to feel dependent on the usual explanations. I accept of it in the popular and effective sense—having no doubt that, to all intents and purposes of that day's history, the sun and the moon did stand still, the one resting over Gibeon, the other in the valley of Ajalon. Still more interesting to me is the reference here made to the book of Jasher. It is uncertain whether Jasher be a proper name, or if it signify a book of integrity—an authentic book of Hebrew annals. It may have been identical with the book of the wars of the Lord referred to in Num. xxi. 14. Whether or not, it is well to know that there were common as well as inspired histories of the events of these early periods—the former not preserved, because not in such value or demand as the latter. The miracle, at all events, was a most stupendous one; and the prayer of Joshua which called for it, must indeed have been a prayer of faith. What he said was hazarded in the sight of Israel, and its fulfilment as palpably in their sight must have strengthened their confidence in their leader.

Education.

"Bring them up in the nurture and admonition of the Lord."

If God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an idea of your thoughts and feelings, what caution would you exercise in the selection! This is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are continually inscribing by your spirit or example, something which will remain, and be exhibited, for or against you, at the judgment day.—*Payson.*

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

NUMBER OF CANDIDATES.

The fact stands out upon our records that for the last three years the number of candidates in the Presbyterian Church has been diminishing. The watchman, in telling us of the night, could scarcely have alarmed Zion with a more fearful report.

The Minutes of the General Assembly show the following result:

In 1844, whole number of candidates reported,	364
1845, " " "	346
1846, " " "	339

The reality of this diminution is confirmed by the tables of the Board of Education.

In 1844, number of new candidates received,	99
1845, " " "	71
1846, " " "	67

It also appears that the number of theological students who graduated at the Theological Seminaries of the Congregational and Presbyterian churches, was

In 1843, - - - - -	177
1846, - - - - -	150

This result, reached by three independent sources of information, is in accordance with the acknowledged decline of spiritual religion within our bounds during this period.

The decrease of candidates in an evangelical church may well excite the most anxious apprehension. When God deprives a church of the privilege and the power of making aggressive movements upon the kingdom of darkness, it is time for his people to take warning.

The small increase of candidates this year [1847] which is eighteen in the aggregate above the number of last year—should by no means diminish the solicitude of the church on this vital topic. The number of candidates is far behind the wants of the church and the age. The Free Church of Scotland, with about seven hundred ministers and eight hundred congregations, has nearly the same number of theological students as our own branch of the Presbyterian church, with seventeen hundred ministers and twenty-four hundred congregations. According to "the rule of three," which is a fearful test for us when we cypher with Scotland, our church should have at least five hundred theological students, and one thousand candidates under the care of the Board of Education in all stages of their studies. At our present rate of increase, it would take a generation to reach the relative numbers of Scotland, even if Scotland remained stationary during the interval. Small as our increase has been, during the year, there is danger that it will backslide again into a diminution. No subject should more anxiously engage the attention, the prayers, and the efforts of the church than the adequate supply of her ministerial ranks.

PRAYER FOR STUDENTS IN THEOLOGY.

The piece below on prayer for students in theology, taken from a Scotch paper, shows that the same dereliction of duty exists in Scotland as in this country. The Church, by neglecting so much to pray for candidates for the ministry, virtually denies the necessity and importance of God's aid in preparations for the sacred office. It, moreover, rejects the positive command of the Lord of the harvest. By a natural association, prayer for ministers actually engaged in their vocation, might readily be united with prayer for those who are preparing for the work. Yet how seldom are candidates for the ministry alluded to in public prayer, even by ministers.

Amidst the many anxious desires and vigorous efforts in behalf of our cherished schools of the prophets, is there not one sad omission? Are not the students forgotten in prayer?

Christians meet to pray and praise in the more private social prayer-meeting. The student is often there, and joins in the sweet and holy exercise: the solemn hymns of praise, the devout and earnest prayers, the precious words of the holy writ—all bespeak the promised Spirit's presence. The student retires, wondering why he was forgotten in almost every prayer.

The weekly church prayer-meeting assemblies. The pastor is there; the student is also there: the solemn exercises progress; devout petitions arise to God from many hearts, imploring Heaven's richest blessings on the shepherd and on the flock; on the true Israel every where; and on a world lying in sin. But the students are forgotten in every petition.

The holy Sabbath appears, and the sanctuary is thronged with worshippers; the man of God stretches forth his hands; and whilst the people bow in prayer, he, as their mouth unto God, acknowledges the Keeper of Israel, and implores the forgiveness of sins, the consolations of the gospel, and all the benefits of Christ's purchase upon that particular church—upon the Church universal—for Jew and Gentile—for Christian and Pagan; but amidst the crowds who ask and obtain an interest in his prayers, the student is forgotten.

Why pray for the acting ministry, or the prosperity of the church, and yet forget the student of theology! Surely, he is neither so holy, so happy, nor so wise, that "his full soul can hold no more;" nor yet is he so profligate and worthless that divine grace cannot benefit him.

Why should his heart be chilled by the thought, that he is such an outcast creature, cloistered in his study, that he is even forgotten in prayer!

Why should the church thus injure or destroy herself, by never sending up a petition to the Lord for the furnishing or strengthening of those who will in time be her pastors and her watchmen!—*Christian Treasury.*

ADDRESS TO THEOLOGICAL STUDENTS.

You have a thousand times been told, that to meet the high claims of the work for which you are preparing, you must possess ardent and uniform piety. Your usefulness will, in a great measure, depend upon the power which the religion of the gospel exerts upon your own soul. To this, more than any other cause, may be traced the secret power of such men as Baxter, Edwards, Brainerd, and Payson. One reason why so many ministers live to so little purpose is, that while they may perhaps be good men,

they are obviously deficient in that personal piety which has a transforming effect upon the heart and deportment. God and heaven are not the point of attraction towards which their minds and efforts are perpetually tending. I have known ministers of splendid talents not half so useful as many of their humbler brethren; and who probably will not be found in those illumined departments of the heavenly city, where they "that turn many to righteousness shall shine as the stars for ever and ever." You never can be faithful ministers, and therefore you never can be useful ministers, without fervent piety. You will not be faithful to the truth of God, nor to the souls of men. You will not take pleasure in your work, nor endure its trials, nor be eminently successful in winning souls to Christ without fervent piety. Piety, my young friends, must be your great adornment, and give your character its lustre. The bare hopes of piety, and even its predominating graces, ought not to satisfy you. Her self-denying spirit, her heaven-aspiring affections, her exalted and humbling joys, her unreserved self-devotement, her increasing purity, her sweet sensibility and tenderness, her absorbing confidence in the cross, and her deep and restless solicitude for the best interests of men; these, under a wise direction, will not fail to make you useful ministers.

It is almost too obvious a remark, to say, that to be a useful minister, a man must be well instructed in the oracles of God. To say nothing of the excellent instructions you are receiving in the different departments of divine learning, immediately from the Holy Scriptures, which we all know to be the only infallible rule of faith and practice, the standards of faith adopted by our Church, I am more and more persuaded, must commend themselves to every reflecting and sober man. I know there is a prejudice against forming and subscribing creeds or confessions of faith; and it is not surprising that this prejudice should exist in a youthful mind. But if there are essential doctrines of the gospel, and if these doctrines can be ascertained and defined, where is the impropriety of embodying them in some well-digested formula?

By nothing has the baneful influence of error been so generally counteracted, and the cause of truth so generally promoted, as by judicious confessions of faith. New England owes her orthodoxy, under God, to the *Assembly's Catechism*; and not until that excellent summary of doctrine fell into disuse, did some of her churches decline from the faith of their fathers. Old England too, owes its remaining orthodoxy to the *thirty-nine articles*. And, where will you find a formula which more clearly ascertains and defines the system of doctrines taught in the Holy Scriptures, than the *Catechism and Confessions of Faith of the Presbyterian Church*? I am confident you will appreciate these remarks, and you will do so the more, the oftener you reflect upon them, unless you yourselves are carried about with every wind of doctrine, and fall away from the steadfastness of the gospel. There is peculiar obligation on those who are preparing for the sacred office, to investigate and understand the meaning of the Bible. Do not allow yourselves to be satisfied with vague notions of the truth of God. To this we have seen, to our sorrow, not a few of the youthful ministry are exposed. Let it be a maxim with you to have no views, only so far as they are definite. It were unspeakably better to understand a few truths well, and to know them certainly, than to expatiate vaguely over the extended fields of Christian science. The certainty of knowledge is a very different thing from the extent of knowledge. Because you may have but a partial and imperfect view of divine truth, it does not

follow that you must of necessity be in darkness and uncertainty in relation to those truths with which you are familiar. Though no man that ever lived, should perfectly know all that God has revealed, this would not prove that he does not know many things with perfect *definiteness* and *certainly*. Though our natural eye-sight is limited, so that we cannot see beyond a certain circle, nor all things at once in any circle, yet we can see one thing at a time, and that clearly. The same is true of the understanding. Though we may have no knowledge about some truths, and though we cannot contemplate and compare many truths at once; yet we can contemplate one thing at a time, and compare a few things together, and hence come to a definite and certain knowledge of such things as we can discern and compare, and from one truth clearly discover another, and so make slow, but progressive advancements in knowledge. And thus it is that we shall see clearly, and exhibit impressively the harmony, connexion, and consistency of the great truths which the gospel reveals. It is this *definiteness* of view which we affectionately and urgently recommend to you. One doctrine of the Bible consistently understood, will almost necessarily lead a devout and inquiring mind to perceive and appreciate, the harmony and connexion which run through all the peculiar and essential doctrines of the gospel. The student who thoroughly understands one doctrine of the gospel, will be very apt to understand another and another. Once let your views of divine truth be definite, and there is little doubt that they will long remain distinct and prominent. Clear and definite views of God's truth, combined with ardent piety, go far to make a *useful minister*. If the treasures which infinite wisdom has accumulated in the Bible, abundantly enrich, and adorn, and give practical utility to the *Christian* character, how much more to the *ministerial*? Aim at high attainments in Christian knowledge. If you cannot excel in every thing, excel in this. Labour, study, *pray*, to excel in this. To be burning and shining lights, you must feel the pre-eminent claims of religious truth.

DR. SPRING.

DEATH OF A CANDIDATE.

Departed this life on the 14th of November last, at the residence of his father, in Scott county, Iowa, JOHN C. JACK, in the 24th year of his age.

The deceased had been for the last six years of his life a consistent member of the Presbyterian Church, and at the time when disease arrested him, was pursuing a course of liberal education, with a view to the office of the holy ministry, at Washington College, Pa. During a rapid decline of six months' continuance, he frequently expressed his entire acquiescence in the will of God.

To his *parents*, it is an unspeakable consolation to believe, that the child of their daily Christian training and fond hopes has realized the highest end of all their labours.

To his *fellow-students*, and candidates for the ministry, his departure is an emphatic warning for them, too, to be ready.

On looking over our files, we find that the following letter was the last one received at the office from this humble and promising young man. It was written in reply to a pastoral letter, addressed to him by the Corresponding Secretary, in behalf of the Board of Educa-

tion, and there can be no impropriety in its publication.

WASHINGTON, PA.

Rev. Sir—I acknowledge the reception of your kind favour; and in expression of my feelings, permit me to say, that it was to me as a draught from the running waters of Siloam, which rush hard by the living oracles of God.

Being situated here, a great distance from parental observation and affectionate advice, your pastoral sheet is received as a mark of your regard for us, however unworthy.

You, no doubt, are aware of the many temptations we have to contend with while pursuing the preparatory studies, previous to entering the ministry. Our associates, many of them, are careless as to their eternal interests.

But I am well aware, that though my Christian friends could afford me much pleasure and assistance in my arduous undertaking, yet my help must come from Him who only is the benefactor of mankind, and without whose smiles our exertions would be entirely fruitless. You have tenderly invited our attention to the consideration of some important topics, which are of vital interest to our inquiring souls. I shall attempt, in my broken and imperfect language, to give you, on those questions, the true expressions of my heart as near as possible.

The first inquiry: *Am I a child of grace?* This is a question that requires a thorough examination of ourselves, and a close application of the word of God to the rule of our conduct through life. But ah! we are brought to exclaim, when we apply this rule to our actions, who shall be just with God? With fear and trembling I have meditated upon this theme. When I would look around and hear others express their ardent love, and declaring the brightest evidence of being born of God, I have frequently thought, truly, the publicans and harlots would inherit the kingdom before me, who have enjoyed from infancy sanctuary privileges and pious parents. But I am not (if my heart does not deceive me) without that evidence in my bosom of a work of love carried on by the hand of God; nor yet am I without my doubts and fears. My hopes are often cheering; my desires are great, and for the accomplishment of those heavenly graces which I hope are planted in my soul, I look and expect from God, by the workings of his Holy Spirit, purchased by the sufferings of Jesus Christ.

Second inquiry: My object in seeking the office of the ministry, if I know my heart, is not to gain a transient name among men for intellectual acquirements, or to become noted in worldly wisdom. But I hope it is for another and better design—the upbuilding of the Redeemer's kingdom. Being moved by the great destitution of the gospel in parts where I lived, (Iowa,) my attention was seriously called to this subject, and the more I thought upon it, the more deeply I was impressed with the duty of preparing for this work. I have started, sensible that I shall have a great many difficulties to encounter, and that my life will be a scene of continual hardships and privations. But my desires are increasing for the time, when God may see fit to call me into actual service, prepared by the influence of his Spirit, and sustained by his sovereign grace.

In answer to the third inquiry: I hope it is my aim and greatest wish to arrive at a high degree of piety, for without this my labour would have no influence for the benefit of Christ's kingdom, and the solemn responsibility of acting as a messenger sent out to warn a dying world of sin, demands a brilliant example of holy walk and conversation, to effect any visible appearance in their moral condition.

I have communicated freely my feelings, and hope you will accept my thanks for your favour. I close with this request, viz., an interest in your prayers, that God may do with and for us, as may seem good in his sight. Yours, with affectionate regard,

JOHN C. JACK.

Education Rooms.

No. 25 Sansom Street, Philadelphia.

FEBRUARY, 1848.

The death of another candidate appeals with earnest solemnity to those whose preparation for the ministry may be so suddenly arrested. Such a bereavement is a kind of household affliction. It has a special meaning to all the sons of the Church. Let each lay it to heart, and regard it as another of the memorials of God's providence in behalf alike of death and immortality. We trust that the letter of our departed brother, found in the preceding column, will be read to edification.

During the past month the chief subject that has occupied the attention of the Board, has been that of collegiate education, as brought to view by the meetings in New York. An account of these meetings will be found on another page. Our Church having taken action in reference to public education, she is bound to complete a general system, by which a child may be trained up from the parochial school through the academy to the college. When such a system, by God's blessing, shall be in regular operation within our bounds, our Church will occupy her right, strong, and true position in regard to the great work of Christian Education.

The importance of NORMAL SCHOOLS is becoming more and more apparent. The difficulty of obtaining suitable teachers is very great. If means to train up teachers were put in operation in various parts of our Church, the result, we have no question, would be highly auspicious. Perhaps a department, with this object in view, might be attached to male or female academies. There is scope, however, for separate institutions at a few points, whose definite aim shall be to impart a knowledge of the science and art of teaching to those who are looking forward to this honourable, useful, and Christian calling. There is always a connexion between the means and the end; and our Church cannot expect to obtain for her schools teachers of the requisite qualifications, until she wisely employs the instrumentalities adapted in Providence to accomplish the object in view. It has been too long taken for granted that almost any body can teach. This is one of those numerous false axioms that prevails in the community in consequence of the neglect shown by the Church on the whole subject of education.

* * * The Corresponding Secretary of the Board feels called upon, in justice to correspondents and to himself, to state that for the last six weeks he has been Providentially prevented from using his right hand, in consequence of a fall on the ice. Although all letters *strictly on business* have been answered from the office, yet a large amount of the usual, miscellaneous correspondence, especially that which originates in the office, has been necessarily deferred. Providence permitting, he expects to resume all his duties by the middle of the month.

GENERAL CHRISTIAN EDUCATION.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”

EDUCATE FOR ETERNITY.

Any system of education that leaves out of view the worth of the soul is radically defective. And more than that. *Defectiveness* may only imply an error of judgment or unwise policy. Such a secular system of education is *sinful*; and sinful like all sins, in proportion to the light of those who favour and practise it. The Scriptures, which contain the only rule of faith and practice, require us to “train up a child in the way he should go.” Now if a child is to live only for this life, he should be trained up only for this life; but if he has a higher destiny, education should aim at preparing him for it. The great and sinful error of the prevalent system of education is, that it cultivates the mental powers, leaving the moral powers to “go” any way they choose. This evil system is founded, whatever may be its intention, upon a disregard to the worth of the soul. The primary end of Christian education is to bring up children in the nurture and admonition of the Lord. Parochial schools aim at taking care of the souls of children.

THE SOULS OF CHILDREN.

1. “To you, *natural parents*, I first address myself; beseeching you that you go and study what you have to do, and do all that you shall know, for your children’s early conversion. We may thank you for negligence, and worse, for the ruin of more children than ever Herod slew. We may thank you for vitiating the most numerous, the most ductile, and the most hopeful part of the world—for robbing God of his first-fruits in the world.

I beseech you, by God’s tender mercies, repent of your cruelties. And I charge you before God and the Lord Jesus Christ, reform ye straightway. The light of nature, that guides you to help your children to go, and to speak, and to do what is necessary for this life, guides you also to help them for the divine life. Nor can you doubt but God’s ordinance in the old Church for the appearance of the male children before him thrice in the year, was to bring them to an early acquaintance with himself: and there is still both need and obligation to keep the substance of that precept now under the gospel. O let it not be said any longer, that your care is more for your children’s clothes than their souls!

Listen not to those that will suggest, “If your children take not to religion of themselves without your a-do, your pains will do but little good.” Do horses or camels tame themselves? Do men tame beasts of the wilderness? and do you not tame the children of your own bodies and families? But, all in a word: does God set you a work, and promise you success; and do you dream it to no purpose to set about it? Read you Prov. xxii. 6: “Train up a child in the way he should go: and when he is old, he will not depart from it.” “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.” (Prov. xxiii. 13, 14.) “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son, and he shall

give thee rest; yea, he shall give delight unto thy soul.” (Prov. xxix. 15, 17.)

2. As for you, *ministers, Church fathers*, may I humbly assume to stir up your minds but in way of remembrance? You know, if the lambs be lost, the Lord of the flock will with great anger ask, “Where were the shepherds all the while? what were they doing?” Nor will our highest feeding of the sheep compound, for the loss of his lambs. And I doubt it will not suffice to say, “Lord, we were the while digging for profound notions, or disputing nice questions, or studying polite sermons, for people whose peace and whose praise we could not have cheaper.”

Brethren, for the Lord’s sake, let us all do somewhat weekly, and set the parents of our congregations doing somewhat daily, for young people’s souls. And let both set to it hopefully. Let the difficulty and impossibility, as to our endeavours, be left but to drive us to diligence, and dependence on Him to whom nothing is difficult or impossible. The more we do look for success, the more it will come. Let not catechising, that is praised by all, be unpractised by any. And in preaching, let none of us make need, where we find none, to shoot over young folk’s heads, and use a language which we must needs know they understand not. Love of God and of them would make us willing rather to be trampled under scornful feet for our faithfulness, than to ride over their heads in figures of vain-glorious impertinence; the which wise hearers do no more commend than weak hearers do understand. Neither be it any more grievous to us than it was to St. Austin, to have now and then, “Young people, this is for you.” I would be glad to discern that our pains in making converts did exceed the Papists in making proselytes. For it must be owned, it is an uncolourable profaneness, to baptize infancy, and not to teach youth, or but slightly: because otherwise we shall starve the nursery; and then what becomes of Jesus Christ’s family!

The good Lord awaken us all, and set ministers, parents, young people themselves, all a-doing, and well-doing! Our churches then shall be beautified, and joyed, and strengthened with abundance of young meditating Isaacs; young Jacobs, seeking the blessing; young Solomons, choosing wisdom; young Obadiah, fearing the Lord; young Johns, lying in Christ’s bosom; yea, young children, crying, “Hosanna;” stilling, or shaming at least, and balking, God’s enemies and ours. Origen’s father, Leonides, would sometimes uncover his breast as he lay asleep, and solemnly kiss it; blessing God, that had given him to be a father to so excellent a child. And so shall many of us have warrant to do. Upon our houses, schools, and churches, it shall be writ and read of all, “*Jehovah-shammah*—The Lord is there.”—*Burgess*.

THE RIGHT SPIRIT.

The following letter, giving information of a parochial school just started, is inserted without the name of the place or author, on account of personal references and allusions.

“January 10th, 1848.—My Dear Brother: I will tell you about our little *Parochial School*. It is taught by my daughter, who does it literally “*con amore*.” Her desire for teaching was so great that she kept soliciting me, for almost a year; and I only gave her permission at last, because I thought it might issue, as it has, in a Parochial School. She has about twenty scholars, but in the Spring, and with a large room, may easily double it. The Scriptures are read twice each day, and once with explanations. Hymns are committed, and singing at-

tended to twice each day. The catechism is recited daily, with a weekly examination and rehearsal. All this is done without any diminution of the mere literary parts of education. Providence permitting, I intend enlarging it every way next Spring. I shall obtain a large place, and put in a competent assistant. At present, I go in once a week and give explanations, doctrinal and practical, on the Catechism. In order to get the affair under way, it was necessary to take scholars at a nominal price, so that the tuition is scarcely any recompense so far, but I have no doubt it will, at least, pay its way next season.

Should this succeed, we shall next feel our way towards a school for males, on the same principle.”

1. This letter shows what a *pastor* can do to promote the cause of Christian education, when he has a mind and a heart to work. If our ministers are backward, little or nothing can be done to establish parochial schools. Their influence and their labours are indispensable in the effectual prosecution of this great cause. Parochial schools require the aid of ministers, not only to start them, but also to superintend them, and keep them in successful operation. Before the plan of the Assembly is decided to be impracticable, an experiment would be well worth making in places, even where the prospects might seem discouraging.

2. This letter also shows where we are to look for our *teachers*. They are to come, of course, in general from Presbyterian congregations; but we believe that many congregations in particular, can now, or will after a time, furnish teachers for their own schools. How much better is it for a pious lady, of suitable mental qualifications, to be serving her Master in the great work of educating children—a work which so appropriately belongs to her sex—than to be remaining comparatively idle at home. Those who have by nature and grace, the gifts necessary for the important vocation of teaching, incur a heavy responsibility in refusing to exercise them. They moreover debar themselves from the sweet rewards of a well spent and self denying life, and from that maturer preparation for another world which the diligent service of Christ tends so effectually to promote. May the blessing of our Redeemer rest upon those who are willing, like the person referred to in this letter, to do all they can to train up the children of the Church for the glory of her great Head.

PAROCHIAL SCHOOL IN NEW ORLEANS.

The First Presbyterian Church in New Orleans, which is one of the largest, most flourishing and most influential in the United States, has just established a parochial school. This is one of the most auspicious signs in the prospects before us. Such an example will be extensively felt, and the success of the experiment—for we cannot doubt its success, under God—will show what can be accomplished by enlightened zeal and wise effort in this great cause.

We extract the following from the New Orleans Presbyterian.

Rev. S. B. Hall, a graduate of Yale College, has opened a parochial school in the basement of the Presbyterian church, on Lafayette Square. Mr. Hall

has been engaged in teaching for ten years, and comes highly recommended.

In addition to the branches of an English and classical education usually taught, there will be a daily recitation in the Bible and Shorter Catechism. We cordially commend this school to the patronage of those who wish to secure for their children a thorough education.

HOW TO START A SCHOOL.

Inquiry has been frequently made as to the best plan of getting up a parochial school. The hints contained in the accompanying report to the Salem Presbytery, are valuable practical suggestions. A parochial school is to be started like every other school, by securing a teacher, and obtaining scholars. How to do this, depends upon the circumstances of each place. Where it is at all practicable to establish a school in connexion with a church, the real difficulty lies not so much in the want of a plan, as in the want of resolution to undertake the thing itself. Faith, enterprise, and perseverance, when set in motion for a good end, soon discover the best method of using means for the attainment of the end. It is understood that this report is drawn up by one of the Professors of South Hanover College. We mention this for the sake of securing greater attention to it.

HINTS ON PAROCHIAL SCHOOLS IN SALEM PRESBYTERY, INDIANA.

The Report on Parochial Schools was unanimously adopted, and is as follows:

The committee are of opinion that, in many of our churches, primary schools may be immediately established, and respectfully suggest the following hints:

1. Let the Church Sessions attempt the organization, just as a few neighbours would a private and select school.
2. Seek and obtain, if possible, a Teacher from among the members of their own church.
3. Digest a course of study and instruction, both secular and religious, for the school; and give the Teacher all the assistance practicable in carrying out thoroughly this course.
4. Secure the teacher a reasonable compensation by subscription, fees for tuition, or in any other way found convenient; provided it does not exclude from the school the orphan or the children of the widow and poor of the congregation.
5. To secure uniformity of text books, a small stock of books should be kept in the school room, and let out at a small charge as from a library to such as cannot be otherwise supplied.
6. Children under ten years of age should have a Female Teacher; and where the number of children and ability of the church do not permit the keeping up of two or more schools continuously, the school in summer might be open for children under ten years, and taught by a female; and in winter open to all ages above eight years, which it is believed might often be conducted by the minister of the church, with advantage to himself and to the people of his charge.
7. If able, erect a school-house; if not, a suitable room may often be hired temporarily.

These hints, together with the circular of the Board of Education, which has been sent to the Sessions of all our churches, it is believed, are sufficient to guide aright in any case where there do not exist insuperable obstacles to the establishment of schools of the character desired. The committee

therefore recommend for adoption by this Presbytery, the following resolutions, viz.

1. *Resolved*, That this Presbytery do heartily approve the action of the General Assembly in relation to this subject, and unanimously agree with the Assembly in the conviction expressed in their second resolution.

2. *Resolved*, That, in accordance with the fourth resolution of the Assembly, a special committee of two, consisting of Alfred Ryors, Minister, and Matthew M. Campbell, Ruling Elder, be appointed to collect information as to the number and condition of schools in our bounds.

3. *Resolved*, That this Presbytery do earnestly urge upon all the Church Sessions within our bounds, to attempt, at the earliest practicable day, the establishment of primary schools for the thoroughly Christian education of all the children of their respective congregations; and report their success, or the reasons of failure, at the next stated meeting of Presbytery.

4. *Resolved*, That, with the hope of securing the most efficient assistance from the Pastors and Stated Supplies of our feeble churches, the Board of Missions be requested so to modify their rules, as not to prohibit their missionaries from teaching in schools strictly parochial.

5. *Resolved*, That the special committee appointed in the second resolution, be instructed to inquire into the propriety and practicability of establishing within our bounds, a Presbyterial School of a high order, for males, and also another for females, and report at our next stated meeting.

6. *Resolved*, That the said special committee furnish each Session within our bounds, a copy of the second and third resolutions.

A true extract from the minutes.

I. N. CANDEE, *Stated Clerk*.

REPORT OF MARION PRESBYTERY.

The following excellent report on the subject of education within the bounds of Marion Presbytery has been received by the Board. We insert it, not only on account of the interest which belongs to it, but for the purpose of showing other Presbyteries the kind of report which is considered desirable. We also hope, that the sight of this report may stir up by way of remembrance the pure minds of those brethren who are appointed in the different Presbyteries to perform this service.

MARION, OHIO, Dec. 17, 1847.

Rev. and Dear Sir—As the committee of Marion Presbytery on the 4th resolution of the General Assembly on Parochial Schools, we attempt a report; though painfully conscious that it will be deficient, in that thrilling interest which should be called forth by the magnitude of the object in question.

We are aware, that it is not rhetoric, nor fancy, nor argument, nor yet a disquisition on the nature and importance of education, which you expect; but facts, or the truth, as to the particulars, in the 4th resolution of the Assembly.

There has been a great dereliction of duty, in the case of most of our Sessions, in meeting the requisition of Presbytery, to send in to the committee the information sought.

1. We find most difficulty, in accurately stating the number of schools, and the number of children, within our bounds. The cause of much of this difficulty results from the fact, that many of our congregations are scattered over such an extent of territory, that it is quite impracticable to give the number of Presbyterian schools, which might be opened, provided all were of one heart and mind on the subject.

From the best means within our power of judg-

ing, we suppose there are between 40 and 50 schools, within our bounds, which are in whole, or in part, made up of the children of Presbyterian families.

2. As to the number of children under fifteen years of age, we are induced, from certain data given, to say it may amount to about 1200.

3. Public opinion. On the general subject of education, it is decidedly favourable. Many parents manifest considerable anxiety to secure to their children much better educational advantages than they possessed in early life. There are, however, many mistakes and grievous errors, in carrying out our system of common school education. These schools, on an average, are continued about three months in each year. In most of the districts, the schools are continued no longer than the public money lasts. An ability to teach reading, writing, and arithmetic, is all the qualification required in most districts, provided the compensation demanded is low enough. There is a fearful evil in some of our districts, in giving preference to the lowest bidder.

While some of these schools afford a tolerably good opportunity of receiving the elements of a common school education, yet they are, as a general thing, defective. There is no religious instruction given in any of them; and in some of them, not even that attention to morality, which the State law contemplates. Some of them are thought to be, "a great moral evil, the occasion of a great increase of positive wickedness." In our bounds, there are persons to be found, who are ignorant and wicked enough to assert that, "the Bible is not fit to be put into the hands of children."

There appears, however, to be an increasing impression, among the members of the Presbyterian Church, and of some others, of the importance of a religious, as well as of an intellectual education. In some cases, there is a *deep impression* of the importance and necessity of a higher and holier standard of education. It will, however, take time and labour to impart correct views of the system proposed by the Assembly; and it will likewise require means to impress even the minds of many Presbyterians, as they should be, with the importance of having their children, from earliest years, under the influence of *distinctive truth and the fear of God*. The importance of truth is not realized by many Christians. When God speaks even to "babes," it is pure truth. Milk for babes, *is pure milk*; not milk and water. With regard to the operation of the system of religious education among us, the sectarian aspect of the scheme appears to frighten some; abandoning the public money, others; and a supposed want of ability to rent houses and support teachers, is a general difficulty.

Yet notwithstanding all these difficulties, supposed or real, *there are some of our churches, which appear determined to have CHRISTIAN SCHOOLS within their bounds, during the coming year*; and no doubt but others will soon follow in the footsteps of those eastern churches, which have more light and means, and who are as determined as they are able to prosecute the system of religious education.

We have a number of churches which are able to build houses, and maintain schools, for half, or more, of each year.

The Presbytery has had under consideration, a Presbyterial Academy; and the only serious obstacle in the way of its going into immediate operation, is the fact, that there are five shire-towns within our bounds; and in three of them there is, or will be, a high-school, under the direction of a Presbyterian minister.

We have thus attempted to state, in brief terms, our condition as to education. We estimate, with deep feeling of heart, the powerful argument put forth by the Assembly's committee, on Parochial Schools; and of course, we must heartily deplore the dark picture which we present on the subject of

training the rising generation among us, "in the way they should go."

There is something unspeakably mournful and awful, to contemplate the greatest number of our youth growing up to manhood, without scarce any influence from the truth of God, imparted either by precept or example.

May God, in his mercy, smile upon the efforts now making by our Church to save, not only our land, but souls from unending death.

With very high regard, &c.,

H. A. TRUE, } Committee of
JAMES CAMPBELL, } Presbytery.
C. VAN RENSSLAER, D.D.

PRESBYTERIAL ACADEMIES.

It is particularly gratifying to observe that the establishment of Academies, or High Schools, has excited much attention in many Presbyteries. Below is the account of a Presbyterian High School, about to be established under the care of the Presbytery of Knoxville. In arranging the system of Christian education as proposed by the General Assembly, it is important to begin right. We respectfully suggest to those Presbyteries who have this subject under consideration, whether it is either right or expedient, so far to compromise their principles and their measures, as to leave the inculcation of the doctrines of our church as an optional, and thus a comparatively unimportant, matter. The scholars who are sent to a Presbyterian Academy, ought to expect to be taught the doctrines of our church, just as much as congregations who attend upon a Presbyterian ministry. *Thorough Presbyterian Institutions* are the ones that seem to be demanded by the state of our church, our country, and the world.

In making these remarks, we would not willingly seem to depreciate the effort making by our brethren of the Knoxville Presbytery. Their enterprise is a great and good one. But we think that if the High School were made a strictly Presbyterian institution, it would do more good and be more successful in the end. They, however, are the judges.

Proceedings of a Convention appointed by the Knoxville Presbytery, and held at the church near Campbell's Station, on the 28th of December, 1847. D. A. Dedrick, Esq., was chosen President, and the Rev. James Park, Secretary.

The committee appointed by the Presbytery reported a plan for an Academy, which was amended and adopted, and is, in part, as follows:

That the Institution be called the Presbyterian High School, under the Patronage and control of the Knoxville Presbytery. That the Principal shall be appointed, inducted into office, and be removable by the Presbytery; that he shall report semi-annually to it; that he may select his own assistant, the Presbytery retaining the power to remove any one with whom it may not be satisfied. That a house shall be provided, as soon as practicable, for the use of the Principal, and as a boarding house for any who may desire to board with him. That the Bible shall be read in the School daily by the pupils and Principal, and expounded by the latter, and accompanied with prayer. That the Catechism shall be taught regularly to all whose parents or guardians desire it; and that the course of instruction shall be such as to prepare the pupils for the Junior class in any respectable College. The Presbytery agreed to furnish

\$100 worth of Apparatus within six months from the time the school began, and to furnish the school with additional Apparatus as circumstances may warrant.

A committee of Correspondence was appointed, with a view of obtaining a Principal; after which the following preamble and resolution were unanimously adopted, viz:

Inasmuch as no education can be of permanent and spiritual good to either an individual or a community, which is not based on religion; and inasmuch as no irreligious man can properly teach religion, since no man can properly teach what he does not know—therefore,

Resolved, That all the congregations and parents under the care of the Knoxville Presbytery, be earnestly recommended not to employ or patronize, in future, teachers who are not members of some evangelical church.

Convention then adjourned.

R. B. McMULLEN, S. C.

GYMNASIUM, OR INTERMEDIATE SCHOOL AT OLD ABERDEEN, SCOTLAND.

The following plan of the Aberdeen Gymnasium will be interesting to all who are engaged in establishing or teaching in, Christian academies.

The evangelical denominations alluded to in Article 6, are, we suppose, the various branches of the Presbyterian Church in Scotland.

Gymnasium for affording a thorough Education on Christian Principles, preparatory to a College Course—to be opened on Monday, Jan. 10, 1848.

This Institution, the establishment of which was first undertaken by the special desire of Dr. Chalmers, having subsequently received the sanction of a number of leading individuals connected with different evangelical bodies, is designed to contribute to the accomplishment of an important reform, long urgently needed, in the elevation of the attainments, and the maturing of the character, of the youths destined to enter on the arduous studies and strong temptations of a college life. Since the present undertaking was contemplated, public opinion in favour of this reform has remarkably advanced, the Town Council of Edinburgh having adopted measures to promote it in the University there, and the Senatus in each of the Aberdeen Universities, it is understood, having entered into practical resolutions which will have a powerful tendency to secure its accomplishment in the north of Scotland.

The principles on which this Institution is to be conducted, are as follow:—

1. No scholar will be received whose age, character, acquirements, and abilities do not afford ground to expect that, after three years' instruction, he may be qualified for entering with advantage on a course of study at the University.

2. The general instructions will be conducted on the principle of securing a solid foundation for University study, by *thorough* scholarship in Latin, Greek, and mathematics, up to the point to which it is found possible to advance, rather than by attempting prematurely to realize high attainments in any one of these branches of knowledge. With this view, each of them in its turn will, for one year, be made the leading subject of study during the three annual terms of the prescribed course of instruction, the first year being chiefly devoted to the mastering of the difficulties of the Latin, lessons in arithmetic or mathematics and the Greek grammar at the same time going on; the second year Greek taking the leading place, the reading and writing of Latin, and the mathematics being still carried on; the third

year, the chief object being the thorough acquisition of elementary mathematics, the Latin and Greek still going forward.

3. A stated portion of time will be employed in the study of the English language, its etymology, Latin and Saxon—its syntax, and the practice of its composition, accompanied by the reading, analyzing, and committing to memory, of select specimens from English classical writers.

4. Along with the practice of thorough study and acquisition of elements, in the difficult branches of Greek, Latin, and mathematics, furnishing the means of a severe mental discipline, and justly regarded as the most fundamental condition of a liberal education, it is proposed to combine a daily exercise by *visa voce* instruction in various branches of knowledge, collateral and subservient to the study of religion, natural and revealed. Such a series of conversations is considered to be very important, as providing a salutary alternation of mental exercise—as tending to open the mind to the perception and love of general truth, as furnishing an antidote to the scholastic vices of pedantry and conceit, and as constituting a necessary preparation for the exact yet rapid investigation of the moral and physical sciences at the University, by giving a familiarity with some part of their outlines and nomenclature.

5. An attempt will be made to cultivate the right use of the senses and habits of observation, by natural history, excursions, and other means; also to promote right physical habits, as respects bodily exercise, the regulation of the hours of study, &c. In the case of those holding scholarships, the accomplishment of this object may be facilitated by prescribing suitable domestic arrangements in the houses in which they shall be boarded. Some of these objects will be promoted, and an important element in education secured, by the introduction of the use of Music.

6. A paramount object of this Institution will be the diffusion of Christian principles among our educated youth. A stated portion of each day will be devoted to Bible study and religious instruction, according to the doctrines held in common by the evangelical denominations to which its supporters generally belong. The Directors will endeavour so to order this vital department of their charge, as to promote, not only the communication of religious knowledge, and an intimate acquaintance with the contents of the Sacred Volume, but especially the formation, through grace, of right habits and character.

7. No advancement will be allowed from a lower to a higher class in the Institution, without satisfactory attainments in the subject of the previous year's study, proved after examination.

COLLEGIATE EDUCATION.

Two meetings have recently been held in the city of New York, on the subject of Presbyterian education, and especially collegiate education at the West. This movement was suggested by the Rev. Dr. Wood, Professor in the New Albany Theological Seminary. Dr. Wood visited the East for the purpose of effecting the endowment of the New Albany Theological Seminary; but not succeeding with that particular mode of benefitting his institution, the thought occurred to him of establishing a new society, similar to "the Society to promote Collegiate and Theological Education in the West," which is under the auspices of our New England and New School brethren. The Board of Education, having already taken action on the subject of collegiate education

in their annual report to the Assembly, and expecting to do so again in their next report, felt that the proposed society might come in conflict with the incipient measures for Christian education taken by the last Assembly. It seemed particularly unseasonable to originate a voluntary society for the purposes of education, at the very time that our Church had resolved to prosecute the work under her own ecclesiastical supervision. It ought to be added, however, that Dr. Wood did not feel himself committed to aim at establishing a voluntary association, provided the Board of Education could accomplish the object in view. The first meeting in New York adjourned to give the Board the opportunity of proposing a plan. We extract from the proceedings of the second meeting, so much as will exhibit the views of the Board, and we trust, commend their action to the brethren at the West, and the Church at large.

PRESBYTERIAN EDUCATION AT THE WEST.

The Convention of Ministers and Elders of the Presbyterian Church in the United States met on the 19th inst. at the Mission House, in the city of New York, according to adjournment, Dr. J. J. JANEWAY in the chair. Prayer by Dr. J. W. ALEXANDER.

The Chairman inquired if the Board of Education were ready to submit a plan to accomplish the object in view, according to the expectation held out at the previous meeting.

DR. VAN RENSSELAER, the Corresponding Secretary of the Board, stated that he was sorry that this expectation could not be met. The Board, after fully considering the subject at two different meetings, had come to the conclusion to propose that this important matter should be referred to the next General Assembly. He then read the minutes of the meetings of the Board, and the resolutions passed, which were as follows:

1. *Resolved*, That the Presbyterian Church having through the last General Assembly arranged a system of education, in which Christian truth, as held by herself in what she deems its purest and most scriptural form, shall receive its full share of attention, and be practically inculcated as a system of doctrine and duty in the instruction of her youth in parochial schools and Presbyterian academies, it seems to be her duty in the Providence of her Great Head, to extend the system to the higher departments of professional and educational training.

2. *Resolved*, That every stage of the process should be subject to the influence and control of the Church, in some one of its ecclesiastical courts, in conformity with the resolutions of the last Assembly.

3. *Resolved*, That every provision for the pecuniary support of the higher as well as of the lower institutions, involves so much influence over their religious and ecclesiastical character, that it can be best entrusted to a body in organic connexion with the Church herself, and through which the life of the Church may flow directly into all her efforts to train up her youth in the nurture and admonition of the Lord.

4. *Resolved*, That the recent movement in New York in behalf of feeble colleges in the West renders it imperative on this Board, as the natural and constituted organ of the Presbyterian Church, to take immediate measures for proposing a plan to the General Assembly for the efficient prosecution of the great object in view.

5. *Resolved*, That the Committee previously appointed be requested to present these resolutions to the meeting to be held in New York on the 19th inst., and to request the brethren there assembled to concur with the Board in the reference to the Assembly.

DR. VAN RENSSELAER then proceeded to say, that having given the previous meeting reason to believe

that a plan would be presented at this meeting by the Board of Education, he was satisfied, after mature consideration, of the importance of referring the whole matter to the General Assembly. The more he had thought over the subject, the more he felt that the highest judicatory of the Church should be consulted.

I. In the first place, this whole matter was intimately connected with the plans and objects of the Board of Education. What he had to say on this point would justify the strong interest taken by the Board of Education in this recent movement.

1. The subject of Christian education formed naturally one complete department. The Board, even on its old basis, was always brought into intimate connexion with colleges, and had assisted, through its agents, in endowing and aiding most of these institutions. If any one branch of Christian education was in special connexion with the original objects of the Board, it was that which embraced the higher institutions of learning.

2. The subject of parochial schools and academies was, by the action of the last General Assembly, consigned to the Board of Education. Inasmuch, then, as this Board was engaged with schools and academies, the higher departments might naturally and properly be added. With the sanction of the Assembly, the Board might readily assist in carrying out the entire plan of Christian education in all its outlines.

3. The General Assembly have actually "referred this whole subject" to the attention of the Board of Education, and the Board expect to make their report accordingly to the next Assembly.

These considerations, he thought, vindicated the Board from all imputation of taking an undue interest in the present movement.

II. Dr. Van Rensselaer next stated reasons why the Board preferred to refer this subject for final action to the next Assembly.

1. The Board, in the first place, do not think they have power to establish a separate organization for colleges, without the special direction of the Assembly. Although the Assembly had referred "this whole subject" to the Board of Education, yet the Board were only directed to apply its funds for the support of schools and academies. The reference of "the whole subject," including colleges, whilst it might, in cases of absolute necessity, authorize them to aid feeble colleges with any funds that might be given for that purpose, *clearly* gives the Board only such jurisdiction on this particular point, as is involved in proposing measures and plans for the consideration of the Assembly.

2. The Board also were not yet fully satisfied as to the best mode of practically prosecuting this object. It was already a part of their published plans to aim at two collections—one for ministerial education, and one for parochial schools. Would it be wise at present to aim at a third collection? He thought not. The Board wish a little more time to consider and digest their plans.

Perhaps one single collection, embracing all these objects, and forming together one strong appeal to the churches, might be, after all, the best. At any rate, it was clear, we could not expect more than two collections from the churches for the Education cause; and if two collections are taken up, the additional one should include both parochial schools and colleges. The Board, however, are not yet satisfied what course ought to be pursued. For these reasons they wish the reference to the General Assembly.

III. In the third place, Dr. Van Rensselaer added reasons why the meeting should be willing to postpone this subject.

1. The time of the meeting of the Assembly was near.

2. There was no pressing urgency. This matter had been brought up to the Eastern churches quite incidentally by Dr. Wood, of New Albany Theological Seminary, who, failing to obtain endowment for that institution, had fallen back upon a general plan

to promote collegiate and theological education in the West. The idea was an excellent one. He admitted the importance of endeavouring to promote, without delay, the cause of collegiate education in the Presbyterian Church. He only maintained that there was no such pressing urgency as to require action before the meeting of the Assembly.

3. He also thought that the organization ought not to be exclusively for the West; at least Lafayette College, in our immediate vicinity, Prince Edward in Virginia, and Oglethorpe in Georgia, needed the encouragement of a little Christian aid, as much as any other of our colleges.

4. He believed that the moral power of a commencement in this great department, under the auspices of the whole Church, at the next meeting of the Assembly, would give an impulse to the cause far greater than could be secured by a local meeting, even if there was entire unanimity. Whilst he conceived that the beginning of this work by the General Assembly was right and proper in itself, a beginning under such auspices would set this great cause at once upon its true and firm basis.

DR. CHESTER said, that if a new society went into operation, it must obviously interfere with the plans of the Board of Education. That Board had, for many years, been incidentally and successfully engaged in this very work. Their Agents had always had the hearty approbation of the Board, in aiding to the extent of their power, in endowing colleges and other institutions in the South and West. Inasmuch as the Board necessarily maintained a constant intercourse with colleges, the funds contributed by the churches of New York could be more wisely distributed by the Board, than by a committee who would have no personal and regular means of information.

After a free and full interchange of opinion, the meeting acquiesced in the reference to the Assembly; which body we trust will take such action as will tend to advance collegiate education throughout the entire bounds of our church.

NOTICE TO PRESBYTERIES.

It will be remembered, that the General Assembly in their action on Education, required each Presbytery to present a report on the subject of education to the Board of Education in January, 1848. These reports are of the utmost importance, in order to enable the Board to embody the statistics and public sentiment of the different Presbyteries in their annual report to the Assembly. We have received reports from the Presbyteries of Long Island, Raritan, Luzerne, Marion, Richland, Wooster, Maumee, Kaskaskia, West Lexington, Western District, Knoxville and South Alabama; and respectfully invite the committees of the other Presbyteries to forward their communications as early as it may suit their convenience.

Address Rev. C. VAN RENSSELAER,
Cor. Sec. Bd. of Ed.
25 Sansom Street, Philadelphia.

EMBLEM OF THE YOUTHFUL CHRISTIAN.

We are told that in tropical climates the orange tree is often covered with blossoms and ripe fruits at the same time. It is thus, methinks, an emblem of the youthful Christian. Whilst he already brings forth fruits to the glory of God, his branches are covered with flowers, the pledges of future and more abundant crops.

Sabbath Schools.

"Feed my lambs."

TAKE CARE OF THE SABBATH SCHOOL!

Sabbath schools will not take care of themselves. If a pastor expects his Sabbath school to flourish, he must pay attention to it. In a well-regulated church, a pastor's influence is felt throughout the whole range of the various means employed to advance religion. A Sabbath school needs the aid of a pastor, as much as his congregation does. His congregation will not prosper without his own active superintendence; nor will his Sabbath school be what it ought to, if he is always absent from it. A wise minister will love to come in contact with the young. The venerable Dr. Green remarked, that if he had to live his life over again, he should pay especial attention to children and youth. Let this reflection, the result of experience and wise observation, stimulate every young pastor to bestow much labour upon the instruction of the rising generation.

A Sabbath school is an organization that affords a minister great facility for operating upon the youth of his charge. He can do a great deal to benefit both teacher and scholar. Even when a school has the very best superintendent—and many of our schools have excellent ones—there is always a place for the minister to come in, and to exercise an important influence. If he cultivates intercourse with the Sabbath school, he avails himself of a powerful means of usefulness. In old times, ministers used to catechize and instruct the children much more than they do now. The Sabbath school ought to encourage this wise condescension to the interests of the young, rather than dissuade from so excellent and godly a practice. The Sabbath school was not intended to be a barrier to separate a pastor from the lambs of his flock, but is, on the contrary, an enclosure where he can always find them congregated together, and ready to receive his kind care. Brethren, take care of your Sabbath schools!

SABBATH SCHOOLS IN THEIR PROPER PLACE.

The vast importance of Sabbath Schools must not be estimated in such a light, as to supercede the great primary duty of family instruction. Neither parochial schools, nor Sabbath Schools diminish the responsibility of parents, to give religious instruction at home. All the means of God's appointment and of wise Christian effort must be carried out in harmonious co-operation.

In a pastoral address to the churches, the Synod of Indiana makes the following just and timely remarks:

"The denomination to which we belong, have ever been distinguished by attaching peculiar importance to the religious training of the young, and their instruction in those great leading truths, by which, as a department of the church, we are distinguished. The excellent catechisms prepared by the wisdom and piety of our fathers, sufficiently attest the interest they felt and the

prominence which they gave to the subject which we now urge upon your attention. Happy had it been for the cause of Presbyterianism in our country, had the example set us by our fathers, been more faithfully followed. But it is not to be concealed, that for a series of years, the religious instruction of our children has been permitted in a great degree to pass out of the hands of parents and guardians, into those of Sabbath school teachers, and this instruction is often conducted on principles which have led to the exclusion of much that is distinctive in our views of truth. While the Synod rejoice in the success of the Sabbath school cause, and would earnestly commend it to the increasing attention and encouragement of our people, we would affectionately admonish all christian parents, connected with our churches, against permitting the religious instruction of their offspring to pass out of their own hands."

THE CHILD'S PRAYER.

Daniel's wisdom may I know,	Dan. i. 17, 20.
Stephen's faith and spirit too;	Acts vi. 8, 10.
John's divine communion feel,	John xiii. 23.
Moses' meekness, Martha's zeal:	{ Numb. xii. 3.
May I, with unwearied Paul,	{ Luke x. 38.
Win the day and conquer all;	{ 2 Tim. iv. 7.
Mary's love may I possess,	{ Luke x. 42.
Lydia's tender-heartedness;	{ Acts xvi. 14.
Peter's ardent spirit feel,	{ John xxi. 15, 17.
And, like him, to Christ appeal;	{ 2 Tim. ii. 22.
Like young Timothy, may I	{ James v. 11.
Every sinful passion fly.	{ Ps. lv. 17.
Job's long patience may I know,	{ 1 Sam. ii. 18, iii. 19.
David's true devotion too;	{ Luke xvi. 22.
Samuel's early habits wear,	{ Isa. vi. 6.
Lazarus' happy portion share;	{ Gen. xxxii. 24-28.
May Isaiah's hallow'd fire	{ 1 Chron. iv. 9, 16.
All my fervent heart inspire;	{ Josh. xxiv. 22, 23.
Mine be Jacob's wrestling prayer,	{ Gen. xxxix. 9.
Jabez' honour, Joshua's care;	{ Gen. xxiv. 63.
Joseph's purity impart,	{ James ii. 23.
Isaac's meditative heart;	
Abraham's friendship, how sublime!	
Might I call that blessing mine.	
But more than all, may I pursue	
The lovely pattern Jesus drew:	1 Pet. ii. 21.
And in my life and conduct show	
How he conversed and lived below;	
And imitate my suffering Lord,	
Till all his image is restored.	

Antho'n's Easy Catechism.

SYMPATHY FOR THE YOUNG.

The benevolent man always looks with deep interest on the young. Though care may have drawn her traces on his brow, and time may have frosted his locks, he preserves his sympathy for the young. He well remembers the feelings which swell the bosom in life's morning, and the perils of that period. As he views the elastic step and the beaming eye, the ardent hopes and the unworn heart, he is anxious lest through error and through sin, that step should prematurely falter, and that bright eye grow dim, lest those ardent hopes be chilled, and that heart becomes scared and selfish. He knows that in this world, there is but one path of safety; and his prayer often ascends to heaven, *My Father, be thou the guide of their youth!*

He not only desires to see them happy, but also to see them stand in their lot, and quit themselves like men, and sustain the cause of truth and of God, when he shall be gathered to his fathers.

By cherishing feelings of the deepest interest for this important portion of our race, by labouring to give a right direction to their thoughts and feelings, and to lead them to the cross of Christ, we perform a service most acceptable to him who has made them subjects of many peculiar promises.—*Cong. Visitor.*

REVIEW OF SABBATH SCHOOL BOOKS.

Life of Major General Burn. Presbyterian Board of Publication.

Here we have the life of a General, and of one of the greatest Generals in the world; for by God's grace, he gained a victory over the world. We wish that there were many such Generals. God alone can equip men for such a warfare; and may the time soon come when every other kind of warfare shall end! The life of Gen. Burn is rendered interesting by many thrilling incidents. Providence and grace united in a striking manner to save his soul. He was born of pious parents; and his early training had an important connexion with his rescue from "the perdition of ungodly men." Although the temptations of a sea-life and of a residence in France—two of the most diabolical classes of temptations—overwhelmed him for a time, he was reclaimed by the grace of the covenant, and became a new man in Christ Jesus. This book is suited to all, old and young.

Useful Lads; or, Friendly Advice to Boys in Business. American Sunday School Union.

Useful lads are, we hope, becoming more numerous since Sunday schools were established; and when Parochial schools get into operation, we have faith to believe their number will be much larger. A thoughtful lad would like to read this book; but story-loving, romance-trained children would find it dull. This is high praise. The book is full of seasonable, well-arranged, and instructive thoughts. One such volume, carefully read and mastered, would fortify a boy against many temptations in life, and among others, the temptations of light and injurious juvenile literature. We should have hopes of any boy who took a fancy to such a book as this. No common mind produced it; and no common boy will read it through.

Jane Hudson. American Sunday School Union.

A most excellent little work, which would teach our young friends the best way of thinking and acting for themselves, and show them how they might be always happy.

It contains, also, useful hints for government to those, either parents or guardians, who are guiding the young into paths of duty.

Fanny Mansfield; or, The Adopted Sister. American Sunday School Union.

Many a little girl, as she reads this book, will imagine, it is written about herself, the faults of childhood are so well portrayed. Happy will she be if, like Fanny, she follows the good example before her, and overcomes her faults. There are, also, some hints that *brothers* might well profit by.

Biblical Geography. Translated from the German, by J. F. Kennedy. American Sunday School Union.

The best way to study Biblical Geography is to study it in the Bible. Keep such a book as this near you, and you gain much aid. One of the recommendations of this geography is that, whilst it contains solid information, it possesses the vivacity of a book of travels. It is, moreover, illustrated by numerous handsome wood-cuts. The small map at the end does not answer the object of the work. Many families, into which the book will enter, have no map. A geography is not complete without a good map for easy reference. The present translation is from the sixth German edition—which is clear proof of its popularity as a manual. We consider it an admirable production.

Short Texts in Short Words. Presbyterian Board of Publication.

This little book is "for daily use and learning to read, all the words being of one syllable, or not more than six letters." It is well designed, and well executed.

Domestic Missions.

—
"Beginning at Jerusalem."

—
For the Presbyterian Treasury.

WHAT SHALL WE DO FOR THE WEST?

This question is exciting a general and increasing attention throughout the Church. Nor are we surprised at it. It is time that we were aroused to its discussion, and to a more *practical* response than our lukewarmness has yet given to it.

The religious destiny of that vast region, soon to be the centre of influence in our republic, is to be determined very shortly; in fact, it is determining itself every year. Infidelity, in a thousand shapes, is already there. Romanism, laying every stone in her growing structure of superstition and despotism, as if it were never to be moved, is toiling on with a zeal and singleness of purpose that should shame, as well as alarm us. She has now over three hundred priests in the "great valley!" None of *her* churches are left unsupplied with priests; none of *her* schools fail for the want of means to carry them forward. Nearly every Romish journal from the West brings us the tidings of the consecration of some new church edifice with much pomp and ceremonial; and tells us how the long procession of "the faithful," headed by the acholytes and cross-bearers, marched slowly around the walls, to the sublime chant of "*the Miserere*," while groups of awe-struck Protestants looked on with wonder and alarm!

How are these growing heresies, propagated with such earnest energy, to be met and defeated? What shall Protestants do for the West? What shall we do, as Presbyterians?

Secular education, the much vaunted "specific for all evils," obviously falls short here. If every man in the "great valley" is taught to read, the Papist is ready with his books; and Protestant publishers too, (i. e. nominally Protestant) are deluging the West with the pestilent literature of infidelity and lust. No amount of mere secular knowledge can determine the great questions on which the salvation of the human soul depends. Educate to-morrow all Italy, and Spain, and we see not how they are thereby to be delivered from a bondage which held such minds as Bossuet, and Fenelon. While popular education is essential to the full development of Protestantism, and contributes to its permanence, it is insufficient of itself to work the change from superstition and error.

Will the system of *colportage* meet the emergency? That an enterprise which purposes to place a Doddridge and a Bunyan beside the Bible in every cottage of the West, is a noble one, none can doubt; but that it is entirely inadequate to the great work to be done, must be equally evident. Those who are best acquainted with the character of the Western people, assert, that with all their mental activity, they are not remarkably a reading people; and that they can be reached with vastly more effect by the living speaker. But even if the churches of our land were able to scatter good books by the hands of efficient colporters in every nook and corner of the great valley, let us not set too high a value on the work performed. We may fill the cabin of the Western settler with good books, and teach him to read them; but who is to explain and enforce the truths they contain? Who is to solve the doubts they may suggest? Who is to afford him the instructions of God's day, and keep him out of Popish and Campbellite chapels? Who is to teach his young household the vital doctrines of the gospel? Who is to stand by his

sick bed? Who is to baptize his child? Who is to bury his dead?

Rome knows better than to trust to such means. She knows that only where she has established an *organized church*, and a settled priesthood, has she gained any permanent good. And the sooner *we* know this the better. The sooner that *we* become fully persuaded that the only certain inroads against sin and error are to be made as Paul and Apollos made them eighteen hundred years ago, and by the moral machinery that the Scriptures furnish, the sooner they will be made.

If these few words that we have been writing, speak the truth, we come then to the conclusion that *organized churches* and an *evangelical ministry* are the first and great desideratum at the West. Where we can establish them, there will soon be religious education (through the week and on the Sabbath;) there the means will be furnished to establish academies and seminaries; there religious books will be read, and from such places the high priest of error will turn away in despair, and carry his pictures and his relics into less favoured regions. Every good work then depends for its permanence upon the establishment of permanent and evangelical churches.

The duty of Presbyterians is plain. Instead of leaving that mighty region to a few preachers, ill-paid, and often ill-furnished—to a few book venders, wandering with weary feet from door to door, no more to return, she must open her treasure-houses, and send more men and money to that field at once. It is now a simple question of spiritual sinew and muscle. If the Romans "come and take away our place and nation," it will be because they *outwork us*; and if we do not outwork them, they will do the worst that we ever dreamed of.

T. L. C.

CLOTHING FOR THE MISSIONARIES.

This department of benevolence, like every other, rewards those who engage in it. What an unspeakable satisfaction it must be to the kind-hearted ladies in various parts of our Church to know, that at this inclement season particularly, their free-will offerings are blessings to many households. The clothing that has been sent out to the West for our faithful and self-denying missionaries, their wives, and their dear children, has done much to minister to their comfort. The manner in which these substantial tokens of Christian sympathy are appreciated, will be seen by the following letter, handed to us for publication by the Treasurer of the Board of Missions:

To MR. SNYDER,

Treasurer of the Board of Missions:

DEAR SIR,—I this day brought home, from Gallipolis, the missionary box sent my family. It arrived in good order; and, with the clothing, 12 reports, and 50 books, makes a very acceptable present. Be assured we are sincerely expressing the sentiments of our hearts, when we, through the Board, inform the ladies, who put us up this token of their regard for the missionary cause, *all such acts of kindness* are welcomed, with grateful feeling, by the many families who are engaged in disseminating the gospel among the poor; in accordance with the will of Christ, who said, "The poor have the gospel preached unto them." We rejoice, that our female friends are willing, in so great numbers, to co-operate with us, in the great work of attempting to win souls to Christ. Accept the thanks of my family,

in particular; and with them, our assurances of renewed activity and zeal in labouring among these destitutions of the West, from the encouragement they have given us. We hope to be remembered, also, in their prayers.

We subjoin, as bearing upon this general subject, an extract from the first volume of the works of Dr. Chalmers, now in course of publication:

Exod. xi. 29.—Here follows an enumeration of the various things which entered into the apparatus and furniture of the tabernacle.

Each contributor gave of that which he had. Their hearts stirred them up to liberality; and it is right for the equipment of a church, and for the upholding of a religious service, that we should encourage and avail ourselves of this feeling. An opening is here held forth to all who were willing in spirit, or in other words, to the offerings of voluntarism. Most of them seem to have given in kind, according to the materials which they possessed; and some gave the important contribution of their skill and industry—as such of the women who were wise-hearted and did spin with their hands, and brought of that which they had spun. It is obvious that the exercise of the good principle which prompted all their services, was calculated to strengthen the principle; and also that the sympathy and full participation of so many therein was fitted to harmonize the community, and bind them together by the tie of a most wholesome and beneficial sentiment. Altogether, the moral effect of such a combination for such a purpose must have been of the happiest influence on the spirit and character of the people; and I have ever thought on this ground, that the utmost scope and countenance should be given to such free-will offerings even in the present day.

Foreign Missions.

—
"Go ye into all the world and preach the gospel to every creature."

HINTS FOR THE MONTHLY CONCERT.

I. Let us take a *brief survey of the field*.
"The field is the world." The world, with its eight hundred millions of living immortal souls. What a mighty aggregate of spiritual being is awaiting its everlasting destiny on the cross-honoured, yet fleeting globe! Generation after generation passes away in the impressive grandeur of an irreversible providential arrangement. Reader, think of the 250 millions of Europe, the 500 millions of Asia, the 80 millions of Africa, the 50 millions of America, the 3 millions of the Islands. These millions constitute "the field," rich in the soil of immortal life, and waving with the inviting harvest of glory.

II. Let us next take a survey of *the command to occupy the field*.

1. This command is *sovereign in its authority*. Christ gives it as King. There is no appeal from His throne. His will is law to the Church.

2. This command is *comprehensive in its scope*. It is as much our duty to occupy the whole of the field, as it is our duty to occupy it at all. Did not Christ say "all the world?"

3. This command is *definite in the means specified*. Preaching the gospel is its earnest

aim. Jesus Christ and him crucified is to be proclaimed by human lips in every language and tongue. The ascension gifts of the Church are, "apostles, prophets, evangelists, pastors, and teachers." Christ, who gave the command, gave the gifts to accomplish it, as he ascended on high.

4. This command is *precise in point of time*. To execute it is binding upon every living generation. So the apostles understood it, and so they practised. So we understand it, but we *practise not*. Delay cannot be excused in a work on which depends the everlasting destiny of millions.

5. The command is *signalized by a glorious promise*. "Lo, I am with you." Christ is with his people. In his mediatorial person, He is with our nature; on his mediatorial throne, He is with his Church.

He is with his Church "always."

He is with his Church *perpetually*; not only then, and "always" until now, but "even unto the end of the world."

III. Let us now take a survey of *what is doing in the field*. Here is the number of missionaries, native assistants, communicants, and scholars, among the heathen.

General View of Protestant Missions.

Asia.	Ministers.	Native Ass'ts	Communicants.	Scholars
Western Asia,	29	55	305	2,155
India and Ceylon,	365	1221	13,368	58,730
Burmah, Siam, &c.	33	99	926	1,337
China,	54	5	39	143
	481	1380	14,638	62,365
<i>Africa.</i>				
East Africa, . . .	10	23	947	3,006
West Africa, . . .	81	73	6,240	9,490
South Africa, . . .	145	52	9,220	9,788
	236	1487	16,407	22,284
<i>America.</i>				
Greenland & Labrador	30		1,134	
Indian Tribes,	105	21	2,424	1,583
West Indies, . . .	324	59	109,878	24,801
	459	80	113,436	26,384
<i>Islands in Pacific,</i>	110	356	29,945	11,509
<i>JEWS,</i>	57			
<i>Summary,</i>	1343	1963	174,426	122,542

IV. When we look at the field, the command, and the work, we see that,

1. Comparatively little attention has been paid to the Saviour's injunction. Out of 15,000 ministers belonging to the evangelical churches in this country, only between three and four hundred are preaching among the heathen. The mass of mankind do not hear the truth of God, that is "able to make them wise unto salvation."

2. What has been done, shows how much more could have been done. The number of communicants among the heathen is about the same as of those belonging to our own church, although the number of ministers in the field is four hundred less. This astonishing result is full of encouragement.

3. Unevangelized heathen will meet the Church at the judgment seat of Christ, in

their terrific millions and neglected generations.

4. Let us resolve to do more in "the field of the world," for the world's sake, for our own soul's sake, for the Church's sake, and above all for the sake of our Lord and Saviour Jesus Christ.

ANSWER TO OBJECTIONS TO THE CAUSE OF FOREIGN MISSIONS.

For the information of our readers, as well as to refute the objections of some persons to missionary operations, on the ground that the results are insignificant when compared with the expense of life and money, we publish below the summary of the operations of the American Board of Commissioners for Foreign Missions, extracted from their Annual Report for 1847.

It will be seen that there are connected with their missions *seventy-three churches*, to which 1076 hopeful converts have been reported as received since the last annual report. Now to meet objectors on the ground of small results, let us take the same number of churches in our own connexion, keeping in mind that the former are, for the most part, newly-established churches in the midst of heathenism, while the latter are in a Christian land, in the enjoyment of multiplied blessings and privileges, all of which are favourable to the extension of true religion.

The first 73 churches we turn to, report 132 members added on examination during the last year. Other 73 churches, and perhaps the most favourably reported, give 514 members added on examination, or an average of a fraction over 8 to each church. The average of additions by examination to all the churches within our bounds, in 1847, was 3.19 to each church; while that of the 73 churches reported in the summary, is 14.74 to each church.

This fact proves two things: 1st. That Christians have great need for earnest prayer for a blessing upon the work preached in our own land; and 2d. That there is no ground of discouragement in the results of missionary operations abroad.

The expense of sustaining the 73 churches of our own, during the last year, was not less than \$75,000. The whole outlay of the American Board, as shown by their report, was \$264,783.83, which includes expenses of management, outfit and passage of missionaries, and support of the several missions. But in addition to the 73 churches alluded to, they have connected with these missions, 11 seminaries, 22 other boarding schools, and 367 free schools, having, in all, 12,600 children and youth under instruction of the right kind. And besides, during the last year, 489,384 copies of books and tracts were printed, including 48,172,955 pages.

What mercantile firm can show any thing like corresponding results for a similar amount of money and labour expended?

Why will men yet cavil at the cause of missions when such results are presented? results, too, of the beginning of harvest, merely. Churches have been planted—the rising generation are being trained up in the knowledge of the precious truths of the word of God, and the prospect for greater results, yearly, is now brighter than ever. How should the friends of the cause be animated to renewed diligence in the good work of sending the gospel to every creature!

SUMMARY.

Under the care of the Board are now twenty-six missions, embracing ninety-six stations, in connexion with which are labouring 140 ordained mis-

sionaries, nine of them being also physicians, four licensed preachers, six physicians, not ordained, six teachers, six printers and book-binders, thirteen other lay helpers, 193 married and unmarried females; making 370 missionary labourers sent forth from this country; associated with whom are twenty-two native preachers, 135 other native helpers, raising the whole number of persons labouring in connexion with the missions and depending on the Board mainly for their support, to 526. This is twenty-two more than were reported last year. Gathered and watched over by these missionaries are seventy-three churches, to which 1076 hopeful converts have been reported as received since the last annual Report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441. Connected with these missions are eleven seminaries for training native preachers and teachers, having 423 pupils; also twenty-two other boarding schools, having 399 male and 536 female pupils; also 367 free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries, about 12,600. The common schools at the Sandwich Islands, being now wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 48,172,955 pages; and the whole number of pages printed from the commencement of the missions, as corrected by the missions, is 588,867,499, in about thirty languages.

A STUMBLING BLOCK IN THE WAY OF THE HEATHEN.

Some forty years since a proverbial saying prevailed in Bengal, that every Englishman going to India left his religion at the Cape of Good Hope. I am happy to say, times have since changed for the better. There are many now who bring their religion with them, or if they have none when they come, they get one in India. Depraved as the Hindus are, they know very well how to estimate the moral character of Englishmen. Their idea is—and probably it is not incorrect—that every one who calls himself a Christian should be a good man. Since this is not always the case, they perversely ascribe the immorality of Europeans to the Christian religion, judging others by their own standard. While I was preaching in the bazaar, they frequently called out: "You English are not a hair better than we; don't you know that such and such a saheb is living an immoral life? If your religion be so excellent as you say, why are some of you so bad?" If I replied; "Just because they care nothing about it," they rejoined: "Go then, and first convert your own countrymen."—*Weitbrecht's Missions in Bengal.*

MOHAMMEDANISM IN INDIA.

The power of the Mohammedans in India is crumbled into dust, but their pride is in no way humbled. They regard the English and their religion with hatred, and are, therefore, far less accessible to the missionary than the Hindus. Many of the old noble families long for the time, which will never come, when the banner of Mohammed shall once more wave on the mountain-fortresses of Hindustan.—*Ibid.*

Board of Publication.

Publication Rooms S. E. corner of 7th and George streets, Philadelphia.

BOARD OF PUBLICATION.

The design of this Board, and the nature and the extent of its operations, we apprehend, are much less understood, and much less appreciated, than their importance demands. It may not be improper, therefore, to state, that it is a Board organized by the General Assembly of the Presbyterian Church, and under the supervision of that body; that many of the first men in all the Church are among its Directors. The highest guaranty is, therefore, had for the soundness of its principles and the judiciousness of its proceedings. Its object is the publication of such works as shall be adapted to the use of our denomination, and calculated generally to promote sound learning and true religion. The publications of the Board now amount to more than two hundred different works, forming, as a whole, an admirable family, or congregational library, while yet each may be separately purchased. The works are got up at once in a neat and substantial manner; and the Board having been made the almoners of several munificent bequests, their sales are made at very reduced prices. There is economy, therefore, as well as consistency and safety, in families and churches looking to this source of supply. We suggest, whether the Presbyteries would not do well to take decisive action in relation to this matter; and whether colportage might not be employed in the distribution and the sale of these valuable works.—*Southern Presbyterian.*

WHAT WAS DONE IN OLD TIME.

When the Presbyterian Church was in its infancy, and before the establishment of a Board of Publication was thought of, our venerable fathers, now gone to their rest, when they assembled together to deliberate on the best means for promoting the cause of religion, adopted the plan of purchasing some good practical books on religion, to send out by their missionaries to the destitute frontiers. What were the frontiers then, are now the most thickly settled parts of our country, and the day of final account will alone show what influence those books exerted in forming Christian character, and in building up churches. Consolation and instruction were no doubt carried to many a log-cabin through these means. The Church is more extended now, and richer too, and much more is to be expected from it in diffusing religious knowledge. Many precious souls are suffering for lack of knowledge, many families have no books, and shall they be neglected? Reader, what will you do to aid them!

W. M. E.

A GOOD TEST.

When I enter a family, I can form a pretty accurate estimate of their character by ascertaining what books they possess. If on looking round I find only an almanac, or a novel, or some other unimportant book, I inquire no further, for I am sure that refinement of taste, and elevation of thought, dwell not beneath that roof; and it would really be a stretch of charity to suppose that there should be Christians there, for I have always found that true Christians are anxious to obtain intelligence respecting their duties while in the house of their pilgrimage, and of that better country to which they are wending their way. It always seemed to me a contradic-

tion in terms to speak of an *ignorant Christian*, and how can one be otherwise than ignorant if he will not read and inform his mind!

On the contrary, should I see on the table or shelf the well read Bible, that chief of all books, and some good books on doctrinal and practical divinity, together with some choice biographies of God's saints, my heart would warm towards the family, and I should expect to be entertained with some other conversation than that which related to the weather, or the unimportant news of the neighbourhood. I have seen a rich farmer, who had no taste for reading, and who would never find time for it, and I could scarcely discover in him or his children a thought that was worth listening to or remembering; and I have seen another farmer, who could stop his plough for a season, and converse so intelligently and so Christian-like, that I have felt disposed to keep him longer from his work than would be proper. That man had good books, and he found time to read them. I need scarcely say that his children were walking in his footsteps. I have seen it remarked somewhere, that if a Christian were a blacksmith, he ought to be the most intelligent blacksmith in his neighbourhood; and I believe it. Whatever be his craft, as a professed disciple of Christ, he should honour his Master in heaven by rising above all of a similar craft, in the purity of his character, the integrity of his dealings, and in his general intelligence. Without books this would be impossible. The mind will, unless properly exercised in this way, sink lower and lower in the scale of intelligence, until you might almost as well attempt to extract useful thoughts out of a log, as out of it.

W. M. E.

PLAN OF COLPORTAGE

Adopted by the Presbytery of Kaskaskia, October 9th, 1847.

The committee appointed to devise ways and means for the circulation of the books and tracts of the Presbyterian Board of Publication, presented their report, which was adopted, and is as follows, viz:

In order to create a fund with which to obtain the publications of the Board, the committee would recommend the following plan:

1. That the Ministers be requested to present the subject to their respective churches, and that collections be taken up during the month of December in aid of this object.
2. Every person or church that shall contribute ten dollars or more, in aid of this object, shall own that amount of stock in the Book Depository of the Presbytery.
3. Contributions of a smaller amount than ten dollars, shall be considered a donation to this fund, for the purpose of compensating a Colporteur, and for the gratuitous distribution of Books and Tracts.
4. A Colporteur shall be employed for such a portion of the year as shall be thought desirable or practicable, who shall be paid for his services not more than twelve dollars and fifty cents per month; and he shall be paid from the discounts upon the Books, and from contributions for that purpose.
5. Should the Presbytery cease its operations, the stockholders shall have the privilege of drawing from the Depository, in Books and Tracts, their amount of stock without interest.
6. Resolved, That it be recommended to the Ministers and churches under our care, to give an active and hearty co-operation to the plan adopted by Presbytery to circulate the Books and Tracts of our Board.

ATTEMPT TO DO GOOD.

A minister in South Carolina, writing to the Publishing Agent, and sending \$21, says:

"Two years ago, I obtained from you a number of books for myself, and the churches to which I preached. And I have reason to believe good has been accomplished by them. I have the happiness to know that there has been, at least, one instance of conviction and hopeful conversion by the reading of one of these books. Now my desire is, to be as useful as possible. And as I have recently been appointed a missionary, and, consequently, expect to ride a good deal from place to place, I have concluded, that, perhaps, the way in which I could most fully comply with the injunction, to 'do good and communicate,' will be, to furnish myself with religious books and tracts; that wherever I go, I may leave behind, as it were, a perpetual preacher of the gospel. In this way I hope to do good, not only by preaching the gospel myself, but by causing it to be preached by many others.

My limited means, however, together with the fact that the time which I will have to devote to this good work must be limited, will, consequently, prevent me from engaging so extensively in this enterprise as I would otherwise be disposed to do. But, as the apostle says, "If there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not." If we are not able to do much in a good cause, it is no reason why we should do nothing."

CONTINUED NOTICES OF PUBLICATIONS.

We continue the notice of some of the publications of the Board, with the opinions of the press.

Secret Prayer, and its Accompanying Exercises, intended to assist young persons and others in acquiring devotional habits, without the aid of written forms. By the Rev. James McGill, Lochmaben, 18mo. Price, half roan, 40 cents, half sheep, 50 cents.

This little volume is intended to assist young persons and others in acquiring devotional habits without the aid of written forms. In the present state of the religious world, when public services are so greatly multiplied as to leave but little room for private devotion, we are glad to see such a work as this making its appearance. We are pleased with the attempt to lead to habits of devotion without the use of a form. The tendency of the frequent repetition of a given form is to make the mind insensible to the import of the words so often uttered. In secret prayer, the heart should feel its wants, and, when felt, it will need no set form of words in order to express them acceptably to God.

The style of this work is very clear, and admirably adapted, by its simplicity, to the subject.—*Baptist Christian Chronicle.*

This is not what is usually called a Manual of Devotion, but proceeds upon the principle that the gift of prayer may be acquired by any one, who, with the Bible in his hands, will think seriously of what he does when he addresses the Father of mercies. We like the plan, though unable to speak of its execution. It reminds us of that valuable, but neglected work of our own Bishop Wilkins, "The Gift and Spirit of Prayer," which, like the Homilies, "is necessary for these times," when a degree of reliance is apt to be placed on forms of prayer, even in the closet, which we believe to be unnecessary and even injurious.—*Episcopal Recorder.*

In the Scriptures a number of prayers are recorded, and our Saviour has taught us *after what manner* we should pray. But we have no reason to believe that

there was a Liturgy in the Primitive Church; or that forms of prayer were prescribed either by the Apostles or Apostolic Fathers. These are of later growth, and were introduced into the church to help those who were too ignorant of the Scriptures, and had too little of the spirit of prayer, to adventure upon its exercise. As in the commencement of a Christian life, all have difficulties upon this subject, this work is admirably suited to afford to young persons and others the needed assistance.—*Watch. & Obs.*

The Pilgrim's Progress, by John Bunyan, with Explanatory Notes by Thomas Scott, D. D. And a Life of the Author, by Josiah Conder, Esq. Embellished with twenty-five fine engravings. One volume, royal 8vo. full muslin, \$2 50. Do. super extra Turkey morocco, \$4 00. Do. super splendid velvet, \$13 50. In quarto, Turkey, \$10.

Notices of the Press.

This edition of the *Pilgrim's Progress* is unrivalled by any thing we have seen from the American press, and is rarely, if ever, exceeded by the finest specimens that we get from the other side of the water.—*Albany Evening Journal*.

It is an honour to the American press, to American artists, and to American taste. The price, even in its costly binding, is only *four dollars*. No better selection of a work to present to the Christian public in this elegant form, than the *Pilgrim's Progress*, could perhaps have been made. A household book wherever the English language is known. One of the wonders of genius; a book which charms the child before he can comprehend its meaning, which delights and instructs the experienced Christian; and which, in despite of its subject, excites the admiration of the man of letters. To have such a book, with its thousand healthful and refining influences, placed in any family, is a lasting good.—*Biblical Repertory*.

When we say that the best style of Souvenir printing and decorations has been adopted for the work, we give some idea of the book, but there seems to have been a desire to excel—to make this the book of the American press; its engravings vie with the very best productions of the English burin.—*U. S. Gazette*.

This book, taken altogether, is the most splendid volume ever issued from the American press.—*Pennsylvanian*.

In all respects this volume is one of the most beautiful issued from the American press.—*N. Am.*

This is the most elegant edition of the *Pilgrim's Progress* which we have ever seen.—*N. Y. Observer*.

The clearness and singular beauty of the typography, the exquisite taste of the engravings, and the splendid style in which it is bound, are surpassed by nothing which we have seen from the American press.—*Christian Observer*.

An edition without the steel engravings, but having 10 wood engravings, in muslin, only \$1.

Old and New Theology; by James Wood, D. D. Also, *A Review of Beman on the Atonement*, from the *Biblical Repertory*: 18mo., pp. 234, and 95. Price, half-roan, 42 cents; half-sheep, 50 cents.

The Old and New Theology was written during the late controversy in the Presbyterian Church, which resulted in separation, and was called forth by the often asserted statement, that the controversy had no special reference to differences in doctrinal views between the parties, but to other and less urgent causes. This statement was believed by many, but the truth of it was as strenuously denied by the orthodox. They maintained that the New-school side were intent on the introduction of novel expositions of doctrine, and to justify their assertion Dr. Wood collected the published opinions of the leading men on that side, and compared them with the ancient and commonly received views of Presbyterians. The results of his inquiry are to be found in this volume, and as the work has long

been out of print, has often been called for, and from the nature of its contents must continue to be permanently interesting, the Board of Publication has issued this new and neat edition.

The Review of Beman on the Atonement, extracted from the last number of the *Biblical Repertory*, is an appropriate accompaniment of the Old and New Theology, as it embraces an elaborate and very able refutation of a doctrine noticed in the body of the work as one which characterized the New-school theologians, and which created the alarm which led to so much discussion. The Review is also published in a separate form. Price 10 cents, in paper cover.

Divine and Moral Songs for Children.—By the Rev. Isaac Watts, D. D. Illustrated by anecdotes and reflections. Embellished with beautiful wood cuts. 18mo, pp. 144. Price half roan 21 cents, half sheep 30 cents.

A choice book for young persons. The *Divine Songs of Watts* are well known, and the illustrative anecdotes now accompanying them, add to their charm. The wood cuts are well finished, and the volume entire, will, no doubt, be much sought for. Its purpose is to lead children to think upon, and remember the meaning of the Hymns they sing, and this the author effects by appending to each Hymn, some familiar anecdotes illustrative of it, or by reflections in consonance with its spirit, and so set down as that the mind of the child cannot fail to lay hold upon and treasure up the meaning the author seeks to convey.—*U. S. Gazette*.

Need we commend this handsome volume to parents, and those who have charge of the early training of children? To make pure impressions, in accordance with truth, on their opening minds, we cannot name a book written in this age, which is to be preferred to Watts' "Divine and Moral Songs." When he composed and published them, he gave a rich legacy to the world. The simple yet striking images in which they convey instruction, have spoken with effect to the hearts of thousands. In this edition, which is embellished with several neatly executed wood cuts, the songs are severally illustrated by interesting anecdotes and reflections.—*Christian Obs.*

IMPORTED BOOKS.

The Presbyterian Board of Publication have made arrangements to receive from Edinburgh, the publications of the Free Church of Scotland, together with other valuable religious publications, which they offer to the trade, and at the counter, at very moderate prices. The following works are now for sale:

I. *M'Crie's Sketches of Scottish Church History*, from the Reformation to the Revolution, 2 vols. 12mo, with two engravings, price 88 cents.

II. *Memoirs of the Life and Times of the Rev. Thomas Halyburton*, with an engraving, 12mo, price 44 cents.

III. *Revivals in the Eighteenth Century*, particularly at Cambuslang, with three Sermons of the Rev. George Whitefield. Compiled from Original Manuscripts, by the Rev. D. MacFarlan, D. D. 12mo, with an engraving, price 44 cents.

IV. *The Provincial Letters of Blaise Pascal*, a New Translation, with Historical Introduction and Notes, by the Rev. Thomas M'Crie, with a portrait of Pascal, 12mo, price 75 cents.

V. *The Christian Treasury*, containing contributions from Ministers and Members of various Evangelical Denominations, 8vo. For 1845, \$1.37½, for 1846, \$1.50.

VI. *Select Extracts for the Young; or Selections in Prose and Verse*. 16mo, pp. 250, price 22 cents.

TERMS OF SALE.—Twenty per cent. discount, and six months credit, on bills amounting to \$50. When the cash accompanies the order, books by catalogue price to the amount of \$13.50 are given for \$10.

Orders should be addressed to JOSEPH P. ENGLER, Publishing Agent, corner of George and 7th streets, Philadelphia.

Poetry.

For the Presbyterian Treasury.

FORSAKE ME NOT WHEN MY STRENGTH
FAILETH.—*Psalm lxxii. 9.*

When my strength faileth, O "forsake me not,"
Or how shall I endure? When o'er my sky
Dark tempests rise, and clouds roll fearfully,
And disappointments thicken in my lot
Till 'hopes are icicles,'—O God all-seeing!
Leave not to lone despair my feeble being.

"Forsake me not," when my dim weeping eyes
Scarcely essay a heavenward glance to cast,
While struggling faith all faint and prostrate lies:
But most of all, when at that hour, the last
Of human conflict, courage dies
Before its greatest trial, yet unpassed—
O! let not *then* thy mercies be forgot!
Lord! in Death's waterfloods—"forsake me not!"

A. W. M.

For the Presbyterian Treasury.

TO MY PASTOR.

Fain would I cheer thy spirit,—fain remove
Thy burdens all: But thou hast better cheer!
That voice of mighty power, of gentle love,
Which stilled the tempest, whispers, "I am here."

And what if some rough waves of trouble rise,
What if some thorns ungrateful, pierce thy soul;
He who can blunt the thorn, the wave control,
Is near thee with His tender sympathies.

O then! if for thy trial, some poor power
Over life's calm, to earthly hands be given,
It shall but deepen in thy soul the more
The sweet unspoken peace sent down from heaven;
With fervent heat God's silver shall refine,
Leaving more brightly there His lineaments divine.

A. W. M.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

The Presbytery of Elizabethtown installed the Rev. Edwin H. Reinhart as Pastor of the Church and Congregation at Elizabethtown, New Jersey, on the 11th of November.

On the next day, the same Presbytery installed the Rev. Eldridge Bradbury as Pastor of the Church and Congregation of New Providence, New Jersey.

At Morristown, New Jersey, on Tuesday, December 28, 1847, the same Presbytery installed the Rev. James Richards as Pastor of the First Presbyterian Church in that place.

A Committee of the Presbytery of Tombeckbee installed the Rev. James N. Carothers Pastor of the Pikeville Church, in November last.

On Wednesday, 1st December last, the Rev. Thomas S. Crowe was installed, by the Presbytery of Madison, as Pastor of the Church at Hanover, Indiana.

On 4th ult. Rev. William Y. Allen was installed Pastor of the Church of Rockville, Indiana, by a Committee of the Presbytery of Crawfordsville.

On the 26th ult. the Presbytery of West Jersey, through a Committee, installed the Rev. Shepard K. Kollock Pastor of the Church of Greenwich, New Jersey.

The same Presbytery met at May's Landing, January 4th, and having received under their care Allen H. Brown, a licentiate of the Presbytery of New York, ordained him to labour as an Evangelist in Atlantic county, New Jersey.

At a called meeting of the Presbytery of Louisville, held in the Fourth Presbyterian Church in Louisville, Kentucky, on the 14th January, Rev. M. D. Williams was ordained and installed Pastor of

that Church. At the same time and place, Rev. W. W. Simonson was ordained as an Evangelist.

Mr. Ebenezer Henry was ordained to the work of the gospel ministry, and installed Pastor of the Churches of Ebenezer and Scribgrass, on the 10th of November last, by the Presbytery of Alleghany.

At a meeting of the Presbytery of Rock River, November 3d, in Albany, Illinois, Rev. O. Park was ordained and installed Pastor of the Church in that place.

At the same time and place, the Presbytery ordained, *sine titulo*, Mr. E. W. Larkin to the work of the gospel ministry.

At an adjourned meeting of Montgomery Presbytery, held at Mountain Union Church, on the 28th of October, Mr. James M. Rice, after previous examination, was solemnly ordained as an Evangelist.

General Intelligence.

DOMESTIC.

SUPERANNUATED MINISTERS.—The committee of the Presbytery of West Tennessee on the Support of Superannuated Ministers, reported several resolutions, which, as amended, were adopted, and are as follows:

1. *Resolved*, That the members of Presbytery take up collections, as soon as convenient, whenever they may deem it prudent so to do, for brethren in the ministry in need, and pay over what may be thus collected into the hands of our Treasurer, who shall hold said money at the disposal of Presbytery.

2. *Resolved*, That whenever any ministerial brother in need of pecuniary aid, shall be recommended as in need of aid from said fund, the Presbytery then and there shall appropriate to said brother a sum which shall in their wisdom be deemed proper.

REVIVALS—*Central Presbyterian Church, Cincinnati.*—Thirty-seven persons were added to this church, on last Sabbath, of whom *fourteen* were on examination. It was organized about three and a half years ago with 33 members. The whole number received, including the original colony, is *four hundred and three*. The number of members now, subtracting dismissals and deaths, is about *three hundred and sixty*. The state of feeling in the church at present is uncommonly interesting.

Second Presbyterian Church, St. Louis.—A letter from one of the elders of the Second Presbyterian Church, St. Louis, (Dr. Potts') states, that a considerable revival is in progress in that church, that many are coming out and seeking the Saviour. By a letter from Bro. Galloway, Springfield, Ohio, we learn, that the religious interest which has been recently awakened in his church, has greatly increased. We trust, that "the set time" to favour Zion is at hand.—*Presb. of the West.*

Lafayette Square Church, New Orleans.—Last Sabbath the Sacrament of the Lord's Supper was administered in this church. The congregation was very large and attentive. *Twenty-seven* persons were added to the communion of the church. *Twenty-one* upon certificates from other churches, and six upon examination and profession of faith in Christ. Thirteen were added to this church in November last, which makes forty admissions to its membership since the beginning of the season.

Burlington, New Jersey.—We have been for some days encamping at *Elim* under the "three score and ten palm-trees," and beside the overflowing wells of water. Our Methodist and Baptist brethren reached the "wells of water" first, before we "came thither to draw." The work is now very general—and I trust very powerful and thorough—through all the little church that I have had under my care for the past year. Many are inquiring for relief to their anguished spirits, and some are sitting serenely at the feet of Jesus in their right mind. Our evening meetings are intensely solemn, and increasing in interest.—*N. Y. Observer.*

GIRARD COLLEGE is now in operation. The Hon. Joel Jones is its President. His appointment has inspired the Christian community with the hope that some good results may grow out of this anti-Christian project. The Bible will be the text-book for the inculcation of morality; and religion will thus be incidentally taught. The presence, as presiding officer, of such a Christian as Judge Jones, secures practical illustration of religion. Judge Jones is a ripe scholar and a thorough theologian. Few ministers in the Presbyterian church, (of which the Judge is a member) are better versed in theological learning. The total amount expended on the college thus far is \$1,933,821.78. Mr. Girard left only two millions for the *erection and endowment* of the College. The support of the College will now have to be derived from the "residuary fund," which is ample.

AMERICAN COLONIZATION SOCIETY.—At the meeting of the Colonization Society recently held at Washington, the following resolutions were adopted, viz.

Resolved, That the bearings of African colonization on American commerce demand for it the favourable consideration of the Government of the United States.

Resolved, That we have entire confidence in the great principles of the Colonization Society, and that its past history and present condition give satisfactory evidence of its permanent and ultimate triumph.

Resolved, That the history of Christian missions in Africa proves that the policy of the Colonization Society is the most effectual means of carrying the gospel to the inhabitants of that benighted land, and should, therefore, gather around the institution Christian benevolence, and awaken Christian munificence to support it with untiring zeal and enlarged liberality.

The Hon. Henry Clay was unanimously elected President of the Society for this year, and sixty-four gentlemen were elected Vice-Presidents.

IMMIGRANTS AT NEW YORK.—The number of immigrants entered as having arrived at this port from the 5th of May to the 30th of December, 1847, was 127,280, of which 104,537 were from Germany and Ireland.

DWELLERS ON THE SEA.—The Sailor's Magazine estimates the number of men "whose home is on the deep," at between two and three millions. In the vessels of the United States there are supposed to be about 275,000 sailors. In consequence of the peculiar exposure to which this class of men are subjected, it is found that the length of a generation is but about fifteen years, and that some 6000, on the average, every year perish by shipwreck.

THE AMERICAN TRACT SOCIETY, which has now in the field upwards of two hundred devoted, active colporteurs, distributing books and tracts and exerting a religious influence among various classes of the destitute throughout the country, are pursuing their operations with increased energy.

These self-denying agents are alike successful in the distribution of useful knowledge among the lumbermen, felling the tall pines of Maine, the mountaineers of Pennsylvania and Virginia, the boatmen plying the Western waters, and the emigrants peopling the new States and Territories.

The Society have just started two enterprising colporteurs with a flat-bottomed boat, laden with their numerous books and tracts, to pursue their way down the Tennessee and Mississippi rivers, supplying boatmen, fishermen, travellers, and such others as they may meet.

As such distributions are, to a great extent, gratuitous, the Society have made an appeal for increased contribution from all good patriots and philanthropists who know that knowledge is power; and who believe in the doctrine of the Father of our Country, that "of all free institutions, religion and morality are indispensable supports."

FOREIGN.

GREAT HINDU EXCITEMENT IN CALCUTTA.—The whole city has been moved against the missionaries and Christianity. The actual baptisms, and the anticipated conversions among the Hindus, have alarmed the friends of the ancient superstition. In the Missionary Institution, for some months previously, there had been a growing earnestness among many of the students on the subject of religion. The death of Mr. Macdonald tended to give an impulse to this spirit. Several of them seemed to be on the very eve of at once coming out, and being separate. The alarm spread among their friends. In a native newspaper the names of upwards of thirty were said to be published as about to be immediately baptized. The sensation now grew into a paroxysm. A panic followed. All those who were most suspected, were at once kept at home in confinement. They were beset by the ordinary exciting appliances to scare away the very thought of Christianity, and to replunge them into all the abominations of Hinduism, in its life and manners, as well as superstition. Over the heads of others, the most fearful threats and the most dreadful penalties were suspended.

Meetings of the more bigoted and unprincipled members of the native community began to be held, though at first more privately. At length a large meeting of wealthy and native gentlemen, or Baboos, was held on Sunday afternoon, October 2d, to concert measures for counteracting the efforts of the missionaries, and the resort of Hindu children to their schools. It was calculated that about two thousand persons were present. The result was a determination to establish a seminary of their own in Calcutta, and to expel from the privileges of caste any who should persist in sending their sons to Christian seminaries. It was also resolved, that "each of the heads of castes, sects, and parties, at Calcutta, orthodox as well as heterodox, should sign a certain covenant, binding him to take strenuous measures to prevent any person belonging to his caste, sect, or party, from educating his son or ward at any of the missionary institutions at Calcutta, on pain of excommunication."

Dr. Duff's life was threatened; but he writes, "My trust is in God." "Vain, preposterously vain, must be any attempt to drive us from the promulgation of the ennobling principles of our religion by threats of terror or of violence." "In this world we never expected any adequate return for our self-denying labours; it is to heaven we have always looked, in assured faith, for the eternal recompense of reward. Come then what may—come favour or disfavour, come weal or woe, come life or death—it is our resolute purpose, by the blessing of God, to persevere. It is our heart's desire to see the soul of every son and daughter of India truly regenerated by the quickening word of the living God, accompanied by the efficacy of his almighty Spirit; and thus to see India itself at length arise from the dust, and, through the influence of her regenerated children, become a praise and a glory in the whole earth. And the realization of a consummation so glorious, so far from being retarded, can only be hastened by the vigorous execution of such intolerant and violent measures as rumour now so stoutly attributes to the short-sightedness of the Calcutta Baboos."

The result of the excitement has been the diminution of the number of Hindu youth attending the missionary schools, and an interruption of the work of grace. Dr. Duff says: "Our institution has suffered; but certainly not to the extent that might well have been anticipated, from the deadly assault made upon it by so powerful a confederacy. The most lamentable consideration is, that the young men removed, on such occasions, are always the best and most promising. Before the late outbreak, a spirit of earnest inquiry was springing up among not a few. Mr. Mackay went every Sunday forenoon to the institution, for the purpose of privately conver-

sing with several that appeared to be sincere inquirers, "not far from the kingdom of heaven." But, just a little before they became ripe for the final, decisive step, the tempest burst over their heads, and in the meanwhile shook them all away. Let us hope and pray that many of them may yet return, and find mercy from the Lord."

CONVERSION OF A BRAHMAN.—It is a singular manifestation of the divine goodness, that the tumults and dangers in which the Free Church missionaries have been involved, should so soon be succeeded by the conversion and baptism of a Brahman of the highest caste, and holding a situation in the government of India. Dr. Duff writes: "Since I last wrote, another fine young man has been admitted into the Church of Christ by baptism. His name is Shah Chandra Banerji—by birth a Brahman of the highest caste, or a Kulin, as it is popularly termed. His case has about it some peculiar features that are worthy of notice. He was not brought up in our own, or in any other missionary institution. He was a student of the Government Hindu College, and had risen to one of the highest classes. About a year and a half ago, he left it for a situation in the Government treasury, which he still holds. In the month of March last, he began to attend a Sabbath morning Bible class in my house, for the exclusive purpose of studying the sacred Scriptures—a class which was purposely commenced for the benefit of young men who have been educated in non-Christian institutions. The struggle went on for several months. He tried various expedients to obtain peace of mind, but found them all "vanity and vexation of spirit." At length he found in Christ the true refuge. He saw him to be an all-sufficient Saviour—a Saviour endowed with almighty power and infinite sympathy—a Saviour who magnified the divine law, satisfied the divine justice, and manifested the most boundless love for poor, fallen, guilty man. Apart from the Bible, the works from which he derived most benefit were Abbott's "Young Christian," and Dr. Chalmers' theological works. In the former, the chapter entitled "The Friend," produced the most stirring and pungent convictions, aspirations, and resolutions."—*Free Church Record.*

SWITZERLAND.—Our readers are aware that a civil war existed a few months ago in Switzerland between the Federal Government and the Sunderbond, or Roman Catholic League. The Government insisted upon the expulsion of the Jesuits, which was accomplished by a resort to arms.

Since that time, persecutions have arisen against the Free Church in the Canton De Vaud. The Council of State, composed of Liberals and Radicals, have issued a decree, forbidding all kinds of religious meetings except those of the National Church. Its aim is to banish from the country the Free Church ministers, in the hope of being able more easily to spread abroad its infidelity and Rationalism.

THE JEWS IN NORWAY.—The Journal des Debats states, that the King of Sweden has commanded his Ministers of Justice to prepare a law to admit Israelites to the enjoyment of civil rights, in the kingdom of Norway.

CANADA.—The "University Question," as it is called, is not a political question, properly speaking—it is a mere sectarian dispute. The "Church of England" wishes to monopolize half of the clergy reserves, (a quantity of land donated for the support of religion in Canada, by George the III.) the "established church of Scotland" claims a third, leaving the residue to be distributed among all the remaining sects. As a consequence, the other denominations are dissatisfied that they do not get an equal share; and despairing of a more equitable division, now cry lustily that the whole amount set aside by the Bri-

tish government for religious purposes, be funded and applied to the promotion of education generally.

It will be seen at once, therefore, that the education party comprises a large proportion of people, who, on other questions, may be, and are, divided as the poles.

ENGLAND.—Great disturbance has sprung up in this Church-and-State kingdom, in consequence of the nomination by the Crown, of Dr. Hampden to the See of Hereford. The *congé d'élire*, or privilege of election, belongs to the Dean and Chapter, who are the clergy of the Cathedral; but unless the clergy comply with the royal nomination, they are liable to heavy civil penalties! The Puseyites made a bitter opposition to Dr. Hampden's nomination, but finally acquiesced in his election to the bishopric, against their will. Since then, the Bishop of Oxford has intimated to the Bishop elect, that proceedings must be commenced against him on the ground of heterodoxy!

Obituary.

Died, at his residence, in Wabash county, Illinois, on the 6th January, the Rev. STEPHEN BLISS, in the 61st year of his age.

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For the Presbyterian Treasury.
THE DEAD.

We have all been called to part with friends and relatives. The beloved, the joyous, the beautiful, the revered, have left the places that once knew them here. Much as we associated with and loved them, how seldom are they in our thoughts! There is much truth in the language of the hymn:

"But all the dead forgotten lie;
Their memory and their sense are gone,
Alike unknowing and unknown!"

"How little do we think of the dead! Their bodies lie entombed in all our towns, villages, and neighbourhoods. The lands they cultivated, the houses they built, the works of their hands, are always before our eyes. We travel the same roads, walk the same paths, sit at the same fire-sides, sleep in the same rooms, ride in the same carriages, and dine at the same tables, and yet seldom remember that those that once occupied these places are now gone—alas! for ever!

"Strange that the living should so forget the dead, when the world is full of the mementos of their lives! Strange that the fleeting cares of life should so soon rush in and fill the breast to the exclusion of those so near! To-day man stands and weeps over the grave of his departed friend; to-morrow he passes that grave with cold indifference. To-day his heart is wrung with all the bitterness of anguish for the loss of one he so much loved; to-morrow the image of that friend is effaced from his heart, and almost forgotten. What a commentary upon man!"

But the instructions of Providence must not be altogether lost. Faithful memory sometimes makes us hold intercourse with the past, and brings us to meditate on the dead.

1. Among such meditations, let us be thankful that by divine grace, some of our departed friends "sleep in Jesus." They are "not lost,

but gone before." Blessed be the God and Father of our Lord Jesus Christ, through whom they were begotten again unto a lively hope by His resurrection from the dead!

2. Some of the departed were instrumental in leading us to Christ. Our father's instructions, or our mother's prayers, or the timely warning of some beloved friend—now in heaven—speak to us in death, of immortality.

"The sweetest of mercies is *not to forget.*"

3. Dreadful as is the thought, it cannot, should not, must not be forgotten, that some of our departed friends were apparently impenitent at the hour of death. Oh that we had spoken to them as we now *may* to the living! Be faithful, be faithful to Christless, living friends around you. May we do our duty as parents, children, sisters, brothers, friends, whilst it is yet in our power. "The night cometh wherein no man can work."

4. We are ourselves soon to die. In a little while, we shall know about the other world as much as those who have preceded us. Very soon we too shall be included among "the dead," and be as little remembered as they! C.

For the Presbyterian Treasury.
FARMS AND CHURCHES.

"The field is the world." The Church may learn much about the spiritual cultivation of the field by considering some of the first truths of agriculture—among which are the following:

I. *Farms that receive no cultivation yield no harvests.* What agriculturist would expect to reap grain on neglected soil! The wheat and the corn are found only where the plough has been driven by patient industry and where the seed has been sown in hope. A farm that has been unimproved by labour is unblest by harvest. So it is with spiritual operations. Where the gospel is not preached, desolation reigns. Behold the immense territory of heathenism that has been untouched by the gospel plough; and

what an aspect, dreary as death, rests in gloom upon the earth!

II. *Farms produce crops in proportion to the amount of labour bestowed upon them.* A little cultivation will ordinarily be followed by small returns from mother earth; whilst a large amount of labour and skill will be recompensed by results of corresponding magnitude. The same farm, when it passes out of the hands of a lazy, thrifless proprietor into those of an active, industrious man, puts on an appearance that clearly marks the change. In like manner, the spiritual field depends commonly upon the amount of its cultivation. God has decreed a connexion between the means and the end. A slothful pastor will not find his church to flourish. "Like pastor, like people." The curse of indolence and faithlessness will be seen in a barren ministry. On the other hand, a prayerful, active servant of Christ has strong reason to expect that his labour will not be in vain in the Lord. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

III. *A farm covering a large extent of territory, may be advantageously divided.* It used to be thought that a great number of acres must be cultivated in order to render agriculture profitable. This is now known to be a great mistake. Farms, which have given a good return for their cultivation, have after they were divided into two or three parts, vastly increased the amount of their products. Each part, after the division, has yielded more than the original undivided farm. The simple reason is, that more care and labour were bestowed upon the same number of acres. There are also churches where this improved kind of cultivation has been tried with great advantage. Many fields of labour within our bounds show these same results in the increased harvests of Zion. But we still have many farms that might be greatly improved by a division. It is true that an old farmer often

manages his possessions with a jealousy that dislikes innovation and even the suggestion of *improvements*. So some of our ministers have great apprehensions (which are almost uniformly unfounded) in regard to the division and better cultivation of their fields. Many a church ought to be willing to make itself *two*. Who ever heard of a failure, when the circumstances were generally deemed favourable! The division of large farms and churches gives an impulse to the interests of agriculture and religion.

IV. Again: *The same farmer cannot attend with the greatest advantage to two or three farms several miles apart*. It may indeed be necessary for him to superintend different farms for a time; but the sooner he concentrates his labours the better. A minister may wisely preach in several churches as a *temporary* arrangement, on the principle of doing the best he can when he cannot do all he would. Far be it from any one to find fault with the self-denying, laborious and useful system of serving two or three churches. This arrangement is frequently of the highest importance in supplying the people with the word of life and in supporting the minister in his great and glorious work. But are there not churches in our connexion, now united in a single pastoral charge, that would advantageously bear a division—that are not only abundantly able to support the gospel themselves, but would be in every respect benefitted by the change! Preaching once on alternate Sabbaths to two different churches, like occasional labours bestowed during the week on two different farms, is an arrangement that ought to cease at the soonest practicable period.

V. *All that human agency can do in agriculture will come to nought without the rain from heaven*. The farmer and the minister are both dependent upon the divine blessing. God's agency can alone give efficacy to the use of means. Natural and spiritual husbandry, however, are abundantly encouraged in the expectation of a blessing. He, who has declared that "seed-time and harvest shall never cease," has also said "Lo, I am with you alway, even unto the end of the world." V.

For the Presbyterian Treasury.

REVIVALS.

To argue against revivals, or to say and do any thing in opposition to the *idea* of revivals, has the appearance of finding fault with God's spiritual and providential administration.

The gospel dispensation was *introduced* by the most marvellous outpouring of the Holy Spirit. The conversion of three thousand souls in a day was a miracle of grace in testimony of the glorious era of the "fulness of times."

The Providence and grace of God have *retained* the idea of revivals in the Church. What was the Reformation but a revival of religion, carried on by the Holy Spirit from nation to nation! During the early part of the last century, divine grace wrought wonderful works, especially in England, Wales, Scotland and America. At the kirk of Cambuslang alone, five hundred persons are supposed to have been converted to Christ. At Northampton a mighty revival occurred under the ministry of that orthodox, great and good man, Jonathan Edwards; and revivals were numerous and powerful throughout our country under the preaching and labours of the memorable Whitefield and others. It is estimated that "in two or three years thirty or forty thousand were born into the family of heaven in New England, besides great numbers in New York, New Jersey and the more southern provinces." Since that re-

markable era, revivals have at intervals blessed Zion, in our own and other lands.

The *analogies* of individual experience are on the side of general revivals. How often has the Christian, in times of only ordinary religious interest with the multitude, felt, under affliction or some special dispensation, extraordinary excitement to quicken him in the divine life! The impenitent, too, have under similar circumstances been urged by the Spirit in some unusual way to attend to immortality. Private experience is therefore against any particular *uniformity* in the divine procedure. It is not more wonderful that masses of minds should be moved in an unusual way to think of religion than that individuals should be, one by one.

The *results* of revivals recommend them to the Church. It is freely admitted that there is great danger of introducing some into the Church, who mistake animal impulses for spiritual feelings. But over against this danger we place two facts. (1) There are multitudes who are savingly converted in revivals. (2) There is danger of receiving persons into the Church in lukewarm times. The latter persons are quite as liable perhaps to substitute *formality* for religion, as revival converts are to substitute excitement. There can, we think, be no doubt that the results of revivals will bring vast accessions of glory to the Church and to her King.

The *opposition* to revivals from atheists, blasphemers, heretics, formalists, and the general enemies of evangelical religion, may be added as a strong presumptive argument in their favour.

In short, it seems to be the duty of the Church to pray and labour constantly for the quickening of all believers and for the conversion of all the impenitent; or in other words for a *revival of religion all the time*. And if God should in His sovereign methods pour out at any time His Spirit in an unusual manner, we should praise Him for the tokens of His gracious and divine presence, and look for wisdom to gather up the results for His praise.

It need scarcely be added that spasmodic religion is not here recommended. Those, whose religious zeal slumbers nine months and is awake three, are not the best friends of revivals.

The following extract is from the "Revivals of the 18th Century," a book recently published by the Free Church of Scotland.

"And *first*, Is it not true that we also live under the ministration of the Spirit, and as regards every thing essential to conversion, as really as did the apostles? See Matt. xxviii. 20; John xiv. 16, 17, xvi. 8-11; and 2 Cor. iii. 11.

Secondly, Is it not equally true that, as a generation, we come sadly short of the power which accompanied the Word during the age of the apostles, and also during the times which we have been reviewing? See 2 Cor. ii. 14-17.

Thirdly, Is it not equally true, that an awakening is much wanted, because of the prevalence of an ungodly and worldly spirit among professors, and on account of the multitude who make not even a profession of religion!

Fourthly, Is it not further true, that there is an important end to be served by awakenings, however temporary, namely, in disturbing the deep slumber of an ungodly and worldly age? The ministry of John the Baptist was awakening, and meant to prepare the way for a fuller gospel; and the day of Pentecost itself was but a day, a day of grace; moreover the apostle Peter seems to refer to something of this kind in Acts iii. 19.

And *lastly*, Might it not, then, be well to consider whether we are not sinning in this *through unbelief!* whether we are not sinning against the faithfulness of God to his own promise!"

R.

For the Presbyterian Treasury.

PRAYER FOR COLLEGES.

The last Thursday of February has been for some years observed as a day of Concerted Prayer for Colleges. The importance of the object entitles it to a continued place in the private devotions of Christians.

When Sextus, the son of Tarquin the Proud, had treacherously obtained possession of a certain city, he sent a trusty messenger to his father for further instructions, in order to secure his prize. The messenger on his return, did not appear at all flattered by his reception. He described the old king as vouchsafing no answer, but leading the way in silence into his garden, and there amusing himself with cutting off the heads of the tallest poppies. Never a word uttered he all the time, but sauntered along lopping off a flower here and a flower there. Sextus reflected on this singular conduct, and came to the conclusion that it had a deeper meaning than appeared to the eye. He understood his crafty old father as intimating that he must remove the leading citizens one by one, and the place would in time be completely at his disposal. He followed the hint, and was successful.

The *educated men* of a community are the heads and leaders of that community. Their influence is decisive on every question. How important that the educated intellect of the country should be imbued with sound religious and moral principles!

In a certain Church court, an innocent individual was once in great danger of being condemned on account of the torrent of adverse prejudices arrayed against him. But an elder on the floor, who was an eminent civilian, espoused the forlorn cause, and advocated it with such ability and warmth, that he obtained a favourable decision. A member of the body shortly after met a venerable clergyman behind the church in tears, and tenderly inquired the cause of his agitation. "Oh!" replied he, "these are tears of joy, not of sorrow. *I was praying the Lord that he would convert more lawyers!*"

Imagine yourself absent twenty years from your native land. On your return you enter the city where you had resided; but you observe new names on the merchants' signs, and new faces at the desks. You go into the halls of justice, and see new judges on the bench, new lawyers at the bar. You visit the churches, but miss the reverend forms you had been accustomed to behold in the pulpits, which are occupied by other and younger ministers. You feel as a stranger in your own town. These men whom you encounter every where, looking so staid, so thoughtful, so dignified, are the boys whom you left twenty years ago playing marbles and flying kites, full of pranks and fun and glee at school or college. So it is:—the boys of this generation are the germ of the next; the senators, judges, physicians, merchants, clergymen, of a future day. "The child is father of the man." We need not be surprized at the propensity which an eccentric personage used to profess he felt, to take off his hat whenever he met a company of children, for he saw in them his future rulers.

What intense interest clusters round the duty of prayer for colleges, when we think of the influences which are to emanate from them, spreading a tide of blessing or of ill over the length and breadth of the land. These young, active minds, trained to the utmost keenness of research and debate, what will they be, if pervaded by infidelity or irreligion! Each of them, in proportion to his eloquence and cultivation, may prove a curse to his country,

"Like Sirius, feared by mariners afar,
At once the brightest and most baleful star."

There is yet another consideration which

should powerfully appeal to our hearts, especially to those of parents; that is, the temptations to which young men are exposed at college. Within the last month or two, not fewer than three colleges have been compelled to resort to summary discipline. In one, thirty students have been suspended, in another forty, and in a third a whole class. This is a fact that speaks loudly. It has a portentous significance. No one who has not had personal experience, can well form an idea of the dangers to which young men are exposed while pursuing their education. And there is no temptation which more constantly besets them than that of intemperance. This is a social vice, and young men are eminently social. The allurements to conviviality and late hours, abound at every turn, and assume forms the most bewitching. It is almost impossible to resist the temptation, or avoid becoming infected. It requires all the influence of early instructions, all the firmness of established principle, and all the aids of divine grace, to maintain one's integrity.

If a blessing may be obtained by prayer, Christians should plead with importunity that God would pervade our literary institutions with a deep and earnest spirit of piety. URBAN.

For the Presbyterian Treasury.

A Short Sermon.

(Condensed from Dr. Witherspoon.)

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear!—1 Peter iv. 18.

I. The declaration that the righteous are "SCARCELY SAVED" will be illustrated by considering that

1. All are justly liable to divine vengeance. It is only by the free grace and sovereign mercy of God that any are saved. As the salvation of the righteous is of sovereign grace in the Father's love, so it was purchased by the most amazing sufferings of their Redeemer in their room. Moreover the application of this redemption to their souls required the almighty power and energy of the Holy Spirit.

2. The righteous may be said to be scarcely saved, because their number is very small.

3. The meaning may be that many make not only a common but an eminent profession of religion, who yet shall be found finally defective. Many and clear declarations of Scripture show this; and experience proves that in times of trial and persecution numbers are guilty of apostasy.

4. The righteous are scarcely saved, because those who are saved are saved with much difficulty. It will require the utmost exertion of their care and vigilance. The Christian course is represented by "striving," "contending in a race," "fighting," "working," &c. Consider too the implacable hatred of the great adversary, the reproach and injuries of wicked men, their still more pernicious example and solicitation, the allurements of the world, the deceitfulness of the heart, &c.

These things are not said to discourage true believers, but to put them on their guard and to warn them not to mistake the nature and foundation of that peace they are entitled to expect.

II. In considering the inference in the last part of the verse, "where shall the ungodly and the sinner appear?" it may be proper to consider the TIME when the wicked shall be exposed to danger and the IMPORT of the threatening itself.

1. In a time of public calamity, or any remarkable visitation of divine severity, the difference between the righteous and the sinner shall ap-

pear—the one having an anchor of hope, the other trembling with dread.

2. In the hour of death, when the sinner must bid farewell to every sensual delight.

3. In the day of judgment, when "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of his Son."

As to the IMPORT of the dreadful threatening against the wicked, as inferred from the holiness of God and the righteous scarcely being saved, we may learn the certainty, the greatness, and the justice of the punishment of impenitent sinners.

1. The certainty of punishment. This is fully declared in the word of God, and the procedure of divine Providence serves to confirm it. If the salvation of the righteous is with difficulty obtained; if their redemption is so dearly purchased; if Christ must bleed before they can be forgiven; how shall the ungodly be able to stand in the judgment?

2. The greatness of the punishment of sinners is also implied. If there is so much holy severity necessary on account of sin even in this present life, which is the time of divine forbearance, and even towards the children of God, who are the objects of his everlasting love, what shall be the state of those who have outstayed the season of his grace, and forfeited all title to his mercy, on whom he intends at once to glorify his justice and magnify his power!

3. The text implies the justice of the punishment of sinners. This is a circumstance always to be taken in; for at the last day he shall judge the world by that man, whom he hath ordained. If the punishment of sinners were not just, it could not be great; if it were not known and felt by themselves to be just, it would not be intolerable.

Glimpses of New Books.

Revivals of the 18th Century, particularly at Cambuslang, issued by the Committee of the Free Church of Scotland.

Among the valuable, cheap publications, which the Free Church is engaged in issuing, is the one from which these extracts are taken. The powerful revivals of religion which commenced in Scotland about the year 1740, are the subjects of the volume. Dr. Macfarlan, of Renfrew, the editor, mentions THREE PREDISPOSING CAUSES, which under God contributed to make the work so general and so extensive.

THE PIETY OF INDIVIDUALS.

And there was one predisposing cause, namely, that the children of persecuted fathers, who retained among them the piety of an earlier and suffering age, had been driven into their closets before a storm of ungodliness, and were now gathering strength and coming forth as a people dwelling alone and caring for the things of God; and these, God was owning in different parts of the country previous to any general movement.

AGENCY OF WHITEFIELD.

A second source of reviving power flowed in upon the country from without. The news from America and from England awakened very general expectation among the pious; and when Mr. Whitefield arrived, it seemed as if the waters which had flooded and fertilized other

lands had also burst in upon Scotland. According to Mr. Whitefield's own repeated statements, in no country had he so experienced in his own soul the power of divine love, and in no other had he been so enabled to speak as of God; and the effects of his ministrations corresponded. The friends of religion in Scotland ought never to forget how much their country was blessed by the labours of that truly great man. God seems in an eminent manner to have raised him up and sent him forth for the revival of the English-speaking Churches of Christendom; and he may be said, in some sense, to have belonged in some measure to all, and exclusively to none. Born an Englishman, he began his labours in England, but soon after visited also Wales. The colonies were very early his chief care. He visited Ireland in 1751, and several times thereafter. But few, perhaps, are aware that he visited Scotland not fewer than *fourteen times*, generally travelling over large districts of the country, and preaching daily, often several times each day. Moreover, these visits were spread over a period of not less than *twenty-seven years*, namely, in 1741, 1742, 1743, 1750, 1751, 1752, 1753, 1756, 1757, 1758, 1759, 1762, 1763, and 1768. England gave him birth, America retains his bones, and one of Scotland's best ministers had the honour to write his life. Dr. Gillies, his biographer and personal friend, says, of his visits to Scotland:—"Though, after the years 1741, 1742, there were no such extensive new awakenings, Mr. Whitefield's coming was always refreshing to serious persons, and seemed to put new life into them, and also to be the means of increasing their number. His preaching was still eminently useful in various respects. In the first place, it had an excellent tendency to destroy the hurtful spirit of bigotry and excessive zeal for smaller matters, and to turn men's attention to the great and substantial things of religion. Another effect was, that it drew several persons to hear the gospel, who seldom went to hear it from other ministers. Again, young people in general were much benefited by his ministry, and particularly young students, who became afterwards serious, evangelical preachers. Lastly, his morning discourses, which were mostly intended for sincere but disconsolate souls, were peculiarly fitted to direct and encourage such in the Christian life; and his addresses in the evening to the promiscuous multitudes who then attended him, were of a very alarming kind."

All that we know of this wonderful man from his writings, confirms us in the impression that with the advantage of a thrilling voice and an impressive manner, he was in the pulpit very much what Baxter was in the press. He spoke as a man realizing all that he said, and laying open the feelings of his own heart in addressing the hearts of others. And in this there is doubtless much of the power by which the sympathies of others may be awakened.

REVIVAL AT CAMBUSLANG.

The third source is less original than either of these, but it flowed out, if not in a broader, at least in a deeper and more commanding stream; we mean the work of God first and chiefly noticed in the west country, and particularly at Cambuslang and Kilsyth. It was, doubtless, dependent on the influence already noticed, but having about it great breadth and distinctness of character, it drew upon itself the attention of the whole country, and thus the west became at once the centre of intelligence from other quarters, and the place from which the sound that was to awaken the whole land went mainly forth, for several years.

Education.

"Bring them up in the nurture and admonition of the Lord."

"Let every pious parent regard his family as a little school for the church, and act as a teacher designated by the Saviour on purpose to train the children for his service, and we shall see a glorious result. Let parents neglect this duty, and their children will prove incompetent to meet the responsibilities awaiting them, and the parents must answer for the ruin that will ensue. The laws of Lycurgus required that all the children of Sparta should be trained for the State. Jesus teaches his subjects to believe that children are a heritage of the Lord, and to train them for the Church."

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

MINISTERS COME FROM GOD.

All the arrangements of Christ's kingdom are under the dispensation of His sovereign good pleasure. The ministerial office, which requires in the first place the *regeneration of the soul*, is entirely dependent upon the will of God. "Not by might nor by power, but by my Spirit, saith the Lord." The grace of regeneration and sanctification is bestowed, through the cross of Christ, upon his own elect.

In addition to a saving call, the ministerial office requires the intimations of God's will by the Spirit in regard to *this particular vocation*. The soul is called not only to the knowledge of Christ, but to the ministry of Christ. "No man taketh this honour to himself, but he that is called of God as was Aaron."

The Presbyterian Church is clear and explicit in her standards and in her practice as to the necessity of a holy and divinely called ministry. This is a fundamental principle in all her operations.

PASTORAL LETTER TO THE CANDIDATES UNDER THE CARE OF THE BOARD OF EDUCATION.

We insert the Pastoral Letter which has been sent to the candidates under the care of the Board of Education, partly to enlist the sympathies and prayers of the church in behalf of the important objects embraced within the plans and operations of the Board; and partly to remind the Presbyteries that the work of pastoral supervision belongs particularly to *them*. The Board of Education undertake their part of the work, simply as an incidental organization acting under the authority of the General Assembly; whilst the Presbyteries, being the original sources of power, and having the exclusive right to examine, receive and ordain candidates, are specially entrusted with the duty of superintending their whole course of education.

Education Rooms, Philadelphia,
February, 14th, 1848.

Dear Brother in Christ:

We address you as your friends, and—in a subordinate sense—your pastors, sharing with you some of the joys, trials and responsibilities of the relation in which you stand to the Church.

It is the earnest aim of the Board of Education to co-operate with your Presbyteries in maintaining the high standard of ministerial qualification which our Church holds out to her faithful sons.

In this communication, we wish definitely to bring before your mind the importance of making efforts to advance the kingdom of Christ within the sphere of your influence. This duty is binding upon every private Christian, but especially upon one who is looking forward to the holy office of the ministry. The present is a seasonable time devoutly to examine what more you may do, by the grace of God, to promote His cause.

In order to assist you to answer the question, "WHAT CAN I DO TO PROMOTE THE ADVANCEMENT, OR REVIVAL, OF RELIGION?" we affectionately and humbly beg leave to turn your mind to the following points.

I. In the first place, AIM AT THE ADVANCEMENT OF RELIGION IN YOUR OWN HEART. A revival begins with the quickening of Christians. We all have reason to mourn over our many shortcomings. Our sins, our sloth, our inadequate representation of religion, impede the cause of Christ. Let us endeavour to "grow in grace"—not transiently, not by earthly impulses, but steadily, continually and in dependence on the Spirit. This work is effectually promoted by using the means of God's appointment, particularly prayer and the Bible. Private duties must be faithfully performed, a devotional spirit carefully cultivated, a close communion with God assiduously maintained, if we would hope to be useful in leading sinners into the way of life. Aim, therefore, dear brother, first of all, at a revival of religion in your own heart. A revival implies the reviving of *individuals*.

II. Endeavour to REALIZE THE CONDITION OF THE IMPENITENT AROUND YOU. Remember that 1. *Their souls are immortal*. They are to live for ever. Ponder upon this impressive fact in all its solemn and momentous relations.

2. The impenitent are actually *under condemnation now*. They are transgressors of the Law, and they are rejecters of the Gospel. The doom of an awful condemnation is theirs—a condemnation already begun and in actual force. "He that believeth not is condemned already."

3. *If not religious in early life there is comparatively little hope for them hereafter*. This remark applies to your impenitent classmates, if you have any. Few, very few, are converted after leaving college. Labour then diligently for the young within your influence.

4. *You are to meet the impenitent at the judgment seat of Christ*. An interest in their spiritual state is not left to your discretion; it is demanded by the Lord Jesus Christ, as your Prophet, Priest and King, who will also call us to account as Judge.

5. *Their condition is in a great measure depending upon you*. If you neglect them, who will care for their souls? Who has better opportunities of doing good to some than you yourself now have?

Meditate then, we beseech you, upon the condition of the impenitent. Such meditations will be excited and aided by reading the chapter in Baxter's *Saint's Rest* on the misery of those who lose that rest.

III. In the third place, ATTEND THE REGULAR OR SPECIAL PRAYER MEETINGS THAT MAY BE APPOINTED. It is related of *Melancthon*, that, having some important service to perform and having many doubts and fears about the success of his business, he was greatly relieved by finding a company of poor women who were praying together for the Church. There is power in meetings for prayer. And no wonder; for where

"two or three are gathered together" in the name of Christ, *there is He "in the midst of them."* Many a revival of religion has dated its origin in the social prayer meeting. Scenes of glory have been often witnessed there.

IV. CONVERSE with your impenitent friends, neighbours, classmates or others, ON THE SUBJECT OF RELIGION. "Ye are the light of the world." It is a Christian's vocation to testify of the Saviour of mankind. The tongue is never more "the glory of the frame" than when it speaks of Christ. We are social beings; and religion is advanced by social intercourse. There is a mighty power in truth, when uttered with the sympathies and tones of a fellow-creature, pleading for Christ. If you engage in this duty with that seriousness, affection and prudence which it requires, you might by God's blessing do a great deal to promote religion.

V. PRAY FOR PARTICULAR INDIVIDUALS, as circumstances may dictate. If you are particularly interested in any persons, it is reasonable, it is natural to pray for them. How are you likely to be of more service than by pleading the promises in their behalf? This too will animate your own courage, quicken your zeal, and lead you to persevere in the use of means. Prayer for individuals has often been followed by their salvation. Your own conversion may be an example of its prevalence with God.

VI. Another means of doing good is to PUT A SUITABLE BOOK OR TRACT into the hands of those with whom you have intercourse. Some, whose diffidence shuns conversation, may be approached through the medium of a religious volume. When a person is moved by divine grace to feel a concern for his soul, he is very much inclined to read. Seize this opportunity to direct his inquiries. The press, which was a great engine in promoting the Reformation, should be always used as the ally of Christianity. Tracts and books are of incalculable value in leading sinners to Christ, and in perfecting Christians.

VII. We beg you, in this important matter, NOT TO MERGE YOUR RESPONSIBILITY in the mass of other Christians, but to ACT OUT YOUR OWN PART IN THE FEAR OF THE LORD. Each one has something to do in advancing religion. The Holy Spirit does not convert Christians to idleness. Activity is characteristic of religious life. Therefore do not excuse yourself with the plea that God has no work for you. The depravity of the human heart is prone to shift responsibility, and to throw upon others what we ought to do ourselves. Resist this temptation. If you can find nothing to do, you may well doubt your conversion. If a Christian aims at nothing, he will do nothing, and there is reason to fear that he will come to nothing. We entreat you to live and to work as though you were responsible for a great deal—as indeed you are. Do not give up your individuality, as a workman in the harvest field. Sell not your birthright.

VIII. Finally. HAVE FAITH TO BELIEVE THAT GOD WILL BLESS EARNEST LABOURS TO PROMOTE HIS GLORY. To work without expecting a blessing is to dishonour God. Providence and grace reward those who diligently ply the appointed means. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." To distrust God in the discharge of duties He has enjoined, is as great a sin as idleness itself. We have every reason to believe that God will follow with a blessing prayerful endeavours to glorify Him in the advancement of His kingdom. Faith and hope should accompany our love, and so not only prove its sincerity but increase its power.

We have thus attempted, dear brother, to direct your mind to some particulars, which we pray may be useful to you in the daily discharge

of the practical duties, connected with the advancement of Christ's kingdom.

We shall be much pleased to receive an answer to this communication; but we leave that entirely to your own view of the case in the Providence of God.

May the Spirit of our common Lord rest upon your heart with power—make you the instrument of saving souls from death—prepare you for the full work of the ministry on earth, and for his everlasting service and praise, in Heaven!

We are affectionately and truly

Your fellow-servants and friends in Christ,

C. VAN RENSSELAER,

WM. CHESTER,

In behalf of Bd. of Ed. of the Presbyterian Church.

For the Presbyterian Treasury.

CANDIDATES FOR THE MINISTRY.

That young man, who makes prayer a substitute for study, or study a substitute for prayer, or religious talk a substitute for both prayer and study, will do well to abandon all idea of entering the ministry.

He, whose temper and prudence habitually fill him in his intercourse with his college companions, will not be able to endure the much sorer trials of a public station.

Restiveness under the authority of college officers gives very feeble promise of any thing but contumacy in church courts. Stubborn boys make bold young men, and dogmatical old men.

No young man need be afraid of ever making so high attainments as to exceed the demands of the times in which he lives.

Of all the fears, which afflict the young man, who is aiming at the ministry, none is more idle than the apprehension that the fields of usefulness will all be pre-occupied before he is ready to preach the gospel.

William Tennent is reported to have said that if a man must preach the gospel, and knew that he had but three years to live, he ought to study two of them.

Some who have died before they had preached one sermon, have by their excellent example and spirit been more useful than others, who have lived to be fifty years old and died after preaching a quarter of a century. N.

For the Presbyterian Treasury.

PREACHING.

Those who object to great earnestness of action in preaching the gospel, would do well to read Ezek. 6-11, where God says to the prophet: "Smite with thine hand, and stamp with thy foot, and say, alas for all the evil abominations of the house of Israel." Those who wish the gospel proclaimed only in quiet, subdued tones, and with great softness of manner, cannot have studied the prophets to much purpose. Isa. lviii. 1. Those who object to weeping in the pulpit would not have been pleased with Paul's ministry at Ephesus, for "by the space of three years he ceased not to warn every one, day and night with tears." The objection to great earnestness in the pulpit is ill-founded. It may be traced in most cases either to the natural enmity of the heart towards holy things, or to false notions inculcated in education, or to the fact that feeble and vulgar men, who have few ideas and those very confused, attempt to substitute noise and vehemence for real fervor, good sense and holy zeal. We never act more out of character than when we utter the glorious truths of salvation in a cold and languid manner. When a clergyman asked Garrick how tragedians with known fiction could so affect an audience, while

preachers with the most solemn truths often had listless assemblies, he said, "We represent fiction as if it were truth, while you represent truth as if it were fiction." Garrick's reply is far from containing the whole truth; yet there is much truth in it. "Be zealous." PARVUS.

For the Presbyterian Treasury.
MINISTERS.

(ORIGINAL AND SELECTED.)

Those ministers, who can without pity denounce the terrible threatenings of God against sinners, may well fear that they will fall under God's awful displeasure at last.

Murder is a horrible crime, and the most horrible of murders is the murder of souls.

"Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit."

If any man wishes to know the estimate, in which God holds lazy ministers, let him read Isaiah lvi. 10-12.

"So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me, but it was scripture expressions, which did penetrate my heart, and that in a way peculiar to themselves."

"John (the Baptist) did not so much preach to please, as to profit: he chose rather to discover men's sins than to show his own eloquence. That is the best looking-glass, not which is most gilded, but which shows the truest face."

"A lying tongue hateth those that are afflicted by it; and therefore heretics always hate the pious, who are grieved or alarmed at their dangerous doctrines."

"In omni sacerdotali convivio, lectio divinarum scripturarum miscetur, per hoc enim animæ ædificantur ad bonum, et fabulæ, non necessariae, prohibentur." Concil. Talet. 3 Cor. 7. At a clergyman's table, there should always be some reading of the Scriptures for edification and the prevention of idle tales." Nepotian always introduced the Scriptures at his own table as a subject of pious conversation. "Per omne convivium de scripturis aliquid proponeretur."

Preachers are "fishers of men." Those are not the best fishers, who have the finest fishing tackle, but who catch the most fish. Want of success in all of the great objects of the ministry can never be compensated by a demonstration of the superior attainments of the ministry in other respects. A net may look very beautiful, may be of silk, but if it will not hold fish, it is of no value. When Paul furnishes the text and Plato and Seneca the sermon,

'Tis Athens' owl, and not Mount Zion's dove,
The bird of learning, not the bird of love."

Of his real ministers Christ takes special care. Polycarp said "while I oversee the church, Christ oversees me." I. L.

GEMS.

There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of Christians do the same. Commend me to a bruised brother, a broken reed—one like the Son of man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.—*McCheyne*.

The oil of the lamp in the temple burnt away in giving light; so should we.—*Ibid*.

Education Rooms.

No. 25 Sansom Street, Philadelphia.

MARCH, 1848.

Thus far the number of candidates received under the care of the Board is 13 less than were received last year up to the same date. The Church must know the truth in order to practise her duty. Religion cannot be in a flourishing state, when the candidates of a Church seem to decrease at a time when the demands throughout the world for labourers are increasing in a ratio unknown before. This whole subject demands the most solemn and prayerful consideration of our Church in all her public and private relations.

At the quarterly meeting of the Board held on February 3d, eleven candidates were received on the recommendations of the following Presbyteries.

New Brunswick	-	-	1
Philadelphia	-	-	1
Do.	2d	-	1
Steubenville	-	-	1
Miami	-	-	1
Oxford	-	-	1
Crawfordsville	-	-	1
Louisville	-	-	2
Muhlenburg	-	-	1
Transylvania	-	-	1

11

In regard to the department of *General Christian Education*, the interest of our denomination is evidently increasing. We hear of various churches which are making arrangements for taking care of the souls of their children, according to the good old way. "PUT THE SCHOOL UP WITH THE CHURCH," said the great Scottish Reformer, John Knox; and if Presbyterians in this country expect to train up their children wisely for time and eternity, they will practise upon the education principles of Scotland, and "put the school up with the Church."

As to *funds*, the Board have thus far been enabled to meet all their payments promptly; and if the remainder of the churches, which aided the Board last year—"which began before, not only to do, but also to be forward a year ago"—will send their collections for this year with the same good will and liberality, our treasury will be ready for the demands of the approaching quarters. At present, our contributions fall short of those of last year to the same date nearly \$6,000, and if any further diminution occurs, embarrassment must ensue. We believe that our churches will not be backward in their accustomed work.

The *paper*, which is the organ of the Board of Education, is increasing rapidly in its circulation. Several churches have sent for 40 copies; others have sent for 18 copies; others for 8 copies, &c. A very gratifying testimony has been received in regard to the importance of this new periodical.

GENERAL CHRISTIAN EDUCATION.

—
 "Train up a child in the way he should go, and when he is old, he will not depart from it."

THE CHURCH'S DUTY TO CHILDREN.

A brief and seasonable exposition of the duty of the Church to her children is taken from the "Reformed Presbyterian"—with a few omissions and unimportant alterations. If our own Church were to practise the duties enjoined, there would be a reformation indeed, characterized by results of the most sacred, important and enduring character.

The duty of the Church to her children may be viewed, *first*, in the family; *second*, in pastoral instruction; and *third*, in primary and other schools.

I. Among the duties to be performed by PARENTS, are the following:

1. It is the duty of parents in faith to dedicate their children to God; and in reliance upon his grace plead the promise of the covenant, of which baptism is a seal under the New Testament, as circumcision was under the Old. "For the promise is unto you and to your children;" Acts ii. 39.

2. It is the duty of parents to instruct their children, training them for God. In the holy ordinance of baptism they are, by the Church, in God's name, given over again to the parents, under the most solemn obligations and sanctions, to be kept and trained for Christ. In this solemn transaction there is a recognition of parental authority, vested by the Head of the Church, and which remains valid in all its moral aspects and bearings while children are in the family and form a part of the household.

3. Parents are bound to exercise a restraining and disciplinary authority over their children.

Children should not be permitted by their parents to associate with company whose communications corrupt good manners—to take part in licentious plays and dancings—to absent themselves *unnecessarily* in the evening, after the hour of family worship. Nor should they be permitted to engage in any secular business which either directly violates the divine law, or exposes to strong and dangerous temptations to turn away from God or from the paths of truth and rectitude.

II. Children have a right to PASTORAL AND CATECHETICAL INSTRUCTION. Assuming the ground here that the youth of the Church are committed to her to be trained for the Lord, she is responsible for that training. From the cradle to old age, all the training of the members of the Church should be subject to the control and under the supervision of the Church, either in her judicatories, her eldership, or her ministry, in the discharge of pastoral duties.

III. The duty of the Church to this class of her members, viewed in relation to the PRIMARY AND OTHER SCHOOLS. All schools should, if possible, be under the supervision of the Church. None but pious teachers should be employed. The Bible should always be used as a text-book in the schools. The schools should be always opened and closed with prayer. The rudiments of religion, morality and virtue should always form a part of the daily instruction.

The Church should furnish such elementary digests of gospel truth as would aid the youth in the acquisition of a knowledge of the plan of salvation. Our authorized Catechisms form a faithful example of such digest. The plan might be enlarged to great advantage to embrace Bio-

graphy, History, Sacred Geography, Chronology, Government, Discipline, Ethics, social and civil duties and relations; in all of which the Bible abounds, and which are well calculated to arrest the youthful attention, and give an exalted inclination to the youthful mind, and sanctify the heart and form the life of the youth of the Church. "The law of the Lord is perfect, converting the soul." "Sanctify them through thy truth, thy Word is truth," is still the intercessory prayer of our Great High Priest in behalf of the seed of the covenant.

In short, every reasonable measure should be adopted to make the minds of youth familiar with the Scriptures; to bring them often in contact with them, and to spread out before them this system of sanctifying truth in all their secular avocations and pursuits. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes;" Deut. vi. 7, 8. The advantages of such early and close acquaintance with the Scriptures was exemplified in the early sanctification of Timothy, "who knew them from a child."

A PLEA FOR PAROCHIAL SCHOOLS.

The Common-School Journal of Connecticut contains a most interesting article in the form of a letter to children. It is from the pen of the Rev. Merrill Richardson, one of the zealous friends of common school education in that old and active Puritan State. A Christian who reads the letter, will receive serious and striking impressions in regard to the *kind of thoughts* that ought to be made prominent in the minds of children.

A THOUGHT FOR CHILDREN.

My Little Friends—I am going to make a calculation of the *amount of thoughts* which you will have if you live to be sixty years old—supposing you are now ten. Some of you are over and some under ten years of age, and hence you will have to make additions to or subtractions from the estimate which I give; if any of you are to young to do this, your teacher can assist you.

Can you tell how many thoughts you have had the past year? How many do you have each day? How many each hour? If the thoughts which have passed through your mind the last hour were written and printed, would they not fill a page as large as the pages in your largest reading books? Probably more. When your mind is very active, or excited, it thinks several pages of thoughts in an hour; that is, if they were written out in full, as thoughts are in books. But I will suppose that you think *one* page an hour, and that you are thinking fifteen hours each day. Then in one day you have fifteen pages of thoughts. Multiply this by three hundred and sixty-five, (the number of days in a year,) and you have 5475 pages of thought in one year. I will suppose your reading book contains 300 pages. Now divide 5475 by 300, and it gives a little more than eighteen such books. You have thought, then, eighteen books full the last year. What an amount! If you do not think I am correct, will you try to express *one* thought on your slate, and count the letters it takes; and then count the letters on a page of your book, and see how many such thoughts, when printed, would make a page? Then you will say I am right.

Well, eighteen volumes of thought in one

year. If you are now ten years old, and live till you are sixty, you will think NINE HUNDRED VOLUMES! What a library that would make! It would, if put on shelves, cover one end of your school room. Now you *will*, if you live, think all this. *You cannot help it!* You cannot stop thinking if you would. Try, and see if you can.

I am not saying that all these thoughts are *different* thoughts. Some of them pass through your mind a thousand times. But the *quantity* is as I have stated. And I have not made this calculation simply to please you; I want you should profit by it. Suppose, at the close of each year, those eighteen volumes of thoughts took the form of books, and were placed before you. How many of them would be worth reading? How many of them would *you* like to read? How many of them would you like to have your *parents or teacher* read?

You have entered upon another year; at its close you will have thought another eighteen volumes; or one volume for about every seventeen days. Now will you not endeavor to keep your mind upon good and useful subjects? Upon your lessons, upon what you read, upon what profitable things are told you? And will you not, when you are alone or playing with your school-mates, keep from your mind all thoughts which you and which your parents and teacher would not like to see printed in a book?

The thoughts which you suffer constantly to occupy your minds, will do much to make your characters for life. You will find it most difficult to keep your minds upon good and proper subjects in after life, if you now let them run upon improper and wicked ones. And when you die at sixty years of age, what, let me ask, shall those 900 *volumes of thought* be? Try and have them such as you would then like to read in *God's Book of Remembrance*. Begin to fill your minds with good thoughts, and to keep out bad ones. Do not forget the 900 VOLUMES. Affectionately yours,

M. RICHARDSON.

In our judgment, this striking calculation about the amount of thoughts passing through a child's mind, demonstrates the importance of Christian schools. 1. The quantity of thoughts is a plea for their *quality*. Religious truth should be industriously introduced into the soul so active and unceasing in its operations. Every one of these volumes of youthful thought should be well stored with the doctrines of salvation. Six days in the week, besides the seventh especially, should be used for the high ends of Christian education. 2. A child's mind is more *open*, more susceptible, to religious truth than at any other period. If religion is not admitted into his library early in life, when will it be? The susceptibility of his mind encourages daily attention to its religious training. 3. The volumes that are first introduced into a library, go far to determine its *future character*. Tastes and habits are formed in youth, which increase in power, as we grow older. A child trained to no religion has no promise of being kept in the right way. His library stands a fearful hazard of being a store-house of corruption. 4. This library of thought is a *circulating library*. Others read it, and are influenced by it. If we expect our children to be useful in the service of God, we must give them daily thoughts of God when they are young. 5. Our thoughts are

to be reviewed at the *bar of God*. These books will then be carefully examined; and the agency of teachers in their selection will be solemnly adjudicated upon. Under these circumstances, how can the Church commit to the unsympathizing State the care of her children's souls week by week? If Christ is kept out of State schools, ought parents to send their children there? But where can they send them? To PAROCHIAL SCHOOLS.

PAROCHIAL SCHOOL IN BOSTON.

Parochial schools, like the divine truth they attempt to teach, are suited to all localities, classes and churches. In our last number, we noticed the establishment of a Presbyterian parochial school in New Orleans. Here is an account of an Episcopal parochial school in Boston. This school was established by the faithful exertions of an active and self-denying missionary of Christ—the Rev. Mr. Wells. God will bless the labours of such men. We copy from the Sunday School Journal:

"On the 31 day of August, I opened St. Stephen's Parish School, for the benefit of the children of St. Stephen's congregation. This may be thought altogether unnecessary, and a useless expense. I am aware that we have schools sufficiently good, and of the highest order, for intellectual culture. I am aware also that this intellectual culture is considered the great thing in education. If any be so far behind this "enlightened age" as to dare to object to this opinion, his mouth is at once stopped with "knowledge is power;"—not seeming to consider that that *power* may be to cause evil as well as good:—aye, and will, too, always unless the mind which acquires it is fortified with, and regulated by religious principles. Religion in our schools must be eschewed. Free schools, in a free country, must be free from religion. The important principle of our constitution, that all religions shall be tolerated equally, has, by the jealousy of each sect, been pushed so far, that the practical result of the principle—*ALL religious sects are tolerated*—is, *NO religious sects are recognized*. And thus, lest there should be in the body politic one drop to much of Puritan or Catholic blood; of Calvinistic or Arminian; or of Congregational or Hierarchical blood, the system of religious depletion has been so faithfully pursued, that it is quite questionable whether there is left one drop of the blood of Christ's body in the body politic. It seems to be generally admitted, that all things which are national must be also, at least negatively, infidel. In public schools, therefore, religion must not be recognized. Perhaps this is an evil which cannot, at present, be remedied. One thing is quite certain, that, if fault there be in this subject, it is not the fault of the teachers. I shall never forget a remark of the late Dr. Channing, when we were conversing on this lamentable neglect of moral and religious education. He thought the fault was in the parents—that they did not wish their children to be religiously educated, or that they desired their intellectual and literary education supremely. "When a parent," said Dr. Channing, "places his child with an instructor, and he is asked, what do you wish him fitted for? whatever the parent might reply about good principles, morality and religion, the amount of the whole would generally be—*fit him to rise in the world by the shortest way possible*." I quote his words exactly.

Now it is to remedy this evil in education that I have opened this school—a school in which religious recitations, instead of being crowded into a corner, or excluded altogether, shall take the first rank—in

which we may say with sincerity, because we say it in actions, "seek first the kingdom of God"—"the fear of the Lord is the beginning of wisdom,"—in which we educate for earth, by educating *truly* for heaven—in which, while we would be second to none in intellectual and literary attainments, they and all else shall be subordinate to, and minister to, religion. Is it said—no, I think sensible men would be ashamed to say it—but is it *thought* that these things are the business of Sundays and Sunday-schools? If so, I only answer, suppose that your children have the best advantages on that day—do you believe that you can thus counteract on one day, the combined influence of the world, the flesh and the devil, in six days! If so, you will be more successful than He anticipated, who commanded, "thou shalt teach them diligently unto thy children, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

You will not suppose that I use the money which you entrust to me as your almoner in defraying the expenses of the school. Thus far, I have paid its expenses myself, and shall continue so to do, unless some persons give me something wherewith to defray them. May the Lord Jesus speak to some of you now as powerfully as he did of old to St. Peter—"feed my lambs!"

For the Presbyterian Treasury. LUZERNE INSTITUTE.

The Presbytery of Luzerne is engaged in raising an Institute, which promises great good to the Church, and to the world. The building is commenced. It is hoped that the school will be in operation in October, 1848.

Some deeply important principles and aims are set forth in the plan of this Institution.

I. A change is contemplated in the books now used in schools. Every book from the Primer to the classics is to be the means of exhibiting religious truth. Each Professor and tutor is expected, with the aid of talented and pious men, so to remodel all the books used as to make them instrumental in unfolding, or impressing some fact or truth of the Bible. Thus the student will acquire considerable knowledge of the Bible while pursuing his other studies. One object of the Institute will be to prepare a proper set of school books, or a system of education based upon the word of God.

II. The Institution will aim to prepare teachers, who shall be qualified to supply the many calls for that kind of instruction which makes the eternal, spiritual interests of man superior to all other considerations, and does not neglect the interests of time and of this world. It will be a Normal school, and take away one hindrance to the formation of Parochial Schools, by furnishing qualified teachers.

III. Every scholar, both male and female, will be required to attend morning and evening worship, which will consist of prayer, the reading of the Bible, and the singing of psalms and hymns of our Church. Every student will also recite daily in the Bible, Catechism, Confession of Faith, and other religious works in which the principles of our faith, and the reasons for them, are set forth, so that if any should embrace, or reject our principles, they will be able to do so understandingly.

Some object to what is called the "Sectarian" cast of the Institute. With me it is one of its beauties and excellencies. All Christians agree that more religious instruction is desirable than is now found in most of schools. As to "anti-sectarian religion," I do not here inquire. I am a Presbyterian, and believe in the whole summary of our faith. In my religious experience, I have found that nothing less, nothing more, than the doctrines which dis-

tinguish our Church, would suit my necessities. I am not willing that my children should be ignorant of any doctrine of our Confession. Nor am I willing to treat one jot of our faith, as though I thought it valueless. I wish my children intelligently to live and to die in the whole faith of the gospel. Being satisfied that the whole faith is taught by us, why should I be willing to withhold from my children the system on which rests all my hopes for eternity? I cannot, I ought not to do it.

I know that many dislike Presbyterian preaching and praying, and the only reasons I ever heard alleged against Presbyterian schools, (just such as it is designed to make the Institute) is as good against Presbyterian preaching and denominational efforts of every kind as against denominational schools. No one blames me, however, for sending my children to a Presbyterian ministry on the Sabbath. Then they hear my doctrines. But I do not consider that a few hours spent in church or in Sunday schools, or in family instruction are sufficient for the education of my children in the knowledge of God. I employ a teacher, simply because I have not time, or the ability to teach my children myself. Now the teacher has to do for me, that which I would otherwise be bound to do myself. What then shall he teach my children? All that I myself hold to be the truth of God. I desire that they should be trained for heaven; and believe religious truth will greatly aid, not only in forming the heart and morals, but also in developing the mind. If we rally around the infidel principle of compromise much longer, there will be an awful reckoning for it, as well as most disastrous consequences from it.

THOMAS P. HUNT.

SCOTLAND AND THE TRUTH.

The glory of Scotland is in her schools and churches. The inculcation of religion is not regarded as a mere Sabbath employment; but God's truth is daily taught to the rising generation in the schools, and it forms a prominent element in the whole course of education. This religious training on the week day and on the Sabbath has placed Scotland in the fore-front of the allied armies of Protestantism.

Merle d'Aubigné, in his work just published, bears a noble testimony to the land of Knox:

"Scotland appears to me to present the best proof of the Reformation. I do not mean that nothing is wanting in it. But comparatively speaking, it is, of all Protestant nations, that in which the gospel has worked the best, and in which its effects have been the most durable.

What has secured to the Church of Scotland this eminent rank? I hesitate not to reply, "*Her attachment to sound doctrine*." It is because doctrine is placed so high in Scotland that the Church meets with so much sympathy. Wherever doctrine is not cared for, the people care little for the church; and a miserable *esprit de corps* remains, which is the most opposed of any to a Christian spirit.

The beautiful Westminster Confession is still the exponent of the faith of the Church of Scotland. But doctrine, as it is to be found within the Church of Scotland, is neither an abstract dogma nor an obsolete formula. It is spirit and life.

Faith in the Lamb of God, who has borne the sins of the world—this is the milk with which the *Scottish child is fed in the schools of the towns, the mountains and the plains*; and the strong meat, whose nourishing juices are dispensed by the theologians of Edinburg or Glasgow to the future ministers of the church."—*D'Aubigné's Scotland*.

ORDINATION VOWS.

An intelligent writer in "The Presbyterian," whose communication we transfer to our columns, has raised the question whether ministers in our Church, who are engaged in teaching in schools, academies and colleges, are not under obligations to teach the doctrines of the Confession of Faith. This is an interesting and solemn inquiry, and will no doubt be conscientiously considered by our brethren to whom it particularly applies.

Among the questions which are put to a minister by the Presbytery at the time of his ordination, are the two following:

1. "Do you *sincerely* receive and adopt the *confession of faith of this church*, as containing the *system of doctrine taught in the Holy Scriptures?*"

2. "Do you promise to be *zealous and faithful* in maintaining the truths of the gospel, and the purity and peace of the Church; whatever persecution or *opposition may arise unto you on that account?*"

These ordination vows bind our ministers not to teach a general and indefinite sort of religion, or what is popularly called "anti-sectarian" truth, but they bind them to teach the doctrines of the Confession of Faith as "the system of doctrine taught in the HOLY SCRIPTURES." Furthermore, the last clause in the second of these questions may be fairly interpreted as containing a demand not to compromise the truth from any fear of man, or from worldly motives of any kind whatever. The preservation of one's own popularity, or the popularity of the church or institution with which he may be connected, must not be undertaken to the exclusion of the vow to be *zealous and faithful* in maintaining the truths of the Gospel and of the Confession of Faith. We agree with the writer in his position that, if our ministers *must* teach—and we see no objections why some of them should not—they are under obligations to teach what they have at their ordination recognized as scriptural truth, and promised zealously to maintain.

DUTY OF TEACHERS.

When so much and such lively interest is awakened on the subject of Parochial Schools, and the cause of Christian education assumes an importance to which our Church, of late years, has been so strangely blind, there are considerations of importance which may be submitted. Every friend of religion should contribute, as he can, to the thoughts which are to circulate through the community in which he dwells. Such suggestions may call forth other and more valuable views, by which church action may be moulded. Allow a few inquiries:

1. When one of our ministers, from failing health, or other and sufficient reasons, engages in school teaching, is he not bound, by his ordination vows, and his profession of religion, to carry out in his school, as in his church, the principles of godliness?

2. Is he not recreant to these vows, if he fail to give a distinctive character to his school, and to act, in all respects, as a Presbyterian minister?

I see no objection to many of our pastors engaging in such pursuits to eke out a slender salary, and for the glory of God. I honour him who, in subordination to his holy calling, trains the rising hopes

of the land for the honour of Christ, and not for gain. I have seen, with pain, the efforts often made to impress the public mind, by advertisements of colleges and academies, that the utmost latitude is given, and the harsh features, as the world judges of our system, are made to stand in perfect abeyance. The man is a Presbyterian, and surely he will be more respected for his honesty, when he carries out his principles, and veils them not for the unworthy purpose of conciliating his patrons. It is time things were called by their right names. The fathers of the Log College look reproachfully at us. A minister should pause ere he forsake the active duties of the ministry for school teaching. His reasons should be such as God will approve. But once resolved upon, let him not forget his high character as a Presbyterian, or fail to make his school a little church. It is time we should act out our principles, unawed by the power, unseduced by the favour of man.

CONSISTENCY.

BAXTER TO TEACHERS.

The great and holy Richard Baxter, "being dead, yet speaketh," for the edification of the Church, and the advancement of the kingdom of Christ. The good he was permitted to accomplish was not "interred with his bones." His soul seems to animate his writings, the perusal of which is almost like having a living interview with his earnest, serious, religious presence. The following remarks to Schoolmasters and Teachers, from his ready pen, will, we trust, receive that deep attention which is due on every topic, to the author of "The Saint's Everlasting Rest."

TO SCHOOLMASTERS:

THEIR DUTY TO THEIR CHILDREN'S SOULS.

Passing by all your grammatical employment, I shall only leave you these brief directions, for the higher and more noble exercises of your profession.

I. Determine first rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it. If your end be chiefly your own commodity or reputation, the means will be distorted accordingly, and your labours perverted, and your calling corrupted, and embased (to yourselves,) by your perverse intentions. See, therefore—1. That your ultimate end be the pleasing and glorifying of God. 2. And this by promoting the public good, by fitting youth for public service. And, 3. Forming their minds to the love and service of their Maker. 4. And furthering their salvation, and their welfare in the world. These noble designs will lift up your minds to an industrious and cheerful performance of your duties! He that seeketh great and heavenly things, will do it with great resolution and alacrity; when any drowsy, creeping pace, and deceitful, superficial labours, will satisfy him that hath poor and selfish ends. As God will not accept your labours as any service of his, if your ends be wrong, so he useth not to give so large a blessing to such men's labours as to others.

II. Understand the excellency of your calling, and what fair opportunities you have to promote those noble ends; and also how great a charge you undertake; that so you may be kept from sloth and superficialness, and may be quickened to a diligent discharge of your undertaken trust.—1. You have not a charge of sheep or oxen, but of rational creatures. 2. You have not the care of their bodies, but of their minds; you are not to teach them a trade to live by only in the

world, but to inform their minds with the knowledge of their Maker, and to cultivate their wits, and advance their reason, and fit them for the most manlike conversations. 3. You have them not (as pastors) when they are hardened in sin by prejudice and long custom; but you have the tenderest twigs to bow, and the most tractable age to tame; you have paper to write on not wholly white, but that which hath the fewest blots and lines to be expunged. 4. You have them not as volunteers, but as obliged to obey you, and under the correction of the rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general lecture (as preachers have them at a sermon,) but in your nearest converse, where you may teach them as particularly as you please, and examine their profiting, and call them daily to account. 6. You have them not once a week (as preachers have them,) but all the week long, from day to day, and from morning until night. 7. You have them at that age which doth believe their teachers, and take all upon trust, before they are grown up to self-conceitdness, and to contradict and quarrel with their teachers (as with their pastors they very ordinarily do.) All these are great advantages to your ends.

III. Labour to take pleasure in your work, and make it as a recreation, and take heed of a weary or diverted mind.—1. To this end consider often what is said above; think on the excellency of your ends, and of the worth of souls, and of the greatness of your advantages. 2. Take all your scholars as committed to your charge by Jesus Christ; as if he had said to you, Take these whom I have so dearly bought, and train them up for my Church and service. 3. Remember what good one scholar may do, when he cometh to be ripe for the service of the Church or commonwealth! How many souls some of them may be the means to save! Or if they be but fitted for a private life, what blessings may they be to their families and neighbours! And remember what a joyful thing it will be, to see them in heaven with Christ for ever! How cheerfully should such excellent things be sought! If you take pleasure in your work, it will not only be an ease and happiness to yourselves, but greatly further your diligence and success. But when men have a base esteem of their employment, and look at children as so many swine or sheep, or have some higher matters in their eye, and make their schools but the way to some preferment, or more desired life, then usually they do their work deceitfully, and anything will serve the turn, because they are weary of it, and because their hearts are somewhere else.

IV. Seeing it is divinity that teacheth them the beginning and the end of all their other studies, let it never be omitted or slightly slubbered over, and thrust into a corner; but give it the precedency, and teach it them with greater care and diligence than any other part of learning; especially teach them the catechism and the Holy Scriptures. If you think that this is no part of your work, few wise men will choose such teachers for their children. If you say, as some sectaries, that children should not be taught to speak holy words, till they are more capable to understand the sense, because it is hypocrisy, or taking the name of God in vain; I have answered this before, and showed that words being the signs, must be learned in order to the understanding of the sense, or thing that is signified; and that this is not to use such words in vain, how holy soever, but to the proper end for which they are appointed. Both in divine and human learning, the memories of children must first be furnished, in order to the furnishing of their understandings afterwards. And this is a chief

point of the master's skill, that time be not lost, nor labour frustrated. For the memories of children are as capacious as men's of riper age; and therefore they should be stored early with that which will be useful to them afterwards: but till they come to some maturity of age, their judgments are not ripe for information about any high or difficult points. Therefore teach them betimes the words of catechisms and some chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive that you take this for the best of all their learning.

V. Besides the forms of catechism, which you teach them, speak often to them some serious words, about their souls and the life to come, in such a plain, familiar manner, as tendeth most to the awakening of their consciences, and making them perceive how greatly what you say concerneth them. A little such familiar serious discourse, in an interlocutory way, may go to their hearts, and never be forgotten; when mere forms alone are lifeless and unprofitable. Abundance of good might be done on children, if parents and schoolmasters did well perform their parts in this.

VI. Take strict account of their spending the Lord's-day!—how they hear, and what they remember, and how they spend the rest of the day; for the right spending of that day is of great importance to their souls! And a custom of play and idleness on that day doth usually debauch them, and prepare them for much worse. Though they are from under your eye on the Lord's-day, yet if on Monday they be called to account, it will leave an awe upon them in your absence.

VII. Pray with them and for them. If God give not the increase by the dews of heaven, and shine not on your labours, your planting and watering will be all in vain. Therefore prayer is as suitable a means as teaching, to do them good; and they must go together. He that hath a heart to pray earnestly for his scholars shall certainly have himself most comfort in his labours, and it is likely that he shall do most good to them.

VIII. Watch over them, by one another, when they are behind your backs, at their sports, or converse with each other; for it is abundance of wickedness that children use to learn and practise, which never cometh to their masters' ears, especially in some great and public schools. They that came thither to learn sobriety and piety of their masters, do oftentimes learn profaneness, and ribaldry, and cursing, and swearing, and scorning, deriding, and reviling one another, of their ungracious school-fellows. And those lessons are so easily learnt, that there are few children but are infected with some such debauchery, though their parents and masters watch against it; and perhaps it never cometh to their knowledge. So also for gaming and robbing orchards, and fighting with one another, and abundance of other vices which must be carefully watched.

IX. Correct them more sharply for sins against God than for their dulness and failing at their books. Though negligence in their learning is not to be indulged, yet smart correction should teach them especially to take heed of sinning; that they may understand that sin is the greatest evil.

X. Especially curb or cashier the leaders of impiety and rebellion, who corrupt the rest. There are few great schools but have some that are notoriously debauched; that glory in their wickedness; that in filthy talking, and fighting, and cursing, and reviling words, are the infectors of the rest. And usually they are some of the

bigger sort, that are the greatest fighters, and master the rest, and by domineering over them, and abusing them, force them both to follow them in their sin and to conceal it. The correcting of such, or expelling them if incorrigible, is of great necessity to preserve the rest; for if they are suffered, the rest will be secretly infected and undone, before the master is aware. This causeth many that have a care of their children's souls, to be very fearful of sending them to great and public schools, and rather choose private schools that are freer from that danger; it being almost of as great concernment to children, what their companions be as what their master is.—*Richard Baxter.*

PAROCHIAL SCHOOL AT PORT RICHMOND, NEAR PHILADELPHIA.

A Christian school has just been opened in connexion with the new Presbyterian Church at Port Richmond. There was nothing particularly encouraging at this place to make the effort. On the contrary, the church was but recently established, and the congregation is not large or wealthy. But the active pastor of the Church (Rev. S. D. Alexander,) and the faithful elder, were not willing that the children of their charge should be educated on unscriptural principles. The parents of the children agreed with them in this view; and after deliberation, it was not only "resolved" that it was wise to have a school, but the Session and members went to work, and by God's blessing, established a school. An excellent teacher was immediately engaged, and the school opened with thirty children. The number has since increased. This is a fair specimen of what might probably be done in *many places*, if the pastor and elders went to work. Activity in a good cause is generally successful. "I WILL TRY," accomplishes great things for God in His holy Providence.

We take pleasure in adding that a lady made a present to the Port Richmond School of fifty copies of the New Hymn Book for Sabbath and Parochial Schools, issued by the Board of Publication—the Shorter Catechism being bound up with the Hymns as an Appendix. Benevolence will find many new channels of usefulness flowing in inviting freshness and fertility from the springs of Christian education.

PAROCHIAL SCHOOL AT EASTON, PA.

We learn that the large and flourishing Church at Easton has opened a Parochial School, under the most promising auspices. We hope at some future day to be able to furnish some particulars in regard to this and other schools. The cause of Christian education is onward! The enterprise is based upon scriptural principles and promises. It is equally adapted to large, wealthy churches as at Easton, and to comparatively feeble churches as at Port Richmond. A little experience will soon satisfy those who doubt or oppose, that this work is of God. It will go forward in due time on an extensive scale in our Church.

HIGH SCHOOL OF THE PRESBYTERY OF TUSCALOOSA.

From the following notice, it will be seen that this institution has commenced operations on the true Christian plan and with a Christian teacher. Being under the care of the Presbytery, the system of instruction will embrace religion as an essential feature of Christian education.

The Board of Trustees of the Presbyterian High School, reported to the Presbytery that they had organized, and had elected as Principal, Rev. P. J. Sparrow, D. D., late President of Hampden Sydney College.

BEAUTIFUL INSCRIPTION.

During a recent visit to Laurel Hill Cemetery, says the Thursday Messenger, while wandering around among the sculptured monuments, we saw upon a plain slab of marble, these simple and beautiful words:

"OUR MOTHER—

SHE TAUGHT US HOW TO LIVE AND HOW TO DIE."

This is no doubt the tribute of affection which some motherless children have paid to their deceased parent, and the few words employed express more than could a volume of praise. She taught us how to live. How vast a field is embraced—the fear of God—early piety—love for one another—meekness and forbearance, faith, hope, love and charity—all the graces which adorn the Christian character, seem combined in one short sentence. She imparted these to her children, and by teaching them "how to live," she taught them "how to die."

Would that every mother's epitaph might be written by her children in such a sentence. It is a light upon the memory of the deceased, which is reflected upon the living.

YOUTHFUL ASSOCIATIONS.

Dr. Chalmers, in his Scripture Readings, has some very striking and instructive thoughts on this topic:

"I wish particularly to record the effect of old associations with early Bible narratives. I feel quite sure that the use of the Sacred Dialogues as a school book, and the pictures of Scripture scenes which interested my boyhood, still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice."

NOTICE TO PRESBYTERIES.

It will be remembered, that the General Assembly in their action on Education, required each Presbytery to present a report on the subject of education to the Board of Education in January, 1848. These reports are of the utmost importance, in order to enable the Board to embody the statistics and public sentiment of the different Presbyteries in their annual report to the Assembly. We have received reports from the Presbyteries of Albany, Long Island, Raritan, Donegal, Salem, Luzerne, Marion, Richland, Wooster, Maumee, Kaskaskia, West Lexington, Western District, Knoxville, South Alabama and Cherokee; and respectfully invite the committees of the other Presbyteries to forward their communications as early as it may suit their convenience.

Address Rev. C. VAN RENSSLAER,
Cor. Sec. Bd. of Ed.
25 Sansom Street, Philadelphia.

Sabbath Schools.

"Feed my lambs."

SABBATH SCHOOL INSTRUCTION.

I. The instruction in Sabbath Schools should in part be **HISTORICAL**. A familiar acquaintance with the word of God from the Creation to the Crucifixion is all important to the child. The facts and incidents of the Bible are in themselves highly interesting and adapted to make a strong and lasting impression on susceptible minds. The character of God is most plainly revealed in his Providence. A child may be made to take in many wonderful glimpses of goodness and glory by considering the works and ways of God. The historical portions of the Old and New Testaments are of great value in developing and expanding religious ideas. A Sabbath School accomplishes, therefore, a most important end in teaching children the historical facts of the Bible.

II. **DOCTRINAL** instruction must occupy its appropriate place. The religion of Christ is a system of doctrine. The sacred truths of revealed religion are employed by the Holy Spirit in regenerating and sanctifying the soul. The experience of the Church shows that those who have been early trained in the doctrines of the Bible are her most hopeful and steadfast children. Truth early imbibed is like the seed thrown into the ground. The idea that doctrines must not be taught until they can be understood, involves the practical dilemma of discovering exactly when a beginning should be made. The safest course is to begin very early. Teach a child to answer "what is the chief end of man" as soon as you please. Such lessons will expand his mind, strengthen his memory, and lay up stores of precious truth which God may early use for his salvation. The Sabbath Schools of every Church should teach the formularies of that Church. A Presbyterian Sabbath School that neglects to teach the Shorter Catechism needs a Reformation.

III. **PRACTICAL** instruction should be steadily communicated in the Sabbath School. A great many ideas about right and wrong in regard to daily duties may be impressed upon the minds of children by their teachers and the superintendent. The lessons abound in opportunities for practical remark. Above all, every child should be made to learn and frequently to recite the Ten Commandments. A faithful teacher will see that this rule of life is taught to all his scholars. It is a shame to allow children to pass weeks and years in the Sabbath School without fixing in their minds the great moral law. Practical duties to God and man should be perseveringly inculcated.

IV. **DEVOTIONAL** instruction belongs to the Sabbath School. Children learn much how to conduct themselves in the worship of God and how to behave in Church, by passing through the forming process of the Sabbath School. Teachers can do a great deal to cultivate habits of reverence and devotion

in their scholars. When the Bible is read, or prayer is offered, or hymns are sung, or instruction given, they should see that the proper decorum and solemnity are preserved by the members of their class. The learning of hymns, as well as singing them, has an important influence in improving mind and manners.

In short, Sabbath School instruction, faithfully given by every Church, has a most powerful influence in bringing up children "in the nurture and admonition of the Lord."

A PARABLE.

A child went out one fine morning into the orchard, and saw the fruit trees all in bloom. The scene gladdened him beyond all expression; the great joy, like an ocean, floated a new cargo of beauty into his soul, and afterwards he was a greater and better being.

But in a few days he went out again, to behold the rich sight, and the corolla had fallen off, and leaves clothed the trees.

Then the child wept, and would not be pacified. Even when his mother told him of the luscious fruit that would be the result of the flowers next fall, he could not believe it. He could see no life emanating from that death, and could accept no promise that such should be the case. His sight was too short to see so far forward; nor was his faith strong enough to believe the prophecy.

But he lived till autumn, and then saw the fruit, with a greater joy than the flowers had given him; and the following winter he ate of the fruit, waxing strong and great thereby.

SABBATH SCHOOL TEACHERS.

The following, we consider, is peculiarly applicable to **SABBATH SCHOOL TEACHERS**:

"Great truths, no matter whether religious, political, or philosophical, are only propagated by individual exertions."

John the Baptist, Paul, and all the apostles, laboured individually, and the result has been a change on the face of the globe. So did Calvin, so did Wesley, so did Whitfield, and mark the issue! So did Robert Bruce, king of Scotland. Calderwood, the historian, says: "His favourers were few, and his success bad in the beginning. Yet did he never despair, when in a manner all the world despaired. Piece by piece he recovered the castles and strongholds, till at length, after the victory of Bannockburn, where he put King Edward II. to flight, he came to full and peaceful possession of the whole kingdom."

Go on, dear and valued friends; never despair! In due time, truth will triumph among the youth of our land, and you will exult in the success of your holy labours.

RELIGIOUS TRAINING.

If on this subject we appeal to experience, we shall find that religion has flourished in all ages and in all parts of the church, just in the proportion in which attention has been given to the religious training of the young. God prepared the world for the gospel by a long course of discipline. The Jews were scattered over the Roman empire to educate a people for the Lord. Every synagogue was a preparatory school for the church; and it was from among those trained in these schools that the early converts to the gospel were gathered. In the early church, the

instruction of the young was made a principal part of parental and ministerial duty. When religion began to decline, and men were taught that baptism wrought the change which God had appointed Christian nurture to effect, then religious education was neglected, and ritualism supplanted piety. When the gospel was revived, Christian nurture revived with it. Catechisms for the young were among the earliest and most effective of the productions of the Reformers. True religion, from that day to this, has kept pace, risen or declined, just as the training of the young has been attended to or neglected. Scotland is the most religious nation in Europe, because her children are the best instructed. When our missionaries go to the eastern churches or to the heathen, they find preaching to adults like talking to a brazen wall. They begin with the young. They take God's method, and train up a generation to his praise. If we look over our own country, we are taught the same lesson. Religion, what there is of it, is the inconstant and destructive fire of fanaticism, wherever children grow up out of the church, and ignorant of God. With him, indeed, nothing is impossible; and therefore adult heathen, or ignorant and superstitious nominal Christians, are not beyond the reach of his power, and are often made the subjects of his grace—just as the thief was converted on the cross. But a death-bed is not the best place for repentance, nor are ignorant and hardened sinners the most hopeful subjects of conversion.—*Dr. Hodge.*

Domestic Missions.

"Beginning at Jerusalem."

A SCRAP OF EARLY MISSIONARY HISTORY.

Every thing relating to the missionary labours of the two Brainerds, is deeply interesting to the Church. Two more devoted missionaries never lived. David Brainerd, as is known to our readers, had a missionary station among the Indians at Crosswicks, N. J. He also had preaching places in other parts of Burlington County, of which traditions are yet extant. One of these locations is now occupied by the new Presbyterian Church of Plattsburg, and the lot on which the church is erected has been called from time immemorial, the "Brainerd lot." John Brainerd, his brother, was pastor of the church at Mount Holly, at the period of the revolutionary war. He was subsequently pastor of the Deerfield church, in whose graveyard his tombstone may now be seen.

The following communication from one of our respected missionaries, gives an account of some of the missionary labours of John Brainerd in Atlantic county, N. J.

As, after various inquiries, I have been unable to discover any written or printed records of the early labours of Presbyterians in that portion of the New Jersey Pines included in Atlantic county, it seems desirable to recall and rescue from oblivion, facts narrated by aged persons, who were living eye-witnesses of the missionary labours of John Brainerd. David Brainerd was succeeded in Burlington county by his brother John, who lived sometimes at Mount Holly, and sometimes in Shamong, or Edge Billoch, or Indian-town, where was a tribe of Indians. The spot where the Pleasant Mills Church in Atlantic county stands, and recently made one of the re-

gular appointments of a Presbyterian missionary, is hallowed by the recollection that there stood the log church, the "Forks Meeting House," in which John Brainerd often preached. Fourteen miles eastward at Unionville, or Wrangleboro, or Clark's Mills, stood a frame building twenty-five by thirty feet, covered with shingles, where John Brainerd had a church organized. Robert Doughty and Thomas Clark were ruling elders. There were very few Presbyterian families, and Quakers were more numerous. A recent number of "The Presbyterian," contains an old letter from John Brainerd, who asks the Synod, whether he shall continue in so discouraging a field. The Clark's meeting-house having been neglected, was blown down about twenty-five years ago. The churchyard is still preserved by the descendants of the elders as a place of burial. Seven miles south of Clark's meeting-house at Absecombe, and seven miles farther still at Bargaintown, Brainerd had places of occasional preaching, but the traditions respecting these are not yet perfectly free from obscurity. In a county which was the scene of Brainerd's labours, and which now contains a population of more than eight thousand souls, the Presbyterian Church has only one organization, consisting of only twelve members. N.

OPINION OF A SCOTCH LADY.

The opinions of Christians are very apt to be the same, all over the world, on practical subjects.

"A Scotch lady" in writing for a missionary to the Free Church Committee at Edinburgh, has in her eye, qualifications for the ministry which will, no doubt, commend themselves to most of our readers. Our Church needs earnest, enterprising, practical, godly men, rather than those whose qualifications are too exclusively and too prominently in the head.

"In making selection of the person to be sent here, let preference be given to one whose own piety is of a deep and affectionate kind; that, in my opinion, and most particularly in the teaching of the humble classes, is of more value, for the work of Christianizing them, than all other conceivable acquirements. One whose own heart is deeply imbued, brimful and running over with the love of God in Christ, and with the anxiety, consequently, of saving lost souls, will do more for them, will be better received and owned of God in the work, than one infinitely his superior in ability and in powers of mind, whose religious ministrations are of a more dry and didactic kind, savouring more of the head than of the heart."

THE WEST ALWAYS RECEDING.

Our first endeavour, it is true, was to provide for a present demand. And, to some, it may have appeared that this was enough. They looked upon the present as a crisis, of peculiar claims, which might never occur again. The impression was cherished, I doubt not, that if we could pass this crisis in safety, then the West would be able to provide for itself.

Such an impression was perhaps natural and reasonable. It was a crisis, urgent and perilous. But experience, and a more far-reaching survey of the field, I think, must have taught us all, that, in the rush of events through which our country is hurrying on to its destiny, when one crisis of this kind is past, another comes. We are to look for its coming again and again. There is ever a West beyond the West, and our struggle, in the enterprise to which we have put our hands, is to be intense, and watchful, and long-continued. The enemies that we drive

from their entrenchment in one position, retreat only that they may rally and encounter us again. We are not going to "conquer a peace" by a single victory. Look at the field! What is it now? Oregon and Texas have been added to it in a single year. And what will it be? Who shall pretend to conjecture what extent of domain may yet be wrested, or in some way procured, from our neighbours on the South.

The field then will be whatever the ambition of the people, (mad though it be,) and the inscrutable providence of God, shall make it. If it shall embrace the whole American continent, by whatever means, it will be our duty to go forth and stud the land with institutions of the Gospel. And the people? They, too, are coming from every quarter of the globe. Scourged by famine or oppression from their own lands, or allured by the prospect of worldly gain, they are coming!—Irish, German, Swiss, French, Italians, Danes, Norwegians—"Parthians, and Medes, and Elamites," and what not? They are coming! and we are yet to speak to them, in their own tongues, and educate them to speak "in our tongue, wherein we were born, the wonderful works of God."—From the *Ath Col. & Theol. Soc. Rep.*

MISSIONARY STATISTICS.

(Compiled from Annual Report.)

Number of our Missionaries who have laboured in twenty-three States and Territories,	431
Number of Congregations and stations aided	1,200
" Additions on examination,	1,900
" New Churches organized,	70
" Houses of Worship erected,	90
" Sabbath Schools,	700
" " " Teachers,	5,000
" " " Scholars,	25,000
Amount of Resources, for 1846-7,	\$63,522

From this table it appears that about ONE-THIRD of our congregations are obliged to rely upon the Missionary Board for aid. Such a fact speaks volumes in behalf of the importance of our Missionary enterprise at home, and appeals to the prayers and efforts of all who love their Redeemer, their Church and their country.

MISSIONS AMONG THE SLAVES.

We learn with very great satisfaction that the Rev. C. C. JONES, D. D., although he accepts the appointment of Professor in the Theological Seminary at Columbia, S. C., will also devote a portion of his time to the superintendence of missionary labours among the blacks. Having faithfully and successfully engaged in the religious instruction of this destitute part of our population, he is eminently qualified to render assistance in directing measures to promote their welfare. His appointment of Professor at a Theological Seminary and of Superintendent of African Missions at the same time, is a striking testimony to the possession of gifts which, by divine grace, may be variously employed in advancing the Redeemer's kingdom. Dr. Jones enjoys the confidence of our entire Church; and we earnestly hope that he may be instrumental in doing great good in the two interesting departments which claim his care.

Foreign Missions.

"Go ye into all the world and preach the gospel to every creature."

HINTS FOR THE MONTHLY CONCERT.

What are we doing as a Church for the conversion of the world? Let us take a survey of the Foreign Missions of the Presbyterian Church:

General View of Presbyterian Missions.

(Compiled from the Missionary Chronicle.)

	Minis- ters.	Assis- tants.	Native Ass'ts	Communi- cants	Scho- lars.
<i>Asia.</i>					
India, . . .	25		11	82	921
Siam, . . .	1	1	-	-	-
China, . . .	10	2	-	12	60
<i>Africa.</i>					
Monrovia, &c.	3	1	3	25	42
<i>America.</i>					
Indian Tribes,	6	7	-	35	222
JEWs,	1				
	46	11	14	154	1245

1. On inspecting our Missions, we are struck with the fact, that *our Church is occupying advantageous positions.* India and China are the two fields, where we seem to be gathering our strength; and these fields are both ripe for the harvest. India and China, the two most enlightened nations of the heathen world, rightfully claim the interposition of Christianity to instruct them in the wisdom from above. Our operations in India are happily concentrated within a large territory to the north-west, where our Church has the most ample and free scope.

Africa and the American Indians have both special claims upon American efforts of philanthropy and mercy; and every means should be used to bless these children of sorrow with the sounds of salvation. Our labours could not apparently be better distributed than according to the present plan.

2. It must be remembered that *our Foreign Missionary operations are yet in their infancy.* Great results may not be realized in a day. Although the number of our communicants among the heathen is small, a great preparatory work has been done in a short period. Our missionaries have acquired the native languages, have translated the Bible and other good books, have established schools, and are now just fairly ready for aggressive movements on the empire of heathenism.

3. *The results already accomplished by our Church are worth more than all the treasures of worlds.* To save a soul from everlasting perdition is an achievement, connected by grace with human instrumentality, that brings "glory to God in the highest." Man or angel can engage in no more glorious service. It was the service of Deity "manifest in the flesh." If all the efforts of the Church should result, in God's inscrutable Providence, in the conversion of only a single soul, it would be an expendi-

ture of spiritual and temporal resources of the most compensating and enduring kind.

4. *Our Missions demand the re-inforcement of more men.* This has been the earnest appeal of our Foreign Board from year to year. Only one out of every forty of our ordained ministers turns "to the Gentiles." Our whole force embraces 46 ministers, 11 assistants, 14 native assistants, and 38 females—in all, only 109 labourers of every kind. This is far behind the pressing claims of dying millions. Our candidates for the ministry, in asking "Lord, what wilt thou have me to do?" should have their hearts ready to hear the reply, "Go far hence to the Gentiles."

5. *Our Missions cannot be successful without prayer.* We may multiply the number of our missionaries and employ means of every variety; but unless the heart of the Church is in this work, all labour will be in vain. The great reason why our missions have not more prospered is, in all probability, the want of prayer. How few attend our Monthly Concerts; how few earnestly remember the heathen in family and private worship; how few feel identified as Christians with the great work of evangelizing the world, and spend their spiritual strength in assisting to execute the Redeemer's last command! If Presbyterian Missions are to accomplish, through God's grace, important service in ushering in the glories of the latter day, we must do more in the way of prayer. We must let the work of the world's redemption engage the thoughts and desires of our hearts, as well as the labours of our hands, according to the piety and self-denial of the early disciples.

PREACH THE GOSPEL IN CHINA.

The Missionary Herald contains a long and very able paper from the Rev. Mr. Pohlman, missionary of the Reformed Dutch Church in China, to show that *preaching* is the great instrumentality, above printing, schools, and every thing else, that promises success in the evangelization of that kingdom. We shall *condense* his views. He says:

We may be sure we are in the right way, when we are following out God's plan. In every age of the Church, it is simply preaching the Word, that has been attended with the peculiar blessing of Heaven. And in every subsequent triumph of the gospel, the "foolishness of preaching" will bear a conspicuous part, if it be not the sole means used by the Holy Spirit for the salvation of men. There is no such thing as *fail* in the Christian's vocabulary, so long as he is intent on doing the Saviour's work in the Saviour's way.

Mr. Pohlman advances the following arguments to show that the Providence of God unites with His Word in urging the great duty of *preaching the gospel* in China.

1. *The number of intelligent readers, compared with the whole population, is very small.* Those who are most conversant with all classes of the Chinese, hazard nothing in saying that

intelligent readers are very few. This is especially so of those who are now most accessible to missionary effort—that is, the inferior orders of society. It is seldom that more than one out of ten of the common men, who are most to be met with and most open to our labours, can get the least good from a book. The proportion of females to males in China, is about as four to six, and it is so rare to find a female who can read, that it may be said, the pathway to learning is entirely closed to that portion of the community. Here then at once is nearly a moiety of the population, who must be taught the gospel by the living voice, or they will never know "what they must do to be saved."

2. *The mass of "superstitions and traditions" afloat among the people,* is another peculiarity, calling for faithful preachers of the gospel. Were it not for the firm grasp by which superstitious fears and traditional errors bind this people, we might expect to see many of them throwing off the shackles of blind custom and choosing the more excellent way. Nothing but oral instruction will meet this exigency.

3. *The language of China is addressed more to the ear than to the eye,* which presents another pressing plea for the living voice. The written language is completely unintelligible without verbal explanations, and these explanations must vary in all the provinces and departments and districts of China. If we rely upon the written language alone for spreading the gospel in China, millions in this great nation must die without a knowledge of the plan of salvation.

4. *The inability of the Chinese fully to understand our books,* presents a loud call for teachers to guide them. We came here entire strangers to the modes of thought, the style of speaking and writing, and the whole idiom of the language. Our main dependence, therefore, for a full exposition of gospel truth, even to the most learned of the Chinese, must be on those who, as Philip taught the eunuch, shall "open their mouths and preach unto them Jesus."

5. *The social character of the people* invites the labours of oral instructors. In no heathen country do we find such attention paid to friendly intercourse. The people of all classes love to talk, and hours may be spent in social visits and pleasant converse. Here our lives and property are not only secure, but we can form part of the social circle, and talk to the people of peace and pardon through the blood of the Lamb.

6. *The progress of the people in civilization.* In China, a foundation is laid for the preacher. The progress of the nation in rational principles, in forms of law and order, in a proper valuation of reciprocal duties and the relations of life, affords a vantage ground, sought for in vain among savages, and of which missionaries ought gladly to avail themselves. The aphorisms of the Chinese are full of meaning, and may be used with advantage in communicating truth; so that reasoning from their own principles, which are universally known, a preacher may instil the doctrines of the cross, and point out the necessity of a Mediator.

7. *The mental imbecility of the mass of the people can be aroused only by verbal exhortations.* We may rely upon it, there will be no march of mind, no investigation, no spirit of inquiry, no general desire to become fully indoctrinated in the truths of Christianity, until the present utter indifference of the people is removed by God's blessing on the preached word. Nothing is more needed now in China than "sons of thunder," to warn and exhort this slumbering people, to arouse them from their lethargy, to "preach boldly" Christ and him crucified, and to declare fearlessly the whole

counsel of God, whether men will hear or whether they will forbear. No form of depravity can stand—no slumberers can sleep, in the presence of the faithful, zealous, pure preaching of the gospel.

8. *Public preaching is not a novel thing to the Chinese.* The Chinese sages and moralists enjoin the duty of communicating the knowledge one may possess to others. The greatest men in Chinese history have been preachers, and nearly all their wisdom is handed down to us in the form of speeches. No method of operations promises fairer in China than stated, formal exhibitions of the gospel.

9. *The desire of many of the people to hear foreigners,* is another loud call for preaching missionaries. Besides the novelty of a foreigner speaking Chinese, there is the style of delivery, the manner of speaking, which attracts notice. There is the warm heart, the earnest expression, the striking allusion, the appropriate figure. There is very little feeling in a native speaker. It is not unfrequently the case, that an audience will retire under his speaking, but fill up when the missionary speaks. This has been noticed often at all the places where there are native converts employed as evangelists. We are known and acknowledged of the common people as men far superior to themselves; our words have weight, and often, as we speak, the response seems to fall involuntarily from the lips of many, "reasonable," "correct," "right." We are also soon known every where as those who "declare unto them Jesus and the resurrection." At times, as we pass all along the streets may be heard such appellations applied to us as "discourers on Jesus," "sages," "warners of the age," "exhorters to good," "street preachers," &c.

10. *The willingness of many to assemble for worship.* Perhaps there is no other missionary field in which attentive audiences can so easily be obtained. At all the stations where public worship is maintained, respectable congregations attend. Here there are no bars to society. In India the system of caste shuts out one portion of the people from another, and excludes all from coming under Christian influence. But in China, all ranks and classes of men associate together; the officer and his attendants, the master and his menials, the highest and the lowest may with propriety come and sit together in our houses of worship to hear the gospel. The Chinese are emphatically a talking, hearing, congregating people. As such, our duty to them as ambassadors for Christ is plain; we must do as the angel of the Lord commanded "Peter and the other apostles;" "Go, stand and speak in the temple to the people all the words of this life."

Thus the providence of God is uniting with his word in urging a specific duty on the Church—that of, at once supplying oral instructors to the millions of China.

The foregoing communication gives a great deal of general intelligence about China, and we beg leave to invite the attention of our readers to it. Although preaching the word orally is unquestionably the great instrumentality for China as well as for America, yet it must not be forgotten that, there as here, other instrumentalities have a most important place, particularly Christian Education and the Press. He, who has said "how shall they hear without a preacher?" has also said "feed my lambs," and "bring them up in the nurture and admonition of the Lord."

Board of Publication.

Publication Rooms S. E. corner of 7th and George streets, Philadelphia.

A GOOD INVESTMENT.

The writing of a good book is a capital investment of talent and piety. The stock does not depreciate, and the interest is sure. If Doddridge's "Rise and Progress," had never accomplished any other good than influencing the mind of Wilberforce, it was a well directed investment; and if Wilberforce's "Practical View," had alone influenced the future career of Legh Richmond, who will say it was talent and piety misapplied? These, however, are a few instances out of a thousand of the profitable results of such investments. Money may be made to multiply itself, and when thus multiplied, it may do mischief to its owner and his children here, and be of no avail to them hereafter. Not so with sanctified talent, embodied in a book. It does its owner good; it cannot injure his family; it may benefit a whole generation, nay, many generations; it may, by the revenues it brings in, increase the happiness of its owner in heaven. In desert plains, travellers have often with pleasure traced the course of a little stream by the verdure on its banks; so in the wilderness of the moral world, we may trace the verdant and fruitful course of the books which have come from the store-houses of such men as Owen, and Howe, and Baxter, and Legh Richmond, and a hundred others; and may we not suppose, that on the conversion of any soul through their posthumous instrumentality, the joys of these good men, now glorified, will be greatly enhanced? As every victim sinking into hell, through the influence of a bad book, will be an additional scorpion to sting the soul of its guilty author, so every soul saved through means of a good book, will, on entering heaven, be an additional star in the crown of the author's rejoicing.

MORALITY WITHOUT RELIGION.

In reading a little volume published by the London Religious Tract Society, containing the memoir of a pious child, who died at the age of nine years, we were struck with the remarkable coincidence of sentiment and experience between a child in years and knowledge, and a man of giant intellect, in regard to the tendency of a class of books, which have been very popular, and are still found in the libraries of many religious families. The avowed object of the Edgeworths was, to prove that people could be very good and very happy without religion.

"Fond as she was of reading, she had resolution to give up books which she found had a tendency to lead her away from serious subjects. A neighbour, with the kind view of cheering her in the hours of suffering, had sent her some of Miss Edgeworth's Tales for the Young; she read some of them with great interest, but, one evening, she said to her mother that she must give up reading them, as she found that she did not read her Bible so much, and could not pray with her heart." On a following day, she felt a strong inclination to finish one of the stories which had interested her; but she conscientiously denied herself, and never read them again.

"It is remarkable, that the experience of this dear child agreed with that of the late celebrated Robert Hall, as recorded by himself, in reference to some works of the same writer, adapted to persons of more mature age. 'I recollect,' he says, 'some years ago, that upon reading some very popular tales, (moral tales they are styled,) the talent of which is exceedingly great, but which are distinguished by the total absence of religion, and the want of all reference to it, even in the scenes of

death, the influence on my mind was such that, during the time devoted to that reading, it was with great difficulty and perplexity I was able to discharge my ministerial duties. It became, therefore, painfully evident to me, that to be conversant long together with trains of thought or associations of ideas, from which religion is entirely excluded, is of most dangerous tendency.'"

* Works, vol. vi. p. 355, 8vo edition.

RIGHT KIND OF BOOKS.

Between religious and irreligious books there is a great gulf fixed. They belong to two different worlds. The amount of evil entailed upon the human soul by the perusal of a great portion of what is called the light literature of the day is incalculable. There is a difference too, among works professedly religious. There are some good, some better, some best; and much advantage will result from a right choice. Religious tales and novels, which are fictitious, may occasionally be read to advantage, but it must be done sparingly to be safe. There is much danger of injury from this source. It may create a taste which fiction alone will satisfy. The pictures of life are often exaggerated and adorned beyond the truth, and the realities of life become tame and insipid by contrast. Religious didactic works, intermingled with true Christian biography, constitute the most profitable reading. If there is no taste for such books, it should be acquired, by those who wish to store their mind with that kind of knowledge which will be profitable in all stations of life.

THE PICTURESQUE IN DEVOTION.

(From "The Church in the House," published by the Presbyterian Board of Publication.)

"I know that all that is beautiful and picturesque in domestic devotion, has not only been witnessed but described by those whom its loveliness could never win to an imitation. It is one thing for a heart full of sensibility to be touched by contemplating the beauty and the joys of true devotion, and quite another thing for a renewed heart to feel these joys. Hundreds have been melted by the matchless poem, in which the bard of Scotland describes the worship of a cottage patriarch; but the *Cottar's Saturday Night* never taught any man to pray. It is told of Sir Walter Scott, that sometimes of an evening he took his guests to an arbour on his lawn, and let them hear the distant music of a sacred tune. It came from the cottage of one of his dependents, and fell touchingly on the ear of the great minstrel himself—but it only touched the ear. He and his visitors went back to the drawing-room at Abbotsford, but it was not to raise with their better skill an evening hymn of thanksgiving to the God of all their mercies. The distant cadence of a covenanting melody was somewhat romantic, but nearer hand it would have blended ill with the dance and the tabor. They all agreed that the voice of psalms from a cottage was picturesque—but that in the mansion, the harp and the viol would be more appropriate. If higher considerations have no weight, I am sure that a little picture work will not prevail upon you."

COLPORTEURS IN OHIO.

The Synod of Ohio has established a Depository of the books of the Board, and the *Family Quarto* remarks in reference to their operations: "Though the enterprise is yet in its beginning, we have already *four colporteurs* in the field. One is at this time, operating along the national road: another along the Maysville road, and in Athens county; a third down the Muskingum

river. A fourth is a pious coloured man, with basket on his arm, engaged in exploring Zanesville, Putnam, West Zanesville, and South Zanesville, calling at every house without distinction, and offering the books and tracts. It is desirable that a similar visitation should be made through every county town in our Synod; and we hope to see such a work accomplished in due time."

CONTINUED NOTICES OF PUBLICATIONS.

Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. Philip Henry, with a Preface by the Rev. William Jay, of Bath, 360 pages, 18mo. Price, half roan 45 cents, half sheep 50 cents.

This to the Christian is of great value, as it is principally composed of the diary, or everyday experience of this pious and intelligent woman. The same volume also contains memoirs of two sisters of Mrs. Savage, and in addition to this a sermon by the Rev. M. Henry.

To the Christian female nothing can be more instructing or interesting than the experience of those eminently pious women who have passed away, and we trust that there are many among our readers, who will procure the volume.—*Chr. Repository*.

A Manual of Devotion for Soldiers and Sailors; comprising—I. Forms of Prayer, Public and Private. II. A Compend of Bible Truth. III. The Assembly's Shorter Catechism. IV. A Selection of Psalms and Hymns. Price 75 cents.

In the language of the Preface, "If any person on earth may be considered as needing such devotional helps, they are those who are found in ships and armies. For a large part of their lives, they are far from sanctuaries and destitute of the means of grace." The book is happily adapted to the purpose for which it is designed. It needs no other commendation than the mention of the sources from which it is derived. The forms of prayer are compiled from Knox, Matthew Henry, Hardeman, and Jenks, and the compend of Bible Truth is from the pen of Rev. Dr. Alexander.—*N. E. Puritan*.

This work, of course, is expressive of the creed of those who put it forth, but it is timely. Thousands and thousands in the field or on ship board, would lift up their voice to their Creator if they felt a confidence in their power of words, and thousands would have the slumbering piety of their hearts awakened if words fitly set forth could meet their eye. It is good when all classes are provided for, and if other denominations would prefer their own books, let other denominations try—there is no danger of too much devotion.—*N. American*.

Officers of the Army and Navy and masters of vessels may exert an influence for good by placing this manual in the hands of those under their charge. Our army and navy are so imperfectly supplied with the means of grace, that they may almost be said to be without the sacred ministry, and are greatly in want of a book like this.—*Chris. Intel.*

Christ and Antichrist—or Jesus of Nazareth proved to be the Messiah, and the Papacy proved to be the Antichrist predicted in the Scriptures, by the Rev. S. J. Cassels, late of Norfolk. 12mo. pp. 348, price, half calf, 70 cents.

The design of this volume is to show, by a species of parallelism, that the same kind of arguments which prove Jesus Christ to be the Messiah, will prove the Papacy to be the Anti-Christ spoken of in the Scriptures. The plan is original, and many of the arguments striking and conclusive. Although the volume is issued by the Presbyterian Board, it is highly recommended by several distinguished Ministers of the Episcopal, Methodist and Baptist churches. There are some interpretations of prophecy which struck us as rather doubtful, and occasional instances

of negligence of style which fall unpleasantly upon the eye of the critic. It is a work which ought to engage the attention of all who are called in any way to struggle with "the Man of Sin."—*Presb. Herald*.

The chief excellency of this work consists in the distinctness with which it exhibits the evidence that Jesus is the Christ, and that the papal church is Anti-christ, and also its adaptedness to the capacities of common readers. The work is seasonable, and we hope will be extensively read.—*Boston Recorder*.

The first half of this book is consumed in a work perfectly supererogatory to all except Jews—a demonstration that Jesus was the Messiah. But the latter half contains one of the most compact and conclusive arguments to identify the Papacy as the scriptural Antichrist, that we have ever seen. It puts the question as nearly at rest, as can be expected.—*N. Y. Evangelist*.

His object is to show that the same kind of reasoning and evidence which compel the belief that Jesus is Christ, will prove Rome to be Anti-Christ, and the proof is in the latter case almost if not quite as conclusive as in the former. The spirit of the book is much to our liking.—*New Orleans Protestant*.

Having cursorily examined this work in manuscript, we freely expressed our desire not only to see it published, but extensively circulated; and we were the more gratified when we understood that it was to appear under the imprimatur of the Assembly's Board of Publication. The work is divided into two parts, as the reader will infer from the title. And we can by no means concur with a criticism which we have seen upon it, which, while it speaks in very commendatory terms of the second part, regards the first part as of no use but to the Jew. On the contrary, we think it highly important that the Christian should have before him, for the strengthening of his faith, and for his comfort, the full evidence from the Scriptures, that Jesus is the Messiah. It is this evidence also, which has proved itself mighty in disarming the sceptic of his doubts, and in silencing the clamours of the infidel. It might as well be said that the second part is of no use but to the Papist; and yet it is not to be presumed that the Papist will be any more likely to read it, than that the Jew will be apt, of his own accord, to read the first part which treats of Christ as the Messiah. Still it may fall into the hands of some Jews, and some Papists, who may thereby be convinced of their errors, and find peace in believing. But it is undeniably important that the Christian Church should be thoroughly instructed upon both these points. And we have no hesitancy in expressing it as our opinion, that Mr. Cassels has rendered us all his debtors in the preparation of this work, and that the judgment of the Board will be commended by Protestant Christendom for its publication under their auspices.—*Watch. & Obs.*

The Jesuits, their origin and order, morality and practices, suppression and restoration. By Alexander Duff, D. D., one of the Free Church of Scotland's Missionaries, Calcutta. From the second Edinburgh edition. Paper cover, 18mo. 8 cents.

This tract is one of the most powerful works which modern times have produced on this most interesting subject. It is written in a style of the most fervid eloquence, and deals in facts more than reasonings. It must approve itself to the friends of civil and religious liberty of every denomination and party.

Our attention is recalled to the pamphlet, by the following note from a clerical correspondent. He says: "It is one of the very best books which the Board of Publication have issued. I have just read the last page, and take my pen at once to make my acknowledgment to them, and to commend it to the attention of others. It is written in the finest style of this popular author; is rich in matter; lively, pungent, clear, and conclusive. It ought to be read by every Protestant, and Catholic too, in Christendom. It is the very prophylactic needed by the one,

and a medicine, which if faithfully taken, would work a radical cure in the other. It can be purchased, as I see, for the trifling sum of eight cents, and I do not know how the money could be better expended."—*Presbyterian*.

Christian Theology: translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Fred. Reyroux, B. A. 12mo. pp. 434, price 75 cts.

To theologians this book is well known, and by those who love the great system of truth taught in the word of God, without human admixture, it is highly esteemed. Readers in general will find it to be a clear and concise exposition of the doctrines of the Bible, and if they wish to attain a just and intelligent view of these, it will serve them in place of more cumbrous systems of divinity. It will be a happy day for the Church when, in place of the lighter religious literature which is now sought for, a relish for such books shall become more general among Christians. Why are there so many weak and sickly? Is it not to be presumed that it is attributable to their dislike for such substantial food as this volume furnishes? We hope for a day when Christians will become more robust—when they will become mighty in the Scriptures, and when they will so inform themselves as to be able to give a reason of the hope that is in them.

A Christian Companion for the Chamber of Sickness. By a Minister. 12mo. pp. 244. Price half roan 33 cents, half sheep 40 cents.

This is a book, written in a plain and affectionate style, designed to talk to sick persons, whether converted or not. It is calculated to aid ministers in their visits, in cases where from extreme weakness the invalid can endure but little conversation at a time, and well suited to cases where it is not thought prudent to introduce a minister to the sick chamber, or where one cannot be found. It contains matter calculated to convince the careless, and with the blessing of God convert the soul; to prepare the mind for death, or to be useful in life if recovered.—*Herald of Religious Liberty*.

Hymns for Youth, suitable to be used in Sabbath and Parochial Schools. Compiled for the Presbyterian Board of Publication, pp. 320, 32mo. Price, sheep, 18 cents; half-roan, 12 cents, or \$9 per 100.

This book, although but just offered for sale, begins to attract attention, and orders for it are now coming in. The superintendents of Presbyterian Sabbath Schools should examine it, and, if found worthy, introduce it into their schools. The following opinion of it is expressed by the editors of the *Presbyterian of the West*, published in Cincinnati, O.

"This collection comprises four hundred and twenty-three hymns, classified under twenty-five heads—one-third of the whole relating very appropriately to Christian experience and youthful piety. There are also suitable doxologies, and, in a supplement, a few pieces of very impressive poetry, 'not intended for use in social worship, but rather for being committed to memory.' We have examined the whole with care, and regard them as well adapted to the use for which they have been issued. The simplicity, the sweetness, and the scriptural soundness of the hymns—many of them new to us—and the general propriety of their arrangement, commend the book as decidedly superior to any similar collection with which we are acquainted. They have already been adopted in the Presbyterian Female Seminary in this city."

The *New York Observer* remarks:—"This handsome little volume comprise 423 hymns, and we think it decidedly one of the best collections of hymns for the purpose that we have ever seen. It is compiled with good taste, sound judgment, and skill, so that it has all the requisites for the school. We commend it cordially."

Poetry.

Selected for the Treasury.

ALL'S RIGHT.

O never despair at the troubles of life,
All's right!

In the midst of anxiety, peril, and strife,
All's right!

The cheerful philosophy never was wrong
That ever puts this on the tip of my tongue
And makes it my glory, my strength, and my song,
All's right!

The Pilot beside us is steering us still,
All's right!

The Champion above us is guarding from ill,
All's right!

Let others who know neither Father nor Friend
Go trembling and doubting in fear to the end,—
For me, on this motto I gladly depend,
All's right!

TUPPER.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the third Sabbath in December, the Rev. E. P. Rogers, late pastor of the Edwards church, Northampton, Massachusetts, was installed, by the Presbytery of Hopewell, pastor of the First Presbyterian Church in Augusta, Georgia.

At a meeting of the Presbytery of Philadelphia, held on February 28th, Mr. William R. Bingham was ordained to the work of the gospel ministry, and installed pastor of the Churches of Great Valley and Charleston, Chester county, Pennsylvania.

DEATH.

Died, at his residence, in the County of Fauquier, Virginia, on the 1st instant, Rev. WM. WILLIAMSON, in the 83d year of his age. The venerable deceased was the oldest member of the Synod of Virginia, and one of the oldest ministers of the Presbyterian Church of the United States. More than sixty years ago, he emigrated to this country from his native Scotland.

General Intelligence.

DOMESTIC.

REVIVALS—*Greensburg, Ind.*—We learn from the Greensburgh (Ia.) Repository, that within the last three weeks there have been added to the Presbyterian Church of that place, under the pastoral care of Rev. J. G. Monfort, thirty-five persons, on profession of their faith—and that many more are deeply interested on the subject of religion.

Xenia, O.—The Presbyterian Church in Xenia, under the care of Mr. Swift, has been greatly refreshed. The petitions of the members have been mutual and fervent; and we learn that several have been added to the Church, and many are inquiring, "What must we do?" We rejoice that the outpouring of God's Spirit is visible in so many places over our land.

Lebanon, O.—In a letter received from brother Newell, of Lebanon, Warren co., he says, "Yesterday (Sabbath) twelve were added to the Church on a profession of their faith in Christ. Many are thoughtful, and others asking, what they must do to inherit eternal life."

Titusville, N. J.—A very considerable work of grace has taken place in the Presbyterian Church at this place. Twenty-five persons are said to be rejoicing in the hope that maketh not ashamed.

Belvidere, N. J.—An extensive revival has occurred, which has been the means of hopefully turning many to righteousness. It is said that thirty or forty persons expect to unite with the Presbyterian Church.

Prepared for the Presbyterian Treasury.

STATISTICS OF THE PRESBYTERIAN CHURCH, (Old-school,) BY SYNODS.

SYNODS.	Pastors.	Stated Supplies.	W. C.	Teachers.	F. M.	Not Known.	Chaplains	Agents & Editors.	Whole number of Ministers.	Whole number of Churches.	Vacant Churches.	Communi- cants.
Albany, -	43	7	19	4	3	2	1		79	50	8	7,197
Buffalo, -	16	14	5					1	36	33	4	2,751
New York, -	56	16	21	2	4	1	1	3	104	89	9	11,604
New Jersey, -	84	15	21	12	3	1	1	9	146	130	11	17,826
Philadelphia, -	122	15	19	4	6	1	1	8	176	221	26	25,655
Pittsburgh, -	97	7	21	2	2			2	131	196	40	19,558
Wheeling, -	42	9	10	3		1			65	103	13	9,657
Ohio, -	53	17	12	1	1	1			84	141	18	10,100
Cincinnati, -	37	19	12	3		6		6	83	126	33	8,820
Indiana, -	26	17	10	6		1		4	64	104	20	5,288
North'n Indiana, -	3	19	6		1	2			31	55	24	1,927
Illinois, -	17	34	10	2		2			65	126	48	3,936
Missouri, -	12	14	11		2			1	40	76	29	3,074
Kentucky, -	26	25	14			6		2	73	133	45	7,224
Virginia, -	61	23	14	9	1	9		1	118	151	27	10,081
North Carolina, -	42	24	13	4	2				85	145	15	8,846
West Tennessee, -	16	13	10	6	2			1	48	77	28	4,460
South Carolina, -	33	20	8	4	1	4			70	95	9	7,431
Georgia, -	14	31	8	2		1	1	2	59	99	21	4,338
Alabama, -	23	16	10			2	1		52	85	17	4,280
Mississippi, -	22	47	13	1		3		1	87	138	44	5,315
Northern India, -	2				17				19	3		82
Total,	847	402	267	65	44	43	6	41	1715	2376	489	179,453

FOREIGN.

THEOLOGICAL SEMINARY AT GENEVA.—The series of Lectures, given in the upper, or Theological School, properly so called, are the following: By the Rev. Dr. *Merle D'Aubigné*, Ecclesiastical History in its various branches; History of the Dogmas; Christian Archæology; Catechetics; Symbolics; Homiletics; Practical Theology.—By the Rev. Dr. *Gausson*, Dogmatics.—By the Rev. Prof. *Pilet*, Critical Introduction to several books of the New Testament.—By the Rev. Prof. *Laharpe*, Hebrew; Exegesis of the Old Testament; Bible Geography; History of the Theocracy; General Introduction to the Old Testament. By the Rev. Dr. *Scherer*, Exegesis of the New Testament; Apologetics, Patristics; Homiletical, Catechetical and Analytical Exercises; and preaching under several Professors. The Theological School prepares ministers for every country, where the French language is spoken: but none of the young men brought up in this institution have ever been employed in Geneva. The Board of Directors therefore seek assistance for the support of the School, among all the friends of Evangelical Religion, at home, or abroad. The School has furnished ministers to Asia, America, the African Islands, and in Europe to Switzerland, Piedmont, France, Belgium, Germany, Russia, &c. Without it more than 25 Churches or Missionary Stations in France would be deprived of ministers; the admirable work now going on in Belgium, would still be in its infancy, or might never have existed. The annual public meeting for the opening of the School, took place on the 4th of last October; 41 Students are inscribed, belonging to the following countries: Switzerland, the Vaudois Vallies of Piedmont, France, Belgium, Holland, England, Canada, Mauritius, &c.—*For. Evang. Soc's. Quart. paper.*

GENEVA EVANGELICAL SOCIETY.—This Society which is doing a great and noble work for the cause of Protestantism in Europe, is now suffering pecuniary embarrassment. A considerable debt remains unpaid from last year, and resources are needed to continue existing operations. The brethren at Geneva have made an appeal to the American churches through Dr. Baird, Walter Lowrie, Esq., and others; and we trust that Presbyterians at least,

will make a liberal response. Special donations may be forwarded either to our own Board of Foreign Missions, or to the Foreign Evangelical Society in New York. The following is an extract from an appeal of the brethren at Geneva:

"The debt of our Society this year exceeds by 36 to 40,000 francs what it was last year at the same period; if this debt be not paid off, we shall be obliged to suspend our labours, as the contributions received, would be applied to making good this deficiency. The deplorable state of Switzerland, occasions want of credit and general uneasiness; in the expectation of a heavy and unprecedented taxes, there is a tendency to strict economy even where works of charity are concerned.

"Should then our *Theological School*, the only one in which all the professors with one spirit, teach the same pure Christian doctrine, through the medium of the French language, cease to exist? Should our *Colportage Department*, for the dissemination of the Holy Scriptures the first established, and considered as a model of all others, be suppressed? Should our *Evangelization Department*, which distributes to so many souls the bread of life, and supports several churches almost exclusively composed of converted Roman Catholics, suspend its labours? and Geneva, the city of Calvin, withdraw from the scene of Christian activity, in working for the kingdom of God? Should all these works cease!

"Dear Brethren decide!"

The Christians of Geneva, maintain by their own resources all that part of the work, which is accomplished for Geneva itself; moreover they contribute in a larger proportion than any other auxiliary country towards the work which is going on out of Geneva. They will, no doubt, continue their labour of love, but should assistance from abroad be discontinued, it will be requisite to make a considerable reduction, in works undertaken for the spreading of the gospel.

RECOGNITION OF PROTESTANTISM IN TURKEY.—This is the first time since the Reformation that Protestant subjects of the empire have been recognized as existing as a distinct body. It is a measure so directly opposed to the interests, feelings and designs of Russian, French and Austrian diplomats, as well

as to the powerful influence of all the Greeks, Armenians, and Papists in the empire, that its consummation is to be acknowledged as one of the wonderful instances in which Divine Providence turns the course of events contrary to their natural flow, reversing and baffling the currents of human influence.

TRANSLATION OF THE DOCUMENT.

To His Excellency the Comptroller of the City Revenue.

"Whereas the Christian subjects of the Ottoman government, professing Protestantism, have experienced difficulty and embarrassment from not being hitherto under a separate and special jurisdiction, and owing to the natural inability of the Patriarch and the heads of the sects which they have seceded from to superintend their affairs; and

"Whereas it is in contravention to the supreme will of his Imperial Majesty, our gracious Lord and Benefactor, (may God increase him in years and power) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievance; and

"Whereas the aforesaid (Protestants,) in accordance with the creed professed by them, do form a separate community,

"Therefore it is his Imperial Majesty's supreme will and command that for the sole purpose of facilitating their affairs and of securing the welfare of the said Protestants, the administration thereof should henceforward be confided to your Excellency, together with the allotment of the taxes to which they are subjected by law; that you do keep a separate register of their births and deaths in the department of the *Ihtissab* according to the system observed with regard to the Latin rayahs: that you do issue the passports and permits of marriage; and that any person of established character and good conduct chosen by them to appear as their agent at the Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

"Such are the Imperial commands which you are to obey to the letter. But although the issue of passports and the allotment of the taxes are placed under special regulations which cannot be infringed, you will be careful that in pursuance of his Majesty's desire no tax or khorateh be exacted from the Protestants for permits of marriage and registration; that any necessary assistance and facility be afforded them in their current affairs; that no interference whatever be permitted in their temporal or spiritual concerns on the part of the Patriarch or priests of other sects; but that they be enabled to exercise the profession of their creed in security; and that they be not molested one iota in that respect, or in any other way whatever. (Signed) *RESHID, Grand Vezir.*

Nov. 15th, 1847.

The foregoing document has also been sent to the Pashas of Trebizond, Erezroom, Damascus, Aleppo, and to the Governor of Nicodemia, with a circular letter enjoining it upon them to perform the same duties towards the Protestants in their jurisdictions as the *Ihtissab Nogiri* is required to perform for the Protestants of the capital. Your readers will notice with pleasure that the above document makes no distinction of nation. It makes no special reference to the Armenians. Of course it covers all cases of conversion from any of the existing sects to Protestantism. It authorizes and requires the protection of Protestants, as such, against the patriarchs and priests of the sects from which they have seceded. Secession then is authorized from all sects.

Another point worthy of notice is the entire separation of spiritual and secular affairs. The secular heads are *Mohammedans*, and of course can have nothing to do with the spiritual affairs of the church.

The organization is also both comprehensive and simple. Every form of Protestantism may grow up under it. A great event has occurred in the religious history of the Ottoman Empire, in thus establishing Protestant Christianity as one of the religions of the Sultan's domains. Let it inspire Protestant Christians to greater efforts in carrying out the evident designs of Providence.—*N. Y. Evangelist.*

A REPUBLIC IN AFRICA.—The Colony, formerly under the care of the American Colonization Society, has adopted a Constitution, and now takes its

place among the nations of the earth as the Republic of Liberia.

The Constitution commences with a "Declaration of Independence," in which is included a brief historical sketch of the Republic. The first Article of the Constitution, which is headed "Declaration of rights" contains 20 Sections, embracing provisions which are generally similar to those in State Constitutions in the United States. The second Article containing 11 Sections relates to "Legislative powers." The Legislature consists of a Senate and House of Representatives; the former composed of an equal number of members from each county, and the latter of members according to the population of counties. The President has the usual veto on acts of the Legislature. The Third Article containing 8 Sections, relates to "The Executive Power." The Supreme Executive power is vested in a President, to be elected by the people every two years. He appoints all officers with the advice and consent of the Senate, and has the usual powers of making treaties, &c., &c. There is also a Vice President. This Article contemplates Secretaries of State, of War, of the Navy, and of the Treasury, Foreign Ambassadors and the usual civil and military officers. The Fourth Article provides, in 2 Sections, for "the Judicial Department." The Judicial power of the Republic is vested in one Supreme Court and such other subordinate Courts as the Legislature may from time to time establish. The Fifth Article, with 17 Sections, contains "miscellaneous provisions" on various subjects, one of which wisely guards the property of married women.

The Constitution was ratified in Convention on July 26th, 1846.

The following *Flag and Seal* were adopted by the convention, as the insignia of the Republic of Liberia, and ordered to be employed to mark its nationality.

Flag: six red stripes with five white stripes alternately displayed longitudinally. In the upper angle of the flag, next to the spear, a square blue ground covering in depth five stripes. In the centre of the blue, one white star.

Seal: A dove on the wing with an open scroll in its claws. A view of the ocean with a ship under sail. The sun just emerging from the waters. A palm tree, and at its base a plough and spade. Beneath the emblems, the words REPUBLIC OF LIBERIA, and above the emblems, the national motto, THE LOVE OF LIBERTY BROUGHT US HERE.—*Liberia Herald.*

THE PROGRESS OF LIBERAL GOVERNMENT.—Fifteen kingdoms, twenty-three duchies, and nine republics have constitutional governments—in all forty-seven governments which have constitutions. At the epoch of the American Revolution, there were only seven republics, and two monarchies, which had constitutions, in all eleven.

SANDWICH ISLANDS.—The number of pupils in the schools, so far as reported, was 18,644. Besides these schools, there were the Royal School at Honolulu, supported by the Government at an expense of about \$4000 a year, and containing 14 children of chiefs; the Protestant Seminary at Lahainaluna, which graduated 18 pupils the past year; the Protestant Female Seminary at Wailuku, with about 40 pupils; and the Catholic Seminary at Koolau. The expense of the school system was about \$40,000 a year.

Of ordained clergymen on the Islands, there were 26 Protestants and 17 Romanists. There were also, connected with the Protestant mission, 10 American laymen, assistant missionaries, and 7 native licensed preachers.

A census of the Islands was in progress. It appeared, judging from these returns, that the population of the kingdom had diminished during the last ten years, but had slightly increased during the last year.—*Miss. Herald.*

BOARD OF EDUCATION.

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<i>Presbytery of Troy.</i>	
Lansingburgh ch.	\$35 08
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Johnstown ch.	22 60
<i>Presbytery of Bedford.</i>	
South Salem ch., Almira Clark,	3 00
<i>Presbytery of New York.</i>	
Briek ch., N. Y.	\$554 77
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<i>Presbytery of New Brunswick.</i>	
Pennington ch.	\$65 15
Bible, Tract, and Education Society of Princeton Seminary,	38 00
	103 15
<i>Presbytery of Susquehanna.</i>	
Welch ch.	1 50
<i>Presbytery of Philadelphia.</i>	
2d ch., additional, Miss Freeman, \$5; Rev. Dr. Cuyler, 10,	\$15 00
6th ch., a member,	100 00
9th ch., Quarterly collection of Missionary Society,	20 00
10th ch., additional, a Friend, by Mr. P. T. Jones, 25; W. D. Bell, 10; Rev. W. M. Engles, D. D., 10; Mrs. T. Hoge, 10; W. Kirk, 5; Isaac R. Smith, 25,	85 00
Central ch., additional, R. Johnston, 5; E. Cooledge, 10; F. V. Krug, 25; E. R. Johnston, 3; S. Calwell, 25,	68 00
	288 00
<i>Presbytery of Baltimore.</i>	
1st ch., a Friend, Quarterly payment on a Scholarship,	19 00
<i>Presbytery of Carlisle.</i>	
Paxton ch, J. Elder,	\$5 00
Shippensburg ch., 55, of which, 10 from Mrs. S. Harper,	55 00
	60 00
<i>Presbytery of Huntington.</i>	
Lewistown ch., Ladies' Education Society,	41 50
<i>Presbytery of Northumberland.</i>	
Great Island ch.	45 00
<i>Presbytery of Miami.</i>	
Amount drawn on Rev. James Coe, Treas'r,	18 75
SYNODS OF PITTSBURGH AND WHEELING.	
Various churches, through M. Leech & Son, Treasurers,	1141 48
SYNODS OF KENTUCKY, INDIANA AND CINCINNATI.	
Various churches, through Samuel Russell, Treasurer,	691 68
SYNOD OF VIRGINIA.	
Various churches, through Farmers' Bank, Richmond,	100 75
LEGACIES.	
Legacy of James Cox, Baltimore, Md., 2d payment,	50 00
	Total \$3375 87

**** NOTICE.**—The object of this paper is to do good. The profits, if any, will be applied to advance the cause of education in the Presbyterian Church. If our ministerial brethren, who think the paper is really worth taking, will recommend it to their congregations, and send us eight subscribers with \$5.00, (or any other number according to our terms,) it would be a great favour to the Boards, and would at the same time be furnishing to their own congregations a substantial and useful family periodical. As the multiplication of papers, it is clear that if our own denomination does not supply the demands made by Presbyterian readers, they will take papers from other quarters, whose tendency is to withdraw attachment from our own institutions.

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Miscellaneous Communications.

For the Presbyterian Treasury.

THE KING OF THE FRENCH.

The ways of providence are wonderful.

1. One of the most powerful of earthly monarchs has been cast down and cast out in a day. Louis Philippe—at the head of one of the strongest monarchies in Europe; sovereign of thirty millions of people; with a splendid army of four hundred thousand men in the highest discipline and equipment; Paris fortified against the world; brilliant alliances which placed under one family-interest the vast region from Antwerp to Cadiz; a prosperous condition of arts and commerce; foreign relations honourable and well-ordered; Algeria pacified after eighteen years of war; kings doing reverence, as to a man holding in his hands the balance of Europe; so secure in his greatness as not to entertain the thought of a change of dynasty;—this king is seen suddenly escaping from his palace through a rear gate, and becoming a fugitive from his glory and his kingdom. Was there ever such a royal reverse since the days of Belshazzar and Nebuchadnezzar? What a change from the robes of royalty in the Tuileries at Paris to the pea-jacket, which the King borrowed from the British captain whose vessel carried him across the channel!

"The glories of our mortal state
Are shadows, not substantial things."

2. Louis Philippe was universally regarded as the wisest sovereign in Europe. He was the skilful architect of his own magnificent fortunes. He was supposed to understand the French people and to know how to maintain his transcendent authority. A reigning sovereign lately wrote to him, "all Europe is interested in the wisdom of your administration." It must be confessed that worldly wisdom has seldom won

higher triumphs, in any age, than during the reign of the "last of the Bourbons." Yet how was it all stultified in its conclusions! The foolishness of the people rose above it in the watches of a night: the old man's wisdom was saved from madness only by its method, and all its resources were defied, circumvented and trampled into dust!

3. Louis Philippe was one of the richest men in the world. He was wealthy not only in the public revenues of a king, but in his private fortune. The Palais Royal was his own property, as were also ten or eleven other palaces of unrivalled situation and magnificence, all of which had recently been fitted up at immense expense. And yet this rich man and monarch was so poor at St. Cloud's, that a hat was passed around among his guards to defray his expenses by a small collection. At Dreux he was left with a single five-franc piece, bearing the "image and superscription" of Louis Philippe!

Reader! Learn that man in his best estate is altogether vanity—that human glory and wisdom and wealth come to nought, and are numbered among "the things that are not." C.

For the Presbyterian Treasury.

A PASTOR'S LETTER TO A YOUNG CHRISTIAN.

Salem, N. J.

MY DEAR FRIEND—On yesterday I preached a sermon from Acts xi. 23, designed chiefly, though not exclusively, for those who are like yourself, beginning a public course as a Christian. I first explained the nature and object of the purpose mentioned, which was a deliberate, intelligent, cordial, and fixed resolution to cleave unto the Lord. Cleaving unto the Lord signifies adherence to all that is implied in believing and turning to the Lord in verse 21, faith in the Lord Jesus—dependence on him—devotedness to his cause, and fidelity in our engagements as

his people. I next attempted to show that such a purpose—in which all the sincerity, earnestness, and energy of the soul are concentrated, would be salutary. 1. It would give a right direction and a mighty impulse to our Christian course. 2. It would fortify against temptation. 3. It would secure from declension. 4. It would render personal experience more uniform and happy. 5. Give solidity to Christian character, consistency to Christian conduct, and efficiency to Christian usefulness. This was the general conception. I trust, my dear friend, that you have already concentrated your whole heart upon a fixed purpose, to cleave to the Saviour—to be his only, his wholly, and his for ever; and that I need not tell you how tender, how solemn, and how weighty are the obligations which bind you to him and to his cause.

I believe there are few Christians whose whole subsequent experience does not retain very much the complexion of their first exercises, and whose character and conduct do not wear the general aspect of their first stand as Christians.

1. What then do you aim to be? What shall be the character of your personal piety? Shall your experimental exercises be deep, vigorous, and transforming; or shall they be languid, feeble and transient? Shall religion affect, and fill, and mould your whole heart; or shall it have a bare existence therein? Do you aim to be a fervent, spiritual, and devoted Christian; or would you be satisfied to be merely a sincere though frigid one? I feel my heart rise in vehement desire that you may fix your aim on a standard of experimental religion which shall not only be genuine, but truly fervent and decided. Be satisfied with nothing less than heart-affecting views of sin, unfeigned contrition of soul, a faith in Christ at once simple, cordial, and precious. Let Christ have his throne in your affections; let his image be visi-

ble on your soul; and let his temper breathe in your heart.

II. What do you aim TO ENJOY? It is to be feared that some regard religion mainly as a means of salvation from ruin; and their object is to have just so much as to escape hell. With this notion of its design, it is idle to talk to them of enjoyment from religion. But I trust you do really enjoy religion. You cannot but know, however, that the degrees of Christian comfort are as various as those of personal holiness. A true Christian may not rise above a prevailing hope of salvation; even that hope may be often shaken. Another Christian may have peace like a river. The interval between these two extremes is filled by infinite shades of experience, rising imperceptibly from the lowest to the highest. Where on this scale do you select your position? Do you know any Christian who is more happy in his experience than you desire to be? Would you be less comfortable in your hope of salvation, have less assurance of your interest in Christ, enjoy less abundantly the Saviour's love, feel less delight in prayer and divine ordinances than the most happy Christian you know? It is easy to effect such an aim. But if you would truly enjoy religion, you must possess it in vigorous exercise. If you would be happy in the Lord Jesus, you must be near him and like him. Rom. xv. 13.

III. What do you long TO DO as a Christian to honour Christ and serve his cause? You know that from the moment you profess his religion, the honour of your Saviour is involved in your deportment. You represent in part his religion. Some will take their impressions of religion most probably from you. From this moment till the end of your course, you will never come in contact with others but some impression will be made.

There is not a nobler aim than that by which the devoted Christian seeks to help onward the cause of his Redeemer. Such, I trust, you feel it to be. The time will come when it will afford more gratification to have done something for that cause, than to have achieved the most splendid work of human skill, or the most brilliant deed of human ambition. There is a sweet satisfaction in feeling that we are the Lord's, that he has our whole heart; that every talent is consecrated to him; and that we live to serve his cause. May that satisfaction be yours. May your path be luminous with the brightness of a consistent example, of a devoted and useful life. 1 Thess. iv. 1.

I feel that these lines very inadequately set before you that image of piety which I earnestly desire may be realized in your experience and your life. The Lord Jesus enable you to be faithful to him and to his cause; with *purpose of heart* to cleave to him until the toils of life are done; and then grant to you, and me, and all who are dear to us, a place in his heavenly kingdom! Amen. J. J. H.

For the Presbyterian Treasury.
SACRAMENTAL RELIGION.

As all religious errors come from a common source, so they have, in general the moral lineaments of a family resemblance. If a man mistakes the character of the religion of the Bible, he will make a corresponding mistake in relation to the means of promoting it, either in his own heart, or in the hearts of others. Ecclesiastical history informs us, that pomp and show and worldliness appeared in the Church so soon as she was taken under the fostering care of the State. And it is an instructive fact, that the principal evils by which she has been afflicted since, in the multifarious forms of heretical

doctrines and superstitious practices, began to appear about the same time. Look, for example, at the office of the teachers of religion, instead of being the heralds and expounders of the truth, for the Holy Ghost to sanctify, they became transformed to a sort of functionary, the least and lowest part of whose labours from that time to this, has been to "preach the gospel." Who does not know that for hundreds of years, down to the Reformation, the Christian world was to a great extent instructed to look to the priesthood for salvation—to the baptism of water for regeneration—to consecrated bread, holy oil, &c., and final absolution, by an ecclesiastic, as the means of deliverance from sin. Millions of deluded souls have been going into eternity, in the enjoyment of a confident hope, who know nothing more of "repentance toward God and faith toward our Lord Jesus Christ," than if these duties did not belong to the Christian system. Nor are these unscriptural notions of the sacraments and a hierarchy by any means unknown, or wholly discountenanced among those whose public standards have long protested against them. Matthew Mead, author of the "Almost Christian," could not conform to the Established Church of England, and was among the ejected in 1662. Some time after this event, a member of that Church expressed his regret that a man of his abilities should not belong to the Establishment. "Sir," said Mr. Mead, "you don't require persons of great abilities in that Church now." "And why not?" inquired the other. "Because," said he, "there is no room for exercise of talents, learning, or Christian zeal. For when you christen a child, you regenerate it by the Holy Ghost. When you confirm a youth, you assure him of God's favour, and the forgiveness of sins. When you visit a sick person, you absolve him from all his iniquities; and when you bury the dead, you send them all to heaven. Of what particular service then, can great abilities be in your communion?" In quoting this incident it is not our design to cast reproach upon a sister sect, or to imply that outside or sacramental religion is not as cordially reprobated by the evangelical portion of the members, as it is by ourselves. The language of Mead does not too strongly represent this capital invention of Satan to lead the seekers for salvation away from the Saviour. The solicitude, moreover, which we sometimes witness in many irreligious parents of other denominations, about the baptism of their children without realizing their parental obligations or having a heart to discharge them; the punctilious observance of the other sacrament by professors of very doubtful piety, worldly, and, probably, prayerless; both evince this same superstitious and unscriptural opinion of outward observances. It is an easy way of obtaining religion, into which many are sliding in spite of their better principles. "To put the Church above Christianity," says D'Aubigné, "and the hierarchy above the word of God; to ask a man, not whether he has received the Holy Ghost, but whether he has received baptism from the hand of those who are termed successors of the apostles or their delegates, all this may doubtless flatter the pride of the natural man, but it is fundamentally opposed to the Bible, and aims a fatal blow at the religion of Jesus Christ. If God had intended that Christianity should, like the Mosaic economy, be chiefly an ecclesiastical and sacerdotal system, he would have ordered and established it in the New Testament as he did in the Old."

A FRIEND.

Satan will allow men to have a *false* religion. If it satisfies them, it will satisfy him.

For the Presbyterian Treasury.

PERIODICAL PRESS IN THE PACIFIC.

The rapidity with which the periodical press is extending itself through the world, is truly astonishing. A correspondent in the Pacific who is himself an editor, lately sent me a bundle of papers; all of which are published, periodically in some part of the Pacific Ocean. They are all in English, except one, edited by the Rev. Richard Armstrong, at Honolulu, which is in the Hawaiian language. This small paper has four thousand subscribers, and is producing an incalculable amount of good among the natives. Each number contains eight pages 8vo. and it is printed in a very clear distinct type. The title of this periodical is, "ELELE HAWAII" or "HAWAIIAN MESSENGER."

THE FRIEND published in English, at the same place, is under the superintendence of the Rev. Samuel C. Damon, Seamen's Chaplain, at port of Honolulu. This appears to be a valuable paper, and circulates widely in the Pacific.

THE POLYNESIAN is also published at Honolulu; which has the usual size and appearance of our respectable country papers. Politically this is the most important of all the periodicals; not only because it is published at the seat of government, but because it is the official organ of the Hawaiian government. It makes its appearance every Saturday, both at Honolulu and Oahu. James J. Jarvis Esq. is the editor.

Another secular paper published weekly at the Sandwich Islands, by an Association of Foreign Residents, is entitled, "SANDWICH ISLANDS NEWS." By means of these periodicals, the readers of English are as fully supplied with the events of the Mexican war, as the people of our own country, but the news of course reaches them several months later.

In looking over these papers from the other side of the globe, I was particularly struck with a beautiful sheet, published in the SAMOAN GROUP, or Navigator's Islands, only once in six months. This paper has, in front, a beautiful wood-cut, representing a missionary in the act of preaching to the natives, and another distributing books. The American reader would be surprised to find how much interesting matter is contained in this sheet. The first article is a topographical description of this clustre of Islands. The second contains an account of a war between two tribes on one of these islands; the third as a report of the state of Infant and Normal schools, by E. Buchanan, superintendent, dated *Saluafata*, Aug. 25. 1846. Then comes the report of an examination of the Normal School, by three of the missionaries. Then we have the advertisements of two female teachers; after which comes the report of the missionaries respecting the several islands on which they were stationed. Also a report of the examiners of the schools in the island of Malua. The next article is a "description of a shipwreck of the *Breeze*, a small vessel of Zotans, from Robarttown, on the Island of Upolu. No lives were lost: and by the timely exertions of the missionaries and their scholars, the cargo was mostly saved; though some of the natives could not be kept from plundering such articles as fell in their way. This has ever been the practice of these Islanders; whatever is cast upon their coast by the winds and waves, they consider themselves authorized to take. The only other article of any length, in this sheet is an interesting narrative of the proceedings of the French at the island of Tahiti and the neighbouring islands. Great sympathy is expressed for the poor Tahitians. The article begins, "Alas for Tahiti! We have again to report war and destruction; which on a far more ex-

tensive scale than before, have inflicted injustice and misery on its harassed population" &c.

Our readers will be gratified to learn that the influence of the Temperance movement has reached these antipodes. We have an account of the formation of the "SAMOAN ABSTINENCE SOCIETY." Another gratifying notice is entitled, "SAMOAN LIBERALITY," and says, "If all be well, we hope 'The John Williams' (the reader will remember this vessel) will return home with little less than sixty tons of oil and other articles for the parent Society. The articles, exclusive of the oil, are valued at £300." It is observed at the close of this handsomely printed sheet that the *press-work* is executed entirely by native workmen. Now, who would have expected to hear such things from the Samoan Group? or rather, which of your readers has ever heard of these Islands under this name? McCulloh makes no mention of them in his Gazetteer.

Another of these papers which particularly attracted my attention, has the strange title of "NEIGHBOUR." The motto is, "WHO IS MY NEIGHBOUR?" The reason of feeling a peculiar interest in this periodical is, because it is edited in Valparaiso, Chili, by the Rev. David Trumbull, one of our own young men, who went through his whole course in our Seminary at Princeton. This is a monthly publication. The object of the paper is stated, not to be pecuniary gain, but the diffusion of information, and the control of religious principles. I was pleased to learn from my correspondent, that Mr. Trumbull is considered to be occupying a station of important usefulness, and that his character stands high. I wish here to mention, that more than a year ago Mr. Trumbull wrote to me to ascertain whether he could receive a donation of the Publications of the Presbyterian Board for distribution. I informed him that their funds did not enable them to make donations: but promised to present the case to the public, which I now do. Who will agree to send a *Library of our books to Valparaiso*, to be placed in the hands of the Rev. David Trumbull?

In the preceding list of periodicals one was omitted, the title of which struck me as new and very happy. "THE OAHU FOUNTAIN." This is a small quarto sheet, and has very recently made its appearance. It is a "Temperance Publication," for the numbers have the following inscription in the very front—"PUBLISHED FOR GRATUITOUS CIRCULATION BY THE OAHU TEMPERANCE SOCIETY." From a slight inspection of a few numbers forwarded in my package, it would seem to be edited with much spirit; and is replete with laughable anecdotes, and strokes of wit.

The papers published in *California*—though I have several of them—it is not necessary to mention, because all through Mexico, wherever our armies have marched and conquered, there the publications of the periodical press have made their appearance, almost as soon as the American flag was seen floating its stars and its stripes triumphantly to the breeze.

Who can calculate the effects, both good and bad, of the periodical Press? Fifty years ago, who could have believed that before the middle of the nineteenth century, there would be more than a dozen periodicals published in the Pacific? And let it not be forgotten that this result must chiefly be attributed to missionary enterprise.

A. A.

Glimpses of New Books.

Notes on the Gospels, Critical and Explanatory, &c designed for teachers and scholars, and for family instruction, by MELANCTHON W. JACOBUS. Mat-thee. [Price 75 cents. R. Carter.]

This is a work of real merit, and is destined to have a large circulation. 1. The notes explain the sense of Scripture. 2. They are interspersed with sound, practical observations and inferences. 3. They are accompanied by a harmony of the four Evangelists. 4. The book has numerous illustrations and a map. 5. The text is printed with references to other parts of Scripture.—We cordially commend this commentary. Its plan is superior. The following glimpses of the work are added.

In choosing Matthew for an apostle, our Lord adopted a striking memorial of Judah's low estate, the country being now tributary, and an officer of the tribute, one of the twelve! It was at such a time of the chosen tribe's declension, that the Messiah was predicted as to come. Genesis xlix. 10. Zech. ix. 9.

Matt. v. 5. *Inherit the earth*—or the land; alluding to the land of promise, which was Canaan of old, comprehending all good in the eye of the Jews. The land of promise now, is the inheritance of the promises, including all good here, and heaven itself hereafter. Though the meek give up their rights sometimes, rather than contend, yet they get more by inheritance—the earth—the land. This is *rest*—a single term for the whole world of benefits and blessings. As to temporal things, the meek man has an advantage in his equanimity and peace. He saves himself the troubles that come from hot haste and strife. An inward satisfaction in his Christian hope is the world to him. A man that will resent every affront, will never lack affronts to resent. He will always be unhappy. Prov. xxii. 24, 25; xv. 1; xxv. 8–15. The same promise is found in Psalm xxxvii. 11. The true Christian temper is the only security for earthly happiness.

Matt. vi. 12. *As we forgive.* We must be able to say, as it reads in Luke, "for we also forgive." Our Lord dwells here on this duty (see vs. 14 and 15.) God confines us most specially and solemnly here to the great gospel law of forgiveness. Our forgiving others will not, of itself, save us; no virtue can atone, and no worship is acceptable with hatred or ill-will in our hearts, or wilful quarrels with others (vs. 23;) and no prayer for forgiveness need be offered unless we are ready to forgive. Mark xi. 25, 26. So Christ has joined together this important duty of forgiving others, and this most important prayer of a sinner to be forgiven. Christ in forgiving us, sets us the most perfect example of forgiving injuries. "How terrible may this prayer become to us (says Augustine,) if we be unforgiving." We are taught, in all our prayers, to examine well our own tempers. How important to put up this prayer in the right spirit! If we are unforgiven or unforgiving, we must surely perish! "Depart from me, ye workers of iniquity." (Matt. 25.) This petition alludes to daily trespasses as the bread to daily bread. How can perfectionists use the Lord's prayer? 1 John i. 8.

Observe: *Three* principles are laid down in the Sermon on the Mount:

(1.) True happiness is not where the world would place it. Ch. v. 1–17.

(2.) The Gospel establishes the Law. Ch. v. 17, to ch. 6.

(3.) A mere outward religion is vain. Ch. 6. to ch. 8.

Matt. xxii. 41–46. How is Christ the son of David?

42. *What think ye of Christ?* Our Lord now in turn (while He was yet teaching in the temple—Mark) puts a question to them, which should show their ignorance of the Scriptures, and of the Christ whom they professed to look for. The difficulty which this question involved, had reference to the two natures of Christ in one person; and because they could not understand how He could be God and man at the same time, they rejected Jesus of Nazareth, who was the son of David (Matt. i. 1,) and also David's Lord, as the co-equal Son of God. David "in spirit"—that is, by inspiration of the Holy Ghost—calls Him "Lord." (Ps. cx. 1.)

45. *How is He his Son?* This is substantially the difficulty which Socinians find in the doctrine of Christ's divinity. They ask how Christ can be equal with God, and be the Son of God, at the same time? Yet their own scripture plainly asserts that *He is both*, just as it asserts that He was David's Son and Lord. And where the scripture testimony is acknowledged, as it was by the Jews, the result must be the same as in their case—"No man was able to answer Him a word," &c. (vs. 46.) Mark adds, beautifully, "The common people heard Him gladly."

Matt. xxvii. 50. *Yielded up the ghost*—or in Greek, the *spirit*. He expired, as Mark has it literally (ἐξέπνευσεν.) He laid down His life to take it again. His soul was made an offering for sin.

Observe, (1.) Christ's sufferings were more in soul than in body, and this mysterious, unknown anguish of spirit, was *THE CUP*—the *STING of death*—the *CURSE* for us. (2.) The *ATONEMENT* of Christ cannot be explained except we find here the *punishment* due to sin suffered by the innocent for the guilty. This accounts for all the history; and the last dying cry, "*It is finished*," brings peace to the troubled soul, from the *finished work* of Christ. The Lord provides a lamb for the burnt-offering, and the son of Abraham, though already bound and laid upon the altar, and now even under the knife, may go free (Gen. xxii. 13,) may even worship there. (3.) The *crucifixion experience* of Christ, as expressed from the cross, exhibits the whole truth. The *FORSAKING* and the *THIRST* show the *CURSE*. The words of *LOVE*, and *FORGIVENESS*, and *PROMISE* to sinners, there also expressed, show the *GRACE*. "Behold thy mother." "Father, forgive them." "To-day shalt thou be with me in paradise." And the *DYING WORDS* show the *ACCEPTANCE* of His work in heaven. "*It is finished*." Father into thy hands I commend my spirit."

Matt. xxviii. 19. *Of the Father, and of the Son, and of the Holy Ghost.*

Observe, it is in *THE NAME* of these three persons *AS ONE GOD*, not in their *NAMES* as though they were three Gods. The same phraseology is used, when speaking of any *one being*, as 1 Cor. i. 13, "were ye baptized in the name of *Paul*?" This language therefore gives the *NAME* of God—*Three Persons in one Godhead*. How absurd that the Son and the Holy Ghost should be thus named, if they be not *persons*. How impossible that any inferior being could be ranked thus with the Father, in the sacred form of this perpetual ordinance—or if the Spirit were only an *attribute*, how trifling would be such a formulary! The Father, and the Son, and the Holy Ghost, must be *equal in power and glory*.

"The Gospel proclaims not acceptance at the last on account of previous working; but acceptance at the first through simple believing."

Education.

"Bring them up in the nurture and admonition of the Lord."

"The Christian who is the instrument of saving his own children, and who forms them to be active agents in saving others, performs his first great duty towards the conversion of the world. He, in this way, not only exerts a present influence for Christ, by adding his own sons and daughters to the company of believers, but through them he extends his influence to succeeding generations; and many will hereafter regard him, not only as their natural progenitor, but as their spiritual father, through whose efforts they were made servants of Christ on earth, and joyful saints around his throne on high."

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE INCREASE OF THE MINISTRY DEPENDS, UNDER GOD, UPON THE USE OF MEANS.

It is sometimes urged that human instrumentality has no scope in the raising up of ministers; that God will call men into the ministry, whenever He has need of them. This objection is, unintentionally, partly Antinomian and partly infidel. It is Antinomian, so far as it rests upon God's purposes irrespectively of the means involved in their execution; and it is infidel, so far as it tends to tempt Providence and grace, and to bring the whole matter of ministerial education into disrepute.

The success of Christ's kingdom in the world depends instrumentally on the prayerful, self-denying, persevering efforts of his people in every department of holy enterprise. Whilst God demands the acknowledgment of his own sovereignty as a primary and glorious truth, he will not allow his creatures to disown human agency in the accomplishment of his plans. It is a very proof of his sovereignty that he has adapted human agency to fulfil his purposes.

The command of Christ to pray to him as the "Lord of the harvest," implies the faithful efforts of his Church, with a reliance upon his blessing, to secure the object of their supplications. As prayer for our "daily bread" would be hypocrisy unless accompanied by corresponding efforts for the preservation of life and health, so prayer for an increase of the ministry would be equally vain and formal, if other means adapted to secure the end were neglected.

The analogies of religion confirm the same idea. The conversion of the soul, as well as its sanctification, consolation and providential guidance, is connected with means of every kind and degree. Christian character and hope, in the endless variety of gracious experience, depend upon the employment of divinely ordained instrumentalities. Why then should the single subject of furnishing the Church with ministers be selected as requiring no Christian effort, no anxious toil, no holy zeal, no persevering care?

The authority of the Church is concerned in this great topic. If the Church cannot use means to call the attention of her children to the ministry, what voice can she have in their ordination? The topics she propounds in the examination of candidates as to personal qualification for the ministry, embrace the substance of the inquiries which the use of means furnishes for private consideration. If the Head of the Church exclude the preliminary agency of

his saints, much less have they any right to sit in judgment on the irreversible decision of His will.

Apostolic practice confirms the practice of the Church at the present time. Paul's injunctions to Timothy, such as "the same commit thou to faithful men, who shall be able to teach others also;" "lay hands suddenly on no man;" "ordain elders in every church;" these injunctions demanded that Timothy should employ all suitable methods of testing character. It was necessary for him to use all the means which Christian prudence suggested in regard to so important a work.

The use of appropriate means for the increase of the ministry is the safest plan. To leave this great subject undiscussed and unattended to in the Church, is to hand it over to the impulses of fanaticism, and to all the misconceptions of ignorance.

This is the surest way to obtain ministers. Experience proves that when the Church uses the means of God's appointment, her candidates increase; and that when religion languishes and her efforts grow faint, their number diminishes. Providence teaches a lesson as impressive as revelation.

If there be no scope for effort on the subject of increasing the ministry, it would be difficult to know what to do and what to leave undone. On the principle involved in the objection, the objector might say that God will not only call ministers without human intervention, but educate them too; and thus an argument would be furnished equally valid against all our institutions for ministerial training.

The fact that the Presbyterian Church has always used means to increase the ministry, has produced the impression on some minds that she was comparatively indifferent to spiritual qualification. Her standards and her history are both decisive proofs of the injustice of such an impression. No church has more fully borne her testimony to the necessity of a divine call, through the operation of the Holy Spirit. The means our Church employs are sanctioned by the Scriptures and are dependent upon the grace of God for their success.

For the Presbyterian Treasury.

NEED OF ZEAL.

"I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued, and melted into penitence, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity."

Such was the testimony of good Dr. Payson in his last days. Such is the judgment of every truly humble good man, who is now preaching the gospel. Yet how low is our piety, how little our tenderness. There is an impression on the minds of some of our most experienced ministers and professors of theology, that there is a lamentably low state of piety in some of our candidates for the ministry, that their souls are not all on fire with holy zeal, and that in a few cases notwithstanding all our ecclesiastical precautions, persons even prepare for the ministry, who give no very special evidence of an experimental acquaintance with the sanctifying power of divine grace. The aversion to conversation on topics of religious experience is a dark sign. The cold, formal manner, in which social prayer is often offered, is indeed alarming. What prospect of usefulness or comfort a man of little piety has before him in the ministry, it is hard to tell. There is great need of an increase of devotedness to God. The responsibility resting on

Presbyteries in the admission of candidates is fearful. We do not love to take dark views of things, but we greatly fear that for zeal, untiring zeal and piety, the rising generation of preachers will furnish but few like Jacob Beecher, James W. Douglass, John Breckinridge, William Nevins, and that class of men.

We have great need of men of the warmest hearts and most fervent zeal in every department of our labours. There is not a post, foreign or domestic, in which the usefulness of those, who are rising up, would not be vastly increased by more piety. We know a minister, who is now past the meridian of life, who often weeps, not that he was not a closer student, for he was an example in that respect, but that he did not spend more time in the duties of the closet. We have known him to say with tears: "If I could only say one sentence to every candidate for the ministry, it should be this, 'See that you have clear evidences of your own conversion, and that your zeal for God be pure and fervent.'"

One of the ministers of the last generation in our church was not known for many years to sleep at all during the night previous to his preaching on the sufferings of Christ, and to the administration of the Lord's supper. Such a man was felt to be a man of God, whenever he spoke. With all his disadvantages, and they were many, he commanded attention and lived one of the brightest ornaments in the church.

There is no substitute for holy fervour. Natural animation is often harsh and severe and at middle age commonly leaves a man. The arts of rhetoric are a mockery, compared to the fire of love. "It is good to be zealously affected always in a good thing." Let your zeal be pure, benevolent, gentle, pitiful and modest, and it cannot be excessive. PARVUS.

FOLLOW ME.

This was the brief but significant command which Christ commonly gave to those whom He called as disciples. As they were engaged in their ordinary business, this called them to accompany Christ at whatever sacrifice, and to become His steadfast followers. They were first effectually called as disciples, and then made apostles. Mark iii. 13-19. They became, by His appointment, *fishers of men*, as it was their business to preach the gospel, and to win souls to Christ. See Jer. xvi. 16. "Thou shalt catch men; Luke v. 10; that is, 'draw men over to the gospel.' Christ's ministers must first be Christians. The office has no such virtue as can dispense with piety.—M. W. Jacobus.

BURSARIES IN THE ABERDEEN GYMNASIUM.

Although the Aberdeen Gymnasium is not strictly an institution under the care of the Presbyterian church, yet it bears so high a rank among the rising institutions of Scotland, and rallies around it so much favour among Presbyterians, that we copy, as part of its plans, the following account of its bursaries, or scholarships, which aim at assisting suitable young men in obtaining an education.

Scholarships or bursaries, of £15 each per annum nearly, to the projected number of thirty, to be held generally for a period of three years, have been secured, in connexion with the Institution, by the liberal contribution of individuals in different parts of the country.

The conditions on which said bursaries are to be disposed of, are as follows:—

1. That the applicant shall be of good character

—in no case under twelve years of age—recommended by Presbytery or Congregation, or office-bearers of an Evangelical Church or Congregation, or other Christian individuals, not fewer than three in number, in whom the Managers have confidence, as personally known to them as a youth of promise, in respect both of talent and character, rendering it likely, that when educated, he shall be serviceable in a public capacity, as a minister or teacher of youth to the Church of Christ.

2. That, in testimony of their desire to promote his receiving a liberal education with this view, any such party recommending the applicant, shall guarantee the payment to the Managers of the Institution of £15 per annum, to make up the entire sum of £30 per annum, calculated to be necessary for covering the entire expense of his board and education for a year, while attending the Gymnasium—such party always paying themselves, *bona fide*, at least one-third of said sum of £15, and drawing upon the parents and relatives of the youth, if they see fit, for the remaining £10. Five pounds out of the above sum shall be payable as a fee for education, and the remaining £25 for board.

3. That, while youths enjoying said scholarships shall be expected to profess a general acquiescence in the object contemplated of their becoming ultimately serviceable in a public capacity to the Church, they shall not be held bound to fulfil this design, unless they shall feel it to be their duty and privilege so to do, when the time for acting decisively in this matter shall have arrived. Only in the event of their ultimately abandoning such design they shall be held under an obligation binding in honour or equity, but not in law, to repay any sums advanced on account of their education at the Gymnasium on such public grounds, so soon as in providence they may be enabled so to do.

For the Presbyterian Treasury.
THE ELDER'S FIRESIDE.

Mr. A.—Good evening, Mr. B., I believe I will walk with you to your house, and chat a few moments, if you are at leisure.

Elder.—I shall be glad to have you do so. We have had a good lecture this evening, and there was a good audience for a week-day evening.

Mr. A.—Yes, it was a good lecture; but do you not think that he comes out a little too boldly on our doctrines? You know they are not popular with men of the world. Wouldn't he have more influence with the community if he didn't come out quite so boldly?

Elder.—Walk in and let us talk the matter over at our leisure. You surely do not mean to ask whether he would have more influence, if he were to handle the word of God deceitfully?

Mr. A.—Oh no, ministers, of all men, should be honest. But might he not preach practical sermons more frequently, with advantage? If it was understood that he generally preached practical sermons, those belonging to other denominations would come in occasionally, and thus might be gradually led to embrace the truth: especially if it should be presented in such a way as not to shock their prejudices.

Elder.—I do not admit what seems to be implied in your remark, that our minister does not preach practical sermons. He always preaches practical sermons. The difference between him and the mere exhorters who are called practical preachers is, that he always deduces duties from principles. He regards the doctrines of the Bible as the principles which give direction to our duties. And hence all his sermons are practical sermons. I never heard him prove a doctrine without pointing out the duty flowing from it.

Mr. A.—The mass of the people don't under-

stand it so. They think he dwells too much on the doctrines of our Church, and is not quite cautious enough in his mode of stating them.

Elder.—He states them as the Bible states them. He thinks the Lord knows best what is to be preached, and in what manner. He does not think that God's cause can be promoted by explaining away the Bible.

Mr. A.—I wouldn't have him attempt to explain away the doctrines of the Bible but—the truth is, there are some who think him rather bigoted, and wanting in liberality.

Elder.—That is to say, he fully believes the Confession of Faith, and of course regards the doctrines opposed to it as erroneous; and shows by his conduct that he has a greater regard for truth than he has for error. He seldom makes any direct attack upon erroneous doctrine. His mode of proceeding is to overthrow error by establishing the truth which is opposed to it.

Mr. A.—Yes, but he makes the impression that he thinks that nobody holds the truth but himself, or at least, those who think with him.

Elder.—In the case of two opposite systems of doctrine, both cannot be true, it is plain. If a man believes one of those systems, he must, of course, believe that those who differ from him are in error. I cannot see any bigotry in that.

Mr. A.—Our former minister took a different course, and the consequence was that all denominations spoke well of him.

Elder.—Another consequence was, that the young people not being instructed in the fundamental doctrines of the Bible, when the revival came, went one in one direction and another in another, just as their feelings led them.

Mr. A.—Well, if they were converted, it is not of much consequence where they went. They will be saved.

Elder.—It seems to me to be a matter of great consequence that they should grow in grace rapidly, and growth in grace is promoted by a knowledge of the truth. It is of as much consequence that Christians should make advancement in holiness, as it is that sinners should be converted. If converted souls go where their advancement in holiness is retarded, it is a great evil. As to liberality, I regard our minister as a truly liberal man. He recognises the right of every man to form his own opinions. He gives those who differ from him the credit of sincerity. He is ready to assist in every good work, to co-operate with those who differ from him, when it can be done without a sacrifice of principle. He does not think that liberality requires him to conceal his opinions, or to profess to think that those who differ from him as just as likely to be in the right as himself.

Mr. A.—He was not willing to join in establishing a Union Sabbath evening lecture, when the Methodist minister proposed it.

Elder.—True; and yet when the Methodist minister was sick, he preached for him once each Sabbath for several weeks, and that in addition to his usual labours. It would have been far easier for him to have talked about liberality and saved his labour. If you will inquire, and will fix clearly in your mind what true liberality is, you will find that our minister, while he is warmly attached to the doctrines of the Presbyterian Church, is a truly liberal man. J. N.

“Believers would be more joyful in the Lord's work, if they were less slothful in it.” Prov. xiii. 14.

“It is not under trials sought by ourselves, but under trials sent by God, that we are allowed to expect sustaining grace.” 2 Cor. xii. 7-9.

Presbyterian Education Rooms.

No. 25 Sansom St, Philadelphia.

APRIL, 1848.

This is the season of the year when a large number of theological students are licensed by their Presbyteries to preach the gospel. We affectionately suggest a few thoughts on this deeply interesting occasion.

1. *Preach Christ*, young brethren, and not yourselves. A crucified Saviour is the truth and life of the gospel ministry. Satan will tempt you to undervalue the Lord in your preaching. Heed not the evil one. “Christ and his cross is all your theme.”

2. Be *practical* men. Some of our preachers do not seem to understand the people. They preach over their heads. They read in a dull manner sermons written in a scholastic, unintelligible style. Keep down to the comprehension of the mass of minds. Be not what Paul calls “barbarians.” See 1 Cor. xiv. 11. He who cannot make himself understood, is not prepared to fulfil his Master's commission of preaching the gospel “to the poor.”

3. Be *enterprising*. A minister in these days must be wide awake. This is a very active world. An inactive minister will not be able to keep his congregation together. Much less can he do any thing to organize new congregations. He can neither lengthen the cords, nor strengthen the stakes. Enterprise is love on the alert.

4. *Humility* is a Christian grace that peculiarly becomes a gospel minister. It is a grace that shines in glory.

“The saint that wears heaven's brightest crown
In deepest adoration bends—
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.”

5. Be *Presbyterians* in heart, in thought, in word, in deed. Preach the doctrines and sustain the institutions of the church that has nurtured you and sent you forth. You may be steadfast in the faith without bigotry, and you may uphold the interests of your own church without lacking charity. A blind zeal is not here recommended; but a zeal “according to knowledge.”

5. It is eminently wise to *attend to the young*. Catechize the children steadily and perseveringly. Establish a parochial school, and look after its prosperity. The rising generation are the hope of Zion. “Feed the lambs.”

7. *Visiting* the people is among the regular and most important duties of the ministry. A minister can do a great deal of good and learn a great deal for good, by pastoral intercourse with his congregation.

8. It is not needless to add, that the success of your ministry will depend upon *prayer*. God's blessing is essential to all your plans. Living near to him will encourage your faith, stimulate your love and prepare you to receive the divine reward.

May the blessing of Christ be with all his servants!

GENERAL CHRISTIAN EDUCATION.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”

SCRIPTURAL EDUCATION.

Every Christian will admit that the education of immortal minds should be conducted on scriptural principles. To train up children without regard to God's word is, in a high degree, rebellion against the light of revelation; it is to exalt human knowledge above that which is “able to make wise unto salvation.” How our branch of the Presbyterian Church became tempted to surrender to the State the education, on worldly principles, of her children, it is not our purpose now to inquire. She begins, in the good Providence of God, to perceive the error of her ways, and has made a movement towards reformation. The time has come, or is coming, when sentiments like the following, which were issued under the authority of the “Reformed Presbyterian Church” in this country, will find a fervent response throughout the entire sisterhood of Presbyterian and Protestant Churches.

I. It is much to be lamented that the sceptical tendency of the present age, even when the importance of Christian truth is admitted, would add it merely as a condiment to an already finished education, rather than make it what it ought to be, the basis of all mental culture. For not unfrequently, though it is admitted that Christian truth may be taught with advantage, the notion prevails that it should form no part of popular education. That the Bible and the catechism, nay, the very elements of religious truth, should be excluded from schools! To teach in our common schools the elemental principles of Christianity, is held to be sectarian, and therefore to be avoided. Improving on this view of the subject, others would go so far as to tie up the hands of even parents and ministers of the gospel from imparting religious instruction to children. In the judgment of such, children may be educated in any other departments of learning, the whole circle of which may be laid open before them; but Christian truth is carefully to be excluded, and the doors of its august temple shut against them. And all this is done too, under the pretence of doing honour to truth; lest, instead of deliberate conviction, children should merely be biassed in its favour by the fact of pre-occupancy. According to such, the minds of children should be kept free of all religious instruction, that they may determine for themselves with matured judgment without the bias of early education.

Such crude notions are as much at variance with scripture and common sense, as they are perilous to the safety of the rising generation—perilous, alike to the individual, and to society! The unavoidable result of these views though it may not be contemplated by some who hold them, while by others it may be anticipated, must be the predominance of immorality and error! If the elements of Christian truth are not taught to children, their minds must soon become pre-occupied with false views of morals and religion. If the seed of truth is not early sown, the foul weeds of error will spring up in the mind with luxuriant growth. Man is a religious creature, and this principle of his nature is not less active, though left to waste itself on improper objects: for if in early life he is not taught the lessons of

heavenly wisdom, as they are unfolded in the volume of revelation, he must become a ready prey to either superstition or scepticism, or perhaps to a combination of both!

It is impracticable, and wrong if it were not, to attempt to keep the minds of children in a state of religious vacuity; there must be religious principles of some kind; for atheism cannot long have an abiding place in the human heart. If not possessed by true, it must soon be pre-occupied by false views of religion. Such being the case, shall not Christian parents and ministers turn to advantage the authority and influence which God has given them over the subjects of their parental and pastoral care—so as to fill their minds with truth, and train them up in the knowledge and service of the true God; or shall they abandon the tender subjects of their care to be carried about with every wind of doctrine—to be the dupes of religious falsehood: and so finally become the prey of Satan, the destroyer of souls? There is here no neutral position—no midway course which we can adopt. If the education of children is not conducted on Christian principles, the most fatal results may certainly be anticipated. They must from early life be educated in the nurture and admonition of the Lord, or otherwise they are left an easy prey to the devourer. The *Christian* can have no difficulty in making his choice between these alternatives.

II. Scriptural education is as practicable as any other kind of education.

The difficulty of imparting religious instruction has often been made an objection to it. The validity of the objection we presume may be questioned. The child that is capable of receiving mere secular instruction, is capable at the same time, we maintain, of receiving religious instruction. The first principles of Christian morals, and many of the truths of our holy religion, are as much within the sphere of a child's capacity, as the simplest elements of a secular education. To master the alphabet of a language, we are persuaded requires a far greater exercise of mind, and far more painful drudgery to a child, than to be taught a distinct understanding of the Decalogue, which in fact contains a summary of all moral obligation. And there are difficulties in the construction of language which a child must grapple with in its primary lessons, which certainly demand no less maturity of thought for their solution, than many of the most important truths of Christianity. One great characteristic of Christian truth, is the perfect simplicity by which it is adapted to the capacity of the humblest minds. There are mysteries it is true in our holy religion, but these form no obstacle to the Christian education of children, because the *comprehension* of these forms no part of Christian instruction: these are as much beyond the reach of the adult as the child. In such cases, however, let it be borne in mind that it is not mysteries that are to be solved, but facts that are to be learned, and that a clear apprehension of the facts may be as much within the reach of children as of the most powerful minded.

For example, the existence of God is a fundamental truth, without the knowledge of which there can be no religion. But what is it that must be known! Is it the mode of Divine subsistence! No, for this cannot be understood by any created intellect; this is not more baffling to the comprehensions of the child, than it is to the most gigantic created mind. The fact that there is a God, possessed of such perfections as the Scriptures predicate of him, and not the mode of his existence, is what we are called to believe. Than this, nothing can be more plain, or more easily understood—it is a simple fact,

that lies as much within the range of the humblest scholar, as the profoundest philosopher. And this is true also of the doctrines of the Trinity, and the incarnation of the Son of God. The Scriptures state the facts, that there is *one and only one* God,—that he subsists in the persons of the Father, the Son, and the Holy Ghost. And that in the fulness of time the Son of God became man; “God manifested in the flesh.” These, as well as others that might be adduced, are to be received as Bible truths, not because he who receives them is capable of measuring the unfathomable depths of the Divine nature and subsistence; but because they are revealed facts. They must be received, if received at all, simply on the testimony of God himself; and they are of as easy comprehension as any other fact, be it what it may! The whole difficulty here is fictitious, and is caused by an attempt to comprehend what no creature can comprehend, and then making this inability a reason for rejecting the facts revealed.

There is then, no real difficulty in making Christian truth an essential and large part of early education: the ground of objection militates, if legitimately carried out, against all the mysteries of religion; followed out it necessarily leads to rationalism, or the disbelief of every thing that mere reason cannot grasp. We feel ourselves called upon to maintain, as we do, not only that the necessities of children demand, but also that they are capable of receiving instruction in Divine truth! In conclusion, we add, without fear of successful contradiction, that the view which we have given is verified by the experience of a very large portion of the most enlightened Christians. We venture the opinion, that the greater number of such owe their superior intelligence to the fact of their having been early indoctrinated into the principles of Christianity.

COMMON SCHOOLS NEGLECT RELIGION.

The fact that common schools in this country generally neglect religion will hardly be disputed. This characteristic of the State system is the almost inevitable result of contact with political affairs. It is hopeless to expect that the doctrines of the gospel will, as a general thing, be inculcated in common schools, when the trustees are elected at the ballot box, after the manner of other political officers. Some districts of country, peculiarly favoured with a religious population, may indeed elect such trustees as will not exclude religion from the teaching of their children. But the great mass of our common schools are notoriously operating upon the principle that religious truth has nothing to do with education. Even morality is not regularly taught in the State schools. The children are neglected as to religious and moral culture in a way that may well alarm the lovers of Zion, as well as the true friends of our country. The following testimony to the *importance* of teaching religious truth in our common schools, and to the *fact that common schools neglect*, or overlook entirely, this part of education, is from the pen of Bishop Potter. It is extracted from “The School and Schoolmaster,” a book specially prepared for the benefit of common schools in the State of New York.

Schools should be so conducted as to strengthen

the moral sentiments of children, and rear them to habits of virtue and purity. There is probably no one respect, in which they so generally, or so grievously fail of their object. In the reports of visiters already often referred to, there is scarcely an allusion to the subject; and though this silence may have been owing, in part, to the hasty manner in which the inspection, in that instance, was necessarily conducted, it must have been owing, still more to the fact, that the importance of moral culture is not appreciated. COMMON SCHOOLS HAVE BEEN REGARDED, AS NURSERIES OF THE INTELLECT ONLY. Parents and teachers have seemed to think, that there would be opportunities enough, at home, for the cultivation of the heart and conscience. They have forgotten that, *while men sleep, the enemy comes and sows tares*; that if the all-important work of moral training be suspended each day, for some hours, while the child is removed beyond the parental eye, and is mingling promiscuously with his schoolmates, he can hardly escape injury. Vicious influences will rain down upon his mind from various sources; and hence one, who is improving fast in knowledge, may be ripening yet faster in wickedness; and though he bears to his home the highest character as a scholar, he may be losing, meanwhile, all that makes scholarship a blessing, either to himself or to the world.

We believe that the only effectual remedy for this state of things, is for the Church to have schools under her own supervision. When was pure religion inculcated for any length of time by any State system? The Church must attend to her own work.

CORRESPONDENCE IN NEW ENGLAND.

March, 1848.

Dear Sir,—Dr. * the President of the College here, enters very deeply into our views of education. The more I think of them the more I am convinced that they are right. Jesus Christ has made his churches the teachers of the world. He has not left optional what they shall teach. "Teach them to observe whatsoever I have commanded you." The lesson we are to teach is the lesson taught by Jesus himself. The truth of God, and the Sword of the Spirit are one. Who would hack and notch the edge of the Sword, or alter its temper, and change its metal, or shorten its length, or tarnish its lustre? If the world is ever sanctified by the Spirit of God, it will be done through the truth of God. Ignorance of God's word, to the extent that it abounds, is opposition and impediment to the success of God's kingdom of grace.

We must teach the whole truth of God. All admit this. But when must we begin? It is said that when Peter the Great, of Russia, desiring to introduce English manners into his kingdom, sent a number of young men to England, his jester called him a fool. Peter threatened to have him tossed in a blanket, if he did not make the assertion good. The jester called for a sheet of paper, and folding and rubbing it hard, desired Peter to remove the impressions there made. His majesty could not. "Why then," said the jester, "do you send young men already impressed with Russian habits to England? Send children." The jester was right. The hope of our missionaries depends much on the children they can educate. And so does the hope of the pastor at home. "Train up the child," by teaching him all that Jesus has commanded. There is no other way.

My heart dies almost within me as I travel through these highly gifted New England states.

Religious education is being gradually excluded from their schools. And infidelity is increasing fearfully. All sorts of man's wisdom, which is foolishness with God, abound here. "Moral Reformers," are greatly disturbing the hearts of those who love God, and the prosperity of Zion. What is the cure for it? Among other things, most certainly, a change of that system of training which permits the educational period to waste away without the teaching of Jesus.

Dr. * says that the Presbyterian Church, by its form of a government and ecclesiastical union, may accomplish much in arresting the present tendency to infidel education. But he fears matters are too far gone for the Congregational Churches to return. It was pleasant to my Saint Paul and John Calvin blood to hear this testimony in our favour. But I by no means agree with the Doctor's desponding views of the present discouraging tendencies of education in the region of New England. New England has a body of clergy and of Christians that would endure persecution for the truth's sake. Could the Church but awake to its duty, the unallowed surrender of the education of its youth to a purely worldly system would soon be broken up. The Church must awake. Religion must be taught in our schools. The Bible must be the text book—a Bible studied and understood.

May God, my brother, give you and your Board great wisdom and perseverance in the department of general Christian education. Although education for the ministry is a most important and fundamental work, yet the Church that stops there, must soon retrograde. Education in the school is just as important as education in the Theological Seminary. We must train up the whole rising generation, so far as our influence extends. It is in the power of the Church to make the most of our children better acquainted with the facts and doctrines of the Bible when they enter the Theological Seminary, than many are when they come out of it. Why not do it? Ministers are not the only men that exert an influence for good in the Church. Our private members should be trained up in religious knowledge; and if they ever grow wise in God's truth, when will they find time for it, if not in youth? Let all who love God "feed the Lambs."

With great affection, your brother,

T. P. H.

REV. C. VAN RENSSLAER.

PRESBYTERIAN EXAMPLE.

The influence which Presbyterians have exerted in promoting the cause of education in this country, is incalculable. We trust that they are destined to put forth still greater power in rightly moulding the character of the institutions that are to train the rising generation. Our Church, having at last taken a glorious position, will unquestionably stimulate other Churches to follow her in arranging for their own children a *Christian* system of education. The religious community is watching our operations with no little solicitude; and our success will be the sure forerunner of a general movement. The following extract from "the Presbyterian of the West," throws a little light upon the vigilance of other denominations.

Quite an outcry was raised by certain editors, shortly after the meeting of the last General Assembly, against the Presbyterian Church, for the stand which she had taken in favour of

Christian education. It was asserted that her plan of Parochial Schools would engender a spirit of sectarian bitterness and exclusiveness wherever it was adopted, which would mar all pleasant social intercourse between her and the other denominations of Christians. We shall not be at all surprised, if we live, to see the same or a similar plan adopted by the very churches which are now most decided in their opposition to it. It is every day becoming more manifest that education in this country must either be irreligious or denominational to a very great extent. Abstract religion is no religion at all. We were led to these remarks by seeing extracts from Dr. Hodge's sermon on the subject in the Southern Churchman, with the following commendatory remarks. We must do the editor of the Churchman the justice to add that he was not one of the editors alluded to above, but upon this as upon all other subjects exhibited a spirit of enlarged and liberal charity towards the Presbyterian Church. Speaking of the extracts from Dr. Hodge, he says:

"These extracts will show both what are the views of a distinguished and influential Minister of the Presbyterian Church on this subject, and the tendencies of this numerous and respectable body of Christians, in reference to the proper mode of educating the youth of that denomination. Their discussions and movements in relation to this important subject, may teach us some useful lessons, and awaken Episcopalians to a right sense of their duty in the matter."

LOVE YOUR CHILDREN, BUT WISELY.

Give them your hearts into their bosoms, but not the reins on their necks. Love them, I say; but still be careful to maintain that just authority and pre-eminence that God hath given you over them. A parent that hath lost his authority, is as salt that hath lost its savour: like the log sent from Jupiter, every frog in the family is apt to leap upon him. And remember it, fond parents, there is nothing in the world that renders you more vile, cheap, contemptible in the eyes even of your children themselves, when they begin to put forth the first buds of reason—nothing that lays your authority more in the dust, and exposes you to the foot and spurn of your child—than sinful indulgence. "A foolish man despiseth his mother."—Prov. xv. 20. His mother's folly made him a fool; of a foolish child he at length grows up into a man, but "a foolish man;" and this "foolish man despises his mother." If you are fathers, then, take care of your honour; if mothers, be sure to carry it so as to preserve in your children that awful respect and reverence which they owe you.—Mal. i. 6; Heb. xii. 9.—*Lye*.

EDUCATION OUT OF SCHOOL.

Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation, or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green dells, on hills and daisy meadows—with bird's nests admired, but not touched—with pleasant walks in shady lanes—with thoughts directed in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, to the sense of all good, to God himself.

"The fear of God and the love of man make men noble. The elevation of the mind of man, without these virtues, would be a curse. The poor and the rich need them alike."

IMPORTANCE OF EDUCATING THE FARMER.

It is calculated that the division of the occupation of men in the United States is nearly in the following proportions:

Number engaged in Internal Navigation,	33,076
“ “ Ocean,	56,021
“ “ the Learned Professions,	65,255
“ “ Commerce,	119,607
“ “ Manufactures,	791,749
“ “ Agriculture,	3,719,951

It will be seen that the number of persons engaged in agriculture is three and a half times larger than that of all the other occupations combined. This statement shows that farmers are a most numerous and important class. It is generally admitted that, as a body, they possess good, sound sense, are upright citizens, and are steadfast supporters of morality and religion.

We believe, too, that it will not be denied that those farmers, who have had at least a good primary education, are more influential and thrifty than those who are ignorant.

Agriculture is a pursuit that needs mind to carry it on successfully. The right kind of knowledge is to the mind of a farmer what the right kind of cultivation is to the soil. Ignorance is of no more use than a barren field, where the taxes are greater than the products. Every farmer is interested in getting all the knowledge he can for himself and for his children. Let our farmers, then, determine to have good schools in their neighbourhoods;—not schools that are taught by ignorant, irregular, and strolling teachers, who make the children go over in a very imperfect manner the same things year after year; but schools under the superintendence of competent persons, who shall be encouraged to remain among them, and under whose management *progress* will become the order of the day.

Farmers are, of all men, the most inexcusable in neglecting religion. They are not only free from the temptations of a crowded city, but they are, as it were, brought more than any other class in immediate contact with God in His works. They plant and they sow; and they see the tender shoot, the blade and the stalk in all its progress into corn, wheat, or whatever the crop may be. They too are constantly watching the skies, and are led, in a variety of ways, to a familiar acquaintance with the fact of a superintending Providence. Farmers, therefore, ought to be in favour of *religious* education. Whatever other people may do, *they* ought to aim at bringing up their children in the fear of God. Wherever it is practicable, they should endeavour to secure Christian schools for their children, in which the Bible and the catechism are taught as regularly as the shining of the sun or the falling of the dew.

We are aware that it is difficult to have things just exactly as we would like them either on the farm, in the school-house, or any where else. Our doctrine is to do the best we can. If, therefore, circumstances do not admit of establishing a parochial school under the care of the Church, then

let it be resolved to introduce into the district school as much religion as possible. Let the Bible be not only read, but *studied*. The sons and daughters of farmers should receive at least a good, substantial education, and by all means a *religious education*. May God bless the yeomanry of our land! If they fail us, our country is lost.

PAROCHIAL SCHOOL IN STAUNTON, VA.

One of the first parochial schools that went into operation under the influence of the proceedings of the last Assembly, was the one in Staunton, Virginia. It is fitting that the mother of States should be the patron of schools. The spirit of the Old Dominion's motto—" *sic semper tyrannis*"—can be best perpetuated by educating the people. And if we include, among tyrants, that worst of foes and spirits, who tempts mankind to sin, then parochial schools are, under God, one of the best hopes of any land. Satan will dread them.

It will be seen by the letter from the faithful pastor of the Church at Staunton, that he commenced the school with only six children. Those pastors who are so favourably situated that scores of children would rush into their schools as soon as opened, may take encouragement from a beginning like this!

Staunton, Virginia, Feb. 22, 1848.

Our Church Session informally opened a parochial school in this place September 8th, 1847. By vote of Session, early in October, the school already opened, was constituted a parochial school, to be conducted according to the plan and rules published by the Board of Education. A young gentleman from Massachusetts, who had joined our Church—formerly member of the Congregational Church—was employed as a teacher. He began with only six scholars, but such was his zeal and attention, that he soon numbered twenty. The whole number in connexion with the school has been twenty-six; the average for the session of five months has been twenty. Four or five pupils were admitted as beneficiaries; and we expect during the next session a considerable increase of such scholars.

Our school has been very popular; and the moral and religious influence of the formal religious instruction, exceedingly beneficial.

B. M. S.

ZION SEMINARY, UNDER THE CARE OF THE PRESBYTERY OF MISSISSIPPI.

This Seminary, established upon religious principles, is in successful operation. It is located in Covington county, Mississippi. As some of our northern Churches aided in the establishment of Zion Seminary, and as all our Churches are interested in knowing what is being accomplished in the great work of Christian education, we rejoice in being able to give an encouraging account of the institution, from the catalogue now before us. The Rev. A. R. Graves, the Principal, is assisted by several teachers in different departments of instruction. The Seminary has both a Male and Female Department, and also a Primary Department

for the smaller children. The number of pupils is

Females,	- - -	16
Males,	- - -	41
Total,	- - -	57

Instruction in vocal music is regularly provided for, by means of a competent teacher. The catalogue adds:

"The Seminary has a library of 600 volumes, and Philosophical Apparatus sufficient for the more important illustrations of Astronomy, and experiments in Philosophy and Chemistry.

It is designed to give a thorough course of instruction, fitting young men to enter college, to teach school, or to engage in other active duties of life; and young ladies for the high and noble station of teachers, or for the more common yet sacred duties of domestic life. If our sons are to seek wisdom, their mothers must honour it.

This Institution will have special regard to the education of the soul, as well as of the intellect; that the mind may comprehend its responsibilities to God and man.

Free Tuition to ALL who are not able to pay for it. To all who need this offer, I say, do not hesitate to accept it; you are most truly welcome.

A. R. GRAVES,

Principal of Zion Seminary."

Why should not *every Presbytery* of our Church have one or more institutions under **THEIR OWN CARE**? Why should the academies, where our children receive their education, be left to the irresponsible supervision of any persons, who choose, from whatever motive, to set themselves to such a work? Whilst our Methodist brethren have Academies in all their Conferences, we poor Presbyterians, who once took the lead in education, are now loiterers in the rear. It is a happy thing for our Church that, in the Providence of God, we are beginning to realize our dismal condition, and to lay hold of the plough in a spirit which, we earnestly hope, will know of no looking back.

INDIANA STATE UNIVERSITY.

The system of State common schools has encouraged politicians and Christians to combine in various places to form State institutions on a higher scale. According to an Indiana paper, from which we extract an account of a demonstration in the Legislature against the State University at Bloomington, we infer that that institution is losing its popularity even among politicians. The preamble and resolution were offered by S. W. Short, in the House of Representatives:

"Whereas, The State University is an Institution which belongs emphatically to the people of the State of Indiana—and *whereas*, said Institution has been so managed as not to command the number of students it should, and hence has failed to wield the desired influence (by the dissemination of knowledge) over the young and rising generation of the State, which was the grand object had in view when said Institution was established—therefore, be it

Resolved, That the committee on Education be instructed to inquire whether farther legislation is necessary concerning said University, and whether it is not expedient to remove

the present President of the same; and that they report to this House by a bill or otherwise."

Various causes have conspired to hinder the prosperity of the State University, not involving the qualifications of the President or Professors. It happens that a great majority of parents, disposed to educate their sons, are professors of religion, and have the opportunity of sending to denominational Colleges. Within a few years, institutions of learning have been established at Franklin, South Hanover, Crawfordsville, and Greencastle, by Protestant churches, to say nothing of those founded by Roman Catholics.

Whenever the Church shall undertake the work of Christian education, which properly belongs to her, the inability of the State to manage education affairs will be more and more exposed.

From the Christian Treasury.

THE BOY'S LAST BEQUEST.

Half raised upon the dying couch, his hand
From 'neath the downy pillow drew a book,
And slowly pressed it to his bloodless lips:
"Mother, dear mother, see your birth-day gift,
Fresh and unsoiled. Yet have I kept your word,
And ere I slept each night, and every morn,
Did read its pages, with my simple prayer,
Until this sickness came."

He paused, for breath
Came scantily, and with toilsome strife.
"Brother or sister have I none, or else
I'd lay this Bible on their heart, and say,
Come read it on my grave, among the flowers.
So who you gave must take it back again,
And love it for my sake."

"My son! My son!"

Whispered the mourner in that tender tone
Which woman in her sternest agony
Commands, to soothe the pang of those she loves.
"The soul! the soul! to whose charge yield you that?"
"To God who gave it." So that gentle soul,
With a slight shudder, and a seraph smile,
Left the pale clay for its Creator's arm.

THE DIFFERENCE.

Observe two comparatively unlettered men, laborious in their employments, and altogether without the adornments of literature. If one diligently reads the Bible, and becomes familiar with its language and expressions, and the other never opens it, you may tell the fact, by the superiority of the former, in his ordinary manner of conversation, even upon topics unconnected with the doctrines of the Book. The same fact is illustrated by two schools, in one of which it is sedulously taught, and in the other, is never read. You cannot converse with the scholars, without remarking the contrast.—*Samuel L. Southard.*

OBLIGATIONS OF SCHOOLMASTERS TO GIVE RELIGIOUS INSTRUCTION.

Dr. Barrow says:—"The obligation of a schoolmaster to give religious instruction to his pupils may, I think, be unanswerably proved; whether Christianity be, what we are taught to believe it, the dictate of divine revelation; or, what modern philosophy affects to deem it, the mere expedient of human policy."

The truth and excellency of Christianity, supported by the commands of its Author, constitute the obligation on the part of instructors to teach it to those entrusted to their care; and one circum-

stance, which peculiarly brings home this obligation to the schoolmaster, is, as Dr. Barrow truly remarks, that instruction on this subject, above all others, must be early begun and constantly continued. In this point, as in almost every other, man is the creature as much of custom as of conviction; and it is generally confessed, that if sentiments of religion are not impressed upon the mind in infancy or in early youth, they will seldom be impressed with sufficient force and effect. The heart will soon be occupied with other thoughts, and the life formed to different habits; it will not, without reluctance, receive such novel opinions, as tend to impose additional restraints upon its appetites and propensities. A vacant mind may, indeed, at any time, be seized with the terrors of superstition, or the reveries of enthusiasm; but in youth only can be taught such a steady and rational system of faith, as shall form the principle of duty, and the comfort of affliction, through all the vicissitudes of life.—*E. C. Wines.*

PAROCHIAL SCHOOL IN LOUISVILLE, KY.

Our brethren in Kentucky have occupied, for some years past, a higher position in relation to Christian education than, perhaps, any other State where Presbyterianism exerts an influence. They have been led to the adoption of right principles in educating the rising generation, by the Providence as well as by the truth of God. The history of their efforts to found a Christian Academy, which afterwards grew up into the Transylvania University at Lexington, is full of solemn warning against the union of Church and State in the matter of education. We shall in a future number of this paper narrate some of these circumstances, as recorded by Dr. Davidson in his history of Kentucky. Suffice it to say now, that "the world" soon gained a predominant influence over the institution which the Presbyterian fathers of the West were instrumental in founding. Their descendants, perceiving no other alternative, rejected the allurements of the "powers that be," and established, at no little sacrifice, a new college at Danville, under the care of the Synod of Kentucky. We may remark, too, that there are in Kentucky a large number of schools and academies under decided Presbyterian influence, although they are not yet under strictly ecclesiastical control. Their connexion with the Church will, it is hoped, be formed as soon as possible, for the sake of their perpetuity and their more decided religious character. The distinguished President of Centre College, at Danville, in a letter recently received, says of his own Presbytery, "It will be regarded as a fixed principle by our pastors and sessions to avail themselves of the first fair opportunity of adopting the parochial school system; and in a few years it will prevail, I think, in most of our churches."

The 1st Church in Louisville, one of the largest and most influential in our whole bounds, is making arrangements for thoroughly commencing the work of Christian education under its own care. In the mean while, the 4th Church in Louisville has had a Christian school in operation for two or three

months, as will be seen from its advertisement.

PAROCHIAL SCHOOL.

The Session of the Fourth Presbyterian Church would inform the members of that church and congregation, with all others interested, that a Parochial School will be opened in the basement of their house, on Monday, the 24th of January. Mrs. M. E. Eubank, so well and favourably known as a teacher of the female youth, will take charge of said School. The idea of a Parochial School embraces the following particulars: 1. A School under the care of the Church Session. 2. In which the usual branches of a sound elementary education are taught. 3. With the addition of daily religious instruction from the Bible. 4. Under the superintendence of a Christian teacher.

January 20, 1848.

NOTICE TO PRESBYTERIES.

It will be remembered, that the General Assembly in their action on Education, required each Presbytery to present a report on the subject of education to the Board of Education in January, 1848. These reports are of the utmost importance, in order to enable the Board to embody the statistics and public sentiment of the different Presbyteries in their annual report to the Assembly. We have received reports from the Presbyteries of Albany, Bedford, Long Island, Raritan, Luzerne, Susquehanna, Donegal, Marion, Richland, Wooster, Maumee, Salem, Indianapolis, Kaskaskia, Transylvania, Louisville, West Lexington, Western District, Knoxville, South Alabama and Cherokee; and respectfully invite the committees of the other Presbyteries to forward their communications as early as it may suit their convenience.

Address Rev. C. VAN RENNELAER,
Cor. Sec. Bd. of Ed.
25 Sansom Street, Philadelphia.

Sabbath Schools.

"Feed my lambs."

H Y M N S.

The practice of teaching children hymns is an excellent one. Every Sabbath school should make use of this method of inculcating truth. Verses have a charm about them that renders the process of committing to memory comparatively easy and pleasant. The following hints are suggested as to the selection of hymns and the number to be committed to memory.

1. In the selection of hymns, two ideas should be kept in view. A few hymns that appropriately belong to little children and youth, should by all means be learned. It is well to adapt instruction to the actual circumstances of life. "When I was a child, I thought as a child."—Besides, when children grow up to manhood and old age, it is both delightful and profitable to recall youthful associations and to revive the simple truths of early lessons.

On the other hand, we must remember that childhood soon passes away; and that its faculties should be employed, in part at least, in laying up useful instruction for maturer years. Inasmuch as what we learn in youth commonly abides longest in the

memory, it is clearly wise to select some hymns that will have application to all periods of life.

Whilst, therefore, the first few hymns a little child learns, may properly be what are termed "infant hymns," he should, even when seven or eight years old, be set to committing hymns which will supply meditations and afford instruction for his whole future life.

2. As to the *number* of hymns a child may be expected to learn, something will depend, of course, upon his capacity. But we think there is often a tendency to multiply the number of hymns to a very injudicious and injurious extent. We have known teachers who give out a new hymn to their classes every Sabbath. The children may perhaps recite the hymns well, but they will not long remember them. We have examined children of at least ordinary brightness in regard to this very thing; and our observation is that the crowding in of too great a number endangers the keeping in of any. It is far better to make them recite over and over again a small number of well learnt hymns, than to require them frequently to commit new ones. If you can succeed in *thoroughly incorporating* with a youth's mind half a dozen good hymns, you will do well. A dozen may not be too many for some boys and girls. But there is always danger in extremes. The same child, who can repeat perfectly twenty hymns now, when he is ten or twelve years old, will not stand as good a chance to carry six of them with him into middle life, as if he had laid out his strength on a smaller number. Whilst we would by no means attempt to settle the precise number in any given case, much less for all cases, it is our firm conviction that a few hymns repeated every Sabbath, like the ten commandments, will do more good than a large number, less thoroughly committed and more easily forgotten.

DO THEY STUDY THEIR LESSONS?

An evil, in connexion with our Sabbath schools, of which some complain, and, it is to be feared, have occasion to complain, is that many scholars are acquiring the habit of studying the Bible superficially, or of neglecting a suitable preparation of their lessons.

The nature of this evil may be exhibited by a single fact:

The Sabbath school bell had rung, and James had found his Bible and question book, and was just ready to start for school.

"James," said a lady to him, "you had better leave your Bible at home: you will not need that at school."

"O yes, I shall,—I shall want it to find the references."

"But you ought to have looked those all out and committed them to memory, in getting your lesson, so that you could recite them without the Bible."

"But our teacher lets us read them. We never look them out till we get to school, and the teacher asks the question."

This boy, it was found; seldom looked at his lesson at all, till he came to recite! And the

teacher did not require his scholars to commit any part of the lessons to memory; all they did was merely to look out the references and read them, as the teacher asked the questions!

Here is, indeed, a very *serious evil*. Should it become general, it will render the system of Sabbath school instruction comparatively worthless.

Parents and teachers, if they would have the Sabbath school prove a blessing to the young, should see that the lessons are well prepared.—*Mass. Society's An. Rep.*

JUVENILE LITERATURE.

We may here say a few words upon a set of books which, professing to facilitate and promote the reading of the Scriptures, in reality sometimes exclude them. Endless, nowadays, are the assistances for the understanding of that which we can neither add to nor take from without danger, and which, as far as concerns young and old, is in itself adapted to every capacity. Innumerable are the "Guides to Scripture" and "Helps to the Bible"—the "Bible Lessons" and "Scripture Stories"—which, though they may faithfully give the spirit of Holy Writ, materially interfere with the letter. Even as to many cleverly executed works of the class it may be justly questioned whether, in the exuberance of commentary, the simplicity of the text is not forgotten. Some are plain enough, but then what can be plainer than Scripture? Too many, however, seek to give a meretricious interest, the taste for which it is of all things most dangerous to encourage. There is no greater mistake than to suppose that the Bible gains anything by a superficial garnish of sentimentality—that the pathos of Ruth's devotion is enhanced by any romance on which the text is silent, or the miracle of Peter's Deliverance by a mechanical description of the lock which burst open. Some commentary is necessary, and that best determined by those most conversant with the individual mind; but nothing, under any pretext, ought to be allowed to interfere with the knowledge of the Scriptures, word for word, as they are. There is enough in them that children can understand, and what they cannot in no way suffers by being acquired young.—*London Quarterly.*

UTILITY OF CHILDREN'S BOOKS.

We are aware that a small party exists who not only deny the utility of the modern juvenile school, but go so far as to question the utility and policy of children's books altogether. Tieck, a true genius, as well as a most learned man, is said never to have allowed one to enter his house. Such a mode of prevention, however, is worse than the evil itself. Juvenile books are as necessary to children as juvenile companionship, though nothing can be worse for them than to be restricted exclusively to either. Doubtless the imaginary exemption from the rules and ceremonials of general literature, which little books as well as little folks enjoy, has, as we have seen, fostered a host of works from the simply unprofitable to the directly pernicious, which would otherwise not have seen the light. But neither this nor any other consideration should forbid the cultivation of a branch of literature which, properly understood, gives exercise to the highest powers both of head and heart, or make us ungrateful to those writers by whom great powers have been devoted.—*Ibid.*

An ancient king wrote over his library, "The medicines of the soul." How many books are poison to the soul!

NOTICES OF SUNDAY SCHOOL BOOKS.

Life of Mohammed. American S. S. Union.

This is an instructive and well-written biography of a man, whose followers number one hundred and eighty millions of our race, and who is said to have been the only conqueror who was the founder of a religion. This false system must one day fall before Him, "whose right it is to reign."

The Raven's Feather,
The Village Boys,
Little Ann, } American S. S. Union.

These are all good books for children; enforcing important scriptural truths in a pleasing and edifying manner. The first is a wonderful illustration of Providence; the second contains a plea against profanity; the third is composed of various interesting sketches, with useful lessons.

Domestic Missions.

"Beginning at Jerusalem."

EMIGRANT RELIGION.

It is frequently a reproach to the cause of Christ in the new settlements, to find professors of religion, who have emigrated to the west, leaving their religion behind. Whether they ever had any at the east, is exceedingly doubtful; for that religion which will not bear transportation cannot be of a substantial kind.

On the other hand, of what vigorous quality is the religion of the true Christian settler! He leaves his home, asking the guidance and blessing of God; and he looks upward as he moves westward, for he feels that he is "not his own."

1. The religion of emigrants should be *intelligent*. When a man moves with his family into the new States, he will meet with all kinds of opposers. Sharp-minded men are many of those sturdy, original, settlers—sharp-minded and alas! often foolish-hearted! A new comer, whose religion is based upon an intelligent view of the doctrines of the Bible, can not only sustain himself, by God's grace, in such company, but he can do great good by the exhibition of the truth "as it is in Jesus."

2. Emigrant religion should be *pre-eminently distinguished for private and household devotion*. If ever a man needs to draw near to the throne of grace for divine aid, it is when he sets out on a journey, and enters upon new scenes and trials and temptations. The mind is then necessarily engaged about many things, that try in a peculiar manner the sincerity of its love to Christ. The great hope of the emigrant in the preservation of his religion is, under God, in prayer. If he neglects his closet, he will become a worldling with fearful rapidity. His wife and children, as well as himself, need all the holy influences with which household religion can fortify the soul.

3. An emigrant should aim forthwith to place himself under the ordinances of the house of God. If he is a true Christian, he will join the nearest church without any delay; and begin his residence in the new country, as a Sabbath-keeping, church-

going, devout man. Many, it is feared, are remiss here, and backslide into worldliness in consequence of their failure to attend upon the ways of Zion. If there is no church in the neighborhood, what is more important than to go to work and have one built? And, in the language of Knox, "let the school-house be put up with the church." No man has any right to leave Christian institutions, and to live where there is no church and no school for his family. God sends many men West, for the very purpose of making them useful in establishing churches and in lending their influence to advance every good work.

The religion of our western emigrants, like that of the Puritans, should be of the very highest kind—intelligent, prayerful and active.

For the Presbyterian Treasury.

UPPER CALIFORNIA.

Mr. Editor—Although your journal is not the organ of either of our Missionary Boards, yet all our Boards should keep themselves well informed respecting every part of the field in which they can operate. By the treaty, which has been ratified by our Government, and, which, we trust, will be ratified by Mexico also, Upper California becomes the property of the United States. No man can read any correct description of that country, or converse with any of the shrewd Americans who have visited it, without receiving the impression that it is to be for many years to come, the land of aspirations and of dreams to thousands of our people, and that our bold and sturdy settlers will pour into it with an unremitting and unreturning current, until it is filled with a population of most determined character. There are already in California more than 2500 people, who are attached to our institutions. In less than ten years there will be 25,000. The climate is by far the most pleasant and salubrious in America. Wilkes reports in one case 120 bushels of wheat gathered from one sowed. Game of the finest quality is very abundant. Many persons of great intelligence and enterprise will soon make it their permanent abode. The dreary desert of more than 1000 miles between our frontier on this side of the Rocky Mountains and the frontier of California will soon cease to be a serious barrier to the adventurous. Thousands will go also by way of Cape Horn. Already men are embarking their all and sailing for the Bay of San Francisco.

Now, shall our Church sit still and do nothing to the purpose? I have thought of a new Society or Board for the special purpose of moulding the rising institutions of this vast field. But if our present organizations will be active, there is no need of new ones. A man of some experience, with three or four young men of good common sense and proper zeal, who should soon enter California, might do a work beyond comparison the most important of any in the contemplation of sober men in our country, provided they were well sustained by funds and books from home. Schools of a right kind should be started soon. Among them should be a classical school of high order. The great mass of the preachers for California and Oregon must be reared and educated west. They cannot come to our schools and seminaries. Now is the time to commence the work. To spend money in building fine houses there, would be idle waste. But to preach the

Gospel, educate the people, and scatter good books, would be the very thing required. Shall our Church fall behind, or shall she go forward in this work? We shall see.

ONE WHO HAS LIVED ON THE FRONTIER.

NECESSITY OF MISSIONS.

"Religion is the only prop on which we can lean with any confidence; and Home Missions are the vehicle of religion. In no form of human society is there any law of self-support and self-conservation. There is no shape of society, least of all any shape of new society, that will not rot itself down and dissolve, unless there descend upon it, from above, a conserving power which it has not in itself. Nothing but religion, a ligature binding society to God, can save it. No light save that which is celestial, no virtue but that which is born of God, no power of motivity, but that which is drawn from other worlds, can suffice to preserve, compact, and edify a new social state."

LIFE IN THE NEW SETTLEMENTS AT THE WEST.

The following extract from a letter from a Missionary in Ohio, which has been handed us by the Treasurer of the Board for publication, will give the reader some vivid impressions about emigration.

I have just returned from my monthly missionary tour, and will now describe the external situation of some of the members of the church which I organized in O— county, Ohio, last fall. They are mostly new settlers, and in debt, and beginning anew. Three of the members have subscribed \$10 each, for one-fourth of my time for a year, provided I will supply them. One family live in a log cabin, with one room, the furniture consisting of a bed, a table, book-case, one chair, a short bench, &c., with a stone fireplace, and stick chimney daubed with clay, which sometimes takes fire from sparks. Till recently they borrowed an axe to cut their wood. Another family live in a shantee, which I have not seen, but described as made of boards, and covered with straw, ten by thirteen feet. Another in a frame house, with merely the outside boards to protect them from the weather; no partition, or floor above, but blankets hung around the room, to keep out the cold wind, without a neighbour near; and in these circumstances the mother was confined and had an infant two weeks old. One of the coldest nights this winter I spent at this house, and had a bed of prairie hay, with but slight covering. The cold would not admit of sleep. Another family live in a ruinous log cabin, covered with boards, which is not a protection against either rain or snow, with no chimney but a stone foundation at one corner, and entirely open above for the smoke in part to escape. All these families have had the ordinary comforts of eastern families, and are looking forward to better times. Two of the men are elders. Three of these men have subscribed \$10, and the other, I believe \$8; and their payment will depend, to some extent, on their wheat crop; if it should fail I do not know how they can pay their subscriptions. But to the poor the gospel is preached. This little church have their weekly prayer meeting, their Bible class and reading meetings every Sabbath; and are willing, as you perceive, to make great sacrifices to have the gospel preached to them. I hope the time is not distant when they shall have their heart's desire gratified, the privilege

of a settled pastor. My time could be fully occupied nearer home; but I cannot deny the request of these people and leave them destitute.

If our eastern Christian friends could understand fully the magnitude of domestic missions, in this great valley, in all their bearings and relations, I am sure they would feel rewarded in the consciousness that their work and labour of love will, not only not be in vain in the Lord, but crowned with the most precious blessings for this life and that which is to come.

Foreign Missions.

"Go ye into all the world and preach the gospel to every creature."

HINTS FOR THE MONTHLY CONCERT.

"From Greenland's icy mountains,"

GREENLAND.

The *Norwegians* settled in Greenland early in the eleventh century. They carried with them religion such as existed among them at that time. An account is preserved of their bishops for about three hundred years afterwards; but since the beginning of the fifteenth century, little or nothing has been heard of them. Many ruins of churches, however, are described in Crantz's *History of Greenland*, as still to be found in that country. (A. D. 1761.)

In 1721, a *Danish* missionary with his family and other settlers, went to Greenland. Other missionaries and settlers followed at different intervals, and established various colonies. The Danes do not appear to have met with much success in Christianizing the natives. Their operations partook too much of a secular nature. The last of the Danish missionaries left Greenland in 1812.

In giving a brief account of the *Moravian* Mission in Greenland, we shall select a few characteristics of its history.

I. *The Christian heroism and patient endurance* of the servants of God who established this Mission, must be noticed. In January, 1733, three humble followers of Christ left Herrnhut, in Upper Lusatia, for the shores of Greenland, in obedience to the command of Christ, to "preach the gospel to every creature." At that time, the whole company of Moravians, or United Brethren, consisted of only six hundred persons. "There was no need," says one of the missionaries, "of much time or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give us, and we ourselves had nothing but the clothing on our backs." After many privations, the missionaries reached the ice-bound field of their labours. They first acquired the Danish language, (being the language of their instructors) before they could begin to learn that of Greenland. In a few months after their arrival, that terrific scourge—the small-pox—made its appearance, and committed such ravages as to threaten to depopulate the whole country. Two or three thousand out of a population of eight or ten thousand, were carried off. Shortly after, the scarcity of provisions

threatened the lives of the missionaries. And worse than all, the savage natives refused all intercourse with those who sought their salvation,—taunting them with, “Fine fellows, indeed, to be our teachers! We know very well that ye yourselves are ignorant, and must learn your lesson from others;” referring to their being taught the language by the Danish missionaries. Besides reproaches of this kind, the natives abused the missionaries in every way, pelting them with stones, seizing their goods, and even making an attempt on their lives.

For five years, these ambassadors of Christ seem to have toiled and laboured in vain. When we add to all these sufferings, those of a rigorous climate, there was an aggregate of endurance, both of soul and body, that has few parallels among the lives of men. But the spirit of Jesus can endure unto martyrdom.

II. *The glory of Christ crucified* soon shone upon Greenland mind. The circumstances which led to the first conversions are remarkable. They are so well told in the missionary sermon preached before the last Assembly, by Dr. J. W. Alexander, that we shall transcribe the account :

The Greenland missionaries, like many other teachers, had dwelt long on the outworks of natural religion. They had spoken much about God, about Creation, about duties. It was in June, 1733, while John Beck was employed on a translation of the Gospels, that some of the savages requested to hear portions read from the book. Hitherto, these people, used to perils, and accustomed to drive the canoe among islands of ice, and to spear the seal at hazard of their lives, had laughed at the effeminate strangers, who (as they said) were all day “poring over marks on a leaf, or scratching with a feather.” Beck told them of the fall, and of heaven and hell. He told them that the Creator was merciful, and hinted at the awful mystery of incarnation. “And now,” said he, “we must believe in Him, if we would be saved.” A sudden impulse from the Holy One led this brother hereupon to give a lively picture of the agony and passion of the Lord. He read to them of Gethsemane and Golgotha. It was just then that the Greenlander Kajrnak stepped up to the table, and said, with an earnest and touching voice, “How was that? Tell me that once more, for I would fain be saved, too!” “These words,” says the missionary, “the like of which I had never heard from a Greenlander before, thrilled through my frame, and melted my heart to such a degree, that tears ran down my cheeks, while I gave them an account of the Lord’s life and death, and the whole counsel of God concerning our salvation.” Other brethren came in, other savages joined in the inquiry. Some laid their hands on their mouths in astonishment, while some stole away; but many staid, much agitated, and desired to know how to pray. Here was the first clear ray of Gospel-morning that broke in on the Arctic night. It was the dawn of a great principle. Henceforward a bleeding, dying Saviour was, and continues to be, the badge of these missions. Their maxim became this, *to begin with the Gospel; to begin with Christ*; to tell even Greenland savages (as Crantz says) of “Christ’s buying and winning them with his own precious blood, and with his innocent suffering and dying.” And he adds: “In all our sermons, catechisings, and conversations, the chief theme

is the living knowledge of Jesus Christ, as crucified for our sins; and from this source every other truth is deduced.”

III. *The progress of Christianity* among the Greenlanders is an interesting feature of this mission. Kajrnak was “the first fruits” unto the Lord of a goodly ingathering from this northern harvest field. Kajrnak rendered important assistance to the missionaries in the translation of the Gospels into the Greenland language. He was soon, however, removed by death. From 1742 to 1745, there was quite a general awakening, which resulted in bringing a number to a knowledge of the truth, and in establishing the mission on a good foundation. From the commencement of the mission at New Herrnhut, in 1733 to 1762, the brethren baptized more than seven hundred Greenlanders. In 1758, a new missionary settlement was formed to the southward, called Lichtenfels; in 1774, a third settlement was formed farther south, called Lichtenau; and in 1824, a fourth station was formed still farther south, at Fredericksthal.

The following is the latest information we have received in regard to the Greenland mission.

Begun.	Stations.	Missionaries.	Converts.	Communicants.
1733.	New Herrnhut,	7	373	188
1758.	Lichtenfels,	5	385	194
1774.	Lichtenau,	9	671	304
1824.	Fredericksthal,	8	435	123
Total,		29	1864	809

When we consider that the total population is only 6 or 8000, it would seem that in few countries have the triumphs of the missionary cause been greater than in Greenland.

IV. *The fruits of religion* abounded in Greenland, as in all the world. Christ wrought by his servants “to make the Gentiles obedient by word and deed.” Kajrnak, the first convert, having adorned the doctrine, died in the hope of eternal life. Seeing those around him weep, he said to them :

“Don’t be grieved about me. Have you not heard that believers, when they die, go to our Saviour, and partake of eternal joy? I am the first of you who was converted to the Saviour; and now it is his will that I should be the first to go to him. If you are faithful unto death, we shall see each other again before the throne of the Lamb.”

The death-bed scene of that poor Greenlander had a glory about it, like that of Stephen and Calvin!

The transforming power of the gospel was seen in correcting the evil ways and habits of the degraded natives, in cultivating the social relations of life, in inducing the practice of the private and public duties of the Christian calling. Many of them learned to read and write. They did not neglect “the assembling of themselves together,” as the manner of some is, but the worship of God was regularly attended to on the Sabbath. Crantz relates that he was so well

pleased with the singing of the Greenlanders that he almost thought they excelled some of the congregations in the civilized parts of the world.

Our space will only allow us to give an interesting example of the power of Christianity in expanding the heart and exciting benevolence in the breast of those who had been fierce and lawless savages. It is taken from Crantz’s history, quoted by Brown.

“It was customary at some of their meetings to read to their Greenland flock, the accounts which they received from their congregations in Europe, and particularly from their missions among the heathen. By these a very lively impression was often produced on the converts; but nothing of this kind ever touched them so sensibly, as the account of the destruction of the Indian settlement at Gnadenhuetten, (near Bethlehem) in Pennsylvania, by some of the savages, in 1775. When they were told that most of the missionaries had been either shot or burned to death, but that most of the Indians had escaped to Bethlehem, they were so impressed with the relation that they burst into tears, and immediately offered to make a contribution for the relief of the unfortunate sufferers. ‘I,’ says one, ‘have a fine reindeer skin which I will give.’ ‘I,’ cried a second, ‘have a new pair of reindeer boots I will send.’ ‘And I,’ said a third, ‘will send them a seal that they may have something to eat.’ The whole scene was extremely interesting, affording a fine display of the simplicity and benevolence of their hearts. Their contributions, indeed, when turned into money, were of little value; yet the missionaries did not choose to reject them, but ordered the amount of the whole to be transmitted to the sufferers in America.”

From this brief view of the Greenland mission, we learn that

1. The Gospel is suited to the wants of man in all parts of the world.
2. “God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness, is accepted with Him.”
3. The Church is encouraged to aim at the evangelization of the whole earth.
4. The glory of the Moravian Church is her missionary spirit.
5. Prayer for missionaries is sympathy with Christ.
6. If Greenland had depended upon Presbyterians for the Gospel, that land of the North would probably have remained heathen to this day.
7. Let us all seek by prayer and by every means in our power, to do our duty to God, to ourselves and to our fellow-men, in this great cause—“redeeming the time.”

“Rapid shall be the progress of the militant body, when, as good soldiers of Jesus Christ, each one shall, first, singly, yield himself to Immanuel, and then, the combining array go forward after the ark of the covenant, and the pillar of cloud. Then shall the present narrow limits of Christendom be overpassed, as landmarks are obliterated by the spring flood, when the inward propulsion of the mass, yearning with Pentecostal throes for the honour of Jesus, shall cause it to pour over the surrounding tracts of heathenism, and flow from the river to the ends of the earth.”—*J. W. Alexander.*

Board of Publication.

Publication Rooms S. E. corner of 7th and George streets, Philadelphia.

J. P. ENGLIS, PUBLISHING AGENT.

BOARD OF PUBLICATION.

The publications of the Board now form a very valuable and desirable library, and if any complaints have been made as to the intrinsic excellence of the books, we have not heard them. Some have expressed it as their opinion, that the prices were too high, but surely they could not have come to this conclusion after weighing the facts in the case. We unhesitatingly say, the opinion is erroneous. The Editor of the Presbyterian of the West, who is a practical man, and a disinterested witness, says in relation to them, "We know from actual experience in book publishing, that they are *cheap, very cheap*. And we, moreover, speak that we do know when we say, that there are few, perhaps no books published in the United States, that are gotten up in the workman-like style in which the Board furnishes her valuable publications."

Since this opinion was expressed, the Board have made a still further reduction of price, and the terms now offered are so liberal that none will surely complain hereafter. It should be recollected that the Board of Publication is not a money-making institution; their aim is to maintain the necessary capital to carry on their operations, and then to accomplish as much good as possible by a wide diffusion of religious books. The good of the church is their chief aim, and this aim will be most effectually accomplished by an extensive support of their establishment. It certainly is a matter of surprise, that many churches in the Presbyterian connexion have not purchased one of their books, and that others, to save a little trouble, have given their money to purchase the books of other institutions, which are not Presbyterian in their character. We would by no means detract from the merits of these institutions, but it is reasonable to ask, if Presbyterians are willing to abolish their own Boards, by withdrawing their support from them to build up others? The amount of good already accomplished by the Board of Publication is very great, and if the ministers and churches will only do their duty, this amount will be indefinitely increased. Let them look at this subject, and decide upon their particular duty in relation to it. The advantages to churches of buying at least ten dollars' worth of books at a time, may be seen from the following terms. Books that will cost at retail prices, at the store in Philadelphia, \$13.50, may be bought for \$10, cash; books costing \$27, may be had for \$20, cash; those costing \$40.50, may be had for \$30; those costing \$54, may be had for \$40; and those costing, at the retail price, \$67.50, may be had for \$50. Now we ask where is the congregation in this country which cannot raise at least ten dollars for such a purpose! Aware as we are that the stability and increase of the Presbyterian Church materially depend on its members being grounded in the truth, we are earnest in recommending this subject to the notice and prayers of all who bear the Presbyterian name. W. M. E.

PRESBYTERIAN COLPORTAGE.

The system of colportage, so far as it has been tested by the Presbyterian Board of Publication, has been attended with the most beneficial results. Books have, in this way, been carried to persons and habitations to which they would not

have been introduced in the ordinary way; and a positive good has thus been effected which otherwise would have been left undone. It is, in fact, the only method, as yet discovered, by which a wide circulation of the books of the Board can be secured, and persons, remotely situated from Synodical or Presbyterian depositories, can be furnished with single books which they may be anxious to possess. The Board, as will be made apparent in the next annual report, is in a highly prosperous state, and its sales are steadily advancing. Some Synods and Presbyteries have acted with a becoming vigour, and have vindicated their Presbyterian principles, by establishing depositories, and appointing colporteurs to supply their own geographical limits; and if all acted in the same way, there would be no reason to complain. All, however, do not yet see that their own Institution, upon which the smiles of Providence have so evidently rested, deserves their first and best efforts; and accordingly, for some small supposed advantage, their support is given to other societies, which cannot, and must not, publish what is peculiar to Presbyterianism. There is, however, an evident change for the better, in this particular, and the time is certainly approaching when Presbyterians will see the advantage of circulating books, which, instead of weakening, will tend to strengthen the attachment of their children to the Church of their fathers. While Committees, selected from other denominations, have the privilege and power of striking out from the books which are most generally found in the hands of Presbyterian families and schools, all that particularly relates and refers to Presbyterianism, there can be no wonder, that the youth of our denomination are so easily proselyted to other denominations. The principle on which we insist is, that the books of our Board should have the preference, and that preference ought not to be so weak, that a difference of a few cents in the price of a book, should be able to overcome it. Where the books of the Board are best known, they are the most highly appreciated; and hence it is the earnest desire of those who have the control of its affairs to urge forward the circulation. This must be done by means of colporteurs, and as these must be supported, the aid of the Church is solicited. Through the generosity of a few, the work has been commenced, and now it must be arrested wholly, unless other individuals and churches will contribute to the Presbyterian Colporteurs' Fund. The time has arrived when this appeal must be urged. Surely, the churches all over the country who are continually inquiring, "Why do you not send colporteurs into this neighbourhood?" must be aware that it cannot be accomplished without money. The American Tract Society has its colporteurs over the whole country, because large funds are annually contributed for this very purpose. They can do it, because Christians furnish them with the means; the Board of Publication can do it whenever Christian liberality, in our own Church, is actively aroused in sustaining them in this enterprise. We say, then, the Colporteur Fund of the Board is at the lowest ebb. It must be replenished, or no healthful streams can issue from it, to bless the desolate places. May the appeal not be in vain. May the spirit of Presbyterians be awakened on this subject. Let churches and individuals contribute promptly, and in another year, the effects of their donations will be made manifest in imparting to many who must otherwise remain destitute, the means of religious and saving knowledge. Contributions may be sent to Dr. A. W. Mitchell, Treasurer, at the Bookstore, corner of George and Seventh streets, Philadelphia.

Selected for the Presbyterian Treasury.

A PRECIOUS RELIC.

The well-worn Bible of a saint in glory is an affecting sight. We call to mind that next to the blessed Saviour, this precious record was the dearest object of his heart. By the light of these truths, was he cheered in sorrow, encouraged in difficulty, and enabled to trace the footsteps of Jesus, till admitted to his sight in heaven. Amid the cool shades of summer, and when wintry winds were howling around—over these pages did he hang, ere the morning light had yet fully ascended in the east; on these words of life did his eyes dwell in the evening twilight, till aching with the dimness and unable longer to see. Here did he find for his wounded heart a richer than Gilead's balm; here in the time of trouble, did the good Shepherd lead him to his pavilion, and hide him in the secret of his tabernacle; here did he learn of Him, who is meek and lowly in heart; here did he find rest for his soul. This blessed volume was carried in his bosom, it lay near to his heart: on it rested his head in hours when prostrate under the melting influences of the Spirit, his soul was poured forth in deep, yet delightful contrition. These leaves were open before him, when in prayer he had the most overpowering views of Jesus, and here, when, at such times, he read of the heavenly Jerusalem, and of beholding in righteousness the face of the Redeemer, are traces of his tears. Now, he no longer sees through a glass darkly, but face to face; now, he is resting from his labours, where God wipes away all tears from his eyes.

R. R.

CONTINUED NOTICES OF PUBLICATIONS.

Institutes of the Christian Religion, by John Calvin. Translated from the original Latin, and collated with the author's last edition in French, by John Allen. In two volumes, 8vo. pp. 688, and 668. Price in half calf \$3.00.

The publications of the Presbyterian Board, with very few exceptions, are of sterling character. There is among them a rich variety of doctrinal, practical, controversial, biographical, historical and ecclesiastical. They are got up in a plain, though neat, uniform and substantial style, and are afforded at remarkably cheap rates. For example, the *Institutes of Calvin*, in two volumes octavo, of nearly seven hundred pages each, are put at the very low price of \$3.00 for the two volumes. We doubt not it is much the cheapest edition of Calvin's *Institutes* that was ever published in the English language. It is the most approved translation in large, fair type, on good paper, and well bound. What orthodox minister in New England will now consent to be without it?

We have not, however, selected this work of Calvin because it is cheaper in proportion than others of the collection; it is a fair specimen of the whole.

We believe that this Board—in thus bringing within the reach of the community, in such a cheap form, some of the best uninspired books that were ever written—has entered upon a career of immense usefulness. We hope they will go on, and multiply greatly such publications. We doubt not they will find a wide and steady sale.—*N. E. Puritan*.

Internal Evidence of the Holy Bible, or the Bible proved from its own pages to be a Divine Revelation. By J. J. Janeway, D. D. 287 pp. 12mo. Price 62½ cents.

In discussing the internal evidence of the divine authority and inspiration, the work is divided into the following heads. 1. The divine plan exhibited in the Bible for giving, establishing and preserving a revelation among men. 2. The miracles recorded in the Bible. 3. The fulfilment of prophecies re-

corded in the Bible. 4. The contents of the Bible in regard to the perfections and relations of God, and the History of Man. 5. The Moral Code of the Bible. 6. The wonderful work of Redemption. 7. The adaptation of the Bible to the wants and necessities of fallen man. 8. The beneficial influence of the Bible in forming the character and promoting the happiness of man, and in purifying and elevating human society. The topics are discussed in a lucid style, and pleasant manner. The object is to press the claims of the Bible as a divine revelation from its own contents and character. The work was in part prepared a few years since, when the author, as Vice President of Rutgers College, delivered to the students a course of lectures on the Evidences of Christianity.—*Christian Intelligencer*.

The subject embraced in this work needs no comment. It is one, which has been forcibly and clearly treated by able pens. But it is one also which is inexhaustible. The more the Bible is studied, the more comprehensive becomes the evidences of its divine emanation, every page bearing the impress of its great Author.

We take pleasure in presenting this book to our readers. A more useful one cannot be placed next the Bible in the library of the Christian, for while it proves the Bible to be of divine origin, it illustrates its doctrinal and moral code, as one eminently adapted to the happiness of mankind.—*Baptist Record*.

It is a fact that the Bible claims the undoubted credence of every individual who reads it. It follows, that if it be a divine revelation, it carries on its own pages conclusive evidence, that it is from God. That it does present such evidence, is most clearly proved by Dr. Janeway. It is not a dry and laboured dissertation, but a book in which, in the fewest words, in a lively and lucid style and manner, are presented arguments most convincing of the inspiration of the Sacred Scriptures—arguments drawn from its principles, its prophecies, the resurrection of Christ, its moral code, its adaptedness to the wants of man, its influence on society, &c. It is an important work in a family library.—*Presbyterian of the West*.

Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839, 12mo. pp. 556. Price \$1.25.

This is a large and handsome volume, neatly printed, and bound in good style. It contains the interesting and valuable Narrative of Rev. Drs. Black and Keith, and Messrs. McCheyne and Bonar, who constituted the delegation from the Scottish Church to the Jews. In prosecuting their mission, these gentlemen traveled through France, visited Italy, Malta, Greece and its Islands, Egypt, many places in Palestine, Samaria, Russia, Poland, Prussia, and other countries in the interior and northern parts of Europe. Their work embodies many and various important facts and observations relative to the Jews, and whatever is more remarkable in the condition of the people of every country which they visited. It is a rich and interesting work as a journal of travels, and will be read with avidity. It is embellished with two maps, and numerous wood engravings, illustrating places of sacred interest, and other scenes which they witnessed in the progress of their mission.—*Christian Observer*.

It contains a large amount of entertaining and instructive matter, and is illustrated by maps and numerous engravings. To those who take a lively interest in the condition and prospects of the descendants of Abraham, it cannot fail of being peculiarly acceptable. The narrative was undertaken at the desire of "The Committee of the General Assembly of the Church of Scotland for the Conversion of the Jews." The writers, as appears from the preface, had only one object in view, during their journey, viz.,

to see the real condition and character of God's ancient covenant people, and to observe whatever might contribute to interest others in their cause. Therefore they have not recorded many particulars of importance in regard to the general history of the countries which they visited, except in so far as this was likely to forward their main design. On the scenery of the Holy Land, and the manners of its inhabitants, they have dwelt more minutely, because this will lead the reader to become interested for the peculiar people who once possessed it, and who still claim it as their own. The book is intended to be a plain narrative; and all who are familiar with the Scriptures may follow the writers in their visit to the lost sheep of the house of Israel. A circumstance connected with this volume, and which adds to its interest, is the fact, that Mr. McCheyne, one of those who had so large a share in all that it records, is, as we hope, now in glory. Just at the time when the third edition of the work was passing through the press, the Lord took this distinguished minister to himself, when he had preached the gospel only six years, and during that period had been instrumental in gathering a multitude of souls into the Church.—*Christian Intelligencer*.

It abounds in most important information, while the peculiar character of the people visited invests the narrative with an interest beyond that of any work of modern romance. The volume will be found one of permanent interest in the family, and its wide circulation will, we trust, awaken a spirit of prayer and effort for the children of Israel.—*N. Y. Observer*.

The object of the travellers was to ascertain the real condition and character of God's ancient people, and to observe whatever might contribute to interest others in their cause. Hence they have embodied a large amount of interesting and valuable information relative to that unhappy and oppressed race, which cannot readily be obtained from any other source.—*Journal of Commerce*.

Poetry.

THE REAPER.

There is a Reaper, whose name is Death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of these flowerets gay"
The Reaper said, and smiled,—
"Dear tokens of the earth are they,
Where he was once a child.

"They shall all bloom in fields of light,
Transplanted by my care;
And saints upon their garments white
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

No vengeful wrath, no cruel mirth
The Reaper bore that day;
An angel he came to the green earth
And took these flowers away.

LONGFELLOW.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On March 7th, Daniel N. Freeland was ordained and installed pastor of the Church of Monroe, Orange Co., N. Y., by the Presbytery of Hudson.

On April 9th, David W. Eakins was ordained by the Presbytery of Philadelphia, as an evangelist, with a view to being a missionary among the Creek Indians.

PASTORAL CHARGES DISSOLVED.

The Presbytery of Troy, in February, dissolved the pastoral relation between the Second St. Church of Troy, and the Rev. E. W. Andrews, who will continue his ministerial duties, in connexion with teaching an academy in Connecticut.

The Presbytery of New Brunswick, in February, dissolved the pastoral relation between the Church of South Trenton, and the Rev. Daniel Deruelle, who, being in feeble health, has retired to a farm near Princeton, N. J.

The Presbytery of Cincinnati, in March, dissolved the pastoral relation between the Church of Goshen and the Rev. S. Kemper, and dismissed Mr. K. to the Presbytery of Ebenezer, he having accepted a call at Paris, Ky.

LICENSURES.

The Presbytery of Philadelphia, in April, licensed to preach the Gospel, Charles J. Jones, Thomas H. Newton, and Caspar R. Gregory.

MISCELLANEOUS.

The Rev. J. W. Scott, D. D., of the Presbytery of Oxford, has been received as a member of the Presbytery of Cincinnati.

The Rev. C. P. Jennings of the New School Presbytery of Chenango, has been received, after an examination, as a member of the same Presbytery.

The Presbyterian Church at Paducah, Ky., have unanimously resolved to transfer their relationship to the Presbytery of Muhlenburg, in connexion with the (Old School) General Assembly. They have also given a unanimous call to the Rev. John D. Matthews to become their pastor.

The Presbytery of Mississippi have declined releasing the Rev. Leroy J. Halsey from the pastoral charge of the church at Jackson, for the purpose of removing to the Chestnut Street Church, Louisville, Kentucky.

The Presbytery of East Alabama have declined releasing the Rev. Wm. H. Mitchell from the pastoral charge of the Church at Wetumpka, for the purpose of removing to the 4th Church, Philadelphia.

The 2nd Presbytery of Philadelphia have declined releasing the Rev. Wm. D. Howard from his pastoral charge of the Church at Frankfort, for the purpose of removing to the Westminster Church, Utica, N. Y.

The Rev. Dr. Davidson has declined the Presidency of Ohio University.

CHURCH ORGANIZED.

A second Presbyterian Church has been organized in Princeton, N. J., to which the Rev. Wm. H. Green, an assistant Professor in the Theological Seminary, has been unanimously called.

DEATH.

On March 19th, the Rev. Jacob R. Castner, pastor of the Church of Mansfield, in Newton Presbytery. He was an intelligent, active, meek, intrepid and successful minister. A large number of persons were gathered into the kingdom through his instrumentality—80 in one revival. Mr. C. was born in 1783, pursued his acedemical and theological studies at Baskinridge, N. J., under the direction of Dr. Finley, and his collegiate studies at Princeton College. He was settled at Mansfield for more than thirty-one years. He preached one Sabbath, and died as the sun of the next Sabbath was setting.

General Intelligence.

DOMESTIC.

REVIVALS.—At *Perryville, Ky.*, nineteen persons were recently added to the church.

At *Salem, Ky.*, an extensive revival has been going forward. The pastor, Rev. Mr. Templeton, writes:—"Upwards of twenty have joined the Presbyterian church, and others will probably join it before the meeting closes, as the meeting is still growing in interest.

"Some of the conversions during the meeting have caused infidelity to stand still in silent amazement, or say there is hope for the chief of sinners. The secret of this work of grace is probably to be traced to a little band of females who met stately for prayer, and who designated the objects to be prayed for. One of these objects was, that God might pour out his Spirit on Salem."

At *Troy, Ohio*, although the congregation is not large, yet almost all the members of it are now on the Lord's side.

At *Westfield, N. J.*, an interesting revival is in progress.

At *Memphis, Tenn.*, a number have been added to the churches.

The churches at *Sinking Creek* and *Spring Creek, Pa.*, under the pastoral charge of Rev. Robert Hammill, have each had large accessions.

The church of *Upper Freehold*, (now Millstone) N. J., received at the last communion twenty-four persons, of whom sixteen were heads of families.

STATISTICS OF THE PRESBYTERIAN CHURCH.

Prepared for the Presbyterian Treasury.

	1847.		1846.	
	Old School.	New School.	Old School.	New School.
Pastors, - - -	847	492		
Stated Supplies, -	408	467		
Without charge, -	267	286		
Foreign Missionaries,	44	21		
Teachers, - - -	65	45		
Agents and Editors,	41	48		
Unknown, - - -	43	68		
Total ministers,	1715	1427		
“ Churches,	2376	1580		
Communicants	179,453	145,386		

EPISCOPAL CHURCH IN THE UNITED STATES.—It appears from the tabular views in the appendix to the last journal of the General Convention, that there are in the United States 28 dioceses, 27 Bishops, 1404 clergymen, 67,550 communicants. In 1835 there were 19 dioceses, 763 clergymen, and 36,416 communicants. Consequently there has been an increase, in twelve years, of nine dioceses, and six hundred and forty-one clergymen.

PROGRESS IN THE EPISCOPAL CHURCH.—The following is an article from the "Missionary," a monthly, edited by Dr. Doane, Bishop of the Episcopalians in New Jersey. It refers to certain religious services in the new college at Burlington.

"The Bishop, accompanied by the head master and the librarian, and the Rev. Mr. Germain, and Dr. Ver-Mehr, said the early prayers. The music was admirable. The *Gloria in Excelsis*, the *Venite* and *Adeste Fideles*, were chanted in Latin."

The Editor of the Catholic Herald remarks: "After all that has been said and written by Protestants against the use of a dead language in divine worship, it is not a little remarkable to find some of them doing the very thing. We are told above, that the *Gloria in Excelsis*, the *Venite* and *Adeste Fideles*, were chanted in Latin! This will do pretty well for a beginning. We suppose the good 'bishop' intends to go on by degrees. He will probably soon have the 'Litany' said in Latin, next the 'Collects,' and finally the remaining parts of the 'church service.' Dr. Doane shows his good sense in thus prac-

tically denying and condemning the XXIVth Article of his church."

LOUIS PHILIPPE'S MISSIONARY ZEAL.—The Catholic Herald contains a letter from A. Pageot, the French minister at Washington, addressed to the superior of a Romish school at St. Joseph's, Indiana, informing him that the King and Queen of France had deposited to his credit 800 francs as a donation to the said school—for which the superior was at liberty to draw on him. This is doubtless the fruit of the same missionary zeal, which has of late displayed itself in Tahiti.

Now that the monarch is dethroned, it is hoped that he will repent of all the evil he has done, and assist the American Board in its missions at the Sandwich Islands.

TREATY OF PEACE RATIFIED.—The Senate of the United States ratified the Treaty of Peace with Mexico on Friday, March, 10th by a vote 37 to 15.

The Treaty proposes, substantially, a cessation of hostilities, and a permanent settlement of the boundaries between the two Republics. The line of division will commence from the mouth of the Rio Grande and run up to the Passo del Norte, from whence it passes over to the river Gila, and follows it to its mouth, and from thence strikes the Pacific at San Diego. In consideration of this large cession of territory, the United States are to pay to Mexico the sum of fifteen millions of dollars, and to satisfy all the just claims of citizens of the United States against the government of Mexico, which, it is supposed, will amount to five millions; making the total amount to be paid by the Government of the United States, twenty millions of dollars.

THE NEW TERRITORY.—A correspondent of the National Intelligencer says:—"The territory proposed to be ceded the *United States by Mexico*, agreeably to the treaty, being so variously stated in the public prints, I will give you the area as computed by Mexican authority:

Texas proper,	100,000 square miles.
New Mexico,	214,800 do.
Upper California,	376,344 do.

To the above should be added portions of Tamaulipas, Coahuila, Chihuahua, estimated area of 60,000 square miles, making a total of 751,144 square miles. Prior to the annexation of Texas the United States was estimated to contain 2,000,000 square miles, and Mexico 1,690,304 square miles. If the above treaty is adopted, the *United States of America*, according to the above estimates, will then contain 2,751,144 square miles, and the *Republic of Mexico* 939,160 square miles.

FOREIGN.

THE FRENCH REVOLUTION.

The Revolution in France is of so remarkable a character, and is destined to exert such an influence on the world, that we have endeavoured to compile for "The Presbyterian Treasury" a short and connected account of the principal events and topics of interest.

Paris has been the theatre of another revolution. The "three days of July" were re-enacted on the 22d, 23d, and 24th of February. The throne of Louis Philippe, which had endured for seventeen years, and was thought to be safe, for at least the lifetime of the old king, has been subverted by the same power, and in the same manner, in which it was established.

I. CAUSES OF THE REVOLUTION.—These were, in a word, the failure of the King to fulfil the just expectations and pledges of the Revolution of 1830. By a monstrous system of bribery and corruption, Louis Philippe secured a majority in the Chambers, who set the popular will at defiance. Although the king was himself placed on the throne by a popular revolution, his whole policy has been to strengthen

his throne at the expense of the liberties of the people. Hence the abridgment of the freedom of the press and of speech; hence the immense chain of fortifications which surround Paris, ostensibly to defend the city, but really designed to overawe the populace and keep them in subjection; hence his recent subserviency to the priesthood, and prostitution of his power for the forcible extension of Popery; and hence, too, his recent shameful intrigues to strengthen his position by securing for his son the succession to the throne of Spain. But all his deep-laid plots and intrigues have only served to occasion his downfall. The people, long indignant, have abolished monarchy, and sent their King a fugitive from his realms.

II. IMMEDIATE OCCASION OF THE REVOLUTION.—The Liberal party had held during the year 60 or 70 "Reform banquets," in which the political grievances of the people were discussed. Although the King in his annual address, stigmatized these political gatherings as originating in "hostile or blind passions," it was resolved to hold a banquet in Paris on the 22d of February. In the programme of the procession on the 21st, the Reformers invited the National Guards to form two parallel lines, between which the invited guests would walk to the place of meeting, and then the Guards were to follow. The Government, who, up to this time had resolved to allow the banquet to proceed, and to have the question settled before the civil tribunals, now resolved to suppress the meeting, in consequence of this proposed arrangement with the military. Proclamations to this effect were issued; the Reformers gave up their banquet, and determined to impeach the ministry.

III. PRINCIPAL INCIDENTS OF THE REVOLUTION.

1. Great excitement prevailed in Paris on the 22d, as the natural result of the Government's interference. The people gathered in crowds in the principal parts of the city. The Marseillaise hymn was sung; cries of "long live reform," "down with Guizot," rent the air. The crowd was frequently dispersed by the military. The incidents of the 22d, though not very serious in themselves, were of just such a nature that might at any moment lead to a catastrophe.

2. The excitement of the preceding day assumed on the 23d more of the appearance of *resistance to the authorities*. Barricades erected; shops closed; general commotion; fresh troops constantly arriving; Paris had the aspect of civil war. The National Guards, called out to-day, answered the rappel reluctantly, and many battalions cried out "long live Reform."

3. In the afternoon at three o'clock, the *Guizot ministry resigned*. Demonstrations of joy followed this announcement.

4. An *unlooked for collision* between the military and the people was the means of arousing to fury the popular excitement, which was beginning to subside. Between nine and ten o'clock in the evening, a pretty numerous and very mixed assemblage, partly formed of armed persons, and partly of people led by curiosity, passed along the boulevard, in front of the detachment appointed to guard the Hotel of M. Guizot. Suddenly a shot was heard. It proceeded from a pistol held by a boy, and, perhaps, fired without intention. The horse of a superior officer was wounded, and fell. The troop, believing that the officer himself was wounded, fired, as it appears, without orders, and in the first movement of anger or fear. About fifty persons fell on the people's side, a great number of whom were either killed or badly wounded. The cry of "vengeance" was immediately raised, and the excitement, throughout a night of terror, continued violently to increase. At day-break on the 24th February many of the barracks had been carried; the whole interior of the city barricaded; and an onward movement was evidently contemplated.

5. *Desertion of the National Guards*. The Guards had been from the beginning alienated from the minister, not only on account of their natural sym-

pathics with the people, but on account of his distrust and unwillingness to call them out before. On Thursday, 24th February, they openly declared on the side of the people; and it became manifest in the course of the morning that Louis Philippe held only just so much power as the popular voice now chose to accord.

6. *Abdication of the King.* Towards noon, the city was in the power of the people, with the exception of the quarter which contained the royal establishments. The King, overawed by the increasing commotion, abdicated the throne at noon, in favour of his grandson, the Count de Paris; nominating as Regent during his minority, the Duchess of Orleans, the most popular woman in France.

7. *Scene in the Chamber of Deputies.* The Duchess came into the Chamber of Deputies, dressed in mourning, leading her little son, whom she placed, with herself, under the protection of the Deputies. Many of the populace had, by this time, forced themselves into the Chamber, and when the abdication of the king was announced, and promises of reform were given, and the Duchess with her son presented herself, a great commotion occurred. M. Barrot, the new minister, who was a Reformer, in vain attempted to sustain the claims of the Duchess. A voice from the crowd ominously exclaimed "it is too late." Amidst the vociferations of the populace,

8. *A Provisional government was declared,* composed of Dupont de l'Eure, Lamartine, Arago, &c., who were to remain in power until a National Assembly could be summoned and the Republic formally organized.

9. *The flight of the King from Paris* was a forcible measure, resulting from the concentration of the multitude upon the Tuileries. It was announced to the "Citizen King," as he was sitting down to breakfast at 1 o'clock, that the people were approaching, whereupon, accompanied by the queen, he escaped by way of the garden, and entered a humble hackney coach on the Place de la Concorde; which carried him to St. Cloud, from which place he pushed on to the sea coast. The Duchess of Orleans and the other members of the royal family also escaped, as they could. [They finally reached England.]

10. Then followed the *occupation of the Tuileries and Palais Royal*, by the people, who destroyed every thing, windows, pictures, furniture, &c. The throne, which was left entire, was carried about the streets amidst the jeers of the populace and finally smashed to atoms.

IV. DECREES OF THE NEW GOVERNMENT.—1. A republic *ad interim*. 2. Suppression of Chamber of Peers and dissolution of Chamber of Deputies. 3. Every citizen to be a National Guard. 4. The liberty of the press guaranteed. 5. National workshops to be opened for the unemployed. 6. Order to arrest ministers. 7. Abolition of all titles of nobility. 8. A National Assembly to meet on April 20th, to form a constitution. Population to be the basis of election. Representatives of the people fixed at 900, including those of Algiers, and the colonies; suffrage to be direct and universal. All Frenchmen 21 years of age to be electors, and all of 25 to be eligible to be elected, the ballot to be secret; no person to be a representative who has not 2000 votes. 9. An act to be prepared for the immediate emancipation of the slaves of all the colonies. 10. Royal residences to be sold and proceeds applied to the victims of the Revolution, and as some compensation for losses in trade and manufactures, &c.

By the last advices, order was preserved in Paris; but the bank of France had suspended specie payments, and a commercial crisis seemed to be at hand.

V. INFLUENCE ON EUROPE.—The news of the Revolution was received in *Switzerland* with great joy; the sister Republic being welcomed to her rank among the nations. At *Algiers*, the republic of France was proclaimed by all parties, the ex-King's two sons uniting in the proclamation. In *Austria*, an open revolt has occurred, which led to the resig-

nation and flight of Metternich. Vienna, the capital, rose in mass. The result was that the Emperor granted every thing which the people demanded, and he was then carried through the streets in procession on his throne. *Hungary* has declared its independence of Austria and has proclaimed a republic. A popular demonstration occurred at Berlin, the capital of *Prussia*. Although the military triumphed, yet important concessions are said to be made. A revolution has occurred in *Wurtemberg*; and *Saxony* and other states show signs of fermentation. The king of *Bavaria* has been compelled to abdicate his throne. In *Italy*, as soon as the news of the French revolution, and the subsequent proclamation of the republic, was known at Rome, an immense crowd of people proceeded, with banners and amid cheers for the constitution and the French republic, to the Quirinal, where a deputation was chosen to present an address to the Pope, calling for constitutional institutions and guaranties. The King of *Sardinia* has granted a constitution to his people. *Naples* was in a ferment, and cries of "down with the ministry" were increasing. *Ireland* presents some signs of a fearful outbreaking. An immense meeting took place in the open air near Dublin, on March 20th, to express sympathy with France. *Sueden* and *Denmark*, especially the latter, have also caught the glow of the Revolution. A republic has been proclaimed at *Cracow* by the Poles. The peace of Europe seems to be depending more on this movement than on any other. If Russia or the other powers, interfere, France will come to the aid of Poland.

The European powers, including even Russia, had generally recognized the French republic.

VI. REFLECTIONS.—1. The Providence of God must be exalted in the series of "overturnings" which are beginning to agitate the globe. 2. The three words of a King,—"hostile or blind passions,"—and the random pistol-shot of a boy, were the apparently trivial causes, upon which the greatest events were depending. 3. The popular feeling in Europe must be strong, to accomplish so much in so short a time, with so little bloodshed. 4. The sympathies of mankind may be aroused with wonderful rapidity; and when aroused, act with irresistible power. 5. Earthly grandeur and pomp may all perish in an hour. 6. The general instability of human affairs has been impressively taught in France and throughout Europe. 7. All these revolutions are comparatively useless, except as connected with religious liberty and the salvation of the soul. 8. France cannot continue long a peaceful and successful Republic with her present irreligious population.

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For the Presbyterian Treasury.

PROVIDENTIAL CHANGES A PLEA FOR RELIGION.

The world is in commotion. What is the moral of its revolutions? Plainly that men should be ready for the coming of the Lord—that religion is our chief concern.

1. Providential changes plead for religion by *bringing God prominently to view*. His agency in the mighty events which are now occurring is intuitively acknowledged. No reasoning is necessary even with those who deny that "the decrees of God are His eternal purpose, according to the counsel of His will, whereby for His own glory He hath foreordained whatsoever comes to pass." The wonderful providences, which exalt the agency of God, are an argument for reconciliation with Him.

2. These lesser judgments are an *indication of the greater one to come*. The convulsion of nations foreshadows the doom of the world. The inflictions of the Almighty in this life show that "justice and judgment are the habitation of His throne." The power which now punishes with such tremendous and far-reaching energy, will crush the wicked at last with an infinitely more dreadful overthrow.

3. *The truth of revelation is established*. Mighty changes are predicted in the word of God as the precursors of His universal triumph. A distinguished writer on prophecy even mentioned this very year as the beginning of those overturnings which shall establish Messiah's "right to reign." The existing commotion among the nations is a collateral testimony to the truth of the Bible. "Kiss the Son, lest He be angry, and ye perish from the way when His

wrath is kindled but a little. Blessed are all they that put their trust in Him."

4. We are impressively taught that *we know not what a day may bring forth*. The suddenness of change is like a vision of the night—like the reality of a moment. Though we live remote from the scenes of disturbance, yet there are various elements which may be quickened into storm and wrath without long warning. And if, as a nation all may be now quiet, yet what individual may not be suddenly summoned away to judgment, by a change a million fold more awful than that which strikes kings from their thrones!

5. The *object* of these providential changes is the advancement of religion. Sent as punishments and judgments among men, they will, nevertheless, be overruled for man's temporal and eternal welfare. God's kingdom will shine forth in the glory of its spiritual increase amid the ruin of earthly dynasties. Light will "be" from chaos. It is for the very purpose of advancing the religious condition of the world that revolution follows revolution. Let no individual, therefore, non-concur in the object of these changes, which are so benevolently working out their destiny in all the grandeur of a divine movement.

6. These providential changes solemnly assure individuals and nations that the *only hope of man is from above*. The world, if left to itself, would become universal desolation. Without an overruling Providence, mankind would become a "fraternity" of demons. The unrestrained passions of the human heart embrace an amazing range of wickedness, as has often been exemplified in the history of our fallen world. But God reigns. Christ has died. There is now hope. We may look above; and justified by grace and washed from our sins in the blood of the Lamb, may exclaim, "Come, Lord Jesus, come quickly!"

For the Presbyterian Treasury.

GIVE UP ALL FOR CHRIST.

When our Saviour was on earth, he was accosted by a young man, who asked him, "Good Master! what shall I do to inherit eternal life?" He was young. He was amiable. He was a ruler of the people—but still his uneasy conscience told him that all was not well with him. The blessed Jesus turned to the amiable man, and said—"One thing thou lackest; sell all that thou hast, and come and follow me, and thou shalt have treasure in heaven." The young man was not prepared for this. He wished to save his soul. But when he lifted up his eyes, and looked out upon the rich possessions that lay stretched before him, and then thought of the unseen treasures of which he had only the promise, and which were to be reached through a life of trial and privation, he hesitated. "Do I love this Jesus or my possessions most?" we may imagine him to have reasoned with himself. "Can I give them all up for Christ?" He hesitated. The allurements of the world were too strong for him. He turned, and *went away sorrowful*. And when in the awful day of final retribution, the rejected Saviour shall spurn such as he was from his presence for ever, we fear that the young ruler will "go away sorrowful" once more.

In the town of S—, I knew a man many years ago who was eminent for his financial abilities, but remarkable also for his greediness for gain. He was an usurer and a miser. He had amassed nearly all his immense fortune by taking advantage of the necessities of his neighbours. During the progress of a powerful revival in the town where he resided, Mr. M— was brought to penitence and prayer. He even prayed before his family; and the whole town were amazed, when it ran from mouth to mouth

C.

that the aged usurer had been seen in an inquiry-meeting.

The pastor of the church pointed out to him his besetting sin, and told him that unless he could give up the unjust and illegal practices of which he had been guilty, he would grieve away the Spirit, and destroy his soul.

Within a few days he was waited on by a neighbour, who urged him to engage in a pecuniary speculation, which would bring him in large, but unlawful gains. His wife plead with him to refuse the temptation. He hesitated like the young ruler. But the allurements were too strong. The transaction was agreed to—and the Spirit of God immediately left him! That very night he refused to pray, and relapsed immediately into the most shocking profanity and contempt for holy things. The aged scoffer still lingers, ripening, we fear, for an awful perdition.

A lawyer in I— was brought under deep conviction of sin. He was in great mental distress, and was urged to embrace the Saviour at once. An election was approaching, in which he was to be a prominent candidate. When his pious friends conversed with him, he answered, "I know that I have a more important election to secure than that for which I am a candidate here. When the political canvass is over, I will secure the salvation of my soul." He was warned that he was grieving the Holy Spirit, but he remained resolute. The canvass ended. He was defeated; and under the influence of shame and remorse, he plunged into intoxication, and became a wretched sot!

If these sad incidents should meet the eye of any inquirer who is hesitating between Christ and the world—between the Saviour of sinners and sensual pleasure, or avarice, or ambition, let me solemnly exhort them to hesitate no longer. *Give up all for Christ.* Cry unto God for strength to make the surrender, and withstand the temptation, lest a fate as disastrous as those we have been reviewing, be yours.

T. L. C.

For the Presbyterian Treasury.

THE ELDER'S FIRESIDE.—No. 2.

Mr. B.—You gave us a good exhortation this evening, but I do not see what use there is in exhorting people, if your principles are true. If every thing is decreed, and we are not free agents, what is the use in exhorting us to do this or that.

Elder.—Who believes that men are not free agents?

Mr. B.—Why, all Calvinists believe so, I take it. You believe that all things were decreed from eternity, don't you?

Elder.—Yes, and one of the things was, that man should be a free agent.

Mr. B.—Do you believe that?

Elder.—Yes.

Mr. B.—There are not many Presbyterians who believe it.

Elder.—I never met with one who did not.

Mr. B.—You profess to be a Calvinist?

Elder.—I profess to hold the doctrines of grace as Calvin held them. I do not look to Calvin as authority for my belief—nor do I agree with him in all things. I agree with him only so far as he agrees with Paul and the other inspired writers.

Mr. B.—You agree with him on the doctrine of decrees?

Elder.—Yes, I regard his view of the doctrine of the Divine purposes as scriptural.

Mr. B.—Then you believe that God made a

part of mankind on purpose to torment them to all eternity.

Elder.—No, I never heard of any one holding such doctrine.

Mr. B.—You believe that God made men, and decreed from all eternity that they should sin, and then sends them to everlasting perdition for doing what he forced them to do.

Elder.—I believe no such doctrine. Calvin never taught any such doctrine.

Mr. B.—Then I have been misinformed.

Elder.—Did you ever read Calvin's writings?

Mr. B.—No, I never saw them.

Elder.—Did you ever hear a Presbyterian minister preach the doctrine you have just stated?

Mr. B.—No, not in just those words; but the doctrine of decrees amounts to that.

Elder.—If the doctrine is stated without using the term decrees, you will not, I think find any thing to object to. I suspect you are much nearer being a Calvinist yourself, than you think.

Mr. B.—If I were a Calvinist I should give over praying or trying to do any thing.

Elder.—I do not think you would, for I trust you love to pray. You have ideas and feelings associated with the word *decrees*, which render it difficult for you to apprehend what we do mean when we use that term. Suppose we leave out the words *decrees* and *predestination*, and talk over the subject, and see where we differ and where we agree.

Mr. B.—I should like to hear you state what you do believe. It would be strange if I do not know what Calvinism is—especially as I have been fighting it all my days.

Elder.—You believe that God is infinitely wise?

Mr. B.—Yes.

Elder.—When he created the universe, was it in accordance with a plan or not?

Mr. B.—A wise being does not act without a plan.

Elder.—Very well, how far did that plan reach? It was something more than a mere purpose to create worlds and set them moving. Did it reach through all coming time?

Mr. B.—Yes.

Elder.—To what events does this plan have reference?

Mr. B.—To great leading events.

Elder.—You admit, then, that some of the leading events of the world's history were purposed by him—that is, it was a part of his original plan that they should take place.

Mr. B.—Yes.

Elder.—What causes them to take place?

Mr. B.—It is so arranged by Divine providence, but no man's free agency is interferred with.

Elder.—I agree with you perfectly, except that I would say that God's purposes extend to all events, instead of being confined to great leading events.

Mr. B.—But that is to be proved.

Elder.—It will not be difficult to prove it, after what you have granted. You grant that certain events are purposed; now it often happens that those great events often depend upon small events, as they are called. Now you will not commit the absurdity of saying that God's purpose and providence are concerned in a great event, which is an effect, while it has nothing to do with a small event, which is the cause, without which that event would not have taken place? Events are so connected that it is impossible to separate them. All the arguments which prove that God's purposes have respect to any, prove that they have respect equally to all.

In order to escape the conclusion that God's purposes extend to all things, you must deny that he has any purpose or plan. To suppose that God created the universe without a plan, and that he sits as governor, uncertain as to the course of events, and consequently distracted as to his counsels, and liable to disappointment and defeat, is inconsistent with his infinite wisdom and power. It is inconsistent with the declaration of scripture that he worketh all things according to the counsel of his own will.

Mr. B.—Your doctrine, as you now state it seems to be reasonable, and there are texts which seem to favour it; but the great objection is that it destroys human freedom.

Elder.—The Bible every where takes it for granted that man is free, and our own consciousness testifies to the same truth.

Mr. B.—I don't see how man can be free, if God purposes and orders every thing. If you can explain how it can be then I will give up my objections.

Elder.—I cannot explain it; I believe a great many things which I cannot explain.

Mr. B.—Is that reasonable? Can we believe that which we cannot comprehend?

Elder.—Do you believe that news can be sent by telegraph from Philadelphia to New York in a minute?

Mr. B.—Yes.

Elder.—Do you understand the structure of the machine? Do you know *how* the thing is done?

Mr. B.—No.

Elder.—Well, then, you deem it reasonable to believe a fact which you do not comprehend.

Mr. B.—I understand the fact, but do not know all about it. Your comparison does not meet the case exactly. I know that intelligence is thus sent. I understand that fact and believe it. There are facts connected with it, which I do not understand. Those I neither believe nor disbelieve.

Elder.—So you can understand the fact that God works all things according to the counsel of his own will, and the fact that man is free, and can believe those facts. And why not say in regard to things connected with them, that you do not understand, or rather are ignorant of them, and, therefore, you can neither believe or disbelieve them.

Mr. B.—Ah, but in this case there is a contradiction.

Elder.—I do not think you are prepared to say that a Being of infinite wisdom and power, cannot reconcile the two facts. To a child many things appear contradictory, which are seen to agree when he has made progress in knowledge. If you had lived two hundred years ago, and one had told you that he had sent a message 2,000 miles, and received an answer in ten minutes, you would have said that it was an impossibility. Now you can readily believe such an assertion. So when our knowledge is increased, we may be able to perceive the connexion, or the consistency between God's decrees and man's freedom. In the mean time we are bound to believe those facts on adequate evidence.

Mr. B.—I have another objection to your doctrine. What good does it do? It has no practical bearing. If it have any influence at all upon a man, it will discourage him from acting.

Elder.—Your objection is not founded upon the true doctrine of the Divine purpose, but upon the figment which has so long held possession of your mind. Suppose a son has a wise father, and has perfect confidence in his plans and in his ability to execute them. Will he

not submit cheerfully to his father's directions, knowing that his efforts will thus be most effective, and that all things will come out right? Now, apply that thought to the case of the Christian. Is it not a great source of encouragement to know that his Heavenly Father's plan takes in all things, and that his plan will succeed, and that he has nothing to do but to perform the work assigned him and leave the event with God, being sure that all things will come out right. The doctrine instead of paralysing effort is the only true ground of encouragement for effort.

Mr. B.—You have set the doctrine in a light new to me. I can't think that there are many that believe as you do.

Elder.—I told you that you were much nearer being a Calvinist than you supposed. I suppose my views are those of Calvinists generally. A great many make it their business to pervert our views; but that does not affect the truth of them. If I had time, I think I could show you that there is no consistent stopping place between these views and atheism. J. N.

Glimpses of New Books.

Thoughts on Family-worship, by JAMES W. ALEXANDER, Pastor of the Duane St. Presb. Ch., N. Y. [Price 62½ cents. Presb. Board of Publication.]

The nature, duty, and importance of family-worship are here illustrated in an intelligent, evangelical, fervent, attractive and affectionate manner. We hazard nothing in saying that this work is one of the standard contributions to the religious literature of the church. May God bless it in the edification of many families!

The book is divided into 18 chapters—on the nature, warrant, and history of family-worship—the influence of family-worship on individual piety—on parents—on children—on domestics—as a means of intellectual improvement—influence on domestic happiness—on a household in affliction—on visitors, guests, and neighbours—in perpetuating sound doctrine—influence on the church—on the commonwealth—on posterity—practical directions as to the mode of conducting family-worship—reading of the Bible—psalmody—exhortation to this duty—difficulties, objections, and conclusion.

The following extracts afford a mere glimpse of this admirable work:

The gracious promises of God to his church, while they do not necessarily transmit salvation in the line of natural descent, perpetually recognise the relation of parent and child. God determines that his great favours shall descend from age to age. The promise is to you and your children. From the beginning of the world, he has dealt with mankind on the family-principle. Every covenant has comprised succeeding generations. The federal and representative element, variously modified, is in every system, from Eden to Pentecost. It is breathed in the first promise—it beams in the bow of Ararat—it fills the starry page of Abraham (Gen. xv. 5)—it is uttered through the fires of Sinai—it is inscribed on the bloody lintel of Egypt—it flows in the household-baptism of the New Testament. God, in his sovereign pleasure, makes the parental and filial relation the means of great blessing in natural things; he is further pleased to sanctify it, and

use it as a vehicle for heavenly things. He might have saved us singly, in insulation, plucking one and another from the corrupt, perishing mass; it would have been infinite grace. But, blessed be his name, he has decreed otherwise. The "word of this life" is not a cistern, but a fountain; and it flows from father to child. Not that by natural descent, or inheritance, we can convey this deposit. Not that the succession is always unbroken. Even here Jehovah reserves a place for the display of his sovereignty, and a motive for the diligence of the parent. Ah! we cannot forget the names of Hophni and Phinehas, of Amnon and Absalom. Yet the principle abides. Branches may die, but the tree still flourishes. Families may die out, but the race is not extinct. Nay, more, it is remarkable how generally and how widely religion descends in the line of father and son. There is every thing to encourage prayer and faithful training, and living hope, even while we are not allowed to look for the salvation of our children as a matter of course.—pp. 178, 179.

Where is a parent so likely to admit the impression of his responsibility, as where he gathers his household for worship? It is true, at all times, that he is bound to watch for their souls; but now he is placed where he must feel it to be true. His family are met in a religious capacity, and looking up to him for guidance. His eye cannot light on a single member of the group who is not committed to his especial charge. Among all these there is not one for whom he shall not give account at the judgment-seat of Christ. The wife of his youth! to whom shall she look for spiritual watch, if not to him? And how unnatural the family-relation, when this guardianship is repudiated, and this relation reversed! The children! if ever saved, it will probably be in some degree consequent on his exertions. Domestics, and apprentices, and sojourners, are all committed for a term longer or shorter, to his care. The domestic minister will surely cry, Who is sufficient for these things? and most of all when in the very performance of these duties. If his conscience is kept awake, by personal acquaintance with God, he will never enter upon family-worship without sentiments which involve this very accountability; and such sentiments cannot but have their impression on the parental character.—pp. 46, 47.

Delightful as is the syllable HOME, it is made tenfold more so by prayer. The ancient *lares*, or gods of the house, were cherished, and their altar was the domestic hearth. They were vanity and a lie: "but our God is in the heavens," (Ps. cxv. 3.) The house of our childhood is always lovely, but the presence of the Almighty Protector makes it a sanctuary, and his altar causes home to be doubly home. However long we live, or however far we wander, it will ever abide in memory as the place of prayer, the cradle of our childlike devotions, the circle which enclosed father, and mother, and sister, and brother, in its sacred limit. Now that which adds to the charm and the influence of home, affords a mighty incentive to good, and a mighty check to evil. To make a child love his home, is to secure him against a thousand temptations. Families who live without God forego all such advantages and recollections. The domestic fireside no doubt has its charms, but it is shorn of its religious associations; it is less revered; we believe it is less loved.

In families where there is daily praise of God, in psalms and hymns and spiritual songs, there is an additional influence on the young. At no age are we more impressed by music, and no music is so impressive as that which is the vehicle of devotion. The little imitative creatures begin to catch the melodies long before they can under-

stand the words. Without any exception they are delighted with this part of the service, and their proficiency is easy in proportion. No choir can be compared to that of a goodly household, where old and young, day after day, and year after year, lift up the voice in harmony. Such strains give a jocund opening to the day, and cheer the harassed mind after labour is done. Sacred song tranquillizes and softens the mind, makes an opening for higher influences, and prepares voice and heart for the public praise of God. The practice is the more important, as it is well known that in order to attain its perfection, the voice should be cultivated from an early age. Nor should we omit to mention the store of psalms and hymns which are thus treasured in the memory. By this it is, even more than by public worship, that the Scottish peasantry to so great an extent have the old version of the Psalms by rote, in great part or in whole.—pp. 64-66.

Every house must, sooner or later, become a house of mourning. The blessedness of worshipping God in our family capacity, is never more evinced, than when death has struck his blow. Though we pray not for the dead, we feel within us an impulse to kneel and pray beside the dead. When the corpse is still in the house, Family-Worship has a singular awe. A link has been broken. A voice is missed from the harmony. A shadowy form, that as long as strength endured, lingered about these places of prayer, has at length ceased to appear. "One is not." (Gen. xlii. 13.) Amidst such unavoidable reflections, the common resort to the throne of grace becomes peculiarly tender and awful. The elevations of prayer and praise befit the soul which has felt a mighty grief, and which sickens at the presentation of minor and earthly considerations. We have seen the heart-broken widow led in to the accustomed place of prayer, shrinking to hear a stranger's voice in the place of *his*—yet calmed and buoyed up by the fellowship of devotion. O how many could rise and testify, that in seasons of deep affliction they have found unutterable solace, not only in prayer in general, but in the domestic prayer in particular! Wounded hearts need fellowship, even in their devotions, and feel their griefs assuaged, when others, whom they love, gather around them in the use of words which make their sorrows the sorrows of all. Such devotions soften and hallow grief, and make the sorrows of a Christian house altogether different from those of the world. To enter such a circle is good. There we are taught that "it is better to go to the house of mourning, than to go to the house of feasting." (Ecl. vii. 2.) Tears will no doubt gush freely and interrupt the service, where sudden bereavement has occurred, but the whole influence of the devotion, even on the chief sufferers, has been uniformly observed to be consolatory in no common degree. There are other afflictions, however, besides the loss of property, health, or friends; sometimes less tolerable, more poignant than these. When such tempests break over a house, whither can they resort but to God, in prayer? If they have already instituted this daily exercise, they need no new arrangements; their access is direct to the heart of a Father. Let them, as a family, bowing before him, unbosom themselves of that burden, which perhaps they have no freedom to tell to a fellow-man. It is good to draw near to God with peculiar sorrows.—pp. 115-117.

We have observed that the Church at Chillicothe have resolved to supply every family in their bounds with a copy of this book. Such an enterprise would be a blessing to any community.

Education.

"Bring them up in the nurture and admonition of the Lord."

"Never was a trust more solemn committed to men than that now committed to the church, the training through infancy to manhood of those who are to be the decisive actors in the momentous scenes about to open on the world. Wo to the church, if she so train her children that, like the ill trained sons of Eli, they take the ark out into the most momentous of conflicts only to abandon it to the foe. Wo to her and to the world, if she so neglect her children that, through their want of qualifications for their responsibilities, the nations shall stretch out their arms in vain to God, idolatry shall crumble into atheism, emancipated mind become the enemy of piety, superstition enlarge her shadow, corrupt Christianity consummate her usurpations, and for untold years worldliness, like a new deluge, roll its waves over the earth. Standing as she does on the verge of great events, hearing the note of preparation, the cry for deliverance, the defiance of enemies, and seeing the hand of God moving the nations as of old he moved the tops of the mulberry trees as a signal to advance, the church must not only do her utmost in her own person, but must with all her might train her children for the conversion of the world."

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

HINTS IN BEHALF OF THE BOARD OF EDUCATION.

Most of the young men who aspire to other learned professions, are aided by their friends (commonly their parents) in acquiring the necessary furniture. Other professions attract the sons of the rich, by their honours and emoluments; and such parents seldom encourage their sons to seek the self-denying work of the ministry, from the elevated motives of duty, philanthropy, and the divine honour. They more frequently throw obstacles in the way of those who offer themselves to the service of the Lord. Hence it is, that very many of the youth who look to the sacred office need assistance, such as our Board of Education is designed to furnish.

There is another fact that deserves special notice, which is, that the *labour* of a young mechanic answers the double purpose of teaching him his trade, and of supporting him while he is learning it. His labour being in the line of his profession, pays his way to his master and initiates him into his art. But the candidate for the ministry, though preparing for a most useful profession, pays nothing towards his support, in the *article of study*. On the contrary he *sinks capital*, and *loses* (as to profit) all his study-hours. And yet study is his business; and *labour*, though necessary, is only a thing by the way. He can only spare so much time to it, as his health requires, and every moment beyond, which he bestows on his support, he deducts from his studies, and his preparation for the ministry. It is found however by experience, that the aid afforded by our Board, *added* to the time which he can spare for *labour*, will produce a decent though bare subsistence. Our plan of assistance then may be defined, *the purchasing a young man's time for study, which would have supported him at work*. His labour, as an

apprentice to a mechanic would have supported him, and also taught him a useful and profitable trade. But when he surrendered himself (all that he had to give, and the best gift possible) to the Lord, he said, "here am I, send me." The church therefore, in encouraging him to spend much of his time in study (which for his support is unavailable,) also assumes the payment of so much money as he loses in the article of study. It is in this posture that the candidate truly stands. When the State educates her sons for the army, the same relation is sustained, and the same responsibility of support assumed; yet who feels that a young man is dishonoured by being educated at West-Point? We are persuaded that one reason of the prejudice against Boards of Education, is the fact that *the office which they conduct to is not honourable among the children of this world*.

DECREASE IN THE NUMBER OF CANDIDATES FOR THE MINISTRY.

There are even *secular* aspects to this subject which demand attention. The following articles, the first from a layman, who edits the Edinburgh Witness, deserve to be read with care by the great body of our people.

There has just appeared in the *British Quarterly Review*—the organ of the English Independents—an able article on the Christian ministry, from the pen, it is understood, of Dr. Vaughan. It is there mentioned by the Doctor, that in a conversation which he held with Professor Tholuck little more than a twelvemonth ago, the Professor stated to him that, some seven years since, the University of Halle contained between eight and nine hundred divinity students, while at present it does not reckon more than half that number; and "in the other Universities of Germany," he added, "there were the same symptoms of decline." Nor is this state of matters restricted, it would appear, to Protestantism on the Continent. It obtains in a great, though not yet equally great, degree among the Dissenters of Great Britain, both north and south of the Tweed, and among the Evangelistic Churches of America. Dr. Vaughan excepts the Free Church, though even it, he adds, has only to enter England to become sensible to the common want; but, with this exception, Independents, Baptists, Methodists, Presbyterians, "all concur in expressing their regret, often their astonishment, that while our population is so rapidly increasing, candidates for the Christian ministry do not at all keep a proportional pace with this increase." And with this striking fact the Doctor couples another fact equally worthy of notice, and which he regards as in no small degree the cause of the evil: "the estimate of ministerial labour, during the present age, has not risen at all in the same proportion with the estimate of other labour." In proportion to the outlay inevitably incident to the course of preparation—the long term of apprenticeship, if we may so speak—the profession of the non-established clergyman is by far the least remunerative of all the learned professions: in the mercantile and secular view it demands a large expenditure, and secures an inadequate and uncertain return: and we learn from the statistics of Dr. Vaughan, that this state of matters is getting worse, not improving. This is taking, it may be said, a very low and earthly view of the office of the holy ministry. Let it be remembered, however, that we are referring, not to principles, but to facts—facts, which peculiarly at the present time are forcing themselves on the attention of the non-endowed churches. Let it be remembered, further, that

laymen are exceedingly apt to fall, in cases of this kind, into the grave mistake of regarding that secularity as resting in the ministry what is in reality in themselves. We have not now, as under the Mosaic dispensation, a priesthood derived from a single family: the Christian ministry is drawn from all ranks of the laity; and the layman most disposed to criticise the motives of a ministry influenced, as the statistics show, by considerations of profit and loss, and whose own niggardliness is a component *cause* of the loss, would be the most unwilling of all men to yield up a son or nephew of his to so unremunerative a profession. The prevalence of a spirit of secularity, manifested in cutting off the necessary supplies of the pulpit, is to be regarded much less as ministerial than as lay secularity. It is a consequence of the general deadness of the body, not a consequence of the deadness of merely a part of it.

The extracts which follow, are from an able article on the ministry, in the *British Quarterly Review*, the organ of the Independents in England. The article is from the pen of Dr. Vaughan, one of the eminent men of his church and of the age.

We attach little weight to the sneer of that class of men who, to cover their own selfishness, tell you, in a somewhat angry tone, that they do not want men who serve God for "filthy lucre"—who become ministers for the sake of "the loaves and fishes." Truly we none of us want such men; but it is one thing to require that men should not bring a selfish and sordid temper to the ministry, and another to require that, for the honour of being allowed to do us service, they should be content to become martyrs to poverty all their days. Ability has its marketable value, and if our young men of ability see that the walks of professional life, or of an honest traffic, hold out to them the promise of a valuable return, while the prospect before them as Dissenting ministers is little else than a hard fight with necessity and dependence, it should not surprise us to see the world often turn the scale against the church—indeed, so often as to leave the church only a scanty supply of ability to choose from.

According to the testimony of observant men, this is too much the pass to which things have now come among us. Secular life is every where opening new and broader channels of occupation, and holding out bounties, or at least the promise of bounties, greatly in advance of anything which even men of ability can hope to realize in the ministry. It is not that men of talent and piety would not be often prepared to make a reasonable measure of sacrifice in favour of the better cause; but the sacrifice demanded by our manner of thinking, and our usage, on this subject, they regard as unreasonable—as embracing more self-denial than the associations which bear the name of churches have a right to demand in their own favour from the class of men bearing the name of ministers.

The demand that the persons sustaining this office should be men of solid acquirement and mental power, has been rising every year, as a natural effect of progress in the general intelligence; but a readiness to couple this demand of higher ability with a provision to connect a more adequate remuneration with ministerial service, this has not followed in anything like the same proportion. What is the result? Precisely such as might be expected—the sons in our wealthy families rarely devote themselves to the duties of our ministry; and many beside, who might otherwise have been most efficient men in that office, have given themselves to the pursuits of science or of literature, to the professions,

or to the enterprises of commercial life. This, we are assured, is the complexion of affairs in the United States and over the continent of Europe, and this, we scarcely need say, is very much the state of things in Great Britain. If we could expect to see a remedy applied to this evil by the intervention of a miracle, then we might content ourselves with discoursing about the acquirements, the spirituality, and the earnestness which should characterize the Christian ministry; but, momentous as would be the effect of a signal improvement in this respect, it is not only true that this, in itself would be only a part of the change needed, but to seek even thus much of improvement would, as we fear, be in great part in vain, except as it should be sought simultaneously with a thorough revolution in the customs and views of most churches in reference to the claims of the pastoral office. We venture to predict that all expedients short of something which shall go thus deep, will be, in the main, a fruitless labour.

DEMISSION OF THE MINISTERIAL OFFICE.

It being understood that the overture from the last General Assembly on the subject of "demission of the ministerial office" in cases not involving crime, has been rejected by the Presbyteries, it is not probable that this matter will be soon agitated the third time. Aside from a dislike to alterations in the Constitution without cogent reasons, our church has expressed her opinion definitely against the amendment in question.

A remedy for the evil complained of is within the existing provisions of the Constitution. A case has recently occurred in a Classis [or Presbytery] of the Reformed Dutch Church, which illustrates the idea we wish to present.

The following preamble and resolution were adopted with reference to a suspended minister of the Classis of Washington—

"Whereas the Rev. J. H. Ackerson was suspended from the exercise of the ministerial office, at the meeting of Classis, April 20, 1847, for the offence of a 'faithless desertion of office,'

"And whereas he has been repeatedly informed of his suspension, and has given no signs of repentance, and taken no notice of the action of Classis, therefore,

"Resolved, That the Rev. John H. Ackerson be and hereby is deposed from the ministerial office."

If it be said that deposition is an extreme measure, and ought to be seldom resorted to, except for crime, we reply that the proposed amendment to our constitution would also probably have been very rarely put into operation. The difference between the two remedies is that the new one would have impaired the authority and *awfulness* of the ministerial office, as a permanent gift of the church, whilst the existing remedy of the constitution adds a most solemn sanction and warning.

"It is an error of most young preachers from our Seminaries that—being more conversant with books than with men and things—their sermons have a dry, pedantic air, which is intolerably repulsive to a mixed congregation."

PRESBYTERIAL SUPERVISION OF CANDIDATES.

This subject is among the most important that appertains to the Presbyteries of our church. It is a good omen that the oversight of candidates for the ministry is exciting increased attention and care. The following is an overture passed by the Presbytery of Charleston at its recent meeting:

That this Presbytery require the presence of candidates for the ministry at its stated meetings; also, that Presbytery shall hold a conference with its candidates, in which it shall address them through the Moderator in reference to the office of the ministry, and unite with them in special prayer; also, that such candidates as are pursuing Theological studies shall at each meeting be examined upon some portion of the studies enjoined in our book.

The Presbytery of Newcastle took action on the same subject:

Resolved that the Committee on Education be assigned the further duty of corresponding with our candidates in a pastoral way, and of reporting semi-annually in regard to their standing and scholarship.

The plan adopted by the Presbytery of Charleston has the advantage of being thorough and efficient. Every Presbytery that can carry it into practice, would act wisely for the interests of the church in doing so. Circumstances, however, may prevent the presence of candidates at every meeting of the Judicatory. But ought not our Presbyteries to provide for meeting their candidates *at least once a year*, on the plan of the Charleston Presbytery?

The measures of the Newcastle Presbytery we deem all-important. A faithful committee, charged with the duty of corresponding with candidates, and with reporting each regularly to the Presbytery, will exert a powerful and lasting influence for good.

Our Presbyteries have many responsibilities in receiving, examining, superintending and licensing candidates for the ministry.

For the Presbyterian Treasury.

SELF-SUFFICIENT, INEFFICIENT AND INSUFFICIENT.

A clergyman, who was somewhat conspicuous for his vanity (alas! that such infirmities should tarnish the office-bearers in Zion!) was lazy in a similar proportion. "I am sorry," said one of the congregation, "that our minister is so self-sufficient." "And so am I," replied his friend; "but I think he is not only self-sufficient, but inefficient and insufficient."

Now, although inefficiency and insufficiency do not always accompany self-sufficiency; yet the latter is a quality that has almost always bad attendants of some kind or other. A minister of the gospel should be humble. His efficiency in his work and his sufficiency under God for his station depend upon a modest estimate of his own powers. True humility never yet made a man less laborious and successful. Ministerial sufficiency is of God and not in ourselves. May the young candidates of our church avoid self-sufficiency!

VERBUM.

"It is in vain to expect calm spiritual peace apart from clear scriptural views."

Presbyterian Education Rooms.

No. 25 Sansom St, Philadelphia.

MAY, 1848.

The operations of the Board of Education, during the year, though not free from many anxieties, have been on the whole blessed with a prosperity that calls forth devout acknowledgments.

The attention of our church should be earnestly and prayerfully directed to the fact that the number of candidates for the ministry is decreasing within our bounds. Notwithstanding the large demands for ministers at home and abroad, and the constantly increasing invitations which Providence offers to occupy the great harvest-field, the number of labourers does not keep pace with the exigencies of the age.

It is important for the church to inquire into the reasons of the backwardness on the part of her promising sons to enter upon the work of the ministry. For to resolve the perplexities of the church into divine sovereignty, to the exclusion of self-abasement and the faithful use of means, is to say the least not a very scriptural or wise determination.

No solution of our present difficulties can be accepted which does not acknowledge the responsibility and guilt of the church. The low state of piety, including the *want* of parental fidelity, of ministerial watchfulness, of prayerfulness on the part of the church, and of consecration in our young men, is unquestionably the great explanation.

For some interesting remarks on the *secular relations* of this subject, we refer to a previous column.

In the department of GENERAL CHRISTIAN EDUCATION our church may well congratulate herself on the advances which have been made. Although a public movement in reference to schools is necessarily a work of time, and the existing order of things is always a plea against a reformation, yet a very general and deep interest has been excited throughout our bounds by the action of the last Assembly. About forty churches have already established *schools* under their own supervision, and a large number are contemplating the same measure at the earliest practicable period. We trust that the policy of the Presbyterian church will soon be well settled by her general adoption in practice of the educational principles which have obtained among us an approval in theory, that is all but unanimous.

Our Presbyteries are moving forward in the great and good work of establishing *Academies*. This department of our operations, being more free from practical difficulties, should at once rally the whole strength of our church.

When the Assembly shall have taken action in regard to *colleges*, the education scheme of the Presbyterian Church will be complete: and all her energies may be then directed to its successful prosecution on Bible principles, and with faith in the divine promises.

GENERAL CHRISTIAN EDUCATION.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

THE REFORMATION ARRESTED BY POPISH EDUCATION.

We commend to the attention of our readers the following article, extracted from "The Christian Treasury," of Scotland. The great fact that the first effectual barrier against the progress of the Reformation was made by the Jesuits through their system of education, shows the importance of carefully providing for the training of the youth of the Church.

THE JESUITS AND EDUCATION.

In his "History of the Popes," Ranke gives an account of the retrograde of the Reformation on the Continent, which, at the present juncture, ought to be universally known and studied. Many Protestants, including perhaps some of our readers, are wearied of the frequent statements made, and the many warnings given, regarding the Jesuits, and are disposed to think that there is much both of morbid feeling and of unnecessary alarm regarding them. Let such ponder Ranke's account of the mode in which Rome regained, to a large extent, her ascendancy on the Continent, and exchange their lethargic indifference for alarm, when they are told, that at this moment, over all the countries of Europe and in America, the Jesuits are vigorously at work, compassing the overthrow of Evangelical Christianity by the same or similar means.

I. Ranke first shows, that the Reformation "had continued, for forty years from Luther's first efforts, to make its way with irresistible force, far and wide over all the Germanic, Slavonic, and Romana nations of Europe." It "was hailed with delight" in Denmark; "on the eastern shores of the Baltic it had gained a complete ascendancy;" "Prussia set the example—Livonia followed it." In Poland "the Jagellonian kings were prevented from opposing the progress of the Reformation." In Hungary, "Ferdinand I. never could prevail on the Hungarian Diet to pass resolutions unfavourable to Protestantism." In Bavaria "a large majority of the nobles had embraced the Protestant faith." In Austria, "all the colleges were filled with Protestants, and it was asserted that only *one-thirtieth* of the inhabitants adhered to Catholicism. Even the constitutions of the Austrian States underwent changes derived from the free principles of Protestantism." In the dominions of the electors on the Rhine, "a Protestant party existed in every city;" "the same state of things prevailed in Westphalia; in short, throughout the whole of Germany, from east to west and from north to south, Protestantism decidedly predominated." "A Venetian ambassador, in 1558, reckons only a *tenth part* of the inhabitants of Germany remained faithful to the old religion." In Scotland "it was poor, popular, and democratic, but so much the more resistless was the enthusiasm it inspired. In England, on the contrary, it had gained ascendancy by its alliance with the existing Government." "The French had embraced the doctrines with their national vehemence," so that in 1561 the Venetian ambassador says: "Three-fourths of the kingdom were filled with them." In short, "the Protestant spirit had extended its vivifying power to the most distant and obscure corners of Europe. What an immense empire had it conquered in the short space of forty years!—an empire

reaching from Iceland to the Pyrenees, and from Finland to the summit of the Italian Alps!"

II. The historian then traces from the commencement the efforts of the Jesuits to turn back this Reformation by the instrumentality of education, and their astonishing success.

This commenced by the Emperor of Germany addressing a letter to Ignatius Loyola, the founder of the Jesuits, in which "he expresses his conviction that the only means of propping the decaying cause of Catholicism in Germany, was to give the rising generation pious Catholic teachers."

This plan was instantly adopted throughout Europe. Three establishments were founded at Vienna, Cologne, and Ingolstadt, and "from these three metropolitan settlements the Jesuits spread in all directions." Above all, they laboured at the improvement of the *universities*, and in a short time they had among them teachers who might claim to be ranked as the restorers of classical learning. They re-introduced the practice of disputations which were held in public, and which were dignified, decorous, rich in matter; in short, the most brilliant that had ever been witnessed. The Jesuits devoted an equal assiduity to the direction of the *Latin schools*. It was one of their principal maxims, that the character and conduct of the man were mainly determined by the first impressions he received. They chose men who, when they had once undertaken this subordinate branch of teaching, were willing to devote their lives to it; for it was only with time that so difficult a business could be learned, or the authority indispensable to a teacher acquired. Here the Jesuits succeeded to admiration. It was found that their scholars learned more in one year than those of other masters in two; and even Protestants recalled their children from distant gymnasia, and committed them to their care." "Schools for the poor, and modes of instruction suited to children, and also catechising, followed, which satisfied the mental wants of the learners by well-connected questions and concise answers. The whole course of instruction was given entirely in that enthusiastic, devout spirit, which had characterized the Jesuits from their earliest institution. The children who frequented the Jesuits' schools were soon remarkable for the firmness with which they rejected the viands on fast-days, while their parents partook of them without scruple. It was once more regarded as an honour to wear the rosary; while relics, which no man had dared for years to exhibit publicly, began once more to be held in reverence. The sentiments, of which these acts were demonstrations, thus carefully instilled in schools, were disseminated through the whole population by means of preaching and the confessional.

"This is a case without parallel in the history of the world. All other intellectual movements, which have exercised extensive influence on mankind, have been caused, either by great qualities in individuals, or by the irresistible force of *new ideas*. But in this case the effect was produced without any striking manifestation of genius or originality. The Jesuits might be learned, and in their way pious, but no one will affirm that their acquirements were the result of any free or vigorous exercise of mind. They were just learned enough to get reputation, to secure confidence, to train and attach scholars; but they attempted nothing higher. Neither their piety nor their learning moved in any untrodden paths. They had, however, a quality which distinguished them in a remarkable degree—*rigid method*; in conformity with which everything was calculated,

everything had its definite scope and object. Such a union of appropriate and sufficing learning with unwearied zeal, of study and persuasiveness, of pomp and penance, of wide-spread influence and unity of directing principle and aim, never existed in the world before or since. They were industrious and visionary, worldly-wise and full of enthusiasm, well-bred men and agreeable companions, regardless of their personal interests, and eager for each other's advancement. No wonder they were successful."

This writer goes on to show how, as soon as sufficient influence was gained, the powers of *civil government* were called in, and a course of universal coercion and persecution carried out, wherever the Jesuit influence could secure it. He then remarks: "Such were the steps by which Catholicism, after its conquest might have been deemed accomplished, arose in renovated strength. The greatest changes took place without noise, without attracting the serious observation of contemporaries, without finding mention in the works of historians, as if such were the inevitable course of events."

PAROCHIAL SCHOOLS EXPLAINED AND DEFENDED.

An article in the last Repertory on this subject is so much to the point, that we must enrich our columns with its common sense. Many of our readers will recognize the authorship as the same as that of the Address on Parochial Schools, contained in the first number of this paper. For the purpose of omitting whatever is *local* in the article, we have been obliged to alter a few sentences.

The great majority of Christians agree in the absolute necessity of religious instruction in our primary schools. The question is, can this end be adequately attained under what is called the State system? How is this question to be answered? How can we tell whether religion can be adequately taught in our public schools or not?

This question cannot be answered by confining our attention to any one State. We must remember that the plan of parochial schools is designed for the whole country. Though public schools may be religiously conducted in one State, it does not follow that they can elsewhere be so conducted. Much less can we wisely determine the answer to be given to the above question, from the experience of any one district or neighbourhood. Neither can this question be answered by a mere inspection of the school laws of the several States. There may be no express enactments forbidding the teaching of religion, and yet public sentiment, usage, or other causes, may prove as effectual a barrier as a positive legal prohibition.

We know of no fair way of getting an answer to our question, other than by an appeal to facts. The public school system is not a thing of yesterday. It has been in operation for many years and over a wide extent of territory. What then is the fact on this subject? Has religion been so taught in public schools as to satisfy, not the wishes, but the conscience of the good people of this country? As far as we know, the answer is universally in the negative. It is not in point of fact so taught in the public schools of Massachusetts, nor in those of Connecticut, nor in those of New York, New Jersey, Pennsylvania, nor of any one State in the whole Union. If this be the fact, and we presume it cannot be disputed, it is decisive. There must be something radically wrong in the system, to

lead to a result so uniform and so disastrous as this. There may be, and doubtless are special exceptions, here and there in particular communities, but as a general fact it is undeniable that the instruction given in the public schools in every State in the Union, is so little of a religious character, that good people ought not to be contented with it! This experiment has been tried long enough, and on a scale sufficiently extensive to test the true nature of the system; and to show that it cannot be altered by the partial or combined efforts of the religious portion of the community. It is not getting better, but worse. It is passing every where from a matter of fact, into a matter of principle, that State education must be secular, that other provision must be made, by those who wish it, for the religious instruction of the young. This is not a fortuitous result, but one to which the school system necessarily tends from the very nature of our institutions, and therefore it cannot be counteracted. Every child within a given district has a right to go to the public school, and neither the State authorities nor the majority of his neighbours, have the right to say, if he does, he must be taught a given system of religion. The two rights, therefore, that of free access to the public schools, and that of freedom from the imposition of a religious creed or instruction, cannot be reconciled, in any other way, than by banishing all religion from schools supported by the State. There is a reason, therefore, for that uniform result to which the experiment of State schools has led, and is every where more and more leading.

But supposing that we could retain in all our public schools, what is retained in some of them, the reading of the Bible and a certain amount of doctrinal instruction, is that enough? Is that all God requires of us? all the church is bound to impart to those for whom she is responsible? It is very evident that Christians feel that it is not enough. This is proved by the universal effort to supply the deficiency, by Sabbath schools, and other similar means. And it is the conviction that the system of Sabbath schools, is a very imperfect substitute for that thorough scriptural training to which the children of a Christian country are entitled, and which the church is bound as one of her very highest duties to impart, that has led to the clear, strong and unanimous expression of opinion by the last General Assembly that there must be schools, in which at least our own children may be properly taught.

Great evils are, however, anticipated by some from this plan. These evils are increase of sectarianism, leaving multitudes of children unprovided for, and the withdrawal of the influence of religious men from the control of the public schools. On the first of these objections, we think it is far better that children should be brought up strict Presbyterians, Episcopalians or Baptists, than educated in the sceptical latitudinarianism of our State schools. The second and third objections are more serious. They are founded however upon the erroneous assumption that the parochial system is antagonistic to the State system, and intended to supersede it. This is not the case. It is subordinate and supplementary. If every Presbyterian and Episcopal Church in the land had one or more parochial schools under its care, this would be no impediment to the operations of the State. Let the State go on and do her best; let her plant a school-house and a teacher wherever the people call for them; let her gather all the children she can, and teach them all the good she can; the friends of parochial schools, will bid her God speed, but they will never feel that nothing remains for them to do. They see that

the State does not and cannot teach all that they believe God has commanded to be taught, and therefore they must have other schools in which they can gather their own children and all who choose to join them, and where they can fully inculcate the truths of the Bible. This is no interference with the State. The State would be glad, if all her children could be thus provided for. But as this is not likely ever to be the case, there is no danger that she will not have enough to do, in this department of labour.

But it may be said that if the religious part of the community set up parochial schools, it will throw the State schools under the control of irreligious men. We do not believe this, for various reasons. In the first place the religious portion of the community would retain all their rights in reference to the public school, they had before. They would have the right of voting for school commissioners and directors and teachers, in short, of doing all they do now. And it would be their duty to exercise that right. Because we feel bound to have a religious school under the care of the church, is that any reason why we should either abstain from voting, or vote for immoral or irreligious men to have the direction of the public school? In the second place, irreligious men do not like to be left to themselves. They are not half so respectable in their own eyes, when alone, as when associated with the intelligent and good. Then they like to assert their rights, and to outvote the more religious members of the community, and force them into their measures. That is something worth contending for. But to be thrown off by themselves, would not suit them. They would never therefore wish to have the State schools given up to their undivided management. In the third place, the very best method to elevate the State schools, in our judgment, is to establish good parochial schools among them, as models and stimulating examples. If you had a good Presbyterian or Episcopal school in a neighbourhood, its natural and certain effect would be to make all the other schools, within the sphere of its influence, better. They would be forced to improve to retain any character or to command scholars. People are not so sectarian in this country, that if made to choose between a good denominational school, and a bad school where no religion, or only religion in general is taught, they would prefer the latter. Ninety in a hundred of all sensible people would say, let us have the good school though it is taught by a Presbyterian or a Baptist, rather than a bad one.

EDUCATION IN INDIA.

Dr. Duff, the celebrated missionary of the Free Church of Scotland, gives a striking portraiture of the character of the Government institutions and of the Christian institutions in India. His remarks illustrate the importance of conducting education under the care of the Church. The catalogue of studies in the Free Church institution may suggest useful hints to those who are engaged in establishing or superintending Christian academies or colleges in this country.

In Government institutions the attention of the pupils has hitherto been *mainly* directed to the various branches of study included under English literature and history, mathematics and moral philosophy. Even mental and moral philosophy, logic and rhetoric, have been but very meagerly and superficially attended to. English literature and history may be said to

occupy by far the greater part of their time. The consequence is, that in these departments they become great adepts. They could, for instance, answer the most mincing little questions connected with the pettiest little details in Grecian or Roman history, or in the poems of Chaucer, Shakspeare, and Byron.

Now it is clear, that for the conductors of Christian, and especially missionary institutions, to devote *their* time and strength to this sort of minute literary drudgery, would be a fatal misapplication of their talents and opportunities. Their grand object is, to allure all the mind from the superincumbent mass of error and prejudice—to enlarge, and invigorate, and regulate all the faculties—and, above all, to imbue the whole soul with the spirit and the principles of divine revelation—that blessed revelation, which, while it exposes man's sin and guilt, graciously makes known God's own marvellous and unparalleled method of salvation. For these ends, a *fair* and *reasonable* attention is paid to every really useful department of knowledge; but always in daily and kindly conjunction with some portion of sacred truth, adapted to the capacities and progress of the pupils. English literature, in its purest forms, and civil history, ancient and modern, as far as is necessary for comprehending the leading events and great movements of society, are duly taught. Mathematics, pure and mixed, and natural philosophy in its several branches, have much attention bestowed upon them, because of their obvious utility, in connexion with mental development; the practical arts of life, and the illustrations of natural theology, logic, and rhetoric, and especially mental and moral philosophy, from their obvious bearing, when properly taught, on the domain of Christianity, are largely attended to. But, after all, it is to Christianity itself, in its varied phases and ramifications of Scripture history, evidences, and doctrines, that our most anxious attention is directed. And this, of course, leads to the adoption and study of a great variety of works that are wholly excluded from Government institutions. Nor are all these subjects taught as if they were separate and isolated things, that might lie like so many distinct and independent strata, in close juxtaposition, but without any interfusion or interpenetration, along the acclivities of the soul's towering eminence. No: we find no difficulty in interblending them all, as in a piece of mosaic, where each part is made to set off its neighbour to advantage—each enhancing the beauty and value of each, and all contributing severally to the order and harmony of the whole. In reading Bible history, for example, we find it a great benefit to be able fully to refer to the histories of Egypt, Babylon, and other ancient kingdoms. When reading the histories of these kingdoms, we find it both profitable and pleasant, to make perpetual references to the Bible history, and the *principles* which it supplies for reading and understanding aright the great movements and overrulings of a superintending Providence among the nations. In like manner, in perusing the Bible, or expositions of its blessed truth, we constantly find it most advantageous to be able readily to refer to particular points connected with the mental, moral, and natural sciences, either by way of illustration, or for the purpose of enhancing the glory, the surpassing glory, of Jehovah's holy oracles. And when engaged in the separate study of the sciences, we ever and anon find it useful and delightful to make a rapid excursion into the domain of sacred truth, and return thither, laden with some portion of treasure, fitted to elevate, and garnish, and consecrate the sciences.

Notwithstanding the frequency with which

statements have been given to the public of the nature and amount of the duties pursued in our institution, the public in general are scarcely yet aware of their great and varied extent. In a short Statement and Appeal, lately drawn up, the following epitome is given of the studies pursued in the Free Church institution:

"In our Calcutta institution, for example, after the ordinary branches of English reading (including Scripture history and the Histories of Egypt, Babylon, Greece, Rome, England, and India, with various miscellaneous pieces in prose and verse,) grammar, Rhetography, and arithmetic, have been mastered, the pupils enter on a more advanced course of Christian theology, literature, science, and philosophy, which usually extends to almost six years. Besides lectures and oral expositions, the following works have, within the last three years, in whole or in part, been studied: The Bible itself in all its parts; Paley, Horne, Mundy, Haldane, Erskine, and Leslie, on the Evidences; Edwards' History of Redemption, and his freedom of the Will; Vincent on the Shorter Catechism, the Confession of Faith; Butler's Analogy, Boyle and Locke on Christianity, Nolan's Analogy between Revelation and Science; Paley, Bell, and Brougham, on Natural Theology; Howe's Living Temple; the Philosophy of Salvation; Colebrooke on Vedantism; Abercrombie's Intellectual and Moral Powers; Payne's and Brown's works on Mental and Moral Philosophy, with portions of Cudworth, Stewart, Reid, Locke, Chalmers, Cousin, and Wayland; Lieber on Political Ethics; Leechman's and Whateley's Logic, and Whateley's Rhetoric, with readings from Blair and Campbell; Hallam and Schlegel's Histories of Literature; Robertson's Charles V.; D'Aubigné on the Reformation; M'Crie's Life of Knox, with other Biographies; Milton's Paradise Lost and Regained; Cowper's Poems; Young's Night Thoughts; Pollok's Course of Time, with portions of Campbell, Akenside, Montgomery, and Thomson; Clift, and Wayland on Political Economy; Bacon's Novum Organum and Essays; Taylor on the History of Civilization, and Locke's Letters on Toleration; lectures and readings on geology and chemistry; Abbott, Gall, Dunn, Wood, Stow, &c., on education, normal teaching and training; various works by Herschel, Bell, Lardner, Duncan, Lacroix, Bland, Maddy, Milne, Wallace, and Woodhouse, on the different branches of mathematics and natural philosophy; plane, solid, and analytical geometry; plane and spherical trigonometry, conic sections, algebra, and the differential calculus; mechanics, optics; astronomy theoretic and practical; meteorology, hydrology, pneumatics, magnetism, electricity, &c.; various works in Bengali and Hindustani; Sanskrit Grammar; Greek Grammar, and New Testament."

It is not, of course, meant that any *single* youth in the institution has actually gone through the whole of the studies here specified; but that, in point of fact, by one class or another, the whole of these studies have been gone through within the last three years. The youths of the highest class, who have now been ten or twelve years with us, have in reality, gone through by far the greater part of them; and if they remain a year or two longer, as some of them may, the whole may be overtaken.

The Free Church have a branch school at Beranagore, a populous district in the northern suburbs of Calcutta. Dr. Duff thus eloquently characterizes the course of instruction and general influences of the school.

The entire system of tuition at Baranagore is

on the model of the parent institution. Christianity is interwoven with the course of instruction throughout. Parents and guardians need not send their children there, unless they freely please; but, if they do, they know as assuredly as they know the fact of their own existence, that the boys shall be taught the truths of Christianity, and encouraged to forsake every refuge of lies in Hinduism. This is the duty which, under the decree of the Eternal God, we owe to the souls of those that are brought within the reach of our influence; and it is paramount to every other. In acting out the will of our heavenly Father, in labouring to consummate the purpose for which the blessed Saviour died, in opening up new channels for the flow of heavenly grace, we feel that we are treading, however unworthily, in the pathway that has been consecrated by the great "cloud of witnesses" since the world began. Come life, then, come death, come weal, come woe; let the right hand forget her cunning, and the tongue cleave to the roof of the mouth; come what may, let any temporal evil befall us; but God forbid, that we should ever, at the shrine of a timid, temporizing expediency, be tempted to drop the sword of the Spirit—trample under foot the pearl of great price—seal up the wells of salvation, and practically pronounce the blood of the covenant to be an unholy or a useless thing. Never, never, never since Christianity emerged from the cradle of Bethlehem to escape Herod's consuming sword, did the followers of Jesus need more the simplicity and strength of Abraham's faith, the self-denial of Moses, the patience of Job, and the heroic devotedness of Paul.

We need not wonder that missionary operations, conducted in such a spirit and on such principles, bring forth fruits in India, and carry terror into the ranks of Hinduism.

TO PARENTS.

Prayerless parents! your irreligion may prove your children's ruin. The time when God visited your family with a heavy stroke, they were thoughtful for a season, but there was no church in your house to give a heavenly direction to that thoughtfulness, and it soon died away. That evening, when they came home from the Sabbath school, so serious, if you had been a pious father or mother, you would have taken your boy aside, and spoken tenderly to him, and asked what his teacher had been telling him, and you would have prayed with him, and tried to deepen the impression. But your children came in from the church or school, and found no church in their father's house. Their hearts were softened, but your worldliness soon hardened them. The seed of the kingdom was just springing in their souls; but in the atmosphere of your ungodly house, the tender blade withered instantly. Your idle talk, your frivolity, your Sunday visitors, your prayerless evenings ruined all. Your children were coming to Christ, and you suffered them not. And you will not need to hinder them long. The carnal mind is enmity against God; but no enmity so deep as theirs, who were almost reconciled and then drew back. You drove your children back. You hardened them. They may never more be moved. They may grow up as prayerless and as ungodly as yourself. If God should change you, they may soon be too hard for your tears and entreaties. If you die as you are, their evil works will follow you to the world of woe, and pour new ingredients into your own cup of wrath. O, think of these

things! A prayerless house is not only a cheerless one, but it is a guilty one, for where God is not, there Satan is.—*Hamilton.*

WHY ARE THERE NO MORE PAROCHIAL SCHOOLS?

During the ecclesiastical year just closed between thirty and forty churches have established Christian schools under their own superintendence. As few, if any of our church Sessions believe that the plan recommended by the General Assembly is a bad one, it may be presumed that they have been prevented from establishing schools, either because the work is at present impracticable, or because it has not yet assumed such importance in their estimation as to enlist their zeal and effort.

It cannot be doubted that many congregations are altogether precluded from at once establishing schools within their bounds. There are, however, many other congregations where the impracticability is apparent rather than real. The other reason referred to above, is probably the true one why our church has not put into operation during the year, at least five hundred schools. The schools already established, some of them in very difficult places for such an enterprise, have been set in motion by the *efforts* of ministers and elders. Wherever the attempt has been made, it has been successful. God has ordered events propitiously for those who have used the means within their power. If the ministers, whose churches now have parochial schools, had been located in different places, probably almost all of them would have still succeeded in establishing schools.

Whilst it is believed that *suitable effort* would, with the divine blessing, have accomplished much more than has actually been done, we think that the results of the year are very encouraging. An enterprise, like the present, is one of time. A beginning has been made in different sections of our church; the practicability of the scheme has been tested in large congregations and in small congregations; public attention has been aroused; most of those who have not acted, are favourable; and the prospect is that our Christian schools will go on increasing in number from year to year. The reasons which have operated this year as hinderances, are only temporary in a multitude of cases. Onward!

PATIENCE.

If I were asked to give an opinion as to what last quality was necessary for one who has the care of children, I should say patience; patience with their tempers, patience with their understandings, patience with their progress. It is not brilliant parts or great acquirements which are necessary for teachers, but patience to go over first principles again and again; steadily to add a little every day; never to be irritated by wilful or accidental hinderance.

PAROCHIAL SCHOOLS OF THE FREE CHURCH OF SCOTLAND.

The Free Church of Scotland presents a glorious illustration of what *religious energy* can accomplish in a good cause. When the zeal of Zion is aroused, she is "terrible as an army with banners." The Free Church, relying upon the divine blessing, resolved to be not only a *missionary* church but an *educating* church for Scotland. How far she has succeeded in bringing the rising generation under her fostering care, and her religious influences, will be seen by the following statistics of her power, extracted from one of her Journals.

We hold it, then, to be clear, that the Education Scheme of the Free Church is an enterprise not more warranted and enjoined by Scripture, than rendered urgent and important by the present signs of the times, and the present wants of society. It is matter of gratitude, that from the very period of her existence as a separate Church, she had an Education Scheme, taken up with energy, supported with liberality, and containing the germs of untold blessings to Scotland. From the first she has been an *educating* as well as an evangelistic and missionary Church. In two years, nearly three hundred schoolmasters,—men of talent, principle, and experience, most of them expelled from their situations for conscience's sake,—were engaged in her service, and diffusing over many localities the blessings of a sound and religious education. In two years more that number is increased to upwards of five hundred, actually receiving salaries from the Free Church; while the schools directly or indirectly connected with the Church are no less than six hundred and fifty. It is calculated also, that the children taught in these schools are at least equal in number to those taught in all the parochial schools of Scotland. This is a no less surprising than significant result. It shows what encouraging success a church may expect on entering a field of exertion so scriptural and so useful as that of education, and what blessings the Free Church Education Scheme is already scattering over the land. Surely that Providence which pointed out to the Church her duty, hath greatly blessed her in the performance of it.

If the Presbyterian Church in the United States would undertake the same work with the same zeal, there can be no doubt that success would follow, in Providence, her endeavours. This country presents to our own church in many respects more urgent claims for educational efforts than Scotland did to the Free Church. For Scotland had already a parochial school system in operation throughout her borders. The Established Church of the Kingdom has now under its care eight hundred parochial schools in which the Bible and the Catechism are taught. But the Free Church was unwilling to trust her children to any people who had not her full confidence as religious teachers. She well knew that if her youth were committed to the tender mercies of the Establishment, her very existence would be endangered.

Any church that maternally provides for the education of her children, may expect greater prosperity and peace than if their training is committed to the care of others

beyond her pale, and especially to the care of the State, which in this country is an "alien and foreigner" to the household of God.

OUR CHILDREN IN HEAVEN.

"As the shepherd thought more of the sheep that was lost, than of the ninety and nine that were safe; as the woman scarcely realized the value of the nine pieces of silver that remained in her casket, in her anxiety for the one that was missing;—so it has ever seemed to the bereaved parent, that the flowers which Heaven claims in the spring-time of infancy are fairer and sweeter than any that survive the early blight, to blossom and bear fruit in the chilly atmosphere of time."

If flowers of earth, exposed to blight,
And withering long before their prime,
Appear so passing sweet and bright,
Amid the dim cold wastes of time;—
How wondrous, how surpassing fair,
How redolent of life and love,
Must those whom Heaven has called, appear
Transplanted in the fields above!

PRESBYTERIAN HIGH SCHOOL OF TUSCALOOSA PRESBYTERY.

The Committee on the Report of Trustees of the Presbyterian High School made the following report, which was received and adopted: "It appears from the Report of the Board of Trustees, that the Presbyterian High School, located in Eutaw, Greene county, by a resolution of the Presbytery, commenced its operations on the first day of January last, under the government and tuition of Rev. P. J. Sparrow, D. D., late President of Hampden Sidney College, assisted by Mr. J. W. Sparrow. The number of pupils is at present forty-three, and they are represented as studying with a fair amount of diligence, and making respectable progress. The School is opened and closed each day with prayer and the reading of the Scriptures. According to a resolution of the Board of Trustees, all the pupils are required to study the sacred Scriptures at such times and in such manner as shall be directed by the Principal. It has, also, been determined that after the close of the present session, all the pupils of the School shall be required to recite in the Shorter Catechism, unless they shall be excused at the special request of their parents or guardians. The Academical year in this Institution is to consist of ten months, and to be divided into two sessions—the first to begin on the first Monday in September, and end the 24th of December—and the second to commence on the first Monday in January, and to end the last Friday in June—leaving a vacation of two months in the summer, and a vacation of one week during the Christmas holidays. At the close of each session, there is to be a public examination.

PRESBYTERIAL ACADEMY OF CRAWFORDSVILLE PRESBYTERY.

The committee appointed at the last meeting of Presbytery to report a plan for a building, and a course of study for a Presbyterial Academy, reported, recommending the form of a building, which was adopted, and the Academy was located at Waveland, Montgomery county, and arrangements were made to have the building completed by the 1st of October next; a committee was appointed for that purpose; and funds having been already raised nearly or quite

sufficient to complete the building on subscription, were presented to Presbytery.

A course of study was adopted as extensive as that taught in our Colleges—making the Bible a text-book, both in English and in the original languages. The Shorter Catechism is to be regularly taught, and the School opened and closed daily with the reading of the Scriptures and prayer. A Professor was appointed to take charge of the Academy, with a view to commencing operations in the fall.

W. F. FERGUSON, *Stated Clerk.*

BRAINERD SCHOOL, MOUNT HOLLY, N. J.

This School, intended to furnish a thorough primary education for children of both sexes, will be opened, Providence permitting, on Monday the 10th of April, in the Academy. It will be under the care of the Pastor and Session of the Presbyterian Church, who will visit it frequently, direct the course of study, and spare no exertion necessary to secure faithful instruction, secular and religious.

Only two departments will be now opened—one for children of both sexes under ten; the other for boys, over ten, alone. Each of these departments will have a separate room and playground, so that there may be no communication between them. The Primary Department, (for children under ten,) in which, as all experience shows, female influence, in its softening, refining power, will be essential to the best results, will be conducted by Miss Ann Maria Haight—a lady of long experience in teaching—with the aid of as many competent assistants as may be necessary. For the Boys' Department well qualified male teachers are provided.

The ordinary studies, commencing with elementary exercises of speech and thought, will extend through all the branches usually taught in common schools, and include Vocal Music. The Holy Scriptures, as the basis of all truly Moral and Christian instruction, will be studied by every class.

The terms, varying with the age and class of each scholar, will be very low; and provision will be made for the admission of as many free scholars as possible. Payment, weekly, or, when preferred, quarterly, in advance. For further information, or to enter scholars, apply to Rev. Samuel Miller, Jr., Samuel Burtis, Jr., or Evan L. Evans.

March 30, 1848.

PARENTAL INFLUENCE.

"Tell ye your children of it, and let your children tell their children, and their children another generation." All who have children may, by properly instructing them, exert an influence as wide as the world, and as lasting as time. "Tell ye your children of it." How wide and far-reaching the influence. It is as if the prophet had said, let holy sentiments, sound instruction, stern principles of right, pass from lip to lip; from an individual to a family; from each one of its members to their families; from all their members to a wider circle, and so on, increasing in a rapidly augmented ratio, till a multitude, like a nation, shall have their minds and hearts cast in the mould of a godly ancestor.

"It behooves those who occupy the post of teachers in our institutions of learning, seriously to inquire, whether our system of instruction and discipline is all that it ought to be, or is capable of being made."

Sabbath Schools.

"Feed my lambs."

THE TEN COMMANDMENTS.

The commandments, which are the rule of obedience, deserve a special place in the instructions of the Sabbath school. If almost any teacher will examine his class, he will probably find some who are deficient in their knowledge of the commandments. This ought not to be. We know some teachers, who make it a practice to hear their class recite the commandments every Sabbath. Such a practice is recommended by the importance of the subject and its adaptation to impress duty upon the minds of youth.

The commandments were given by God for the solemn purpose of reiterating the law of Nature. They form a sublime and necessary part of Revelation. They are the standard of human conduct, and they assist in showing the need of a Redeemer. A considerable portion of the Shorter Catechism is wisely taken up with explanations of the commandments. Every Sabbath scholar ought to be made familiar with the moral law. It is by "line upon line, precept upon precept," that knowledge is engrafted upon the youthful mind. Let every teacher in our Sabbath schools see to it that the children in his or her class know the ten commandments.

THE SUPERINTENDENT.

The interest and usefulness of a Sabbath school depend, in no small degree, upon the superintendent. If suitably qualified, judicious and energetic in his management, a school with only ordinary teachers, will flourish. He will be an animating spirit, infusing vitality into all its members. But where the superintendent is inefficient and injudicious in his management, the school, as a whole, whatever be the character of its teachers, cannot be interesting and prosperous. In all its movements it will be irregular and languishing.

The office of superintendent is so important, so intimately connected with the prosperity of this institution, that no possible efforts which the circumstances of the incumbent will permit, should be spared in qualifying himself to perform its duties. It is an office worthy to be magnified. Thus it has been and still is regarded, by men of great eminence and distinction.

Some of the *qualifications* desirable in a superintendent, and some of the *duties* of his office, we will now briefly enumerate.

QUALIFICATIONS OF A SUPERINTENDENT.

1. A superintendent should possess habits of strict punctuality and promptness.
2. Evenness of temper, united with firmness and decision of character.
3. In his manners he should be easy, gentle and conciliatory; and in his intercourse with the school, familiar and impartial.
4. He should be a man possessing influence in society, and generally respected and esteemed.
5. He should be a bright example to his school in all that is good;—"he should be fervent, simple, unaffected in prayer, increasing in a knowledge of the Bible; prompt, liberal, noble

in charity, untiring in labours, warm in Christian intercourse, growing in all the Christian graces and living for the salvation of the earth. Such should be the *superintendent* of a Sabbath school."

DUTIES OF A SUPERINTENDENT.

As to the *duties* of a superintendent, perhaps we cannot make a better specification than that given on the Superintendent's Card, published by the Mass. S. S. Society:

1. In the opening and closing exercises—whether reading, singing, remarks, or prayer—be *very brief*.
2. Have the utmost order and decorum through the whole school.
3. Go from class to class, with a word of instruction, advice, encouragement, or admonition, to scholars and teachers.
4. The superintendent should make himself perfectly familiar with the lesson.
5. He should become acquainted with the teachers—their characters, qualifications, fidelity, and methods of communicating instruction, and illustrating truth.
6. He should learn the *names of the scholars*—always meet them with exhibitions of affectionate interest,—notice all absences, and the next Sabbath go round to each and learn the cause—and keep a record of every thing encouraging or otherwise, respecting each member of the school.
7. Daily study ways and means, and *weekly make thorough preparations*, to give variety to the exercises, and secure the highest interest and efficiency of the school.
8. Devise plans to enlist the scholars in the cause of missions, temperance, and all the objects of benevolence.
9. The superintendent should feel and manifest a deep interest in the teachers' meeting and the concert.

The possession of these qualifications, and the faithful performance of these duties, will make a *good superintendent*.—*Cong. Visiter*.

THE GREAT FAULT.

The great fault in our Sabbath school—says one of the most venerable pastors in our State—is the neglect of parents to give thorough instruction to their children on the lessons. This work should be commenced in families, on the preceding Sabbath, and followed up, as opportunity presents, through the week, till the scholar can answer every question, and open to every passage of Scripture. Such a thorough training at home, would give great interest and profit to the Sabbath school. Let parents once make the experiment. It is lamentably the fact, that nearly the whole responsibility is thrown upon the teacher. Where the whole work of preparation is put off till the Sabbath morning, hurried over by parents, amidst preparation for going to the house of God, there must be a failure of awakening that deep interest in the lessons, which is essential to the prosperity of the school. Instruction in the Sabbath school, is the *aid to*, and not the *substitute* for, parental instruction.—*Cong. Visiter*.

"The rose is sweetest when it first opens, and the spikenard root when the herb dies. Beauty belongs to youth and dies with it, but the color of piety survives death and perfumes the tomb."

"I wonder how many hours of the Sabbath are devoted to the instruction of children, by those parents who make the necessity of attending to the religious culture of their families, an apology for not entering the Sabbath school."

HUMBLE BUT USEFUL.

"It is true of the Sabbath school, as of all other departments of moral and religious effort, that each labourer must be content 'to dig his small allotment in the great field of usefulness, to contribute his little item to the cause of truth and righteousness, and to look for the sum total as the product of innumerable contributions, each of them as meritorious, and many of them, perhaps, far more important and splendid than his own;' but the allotment belonging to us, whether great or small, must not be neglected—the item, whatever its value, must be faithfully contributed."

Domestic Missions.

"Beginning at Jerusalem."

"ENDURING HARDNESS."

Many of our ministers are "enduring hardness" in their Master's service. Indeed *every* faithful minister has some special trials which exercise his soul. There are, however, some fields of labour—for example, those occupied by some of our missionaries—which are peculiarly difficult, and beset with many perplexities. In the midst of such trials in the discharge of the ministerial commission, it is well to,

1. Consider what Christ endured. He was despised and rejected of men: he hungered and thirsted often; had not where to lay his head; encountered innumerable reproaches and privations, and at last died upon the cross. The path to glory is through suffering. It is sufficient for the disciple to be as the Master.

2. A general characteristic of the Christian ministry in all ages has been liability to hardship. Apostles, Martyrs, Reformers, Puritans, have only exemplified the general suffering which belongs to the vocation of the ministry. If any ambassador of Christ is now enduring hardship in his field of labour, let him be assured that many, as worthy as he, have suffered more, and that freedom from care is not a trait of an evangelical and active ministry.

3. If there seem to be any thing special in the case of any one who is enduring hardship, the trial is sent for good. God has ordered every circumstance in the lot of every one.

4. If the field of labour is a difficult one, still God has souls there whom he designs to save. And why should not the present labourer, who is providentially in the field, remain there? unless, indeed, there is some *other* reason for a change.

5. The results of enduring hardship may be soon visible in the increased prosperity of Zion. A little more endurance may secure that outward and internal condition of the Church which has been so long the object of faith and prayer.

6. Hardship sweetens the hope of heaven. "There remaineth a rest for the people of God." In the upper sanctuary there will be "much service, but no toil."

FUNERAL IN A NEW COLONY.

Amid the forest-skirted plain
 A few rude cabins spread,
 And from their doors a humble train
 Pass'd forth with drooping head;
 They hied them to the dead man's home,
 Lone hearth, and vacant chair;
 Deep sorrow dimm'd that lowly dome,
 Yet rose no voice of prayer.

His widow'd wife was weeping loud,
 While closely to her breast,
 Affrighted at the unwonted crowd,
 A wondering infant prest;
 His aged mother bending low
 With poverty and care,
 Sent forth a feeble wail of woe—
 Where was the soothing prayer?

They bare him through his cultured land,
 They halted not to weep;
 That corn was planted by his hand,
 Who shall its harvest reap!
 On, on, beneath his favourite trees
 That coffin'd corpse they bear,
 A sighing sound was on the breeze,
 But still no voice of prayer.

Where his own plough had broke the soil,
 A narrow grave was made,
 And 'mid the trophies of his toil
 The Emigrant they laid;
 But none the balm of Heaven to shed,
 With priestly power was there,
 No hallow'd lip above the dead
 To lift the voice of prayer.

Mrs. Sigourney.

SALARIES OF MINISTERS.

The salaries of ministers in this country are not what they should be. The Free Church of Scotland does not hesitate to *agitate* the question of an increase of salary, whilst our own church is comparatively, and indeed almost altogether silent. As far as we can make an estimate approximating to the truth, the salaries of ministers in our own branch of the Presbyterian church average between four and five hundred dollars. In Scotland, the sustentation fund of the Free Church yielded last year about one hundred and twenty five pounds (over \$600) to each minister; and the different congregations added as supplementary whatever they chose, including pew rents, &c. Of course the average salary in Scotland is quite beyond what it is here. And yet the Free Church has been aiming this year at making the sustentation fund divide one hundred and fifty pounds (over \$700) to each minister. So far, that fund has had an increase that promises to secure this end.

The state of things in our own church suggests the idea whether an increase in the salaries of ministers ought not to be undertaken by the proper Judicatories. In particular might not the salaries of our *missionaries* be increased by the Board of Missions, and would not the church sustain that Board in such an enterprise?

It has also been suggested that the Board of Education might take this subject into consideration, in reference to candidates.

The following remarks on the subject of ministerial salaries by Dr. Buchanan, of the

Free Church of Scotland, show what the spirit is across the waters.

The object of the last Assembly was to secure such an increase of the Sustentation Fund as would provide, from that central source, an income of at least £150 for every minister of the Free Church of Scotland. A wiser resolution, or one more closely connected with the welfare of this church, was never passed. I venture to say that, with that resolution, the Free Church, as a great national institution, will stand or fall. We do not live in an age of miracles. If the ordinances of God are to be maintained over so wide a field, and one so diversified as ours—and if an order of men, fully trained and qualified, is to be continued in the ministry of our congregations, we must have respect to the laws of Providence. There are many things in their own nature very distinct and different, which yet God has so connected in his providential arrangements, that if you would have the one, you must look well to the other; and that if you neglect the one, you will lose, and justly lose, the other. The gospel ministry, for instance—the living spiritualised agency which Christ has given for the edifying of his body, is one thing—and the Fund by which the temporal wants of that ministry are supplied, is quite a different thing. But, nevertheless, you cannot have the one without the other. Nay, more than this, the qualifications requisite for an efficient ministry—the talents, the learning, the piety—are one thing, and the income that ministry enjoys is quite another thing. But not the less certain on that account is it, that a very close relation subsists between the two. God has attached a certain value to piety, learning, and talents in the market of this world. He has so ordered his government that the possessor of these qualities can ordinarily command by means of them, a certain social position and certain social advantages; and if the Church wishes to enlist these qualities in its service—and it cannot work to any good purpose without them—it cannot expect to do it on other terms than those which God himself by the laws of his providence has prescribed. Occasional exceptions to these laws may indeed be found; but in the long run this is the rule—that where the temporal provision for the ministry in any church is such as to sink those who recognize it in the social scale considerably below the level which the character and acquirements demanded of the christian ministry would reach in almost any other walk of life—in the same measure will those acquirements and that character be turned into other channels, and the ministry be either deserted or degraded. I believe that these two things are as certainly and as inseparably connected, in the Providence of God, as any two things whatsoever; and, moreover, that they are so connected on a principle of righteousness. What men will not be at the pains to procure, it is plain they do not value; and of a blessing which they do not value, it is just that they should in the end be deprived. Some people there are who affect a spirituality far beyond, and out of sight, of such considerations as these altogether. I have myself been favoured, in my official position, with one or two rude enough communications on the subject, as if, in labouring to promote the resolution of last Assembly, I were engaged in some very secular or selfish enterprise. Sir, it is a light thing to be judged of men or of men's judgment. If I had consulted my own ease and comfort, I would certainly have never entered on this work at all. But of nothing was I ever more deeply or solemnly convinced than I am of this, that if this church do not press on steadily and perseveringly towards the real-

izing of what the resolution of last Assembly proposed, it is not we alone that will regret it, but our children and our children's children.

WAR AND MISSIONS.

It has been said in Congress, that the aggregate cost of a regiment of soldiers is a million per annum—or seven times the income of the American Home Missionary Society. This, of course, includes all the pay, subsistence, transportation, officers, &c. necessary to the dreadful work which they are called to do. We suppose that a full regiment falls short of the number of missionaries which this Society has in the great field; so that we are warranted in inferring that it costs seven times as much to sustain one soldier in the service of the government, as this Society pays to support a herald of Immanuel to proclaim the life-giving gospel to our countrymen!—*Cong. Journal.*

Foreign Missions.

“Go ye into all the world and preach the gospel to every creature.”

HINTS FOR THE MONTHLY CONCERT.

[The claims of the heathen world need to be continually brought before our churches. It is the design of this paper to assist in this good work. Our attention has been directed by the kindness of a friend to a sermon, entitled, “Hope for the Heathen,” which was preached by the Rev. Dr. J. M. Mason, in 1797, in New York. The just and striking views it contains, the celebrity of its author, and the time when it was delivered, (before the existing missionary institutions were organized) have induced us to make a sketch of the sermon.]

Many families of the earth are still unblest—these too are reserved for the trophies of Emanuel's grace—and are to be subjected to his authority, by the same means which he hath ever employed in converting sinners—the gospel of his cross: three topics of discourse, not less appropriate to the design of our meeting, than plainly suggested by the text: For in *this mountain shall the Lord of Hosts destroy the face of the covering cast over all people, and the vail that is spread over all nations.*

I. Many families of the earth are yet unblest. They are described as destitute of spiritual and saving knowledge; an idea obviously conveyed by the figures of a *VAIL* and a *COVERING*—Darkness, thick darkness, enshrouds their minds, and conceals from them those facts and principles which it most interests them to know and to improve.

Of the nations thus under a vail we reckon four classes:

1. The families which adhere to the *man of sin*: Enticed by his lying wonders, and given up to strong delusions, they have deviated into the paths of apostasy; they are under the vail of *anti-christian error*.

2. The families of rejected Israel: Having disowned their Messiah when he came, and being disqualified, by judicial blindness, for discerning the real sense of their scriptures, which testify of him; the vail upon their hearts is the vail of *obstinate unbelief*.

3. The families which embrace the doctrines of Mohammed: Turned aside after fables, and amusing themselves with the belief of lying vanities, they are under the vail of *gross imposture*.

4. The families which are usually called Pa-

gan: With no other instruction than the glimmerings of natural reason, and the refracted rays of distant tradition, they are covered with the veil of *deplorable ignorance*.

All these are characterized in the text. But our attention is invited more immediately to those who are without any scriptural revelation. Though true of all, it is of them pre-eminently true, that they are under the double veil of a benighted understanding, and an erring conscience.

The *benighted understanding* of the heathen is seen in their ignorance of (1) the character of the great Lawgiver and (2) of his law, which is the rule of life. Their *erring conscience* is witnessed in the rites of Paganism, which are worthy of its creed. Instead of a worship reasonable, reverend and pure, it exhibits all the frightful varieties of whatever is absurd, blasphemous or obscene.

Exposed to this melancholy fate, the heathen claim our sympathy; and we eagerly ask, is their doom to such wo irreversibly sealed? Are they shut out for ever from the divine compassions? No! To the praise of his grace, Jehovah hath thoughts of mercy, rich mercy, towards them. HE WILL DESTROY, saith the prophet, *the covering cast over all people, and the veil that is spread over all nations*.

II. From the days of eternity, the Father hath given to Messiah *the heathen for his inheritance, and the uttermost parts of the earth for his possession*. The whole earth, therefore, being included in the covenant-grant, shall be filled with the knowledge, and subdued to the obedience of Jehovah. On the maxims of carnal wisdom, the fact is, indeed, impossible, and the expectation wild.

But we, according to his promise, look for the interposition of his arm, by which, however mean the instruments, this prodigious revolution shall be effected with no less ease than certainty. For,

1. He directs the complicated movements of the universe. However confused and contradictory things may appear to our little minds, with Him whose *understanding is infinite*, there is neither surprise, perplexity, nor chance.

2. The glory of Messiah is a chief end of the dispensations of Providence.

The vicissitudes of kings and kingdoms, and all the stupendous events which shine in ancient annals, were important chiefly as they served to prepare the way, and to spread the triumphs of Him who was a *light to lighten the Gentiles*.

3. In the scriptures of the prophets, this spiritual revolution by which the *kingdoms of this world shall become the kingdoms of our Lord and of his Christ*, is frequently predicted and strongly marked.

But here occurs an important query. By what means are these predictions to be fulfilled, and these prospects to be realized? The means are prepared; they are extremely simple; they are in your hands—even the *doctrines of the gospel of peace*. And this is the

III. And last topic which I proposed to discuss—IN THIS MOUNTAIN, saith the prophet, *shall the Lord destroy the veil that is spread over all nations*.

Mount Zion, to which Isaiah refers, is a figure, most familiar to the scripture, of the church of Christ.

Come then, my brethren, let us ascend the hill of God; and, aided by the torch of the skies, let us look through the surrounding gloom, to the glories that lie beyond. See! an *angel flies through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people*. The standard of SHILOH is reared: his banner waves on high:

the great trumpet is blown: the nations hear, and gather unto him. From the east, from the west, from the north, from the south, they press into the kingdom. On the one hand is the plundering Arab; on the other, the pitiless savage. Here, are the frozen children of the pole; there, the sable tribes of Afric; and yonder, the long disinherited Jew steals silently to his Messiah, weeping as he goes. Hark! the din of arms, and the tumult of battle cease; discord and war retreat back to hell; and again that hymn of angels is heard below, *Glory to God in the highest, on earth peace, good-will towards men*. The redeemed of the Lord raise their responsive song, *Now is come salvation and strength, and the kingdom of our Lord, and the power of his Christ*. Brethren, 'tis no illusion; 'tis "the sober certainty" of truth divine. The zeal of the Lord of hosts will perform this—HALLELUJAH!

1. AND NOW, dear brethren, shall not the first sentiment of our hearts be a sentiment of gratitude for the grace of God manifested unto us?

Let it never be forgotten, that we, in our ancestors, were among the perishing outcasts. Yet to us hath the word of salvation been sent. Without the gospel of Jesus, we should this day have been burning incense unto idols: without the gospel of Jesus, we should have been strangers to that blessed hope which gives to life its best relish, and takes from death both his terrors and his sting. O Christian, Christian, remember, that if thou hast escaped the wrath to come, and art made an *heir of God, and a fellow-heir with Jesus Christ*, it is to the praise of sovereign mercy. Thy father was an Amorite, and thy mother a Hittite; and thou mightest have been left, with the Amorites and Hittites, to die in thine iniquity.

2. Since the Lord hath destroyed the veil that was spread over us, by revealing to us the great salvation, let all who have hitherto been indifferent about it be deeply impressed with the duty of embracing it, without delay; and with the sin and danger of neglecting it.

3. In the assurance that Jehovah will destroy, by the prevalence of his gospel, the veil spread over the nations, believers may see how little they have to fear for the existence or for the triumph of their religion.

4. The subject which has occupied our attention, places in a strong light both the *obligation* which lies on Christians to evangelize the heathen, and their *encouragement* to attempt it.

PRESBYTERIAN SCHOOLS IN INDIA.

From a Speech by Walter Lourie, Esq.

When the first missionary of the Board reached Lodianna, he found a high school in operation, under the direction and patronage of the political agent of the British government. Very soon this school was transferred to the mission, and it has continued under our direction to the present time. In the great native city of Furrukhabad, some six years ago, a high school was established by the mission. For some time previous, a government high school, well-endowed, had been established. It is known to all, that in these government schools, the Bible, and every book treating of the Christian religion are excluded. Two years ago, the Governor General of India, in person, carefully examined both the schools. Shortly after that examination, an order was issued disbanding the government school, and transferring the school furniture, and the free use of the building to the mission school. At the city of Allahabad the government had a college, with a large library. During the last year this college also was relinquished, and has been succeeded by the mission

college, which enjoys, through the favour of the government, the free use of a large building, and the gift of many valuable books from the library of the former college. Thus within a few months of each other, have two important institutions been added to our means of doing good. But to make them efficient, additional funds are wanted. Besides these high schools, boarding schools, and bazar schools, male and female, were established; and the fruit of these various means of education and instruction, is already most encouraging.

From the scholars of these schools, a number of both sexes have been added to the church; and there are now eighteen young men, most of them engaged a part of their time in the missionary work, and all looking forward to and engaged in preparation for the ministry—besides two others, who have been already ordained. By these native assistants, the missionary force in India will soon be doubled. For this the brethren have laboured, and for this the people of God have prayed. Their prayers are in a course of being answered.

FROM THE REPORT OF THE BOARD OF FOREIGN MISSIONS FOR 1847-8.

Receipts \$108,586.38; Expenditures, \$109,183.66.

PUBLICATIONS.—The Missionary Chronicle, 8400 copies; The Foreign Missionary, 15,000 copies; Annual Report of 1847, 3500 copies; Letters to Children, 7000 copies; Letters to Sabbath Schools 5000 copies; Address for the Synod of New Jersey, 250 copies.

MISSIONARIES SENT OUT.—Five ministers, two teachers, and five females—three of whom are wives of missionaries and two are teachers.

MISSIONS.—Among the *Chippewa, Iowa, Omahaw, Choctaw, and Creek Indians*, eight ministers, seven teachers, one farmer, one carpenter, boarding schools among the Iowas, Choctaws, Creeks, and Omahaws, with 166 scholars; day scholars, about 50; church members, 50. In *Western Africa*, one minister, one teacher and one native assistant at two stations among the *Kroo* people; one minister at *Monrovia*; one minister at *Sinoc*;—church at *Monrovia*; schools at all the stations. In *North India*, three missions—the *Lodianna, Allahabad, and Furrukhabad*, with eight stations; twenty-two American and two native ministers, eighteen native assistants, two printing establishments, from which 8,321,370 pages were issued in four languages; schools at most of the stations, with 980 scholars, of whom 139 are supported by the missions, and about 470 are in schools of a high grade; churches at six stations, into five of which converts were received during the year. In *Siam*, one minister, and one licentiate preacher, who is also a physician. In *China*, three missions—the *Canton, Amoy, and Ningpo*, with as many stations; nine ministers, one physician; two boarding schools, with 60 pupils; printing press at Ningpo, with metallic types, from which 4,365,560 pages were issued; church at Ningpo. For the *Jeus* one minister, at present in the city of New York. In *Papal Europe*, through the agency of the Evangelical Societies of France and Geneva, moneys remitted for the support of Evangelists or Colporteurs.

SUMMARY.—Missions sixteen—in six fields of labour, viz. American Indians, Western Africa, North India, Siam, China, Papal Europe, and the Jews; stations, 22; ordained ministers, 46; licentiate preacher, 1; physicians, 2; teachers, printers, &c. 10; making, with their wives, 101 persons, exclusive of native labourers not ordained; schools at most of the stations; churches in most of the missions;—the statistics of European missions not included.

Board of Publication.

Publication Rooms N. E. corner of 7th and George streets, Philadelphia.

J. P. ENGLIS, PUBLISHING AGENT.

THE COLPORTEUR PLAN.

To the Ministers, Ruling Elders, Deacons, members and friends of the Presbyterian Church in the United States.

Beloved Brethren and Friends:—The humble design of this address is to call your attention to the General Assembly's Board of Publication, its present condition and plans for the future. You have not been indifferent spectators of the rise and progress of this department of our benevolent schemes. With grateful emotions to the Great Head of the Church, you have seen how, under his benignant smiles, this Board has grown, from small beginnings, to its present degree of strength and importance. Its benevolent founders had only in view the publication of a few tracts and Sabbath-school books and manuals; only a few years have elapsed, and it has now issued nearly three hundred different works, among which are about two hundred distinct volumes. Among these works are some of the best in the language; and while they are all in harmony with our doctrinal standards, but few of them are of a strictly sectarian character. The greater portion of them may be read with profit by Christians of all evangelical denominations. They are well calculated to promote the godly edifying of the body of Christ, to arouse the careless, and guide the inquiring to the cross.

The advantages of such a collection of books and tracts, rich in religious truth and free from error, must be obvious to all. So much is done at the present day to corrupt the public mind through the medium of the press, that no Christian or philanthropist can be indifferent to a judicious effort to furnish a sanctified literature for the present and succeeding generations. It is an alarming consideration, that almost the entire reading of a large portion of the people of this country, consists of newspapers and works of fiction; and while many of our papers are truly excellent and valuable, there are not a few that are demoralizing in their influence. Besides, the circulation of works decidedly immoral in their tendency, is by no means small. The enemy of all righteousness is employing the press in the diffusion of error, irreligion, and infidelity; and the friends of order, virtue, and piety, seem called upon to use the same agency to counteract the efforts of the adversary, diffuse the knowledge of the truth, and promote the interests of the Redeemer's kingdom in the world.

It is a well known fact that the press was a very efficient agent in the great Reformation of the sixteenth century. The Reformers used it with blessed effect in their conflict with the man of sin, in diffusing the pure doctrines of the gospel; and it enabled them to fortify the ground which they gained, so that we are reaping the fruits of their labours. "Three printing presses were incessantly employed in multiplying copies of Luther's writings. His discourses passed from hand to hand through the whole nation, supporting the agitated penitent in the confessional, giving courage to the faltering convert in the cloister, and asserting the claims of evangelic truth even in the abodes of princes." The press was as active as the tongues and the pens of the Reformers. "Whatever Luther and his friends composed, others disseminated far and wide. Monks, who were too ignorant to be able themselves to proclaim the word of God, tra-

versed the provinces, and visiting the hamlets and cottages, sold them to the people. Germany was ere long overrun with these enterprising colporteurs. The efforts to suppress these writings increased the eagerness of the people to possess them; and when bought, they were read with redoubled ardour. By similar means, translations of Luther's works were circulated in France, Spain, England, and Italy;" and thus a fire was kindled which shall never be extinguished!

The press is equally adapted to the diffusion of truth now; it is as able as ever to counteract and destroy error and infidelity, to awaken sinners and unfold to them the way of life, and to help on the humble child of God in his journey heaven-ward. Impressed with its importance as a means of good, the Board of Publication desire to call in its aid more fully than they yet have done, and to give a much wider circulation to the works they are issuing. To this end they are employing colporteurs and agents to carry these works to the doors of all our people, and endeavour to supply, by sale, at catalogue price, every individual in our connexion with a portion of saving truth. The *colporteur* goes to every house with his wagon or basket, endeavours to persuade every individual to purchase for his or her own perusal a book or tract, and by kind persuasion and earnest prayer to direct them all to Christ. The *agent* is "expected to visit the churches, and set people to work in distributing the books, exciting an interest in the subject among pastors and people, obtaining subscriptions and donations as he can, and selling as he has opportunity."

The plan is simply this: The agent takes with him a box of books; he presents the subject in its various bearings to the people; invites their voluntary co-operation, and endeavours to enlist them in the work for their own good—for the work is one of pure benevolence: its design is not to enrich the treasury of the Board, but to bless the Church, and save the perishing. The subject having been presented, the pastor, or the session, then selects a sufficient number of individuals, who feel an interest in the work, who will act voluntarily, to supply each neighbourhood within the bounds of the congregation—individuals who are more or less acquainted with the various families in their respective districts, and who desire their salvation—and if funds can be raised to furnish a tract gratuitously, where a book cannot be sold, it would be well, and might accomplish much good, as in this way every individual would be reached.

A sufficient number of volunteers being secured, they are requested to meet the pastor and agent at a given time; they are then furnished with the requisite quantity of books for their respective neighbourhoods; an account of the volumes delivered to each and their value, is taken by the agent; the time is fixed, within which the distribution is to be completed, and an account of the sales to be made—say three or four days. At the expiration of that time, or before, the full amount is to be returned to the pastor or agent by each distributor, of the books committed to him, either in money or unsold volumes; that is, the distributors are to account for all the books they take, return what they do not sell, and pay over the money received for the books sold.

Each distributor having taken in charge a parcel of the volumes, calls upon all the families assigned him or her, explains the nature of the object, and uses his or her influence to induce each individual to purchase one or more volumes, not as a charity to the Board, but for his or her own spiritual benefit.

The books should be so carried and handled as not to be injured; and those which are unsold, with the moneys received, should be returned to the pastor or agent on or before the specified time, as above stated.

The extent of the circulation will, of course, depend much upon the zeal and fidelity of those who engage in it. They should be kind and courteous, serious, prayerful, earnest in the work, remembering that the salvation of precious souls may depend upon their fidelity and success; and they should endeavour to do something for the eternal welfare of every individual, and give a tract and lift up a prayer where a book cannot be sold.

Such is the plan which the Board are endeavouring, with the blessing of God, to carry into effect; and to this plan they now solicit the prayerful attention of the officers, members, and friends of the Presbyterian Church. The success of the enterprise will depend materially upon those who are entrusted with its execution—the travelling agents, colporteurs, and the volunteers. But then they can accomplish but little without the zealous and hearty co-operation of the church and the people. If the people will not buy the books, the agents and distributors, of course, cannot sell them. But will not the people buy? Do they not feel an interest in this work? Is it not a matter which concerns them and their children? Will not these books be helps to the saints' growth in grace? And may they not, with the blessing of the Holy Spirit, awaken sinners and lead them to Christ? May they not be blessings to our rising households—the lambs of the flock? And where is the one who is not able to purchase a book worth 25 or 50 cents, or \$1, or \$2? and where is the one who will not do it? Oh, let us with united strength take hold of this work, and no finite mind can calculate the amount of good that shall be accomplished. Especially, let our beloved pastors take hold of it in earnest, and strive to awaken an interest in it among their people. Let the people see the pastors engaged, and they will not be indifferent.

Fathers and brethren, we look to you for help in this attempt to diffuse the truth of God; shall we look in vain? No; it cannot be; it will not be. Your past interest in this branch of benevolence is a pledge for the future. You see in a pure evangelical literature a powerful auxiliary to your pastoral labours. These books and tracts second your teachings; they enforce and reiterate the instructions you utter from the pulpit, and repeat in your family visitations; and they go where you often can find no entrance. They preach where your voice is unheard; they preach where you must be silent; and they will preach when you are dead. Yes, when we are in our graves, these books and tracts will live; and many may arise and call us blessed, because of our agency in placing these messages of mercy in their hands. Oh, then, let us come up to this work; and let our united prayer be unto the God of truth for the descent of his Spirit in connexion with the precious volumes and tracts which shall be scattered abroad. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It is also hoped that Presbyteries and Synods will take the subject into serious consideration, and, if they think proper, express their views in suitable resolutions. The effort demands the attention, and should enlist the energies of the whole church. May it receive the attention it deserves; and may the Great Head of the church crown it with his blessing. W. J. M.

CONTINUED NOTICES OF PUBLICATIONS.

Obligations of the World to the Bible. A Series of Lectures to Young Men, by Gardiner Spring, D. D., Pastor of the Brick Presbyterian Church in the city of New York. Presbyterian Board of Publication, pp. 326, 12mo. Price, half calf, 85 cents.

This is a work admirably suited to the present time and particularly calculated to interest and instruct the class of persons for whom it was originally designed. The well-earned reputation of the author and his ample resources for treating with ability the subject he has undertaken, give a guaranty that those who peruse his work shall not lose their time.—*Presbyterian of the West.*

This work has been before the public for some time, and we are gratified that it has been adopted by our Board of Publication and issued in their neat and beautiful style. Dr. Spring throws a charm around even old and familiar thoughts, that makes us almost feel that they are introduced to us for the first time. We regard this as one of the most interesting volumes that has come from his pen. No man can arise from its perusal without having his sense of the value and excellence of the sacred Scriptures greatly heightened.—*Presbyterian Herald.*

We are pleased to see that the Presbyterian Board of Publication has issued this elaborate and elegant work: a finished performance which will be a standard work in religious literature, to be read and admired. It has already been widely circulated, and in the channels of the Board it will be still more extensively useful.—*N. Y. Observer.*

This is a second edition of Dr. Spring's work. The general character of it is well known. It aims to point out some of the blessings which the diffusion of the Bible has conferred on man. We say some of the blessings; it would require a larger volume than most authors would be willing to write, or most readers could find time to read, to point out all that the world owes to this precious volume. This work will, doubtless, excite many minds to think on this subject. It will point the way into a rich field of investigation. The views of the author are sound and in general happily expressed. His chapter on the "Influence of the Bible on Slavery" will find both supporters and opponents, at the present time, when the public mind is so deeply excited by this question. Most persons, however, will agree with him as to the final result of the influence of the Bible on the system of Slavery. The work will abundantly repay a careful perusal.—*Christian Chronicle.*

Suggestions, on the Religious Instruction of the Negroes in the Southern States; together with an Appendix containing forms of Church Registers, &c., &c., by the Rev. C. C. Jones, D. D., 8vo. pamphlet, pp. 56. Price 10 cents.

Extraordinary efforts, it appears to us, should be made to get this pamphlet into the hands of masters. Ministers and Elders would, we believe, contribute much to disseminate light on a subject on which we need light. And a Pastor or active member of a Session might with little effort, on a single Sabbath, obtain from such Masters as desire practical information on this subject, a pittance sufficient to supply our people with the Tract. Dr. Jones, it is known, has devoted much of his ministerial life to this subject; his successful labours, in the field, entitle his thoughts to much consideration. It is to be hoped, that this effort of the Board to give Southern Masters the benefit of his counsels will be encouraged, by those especially who have felt the need of such a Tract.—*Watchman and Observer.*

It is known that the Author of this work, though wide and important fields of usefulness have been open before him in other departments of ministerial service, has for many years devoted himself to self-

denying labours among the coloured population. The above-mentioned work—a cheap manual of fifty-six pages, is a condensed exposition of his own experience in that kind of labour, and of his views generally on that subject. The public will anticipate us therefore in the conclusion that it is a work of great merit and importance—embracing statistics, facts and suggestions, with which all who take any interest in either the condition of the coloured population, or the welfare of our country, should be well acquainted. The substance of this manual was laid before the last General Assembly of the Presbyterian Church, and also more recently before the Synod of Georgia. The high approbation of both these bodies was expressed, not in words simply, but in deeds—a large number of copies having been ordered by each for distribution among the members. We only add that the work is based upon the broadest principles of common good, is free from all denominational bias, and well adapted to the wide circulation to which it is destined.—*Southern Presbyterian.*

Poetry.

CHANGE IN HIGH PLACES.

The glories of our mortal state
Are shadows, not substantial things:
There is no armour against fate;
Death lays his icy hand on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with sword may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still.
Early or late,
They stoop to fate,
And must give up their conquering breath,
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon death's purple altar now,
See where the victor-victim bleeds!
All heads must come
To the cold tomb.

ONLY THE ACTIONS OF THE JUST
SMELL SWEET AND BLOSSOM IN THE DUST.

Shirley.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On Tuesday, the 25th ult., the Presbytery of Zanesville ordained to the work of the ministry, Mr. John P. Caldwell, and installed him Pastor of the Saltercock church.

Messrs. Alexander Penland, and Le Roy J. Harris, Licentiates, under the care of West Tennessee Presbytery, after the usual trials, were, at the Spring Meeting in April, ordained to the work of the ministry as Evangelists.

The Presbytery of Flint River, at its late meeting, ordained Mr. Joseph Gibert as an Evangelist, to labour in the counties of Houston and Crawford, and in the regions round about.

The committee appointed by Louisville Presbytery, at its last stated meeting, installed, on Sabbath, the 30th ult., Rev. J. V. Cosby, pastor of the Bardstown church.

The Rev. James Hawthorn was installed pastor of the church at Princeton, Kentucky, on the 9th ult., by a Committee of the Presbytery of Muhlenberg.

The Presbytery of Muhlenberg, at its late meeting, ordained Mr. Moses G. Knight to the full work of the ministry, as an Evangelist.

On Thursday, 27th April, the Presbytery of

West Jersey installed the Rev. William Graham Pastor of the Church at Woodbury, N. J.

The same Presbytery, on Thursday, May 4th, ordained Mr. Theodore L. Cuyler, as an Evangelist.

PASTORAL CHARGES DISSOLVED.

The Presbytery of Sidney, in April, dissolved the pastoral relation between Rev. John Ustick and the church of Kenton, at the request of Mr. Ustick; the church concurring.

The Presbytery of Indianapolis, April 4th, dissolved the pastoral relation between Rev. B. F. Woods and the churches of New Providence and Bethany.

LICENSURES.

The Presbytery of New York, in April, licensed to preach the gospel, Messrs. David Murdock, Elbridge G. Little, and Joseph Rogers.

The Presbytery of Newcastle, in April, licensed Mr. Jonathan P. Osmond, to preach the gospel.

The following persons were licensed as probationers by the Presbytery of New Brunswick, in April: H. B. Gardiner, Samuel B. Cheek, L. McNeely, Ambrose Y. Moore, B. Phillips, H. W. Taylor, George P. Bergen, W. H. Kirk, W. M. Baker, Alexander Dixon, and George C. Crow.

Messrs. Samuel M. Hamill, and George D. Stewart were licensed, by the Second Presbytery of Philadelphia, to preach the gospel as probationers for the holy ministry.

MISCELLANEOUS.

The Rev. Benjamin H. Rice, D. D., late of Princeton, N. J., has been unanimously called to the pastoral charge of the College Church, in Prince Edward county, Va.

Change of Relation.—At the last meeting of the Presbytery of Chilicothe (Old School) the Rev. Joseph T. Irwin, William P. Eastman, and S. P. Dunham were received from New-school Presbyteries.

The church at Smithland, Ky., has come over to the Old School, and united with the Presbytery of Muhlenburg.

The Rev. J. A. Saxton, of the New-school Presbytery of Long Island, was, upon examination, received into the Presbytery of Louisiana.

The Rev. Mr. Angier, of the New-school, was received, upon examination, into the Presbytery of Mississippi.

The Rev. J. Vernon Cosby has accepted a call to the church of Bardstown, Kentucky; the Rev. J. H. Condit has accepted a call to the church of Murphysville, and the Rev. James Spring Kemper one to the Paris church, Ky.

The Presbytery of Huntington, at its late meeting, recalled the license of John Woods Elliott, "for intruding upon the charges of the settled pastors, contrary to their known disapprobation."

The Presbyteries have negatived the overture in regard to "demission of the ministerial office," sent down by the last General Assembly."

CHURCHES ORGANIZED.

The Presbytery of Louisville has organized a new church at Lockport; the Presbytery of Ebenezer one in Murphysville; and the Presbytery of Muhlenburg one at Smithland and Cadiz.

DEATHS.

The Rev. WILLIAM MONTGOMERY, of Mississippi, died at his residence in Jefferson Co. on the 18th of March, aged 79. He had been settled 33 years over his church, the longest pastoral relation, says the N. O. Presbyterian, which has ever been sustained in that State.

The Rev. WILLIAM STUART, formerly pastor of the Sinking and Spring Creek churches, departed this life in the 89th year of his age, on the 30th ult., in Penn's Valley, Centre county, Pennsylvania.

In New York, on 14th April, Rev. DANIEL NEWELL, aged 48 years.

General Intelligence.

DOMESTIC.

REVIVALS.—The church at *Freehold*, N. J., received an accession of 110 members at its last communion. This is the largest accession any of our churches have received for a long time.

Indianapolis.—The papers state that 19 members were added to the church, of which the Rev. Mr. Gurley is pastor, on examination at the last communion.

IDIOTS.—Governor Briggs, at the temperance meeting in Faneuil Hall, Boston, held on Tuesday evening, 29th ult., stated that the report of the Committee appointed to inquire in regard to the idiots in the Commonwealth, showed that there were from 1200 to 1300 of that unfortunate class, and also the astounding fact that 1100 to 1200 of them were born of drunken parents!

ARRIVALS OF JESUITS.—The Atlas says, that seven or eight Jesuits, formerly belonging to Friburg, in Switzerland, arrived in New York a few days since. A number of other members of the same Society of Jesuits arrived by recent vessels from the Continent. During the last six months there have been more arrivals in that port, of Jesuits, than at any time during many years past.

The *Baton Rouge* (La.) Gazette says, that Mrs. Col. Harney has made a donation of twelve thousand dollars to the new college about to be built at that place, under the auspices of the Jesuits.

The Jesuits, expelled from Switzerland, rejected by the kingdom of Bavaria, whom despotism is afraid of and republicanism abhors, will find professorships in America. And what is strangest of all, is that some Protestant families here send their children to Jesuit institutions.

CHURCHES IN NEW YORK CITY.—Twenty years ago, (1828) when the population of this city was 200,000, the number of places for public worship here, of all denominations, was 101, of which 22 were of wood. Now, with a population of about 400,000, we have 219 places of this character, showing that we are better supplied now than formerly. Especially does this appear to be true when we consider the larger dimensions of the more modern structures. In architectural beauty and cost of materials the difference is still greater. The following figures show the distribution of the present church structures among the several larger denominations, their increase during the last twenty years, and relative strength:

	Epis.	Pres.	Meth.	Bap.	Roman.	Cong.
In 1828	18	20	12	14	4	0
In 1848	42	43	32	24	16	9
Inc. in 20 yrs.	24	23	20	10	12	9

The denominations not embraced in this list, are unimportant as to numbers, or have remained nearly stationary.—*Journal of Commerce*.

KENTUCKY.—The Louisville Presbyterian Herald gives the following account of the religious denominations in Kentucky.

Episcopal Church,	about	950
Presbyterian	" "	10,000
Baptist	" "	70,000
Methodist	" "	38,000
Campbellite	" "	30,000

Whole number 148,950

It would be interesting to obtain similar statistics from all the States.

Prepared for the Presbyterian Treasury.

STATISTICS OF THE PRESBYTERIAN CHURCH, (Old and New Schools,) BY STATES. OLD SCHOOL. NEW SCHOOL. 1847. 1846.

STATES.	1847.			1846.		
	Ministers.	Churches.	Communi- cants.	Ministers.	Churches.	Communi- cants.
New England,	25	12	1,668	35	12	2,419
New York,	194	160	19,887	612	593	71,467
New Jersey,	114	94	15,213	41	35	6,746
Pennsylvania,	307	414	46,301	86	101	12,897
Delaware,	7	11	778	11	18	1,330
Maryland,	32	37	2,702	5	8	763
District of Columbia,	3	4	178	9	5	847
Virginia,	132	171	12,110	30	38	2,960
Ohio,	205	333	24,275	224	265	18,732
Indiana,	88	152	7,020	66	116	5,010
Michigan,	10	13	441	78	91	6,041
Illinois,	47	91	3,016	99	99	5,377
Iowa,	9	26	816	6	9	260
Wisconsin,	9	9	104			
Missouri,	40	76	3,074	33	50	1,832
Kentucky,	73	133	7,224	14	21	954
Tennessee,	48	77	4,460	53	84	6,314
North Carolina,	85	143	8,740	1	1	97
South Carolina,	70	95	7,431			
Georgia,	52	88	3,950	4	8	132
Alabama,	51	84	4,190	7	7	351
Florida,	8	12	478			
Mississippi,	50	89	3,098	13	19	857
Louisiana,	13	14	1,058			
Arkansas,	14	22	877			
Texas,	10	13	282			
(Northern India,)	19	3	82			
Total,	1,715	2,376	179,453	1,427	1,580	145,386
	1,427	1,580	145,386			
Total of both,	3,142	3,950	324,839			

FOREIGN.

FRANCE.—France continues to progress in establishing a new government, though the moderate members of the Provisional Government experience much difficulty from the more violent members, and the menacing demonstrations of the communists, who expect the government to effect all the wild objects that they aim at. On Sunday, 10th ult., Paris was the scene of an extraordinary commotion. It seems that a plot was actually formed to intimidate the Provisional Government, eject the moderate members therefrom, and form a new government. A meeting was accordingly got up at the Champs de Mars, on Sunday, with this ulterior object. Blaquie harangued the mob. However, Lamartino and Marast having got previous intelligence of the plot, circumvented their designs. The national guards, as well as the mobiles, were called out, and the critical state of things, which threatened a complete reign of terror, furnished the government with a pretence to call in the military, all classes now deeming the lately proscribed troops of the line, as the defenders of order, life, and property. A couple of regiments were brought into Paris. Cannon, for the first time since the revolution, was placed before the Hotel de Ville. Of the national guards of Paris no fewer than 120,000 assembled on the quays and boulevards, joined by 40,000 of the *banlieu* or suburbs; to these were added 20,000 of the *gardes mobiles*, and this body, between which and the national guards some jealousy had previously existed, fraternised as they passed each other, and their common differences were buried in oblivion. The peace of Paris was thus secured.

The government was daily acquiring strength and the preparations for the elections were in progress, which were to commence on Sunday the 23d of April. The opinion of the best informed seems to be that a good constitution and wholesome laws will be adopted, and a stable Government be the result of the immense change that has taken place since the 23d of February.

A public *fete* took place at Paris on the 20th of April, the display of which was considerably marred by incessant rain. The occasion was the presentation of colours, by the Provisional Government, to the regiments of National Guards, and was concluded by a grand military demonstration, the like of which has never before, perhaps, been witnessed. The whole of the forces under arms, consisting of 330,000 National Guards and Gardes Mobiles, and 5000 troops of the line fell into rank, marched around the Boulevards, and through the city in military order, with drums beating and colours flying. The procession took eight hours in passing any given point in the line of march. The greatest enthusiasm prevailed, and the most kindly dispositions were manifested towards the troops, the National Guards and the Provisional Government. The elections were held on Sunday, the 23d of April; and as far as heard from, they have resulted in the choice of the moderate Republicans.

ENGLAND.—The peace of England was seriously threatened by the Chartist. The objects they aim at comprise the six points of what is now called "the people's charter"—namely: 1. Universal suffrage. 2. Vote by ballot. 3. No property qualification. 4. Annual parliaments. 5. Payment of members, and 6. Equal electoral districts.

The Chartists gave out that they intended holding a monster meeting on Kensington Common, and march to Parliament house with their petition. Their language and movements were so insurrectionary that the Government prohibited the procession. The Chartists resolved to persevere; but instead of mustering to the number of half a million, as they announced, they only collected about 20,000! They soon quietly dispersed on the common. The Government had made the most extensive arrangements to put down violence. More than 15,000

troops were scattered through the city, most of them secreted. Hardly one of them was visible to the procession; but all were within bugle-blast. Beside the military, there were 200,000 special constables, composed of all grades, from the nobleman to the beggar. The Chartist petition, said to contain 5,700,000 signatures, was presented to the House of Commons; but an examination proved that the signatures amounted to only 1,975,496; and of these an immense number were fictitious. The whole affair terminated in a farce, and has added immensely to the stability of the existing order of things in England.

THE JESUITS EXPELLED FROM ROME.—All remains quiet at Rome. The Austrian Ambassador obtained his passport, and left Rome on the 30th ult. The expulsion of the Jesuits had been decreed by the Pontifical Government. On the 29th ult. a deputation of the casino of Rome having waited on M. Galletti, Minister of Police, to demand the dissolution of that order, the minister replied—"I am happy to inform you that, at the Council held yesterday, and on the proposition of his Holiness Pope Pius IX. himself, the dispersion of that body was resolved upon. His Holiness, moreover, directed me to make known that sovereign resolution."

BOARD OF EDUCATION.

RECEIPTS IN APRIL, 1848.

<i>Presbytery of Albany.</i>	
Saratoga Springs ch.	\$45 00
<i>Presbytery of Hudson.</i>	
Liberty ch.	6 50
<i>Presbytery of N. River.</i>	
Rondout ch., to constitute Rev. B. T. Phillips an hon. member,	120 00
<i>Presbytery of Long Island.</i>	
Sag Harbor ch., Lad. Ed. Society,	\$75 00
East Hampton ch.	21 00
Smithtown ch.	8 00—104 00
<i>Presbytery of New York.</i>	
University Place ch.	\$223 36
Greenbush ch.	1 75
Paid to Candidates by the Presbytery, 400 00—625 11	
<i>2d Presbytery of New York.</i>	
Scotch ch., John Johnstone, \$150; R. Irvine, 50; Andrew Foster, 20; William Post, 66 66; Collection, 156; of which 110 paid to two Candidates,	442 66
<i>Presbytery of Elizabethtown.</i>	
1st ch. Elizabethtown,	135 00
<i>Presbytery of New Brunswick.</i>	
Trenton City ch.	\$71 00
1st ch. Trenton, in part to con. Rev. E. F. Cooley an hon. member, 22 00	
Allentown ch., Fem. Ed. Society,	20 00
Shrewsbury ch.	10 00
1st ch. New Brunswick, Lad. Ed. Soc.	65 00
Millstone ch.	5 00
Freehold, a Friend,	10 00
Plattsburg and Plumsted,	10 00
Princeton ch., Lad. Ed. Society,	76 00
Princeton Seminary Ed. Soc. add'l,	38 00
Princeton, Rev. M. B. Hope,	10 00
N. Brunswick, Rev. J. J. Janeway, D. D.	150 00
	437 00
<i>Presbytery of Newton.</i>	
Per centage of Collection in sundry churches,	\$70 09
Greenwich ch., N. J.	70 00
	140 09
<i>Presbytery of Raritan.</i>	
Amwell, 1st ch.	\$17 00
Amwell United, 1st and 2d chs.	36 00
Clinton, 1st ch.	15 00
Pleasant Grove ch.	10 00
Kingwood ch.	1 00
Milford,	6 00
	85 00
<i>Presbytery of Luzerne.</i>	
Mauch Chunk ch.	\$12 00
Lackawanna ch.	6 00
Wilkesbarre ch.	50 00
	68 00

<i>Presbytery of Susquehanna.</i>	
Wyalusing ch.	\$13 60
Athens ch.	1 40
Towanda,	10 00
	25 00
<i>Presbytery of W. Jersey.</i>	
Cold Spring ch., Friend to Education,	\$10 00
Bridgeton Lad. Ed. Society,	66 40
do: ch. collection,	83 60—150 00
Cedarville ch.	6 15
Pittsgrove ch.	31 20
Burlington ch. collection, \$7 51; Hannah Scholarship, by Mrs C. L. V. R. 75 00; a Friend, 100	182 51
Mount Holly ch.	7 72
May's Landing ch.	5 00
Columbus ch.	2 25
	394 83
<i>Presbytery of Philadelphia.</i>	
Central ch. add'l, J. Imbree, Jr. \$25 00; A Member, 75 00: F. N. Buck, \$100,	200 00
10th ch., Moses Johnson,	75 00
2d ch., Young Men's Scholarship, 91 00: Ashbel Green Scholarship, balance, 35 00: Whitfield Scholarship, do. 16 00: Gilbert Tennent Scholarship, do. 27 00	169 00
	444 00
<i>2d Presbytery of Philadelphia.</i>	
Bridesburg ch.	\$40 00
Abingdon ch. add'l,	30 00
	\$70 00
<i>Presbytery of New Castle.</i>	
Kirkwood ch., Md.	50 00
<i>Presbytery of Donegal.</i>	
Cedar Grove ch.	\$26 06
Waynesburg	26 00
	52 06
<i>Presbytery of Baltimore.</i>	
F. street ch. Washington, D. C.	80 00
<i>Presbytery of Carlisle.</i>	
Williamsport ch., Md.	\$25 00
Hagerstown ch., Md., in part, to con. Rev. S. Tustin, an hon. member,	15 00
	40 00
<i>Presbytery of Huntingdon.</i>	
Shirleysburg ch., J. Brewster, \$20 00:	
Cash, 6 00,	26 00
W. Kishacoquillas,	28 75
1st ch. Spruce Creek,	61 25
2d do. do.	24 00
Williamsburg ch.	30 00
Sinking Valley ch.	22 75
Birmingham,	6 00
Alexandria,	50 00
Lick Run,	10 00
Holidaysburg, ch. coll. \$33: Ladies, 35 37	68 37
Sinking Creek,	37 62
	364 74
<i>Presbytery of Ohio.</i>	
Lawrenceville ch., Joseph Patterson, Esq.	\$100 00
First ch., Alleghany, J. Schoonmaker,	100 00
	200 00
<i>Presbytery of Cincinnati.</i>	
1st ch. Cincinnati,	60 00
<i>Presbytery of Sidney.</i>	
West Liberty ch.	10 00
<i>Presbytery of Missouri.</i>	
Amount paid to a Candidate,	75 00
<i>Presbytery of St. Louis.</i>	
Amount paid to Candidates,	255 00
<i>Presbytery of East Hanover.</i>	
Norfolk ch., balance,	\$22 00
Nottaway,	34 00
	56 00
<i>Presbytery of Fayetteville.</i>	
Fayetteville ch., Lad. Ed. Society,	40 92
<i>Orange Presbytery.</i>	
Paid to Candidates,	225 00
<i>Presbytery of S. Alabama.</i>	
Amount paid to Candidates,	\$100 00
Cash per Rev. W. M. Smythe	150 00
2d ch. Mobile,	20 00
	270 00
<i>Presbytery of Tuscaloosa.</i>	
Amount paid to Candidates,	140 00
<i>Presbytery of Louisiana.</i>	
1st ch. New Orleans, (\$341 paid to Candidates,)	511 66
<i>Presbytery of Clinton.</i>	
Kosciusko ch.	6 50
SYNODS OF PITTSBURGH AND WHEELING.	
Various churches, through M. Leech & Son,	552 27

SYNOD OF OHIO.	
Various churches, through T. Moodie, Esq. Treasurer,	384 50
SYNODS OF KENTUCKY, INDIANA AND CINCINNATI.	
Various churches, through Samuel Russell, Treasurer,	519 92
SYNOD OF VIRGINIA.	
Various churches, through Farmers' Bank, Farmville,	\$136 75
Through Rev. B. M. Smith, Treas.	37 50
	174 25
SYNOD OF SOUTH CAROLINA.	
Payments reported by Rev. Dr. G. Howe,	1850 00
SYNOD OF GEORGIA.	
Am't paid to Candidates, by Rev. Dr. Talmage	511 93
SYNOD OF MISSISSIPPI.	
Various churches, through Thomas Henderson, Esq., Treasurer,	490 41
LEGACIES.	
Legacy of Rev. M. Baldwin, Scotchtown, N. Y.	100 00
Miscellaneous.	
T. and A.	\$1000 00
1st ch Newburyport, Mass.	50 00
Rochester, N. Y., L. A. Ward, Esq.	10 00
Collections by Dr. Atkinson,	462 75—1522 75
	Total \$11,735 10
The unusually large receipts of this month will relieve the Board from its apprehended embarrassment.	

ACKNOWLEDGMENT.

Many of the readers of the PRESBYTERIAN TREASURY will be gratified to learn, that the appeal made in the last number to the benevolent for the books of our Board, for the distant station of Valparaiso, has met with a generous response; and that a box of books and tracts, of the value of one hundred dollars, will immediately be forwarded to the Rev. David Trumbull, to aid in forming a library for the use of merchants and sailors who may visit that port.

The Presbyterian Treasury.

The Presbyterian Treasury has become the property of the Board of Education. The paper will be hereafter sent gratuitously to every minister and candidate for the ministry in the Presbyterian church, who wishes to receive it. It will be edited, as from the beginning, by the Board of Education, with the exception of that part under the control of the Board of Publication.

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** NOTICE.—The object of this paper is to do good. The profits, if any, will be applied to advance the cause of education in the Presbyterian Church. If our ministerial brethren, who think the paper is really worth taking, will recommend it to their congregations, and send us eight subscribers with \$5.00, (or any other number according to our terms,) it would be a great favour to the Boards, and would at the same time be furnishing to their own congregations a substantial and useful family periodical.

As to the multiplication of papers, it is clear that if our own denomination does not supply the demands made by Presbyterian readers, they will take papers from other quarters, whose tendency is to withdraw attachment from our own institutions.

THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



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Reported for the Presbyterian Treasury.

DEBATES ON THE BOARDS OF THE CHURCH, IN THE GENERAL ASSEMBLY, BALTIMORE, MAY, 1848.

[The last General Assembly appointed a committee to investigate the pecuniary affairs of the different Boards of the Church. Dr. PLUMER made a long and detailed report, containing the result of his investigations; and suggesting no retrenchment or improvement in the mode of conducting operations. This report was, on motion of Judge HEPBURN, of Pennsylvania, referred to a committee, of which the Judge was appointed chairman. The Judge soon brought in a report, recommending various retrenchments, such as lowering salaries, abolishing travelling expenses, reducing the number of officers, &c. The following is a sketch of the debate:]

JUDGE HEPBURN said, he was not hostile to the Boards; but he thought they needed reformation. For example, the *Board of Publication* ought not to have both an editor and a publishing agent. He thought that the Executive Committee ought to do the work of editing. This would save annually the salary of editor, which was \$1200. As to the *Board of Education*, he thought that its two agencies ought to be both abolished, as there was no good gained by them. Besides, he had two charges against the General Agent, which were sufficient for his removal. One was, that he had insisted upon offering a salary of \$200 to a Western agent, and had said by way of argument, that the opinion of the Board in regard to his receiving it was like that of the Medes and Persians, unalterable. The other charge was, that the General Agent, or the Board, had added to the travelling expenses of one agent for the purpose

of concealing the large amount which belonged to another; for it appeared that one agent, whose travelling expenses were \$1675, was put down as expending \$100.12½. He had, also, known a case where an agent visited one church on Saturday, returned home on Monday, and then went back to another church in the same neighbourhood on the next Saturday. As to the *Board of Domestic Missions*, why should the Corresponding Secretary have so large a salary? Moreover, in the West, the expenses of the agents were not so much as those of the East. This showed either that the Western agents did not travel enough, or that those in the East were very prodigal of the Church's money. Why these disproportions? He believed that all these travelling expenses ought to be done away with altogether. They were unknown any where else except in the Church. As to the *Foreign Board*, some of their expenses were unreasonably high. One of their agents had a larger salary than the Chief Justice of Pennsylvania, and yet had large travelling expenses paid besides. In short, he thought a reformation was necessary.

[The question first came up on consolidating the offices of Editor and of Publishing Agent in the *Board of Publication*.]

DR. KREBS thought these two offices should not, and could not, be united. The Executive Committee could never attend to the selection and editing of books, without the aid of an Editor. This last office was one that could not possibly be dispensed with. The pastors on that committee could not attend to this work, in the midst of their other avocations.

DR. LORD, of Buffalo, said that our Boards were the representatives of the Church principle in conducting benevolent operations, and he hoped they would be models of economy. But we must be careful not to agitate these matters

in an ill-advised way. He agreed with Dr. Krebs on the particular point in question.

DR. CUYLER said, the consolidation of these two distinct offices was an impracticability.

[Here the Assembly adjourned. When they met again in the evening,]

JUDGE HEPBURN arose and said, he was satisfied that his suggestion about the Board of Publication ought not to be adopted, and requested leave to withdraw it, which being unanimously granted, he added that his principal objection to the Boards was *their travelling expenses*.

The question now occurred about the recommendation as to the *Board of Education*. The Corresponding Secretary of the Board was here called upon to state the views of the Board.

REV. C. VAN RENSSLAER said, that so far as the Board of Education were concerned, the recommendation of the committee was very different from a question about travelling expenses. It proposed to abolish all their agencies. It, therefore, struck directly at the very foundation of all their *principles of administration*. The Chairman had brought two charges against the General Agent. As to his having insisted that a Western agent should take a salary, the offer was made under peculiar circumstances. The Western agent was doing a laborious work for the Board, in visiting the churches of the Synods of Wheeling and Pittsburgh; and besides, had an academy, where one or two young men under the care of the Church were receiving their education gratuitously. While on his agency, he hired a teacher to assist him at the academy. He could ill afford to make these sacrifices; and the Board could not in justice and decency ask him to do so. Under these circumstances, the General Agent was right in urging his brother to accept the salary proffered by the Board. The remark about the laws of the Medes and

Persians was a playful one; but the Board acted in this case under a law far more authoritative than that of the Medes and Persians—a law which declared that “the labourer was worthy of his hire;” and “thou shalt not muzzle the ox that treadeth out the corn.” As to the other charge, of falsifying the accounts about travelling expenses, the General Agent had no more to do with it than the man in the moon. It was a mere mistake of the clerk of the office, who was suddenly called upon to make out the statement, and who had to search into the pecuniary matters of two agents, whose accounts were mixed up together, they having co-operated in the same field. When the error was pointed out, the unintentional injustice to one of these respected brethren was immediately corrected, and explained to his entire satisfaction. And yet these two charges are here publicly thrown out against the General Agent, one of them involving deep moral turpitude, when both of them could have been explained, if the Chairman had requested an explanation from any one connected with the Board. Sir, did you ever hear of an investigating committee in Congress, or elsewhere, proposing the most serious charges and changes, without ever having called before them the heads, or clerks, in the offices? This mode of proceeding was not only unjust to the Board; it was unjust to the Church, to the General Assembly, and to all parties concerned.

About doing away with agents, the Secretary said *we must have executive officers*. The resolutions of Synods and Presbyteries were usually of little account. They would indeed assist the Board sometimes very much; but without agents, the churches did not generally show a disposition to take up collections. To be sure, agents could not visit *all* the churches; but they could visit a great many, and could make arrangements with voluntary agents to visit others. The experience of other benevolent institutions, as well as our own, proved that a wise system of agency was attended by the most beneficial results. If the Presbyterian Church should adopt the Scotch plan, and assign particular Sabbaths for the different benevolent objects, and enjoin upon the inferior judicatories to carry on their operations in this systematic way, perhaps after a time we might dispense with agents. But this committee propose to abolish our agencies, and yet they give us no substitute. The Board of Education, moreover, required agents as much, and perhaps more, than any other Board; because the community were in various quarters prejudiced against it, and needed instruction on education topics, and because the young men under their care needed to be visited. Especially at this time was it unwise to think of destroying our agencies, when the Board were just commencing to carry forward the system of Parochial schools. This whole work, so vastly important, would be endangered by introducing any radical change in the present mode of conducting our operations.

In regard to the second point, which was the *economy of administration*, the subject of *salaries* was made prominent in the committee's report. The Secretary said that he should not have uttered one word on this subject, if there were not particular circumstances which demanded it. For himself, he had no personal interest whatever in the matter. He did not want any salary, and his intimate friends knew that he was opposed to receiving any. He finally consented to take it as a trust, and to expend it in advancing the interests of education, and of the Church. He was induced to take it, because its refusal would

be placing his fellow-labourers in an unfair position, especially the individual who should succeed him; and because it would be acting upon the principle that a man's salary ought to be lowered, or abolished, in proportion to his private property. Besides, taking it would be a stimulant to his own sense of personal responsibility. There were three principles in regard to salaries which he thought were reasonable. (1) Salaries of the officers of the Boards should be in proportion to those of ministers in the place where the offices are located. (2) They should fairly remunerate the officers. (3) They should bear a proportion to what the same men could reasonably expect in doing other service in the Church or community. Although the present salaries are a fair compensation, yet they are not equal to what some of these officers received in the places from which they were called. Mr. Lowrie of the Foreign Board, received as Secretary of the United States Senate, the sum of \$3000, and the Board originally offered him this same salary to take charge of their affairs, but he declined receiving more than \$2000, which the other Boards were giving at that time. Dr. McDowell was receiving \$2500, as pastor of a church in Charleston, S. C., when he was called to his present office at a salary of \$2000.

As to *travelling expenses*, the committee propose to abolish them entirely, and as a reason for it, the chairman says, that he is not aware that such an allowance exists “in any other organization than that of the Church.” This, sir, is an astonishing statement. Does not Congress pay for the travelling expenses of their members, and pay liberally? Do not many of the State legislatures do the same? Does not every merchant, who sends his clerks to any place to do his business, do the same? Are not witnesses paid to attend a court? Does not our General Assembly pay the travelling expenses of its members? It has been said, indeed, that the judges in some States do not receive travelling expenses on their circuits; but these judges do not travel as *far* or as *constantly* as agents; and besides they have their profession as counsellors to rely upon; and, moreover, few will doubt that they ought to be paid better than they are. The committee seem to think that the payment of travelling expenses is a temptation to travel too much. There is no foundation for the idea. The temptation is all the other way. It is a great self-denial for an agent to leave his home a great part of every year, and to endure the self-denials of an arduous and ungracious service. If a man's principle is ever severely exercised, it is when he must be continually “*on the go*,” from week to week. Those who think agents have easy times, have no adequate conception of the nature and duties of the office. As for himself, he had never taken any thing for travelling expenses, for reasons which were satisfactory to himself; and he therefore spoke with the more freedom on this point.

The general economy of the Board of Education was proved by a comparison with other benevolent institutions. The average expense of six or seven of the principal voluntary societies, was, last year, about twenty-three per cent. of their income, as appears from Dr. Plumer's report, whilst the expense of the Board of Education was twenty per cent.

The Boards submit cheerfully to the supervision of the General Assembly, and will of course comply with all their orders; but they hope the Assembly will protect them from unreasonable agitation, and unfounded and injurious imputations. Let us have investigation according to the usual forms of law and equity, and every facility will be offered by the Boards

to any committee whom the Assembly may appoint.

WALTER LOWRIE, Esq., Secretary of the Foreign Board, vindicated the institution over which he had charge from the accusation of prodigality in its salaries and travelling expenses. He particularly vindicated one of their principal agents, a returned missionary, who, before he sailed for India, gave the Board \$1000, which was all the property he had in the world, and who, since his return, had incurred debts on account of the smallness of his salary last year. Under these circumstances, the Board felt that they were bound, as honest men, to increase the salary for this year, and to pay for the removal of his family to Philadelphia, the latter measure being deemed indispensable as a central location for his agency. [Mr. Lowrie made many interesting remarks, which the reporter could not follow, but which it is hoped Mr. L. will write out for publication.]

MR. LOWRIE, in alluding to the remark of Judge Hepburn, that no other organization than the Church paid travelling expenses, said that he believed the judges of Pennsylvania were allowed something for travelling expenses. At least, it used to be so; for when he was a member of the Pennsylvania legislature, he himself had a hand in framing and passing the law.

MR. BANKS, of Pa., here said that that law was still in operation.

DR. CYLER said it was called a *per diem allowance*.

MR. LOWRIE, said it made no difference what it was called; the fact was now brought out that, notwithstanding the Judge's remark about the anomalous character of these allowances in the Church, the judges of Pennsylvania, of whom he was one, were actually receiving the same kind of additional allowances. [A sensation throughout the House.]

JUDGE HEPBURN admitted that the judges received an extra *per diem allowance*.

[This announcement was received with much laughter.]

DR. HUMPHREY, of Louisville, who had been on the committee, here rose and said, that no want of confidence in the Boards existed. He had consented to the report merely to get at facts. All that the Assembly, or that he, as a member of it, wanted, was information. This had now been given. The Assembly had unanimously voted down the recommendation of the committee to alter the arrangements of the Board of Publication; and he presumed they were now ready, after the explanations they had heard, to vote down all the other recommendations with equal unanimity. The General Assembly have now investigated the condition of the Boards, first through the committee of investigation, of which Dr. Plumer was chairman, then through another committee, and now through the personal explanations of the Secretaries. The result was that we could say, that the Assembly had a careful oversight of the Boards, and that the Boards were managed with fidelity and reasonable economy.

REV. WM. J. FRAZER, of Ill., remarked that the Western members could now explain many things about which there had been misunderstanding. He rejoiced at the turn the discussion had taken.

REV. D. V. McLEAN, of N. J., said that it must be expected that the affairs of the Boards should be brought up for review from time to time. Our safety was in perpetual vigilance. Good will grow out of this investigation. Two results will, at least, follow, viz. (1) Increased vigilance on the part of the Boards; and (2) the Church will now be satisfied with their mode of

conducting operations. He himself had some doubts cleared away, and would now move that Judge Hepburn's report be laid upon the table, for the purpose of offering a resolution in favour of the Boards. The Judge's report was almost unanimously laid upon the table, and Mr. McLean offered his resolution. [See end.]

The question was about to be taken, when JUDGE HEPBURN said he was not satisfied with the resolution altogether. He had no apology to offer to any one, or to any Board. He had some more remarks to make, and moved that the Assembly adjourn until to-morrow.

On the next morning, JUDGE HEPBURN arose and said, that he had entire and full confidence in every Board in our Church. Yet he could not say that he was satisfied in every respect. There was too much nervous sensibility in the Boards, which he could not sympathize with. They ask us to seek information from them, before we bring charges against them. This was taking high ground!* As to travelling expenses, he admitted that the judges in Pennsylvania received a *per diem allowance*, and this was reasonable, because it was a *fixed sum*. But the travelling expenses of agents were not fixed.

Some one here inquired how much the extra per diem allowance of judges in Pennsylvania was? Some one replied, that it was fifteen cents a mile. A member asked, how this compared with the travelling expenses of agents? No one replied.†

Rev. M. W. JACOBUS, of New York, said that Judge Hepburn had been a member of one of the Boards for eight years, and yet he had never taken the trouble to go to Philadelphia (a short way off) to inquire into these matters, and seek a removal of the extravagances complained of.

JUDGE HEPBURN said, he did not know when the Boards met.

Rev. M. W. JACOBUS replied, that this itself was a neglect of duty. It was his business

* Not only high ground, but right ground. The Boards only asked the Judge not to take up flying rumours and imaginary evils, and represent them as crimes before the Assembly, and a large promiscuous audience, without asking a single explanation from the officers of the Boards, whom he conversed with on other subjects every day. In complaining of this course, the Boards acted upon a principle that every man would wish to see acted upon in his own case.

One of the members of the Assembly said, that the Judge had privately mentioned to him these reports, which he magnified as crying evils, *enjoining silence as to the name of the person who gave the information!* There are few men, or associations of men, who would not complain of such conduct. [Cor. Sec. Bd. of Ed.]

† The agents of our Boards, on the supposition that they received fifteen cents per mile, (Judge Hepburn's allowance,) would have received during the year from \$1000 to \$1500 each. Instead of this, they only received from \$200 to \$500. It is clear, therefore, that the Judge was himself receiving a far higher rate of extra allowance than the agents, of whose prodigality he complained.

As to the Judge's remark, that *his* daily allowance was fixed, and that of agents not fixed, Mr. Lowrie clearly showed in his speech that, whilst the travelling expenses of Judges was pretty much the same every year, the travelling expenses of agents varied exceedingly. He mentioned his own experience; one year his travelling expenses were over \$500, and another year only 25 cents.

If agents received a per diem allowance of fifteen cents per mile, or even *one-half* that sum, they could never stand the clamour that some people might get up.—[Cor. Secy. Bd. of Ed.]

to inquire. The Judge might easily have found out the time of meeting. If Judge Hepburn was a director of a bank, he could not escape from responsibility by saying, that he did not know when the directors met. It is easy to raise a hue and cry about mismanagement, but it was evident that it was not so easy to show that there was just foundation for it. These hasty and ill-advised agitations will operate unfavourably upon our Church. The man who taught his horse to live without eating, up to the moment of death, was an illustration, he feared, of the mode in which some would teach our Boards economy.

Rev. DR. BACKUS, of New York, was glad to hear the Chairman of this committee say, that he had entire confidence in the Boards. This was a very agreeable surprise, after what has occurred. Although we must have free discussion on all subjects, there is a way of conducting investigations properly. There is a courtesy of expression as well as of form. Yet the most sweeping remarks, affecting character, had been made here, without inquiry as to their truth, when the very persons to give the necessary explanation were present. Although we have been here ten days, investigating a case of slander or libel, yet one of our own members gets up in a public assembly, and states things as facts, which if true would brand our public officers with disgrace, and which, if not true, were slanders. These charges had been taken up without inquiry, and, as might be supposed, were proved to be without foundation.

JUDGE HEPBURN said, that these charges were in the public papers, and he thought he had a right to state them here.‡

DR. BACKUS said, that he thought the charges ought to have been inquired into before they were publicly proclaimed. Politicians and men of the world sometimes brought accusations in a loose and unguarded manner, but Christians ought to understand and practice the scriptural rule.

DR. SCOVEL, of Ind., said, that the Boards were the right arm of the Church, to do the work of Christ. Their reputation is your capital, and must not be touched with rude hands. The chairman of the committee said he *once* knew an agent to return to the same neighbourhood on the Sabbath after he had visited it. This might be sometimes necessary, and doubtless was in the case alluded to. But every body knew that this was not the general practice of agents. The executive committees who manage our Boards were men of character, and there was no danger of a wrong disbursement of funds. As to travelling expenses, every society, whether for Jews or Gentiles, and every body in his private affairs, acted upon the principle of paying the incidental expenses of those who went about doing their business.

Rev. MR. MONTGOMERY, of Ky., said, that travelling expenses in the West were much less than in the East. Agents in the West often travelled on horseback, and they were at little expense, for man and horse were both taken care of. At the West there were fewer railroads; and agents could not visit as many churches advantageously as at the East. He thought we had too few agents, instead of too many. He strongly condemned the practice of throwing out insinuations against any persons, especially against the officers of the Church, who were serving us faithfully. Public bodies, like Assemblies and

‡ The Judge did not add, that these statements had also been explained in the public papers, to the entire satisfaction of all parties eighteen months ago.—[Cor. Sec. of Bd. of Ed.]

Synods, cannot attend to details, such as the items of travelling expenses, &c. These matters must necessarily be left to the executive committees, who were men we could trust.

The previous question was now called for, and the motion of Rev. D. V. McLean was passed, with only two or three dissenting voices, viz.

Resolved, That after a full investigation of the affairs of our Boards, and especially of their financial arrangements, this Assembly express the highest confidence in their respective managements, and in the faithful and economical service of their respective officers; and we do hereby earnestly recommend the Boards and their officers to the confidence and patronage of the Church.

Glimpses of New Books.

The Power of the Pulpit, by GARDINER SPRING, D.D., Pastor of the Brick Presbyterian Church, New York. [Baker & Scribner, pp. 459, price \$1.25.]

This work by Dr. Spring is one of the ablest contributions of his pen to the theological literature of the Church. It contains a mass of solid learning, interesting and varied information, and eloquent appeals in relation to the sacred arrangement of the PULPIT. The style of the work is as elegant and chaste as its matter is serious and important. Where Dr. Spring touches upon doubtful topics, he does it with such a Christian spirit, true modesty and genuine candour and sincerity, that those who differ from him are won to a careful consideration of his reasoning. The following is a list of topics: (1) *The Power of the Pulpit*, illustrated in six chapters; (2) *The Constituent Elements of its Power*, such as the truth of which it is the vehicle, the living teacher, divine authority of the ministry, its connexion with the power of God; then (3) *The Duties of Ministers*, such as the great object of preaching, ministerial diligence, every thing subservient to the pulpit, the preacher's interest in his immediate subject, ministers must be men of prayer, the personal piety of ministers, the example of ministers, responsibility of ministers; then (4) *The General Relations of the Church to the Ministry*, such as a competent ministry to be procured, ministry compared with other professions, the fitting education for the ministry, the pecuniary support of ministers, prayer for ministers, considerations due to the Christian ministry, the responsibility of enjoying the Christian ministry. These various subjects occupy 24 chapters.

POWER OF THE PULPIT.

Different ages of the world, and different lands, and different departments of the Christian Church, are a sort of transcript of the pulpits that have instructed them, and bear their peculiarities to the present hour. It would be curious, but it would be no difficult matter, to trace this resemblance minutely, and mark those strong peculiarities by which some communities are distinguished, and note the striking conformity between them and their religious teachers. The gross idolatry of the patriarchal ages, from the worship they paid to the heavenly bodies to the debasing homage they offered to the elements of nature, to sense-

less images and brutes, was changed from time to time through the influence of their priests. The crimes which drew down the wrath of heaven upon the nations, were perpetrated at their altars. The Jew is a Jew still, and a Jew every where, because his religious teachers are the same. The hybrid character of the colony planted by the king of Babylon in Samaria, to supply the place of the ten tribes whom he had carried into captivity, may be attributed to the mingled influence of the pagan and the Jewish priesthood. The Epicurean, the Stoic, and the Platonic philosophy formed a community like themselves. All the prominent features of the different branches of the entire Mahometan would find their exact counterpart in the teaching of the Arabian impostor. The character of the Chinese remains less changed than that of any other portion of the human race; and it is because, amid all the corruptions which have been ingrafted upon their religious system during so many successive ages, and amid all the varieties of their priesthood, it is a variety which is scarcely distinguishable.

These remarks are not less true in their application to the different classes of men calling themselves Christians. As a general fact, the Romanist is every where a *fac simile* of the priesthood. The great feature of his religion is, that he knows nothing of personal responsibility. He reads not, he thinks not, he eats not, without the special permission of his priest; while, at his bidding, he kneels reverently before the altar, and then, as in our own times, and in wretched Ireland, he marks his solitary victim, or enters on the holy work of pillage, plunder and blood. Proud and haughty England, with all her excellencies, is just the image of her arrogant Prelacy. Scotland too, what is she, what has she been, if not the reflection of her noble ministry? And young England, in her new and Puritan garb on the rocks of Plymouth, what was she but the counterpart of the spirit and character of the Lollards—the foe of the hierarchy and the friend of God? And in her degeneracy, what has she done but tread in the footsteps of her religious teachers, deny the Lord that bought her, and in the excess of her liberality, give the right hand of fellowship to the beast and the false prophet?

Not only does the pulpit stamp its impress on the passing times, but it leaves its mark for a long time to come. It does its work so thoroughly, that it requires more than one generation to obliterate the impression. Many generations will pass away before Germany can obliterate the influence of Luther; Holland, of Van Maastricht; Switzerland, of Calvin; Scotland, of John Knox; England, of Howe; or this New World, of Jonathan Edwards.

THE EYE AND THE EAR.

The best way of addressing divine truth to the mind is not so much through the *eye* as through the *ear*. It is not by lofty domes, nor gorgeous priestly apparel, nor splendid paintings, and sculptured images; these mislead the mind, and form rather the religion of the imagination than the religion of the understanding and the heart. There is no small amount of such religion in the world. We would not wage indiscriminate warfare with the religion of the imagination; it is the province of true religion to elevate and sanctify all the faculties of the soul; but we need not be taught that the religion in which the imagination predominates is a very imperfect religion, nor that the religion of which the imagination constitutes the sum and substance, is spurious and false. It displaces the religion of the heart; it is sentimentalism, and not piety; it originates in false

principles; it expends itself in outward parade and solemnity; it exhausts itself in forms. It is the religion of art and architecture, of walls and altars; of silver shrines and golden gods; of unmeaning ceremonies and phantasms, which distract thought, and unfit the mind for the worship of him who is a Spirit, and must be worshipped in spirit and in truth. The Church of Rome places her great reliance upon this sort of teaching, and her religion is in keeping with her policy. The great desire of her worshippers is to be pleased; and the secret of her success is that she pleases them. Instructive and humbling truths are things she little thinks of; she speaks to the eye, she fascinates the senses, and if there be some truths inwoven in her system, they are neutralized by the manner in which they are presented, and evaporate with the fragrance of her incense. Unhappily, there is a strong tendency in the age in which we live, to this sort of religion, even in some Protestant churches. Preaching the truth of God is a very small matter with them; beyond the circle of Apostolical Succession, and the participation of divine ordinances at the hands of their own priesthood, as the indispensable condition of salvation, there are few subjects on which they are well informed. Some among them indeed there are, "not of the strictest sect," who are faithful preachers of Christ and him crucified; who at the same time, on these controverted topics know more than they preach, and have not the persecutor's excuse, "I did it ignorantly and in unbelief."

Education.

"Bring them up in the nurture and admonition of the Lord."

"ARE YOU AT THE HEAD OF A FAMILY?"

"Your first duty, in endeavouring to show the spirit and do the work of the Redeemer, is to set before your household a visible pattern of Christian life. In the domestic circle, the influence of your example will be first and most powerfully felt. The companion of your life, the children of your love, and the inmates of your dwelling, will see and feel, and, to some extent, imitate your example. The prattling child whom you dandle on your knee, or who plays about the room in seeming thoughtlessness, while you, in the unrestrained habits of the domestic circle, are showing the ruling temper of your life, will soon catch something of its parent's spirit, and feel the effects of your example. And your children from six to twelve years of age, cannot be deceived respecting the ruling principle of your life. They may not be able to analyze your motives, or to describe the attributes of your character, but they *feel* the influence of your example."

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

DIVINE AUTHORITY OF THE CHRISTIAN MINISTRY.

The Christian ministry, in every age of the world since the ascension of its great Founder, possesses, virtually, the same commission. The institution and the perpetuity of this order of men is, of all others, the most important arrangement for the enlargement and perpetuity of the Christian Church, and the salvation of men. By them the public worship of God is to be conducted, the ordinances of the Gospel dispensed, and the faith and order of God's house

are to be preserved. It is not a *moral*, but a *positive* institution, growing out of the moral wants of our race; and its authority depends entirely upon the will of its great Founder.

After our triumphant Lord had risen from the dead, he came and spake to his disciples, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." And then he added his own solemn and emphatic *Amen*. The office originates with him, who, after his resurrection, was invested with the mediatorial crown, and formally appointed to be "Head over all things to the Church." This commission was originally given to the eleven Apostles upon a mountain in Galilee, where the Saviour had made an appointment for this special interview; nor is there any evidence that it was given to any others. The service for which it was designed was to make disciples of the Christian faith, to baptize them, and to instruct them in all the doctrines, precepts, and institutions of the Gospel. The duration for which it was to continue is "to the end of the world." It must be so from the nature of the case, and in order to accomplish its object, which was, "For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." This object could not be accomplished if the commission expired with the lives of the Apostles. The promise appended to the commission, also, was to have effect till the consummation of time; for if the ministry be not continued, there are no objects of the promise; it is a dead letter, and has not been fulfilled. The commission, therefore, is perpetual; the legitimate ministry of every age act under its authority, and have a right to the promise. Their appointment is not, indeed, by an audible voice from heaven; nor is it conferred by miraculous powers. But though the commission is but a recorded one, and the age of miracles is past; yet is the Christian ministry as truly of divine appointment, as was that of the Seventy, or the eleven Apostles.—*Dr. Spring.*

Reported for the Presbyterian Treasury.

ANNIVERSARY MEETING OF THE BOARD OF EDUCATION.

The Board of Education held their annual meeting in behalf of ministerial education in Baltimore, on the evening of the first day of the session of the General Assembly, May 15th. The Rev. Dr. STEELE, of Abingdon, Pa., being called to the Chair, opened the meeting with prayer. The following is a brief and imperfect account of the addresses delivered on the occasion:

The CORRESPONDING SECRETARY made a statement of the affairs of the Board, from which it appeared that the number of candidates on the roll during the year was 377. The amount of funds collected during the year was \$31,078.36, making, with the balance of last year, the total amount of available funds \$38,296.90. The number of candidates is 26 less than it was last year. Where is this diminution to end! How alarming its existence! The world never offered more opportunities to preach the gospel, either in our own rapidly extending territory and population, or in the equally inviting fields of heathenism, ripe for the harvest. Our Church must awake to the serious aspect and importance of this great subject. Our ministers, elders, members, parents, young men, have duties to perform, which may the Holy Spirit enable them adequately to comprehend!

The Rev. Dr. TALMAGE, *President of Oglethorpe University, Ga.*, said that the words of Christ were still true, "The harvest truly is plenteous, but the labourers are few." The office of the ministry is the sublimest on earth. Although men in this world are often placed in circumstances peculiarly interesting, as Lamarine at the present time, yet what circumstances so interesting, so solemn, so sublime, as those in which a minister is placed, speaking in the name of God to dying men! What is civil liberty compared to the salvation of the soul!

* * * * *

The office requires spiritual and intellectual education. Moses under the Old Testament, and Paul under the New, were specimens of ministerial qualification, which may well be held up to the Church. More learning is needed now than in any former age. Great errors must be met with strong refutations. The world is advancing in knowledge. The minds of men were never sharper, more acute, or more prone to fortify their opinions by reasoning. And if any system of religion needed able and well-informed men to sustain it, it was the system of *truth* revealed in the Bible, or in other words, Calvinism. Ignorant men may teach with a smooth tongue specious forms of error; but ignorant men cannot teach Calvinism. Our standards, therefore, wisely provide for the education of our pious youth, and our Church wisely provides for the means of educating those who are in indigent circumstances.—Especially is it wise to do so, in consequence of the fact that so few young men of property come forward to this great work. God uses means in the advancement of his kingdom. Our Church is authorized to use means in carrying out His will. Among these means, the simplest and the least equivocal on this point, would seem to be, to furnish aid to those pious youths of the Church who feel called to serve their Master in the ministry. We all have duties to perform in this matter. An Antinomian view prevails in some parts of the Church on this subject which threatens to do evil. We cannot roll away our own responsibility. The Church, acting under her great Head, must use all the means in her power, to turn the minds of her youth to their duty in relation to the great work of preaching the gospel to every creature. A neglect here is fatal error, and will be followed by disastrous consequences.

Rev. Dr. McClusky, of Western Pennsylvania, said that the Church must come up to this great work with the organization and discipline of military life. Our victories in Mexico were won by the skill which characterized the arrangements of the army, and then by the spirit in which those arrangements were carried out. Our Church may learn a lesson from this. Our Boards are wisely arranged; now let us carry forward their operations with united zeal and energy. The Board of Education have done a great work in aiding to the ministerial office many of our most worthy ministers. Every pastor must be awake to his duty, in turning the attention of the pious youth in his congregation to the claims of Christ's last command. We must begin at the fireside. Education at home must aid, and always has aided, our Church in obtaining her ministerial supplies. Dr. McClusky mentioned some facts to illustrate these views. He insisted upon the duties of pastors; and alluded to a case, which resulted in turning the minds of four brothers, pious young men, to the ministerial office— young men who adorn their vocation. In his

view, the Board of Education was an important, if not the *most* important, of all the organizations of our Church.

The Rev. Dr. LORD, of Buffalo, N. Y., commenced by saying, that we cannot too highly estimate the importance of the office of the ministry, or of the means to perpetuate it. What was it that gave the Church her triumph in the early age! It was the preaching of the word of God. He rejoiced that the Church paid attention to this work. Some said, "what is the use of an educated ministry; learning may do for professors, but not for pastors." But the fact was that there was no use of learned professors, unless they succeeded in training learned pastors. The pastor, after all, is the man who comes in contact with errorists. *He* must refute heresy, clear the truth of its obscurities, and guide the people into the way everlasting. It was equally absurd to say that ignorant men will do for the Western and destitute settlements. Was there ever a greater delusion! Strong, educated, spiritually discerning men are needed every where, especially in places where errorists abound. The cause of Foreign Missions, too, is intimately connected with the cause of ministerial education. Educated men are best suited to direct the heathen away from false idols to the living God. Sanctified learning is one of God's instrumentalities in overthrowing the refuges of lies. It is said that young men of promise can get into the ministry without aid. Some may, and others will not. Other professions allure with their temptations. Young men need encouragement, or they will go off to worldly avocations. It is expensive to get an education. A poor young man must have help in going to the Academy, the College, the Seminary. If we erect barriers to the education of the poor, we do injustice to them, and inflict an injury on the Church. Let us sympathise with our pious youth who need assistance, and give them that encouragement which is so eminently characteristic of the Gospel, and subservient to its progress.

After prayer by the Rev. H. R. WILSON, the meeting adjourned.

PREMIUMS FOR SCHOLARSHIP.

The following remarks on an interesting and important subject, are from a source that entitles them to careful consideration. The Board of Education have not been inattentive observers of the feature of the Scotch scheme of education, alluded to by our respected correspondent. We rejoice that he has called the attention of the Board to it, in this specific form.

For the Presbyterian Treasury.

COMPETITION.

In the Free Church of Scotland the principle of competition is extensively introduced. To encourage and aid young students, bursaries of £10 and £15 are established. But in order to avail himself of the benefit of one of these, the young candidate must compete for it. By this means, the talents and acquirements of the applicants become known, and the competition operates as a stimulus to excite the vigorous exercise of the faculties, and also serves to increase the diligence of the student.

The same principle is put into operation in the bestowment of scholarships in the higher departments of education. Competition is also resorted to with great advantage, in allotting to school-teachers the different grades of salary which have been provided. For example, there

are three degrees of emolument for teachers. The highest is £45 per annum, the next £30, and the lowest £20. The competitors are informed at what places, and under whose superintendence the competition is to take place. The examination is by written questions, and these are prepared beforehand by skillful persons, and are the same at every place. Last year (1847) there were but five competitors for the highest salary: for this the questions are more difficult than for the others, and require much more learning to answer them; therefore, the competitors were few, especially as the time allowed for preparation was short. But the report says, that the five who offered answered admirably; yet among them there existed a marked difference.

For the salary of £30, twenty-four competitors offered themselves; but only twelve of these were considered as coming up to the standard fixed for this salary; but the remaining twelve were judged entitled to the salary of £20. For this last, eighty-two persons entered the list; and such was their proficiency, that every one of them was judged to be entitled to the lowest salary, which, with the twelve already mentioned, makes the number ninety-four, who will receive the salary of twenty pounds sterling.

There seems to be no scruples in Scotland in the minds of any, respecting the morality of the practice of competition. In this country, where *ultraism* on many subjects prevails, there would be much diversity of opinion on this subject. It is admitted, that the constitutional principle of emulation is exceedingly liable to abuse, and must be vigilantly guarded and cautiously regulated, or it will readily degenerate into an odious vice; but if it be an original principle of human nature, it ought not to be denounced as an evil *per se*, and its exercise in all cases prohibited.

The question may fairly come before the Board of Education of the Presbyterian Church, whether the practice of competition might not, with advantage, be introduced into their system. A. A.

WATCHFULNESS.

The Church cannot be too much on her guard in the examination of candidates for licensure and ordination. Different Presbyteries will, of course, have different standards of qualification and requirement. This diversity can be best removed by a required adherence to the Confession of Faith, in connexion with the diffusion of intelligence and the cultivation of piety. We do not believe in the efficacy of the additional remedy, proposed by one of the Presbyteries of the Free Church of Scotland; but we publish it for the sake of showing the vigilance which that Church is beginning to exhibit, and for the sake of urging a similar watchfulness on the part of our own Church, in conformity with her constitutional and wise injunctions.

PROPOSAL IN REGARD TO CANDIDATES IN THE FREE CHURCH OF SCOTLAND.

The following overture was moved and unanimously agreed to by the Presbytery of Haddington and Dunbar:

"Whereas it is matter of great and growing importance that the trials of students for license, and of probationers for induction, be efficiently conducted, and such as *bona fide* to test the

amount of their qualifications; and whereas, owing chiefly to the want of a uniform and searching system of oral and written examinations, prescribed and watched over by the Church, these trials are very differently conducted by different Presbyteries, and are often, it is feared, of a lax and inefficient description, conducted without due reference to that high standard which should be maintained in regard to the qualifications of the students and probationers of this Church; it is humbly overtured to the venerable the General Assembly of the Free Church of Scotland, by the Free Presbytery of Haddington and Dunbar, that this subject be taken into serious consideration, with a view to a more uniform and efficient system of trials for license and ordination being devised and prescribed for the use of the different Presbyteries of the Church."

ABSTRACT FROM THE ANNUAL REPORT OF
THE BOARD OF EDUCATION.

CANDIDATES.

The number of new candidates received during the year, has been	-	-	60
Making in all from the beginning (in 1819)	-	-	1721
<hr/>			
The whole number on the list during the year	-	-	377
<hr/>			
Of this number there have been—			
In their Theological course	-	-	139
“ Collegiate “	-	-	170
“ Academical “	-	-	36
Stage of study not reported	-	-	14
Teaching, &c.	-	-	18
			<hr/>
			377

During the year *thirty-five* candidates are known to have finished their course of study. *Nineteen* have been discontinued for not reporting, some of whom have probably finished. *Three* have died. *Eleven* have withdrawn from the aid of the Board, some on account of ill health, and some with a view to support themselves. *Five* have been discontinued for marrying; *two* for deficiency, and *two* by their Presbyteries, (the reason not given to the Board.)

STATE OF THE TREASURY.

The Treasurer's Report of moneys received and expended, from May 12, 1847, to May 5, 1848, is as follows:

Balance on hand May 12, 1847,	-	\$7,218.54
Cash received during the year,	-	31,078.36
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Total amount of available funds,	-	38,296.90
Amount paid on orders of Ex. Committee, of which \$3000 transferred to Parochial school fund by donors,	-	33,571.15
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Balance May 5, 1848,	-	\$4,725.75

POWER OF MOTHERS.

On one occasion, out of one hundred and twenty candidates for the ministry, gathered together under one roof, more than one hundred had been carried by a mother's prayers, and directed by a mother's counsels to the Saviour. The pious watchfulness and earnest prayers of parents may seem for a time to be fruitless; but, in the education of children, experience tells us, "that whatsoever a man soweth, that shall he also reap." The holy impressions made in childhood are seldom erased in manhood.

Presbyterian Education Rooms.

No. 25 Sansom St, Philadelphia.

JUNE, 1848.

The meeting of the General Assembly, which has recently closed, has added very much, we think, to its reputation, as an organization to promote the interests of the Church. The character of the Assembly was high, both as regards ministers and elders. Among the subjects of interest which were acted upon, were—

1. *The three appeals of Dr. Skinner.* These must have consumed the best part of ten or twelve days. The Assembly exhibited great patience in listening to the testimony and the speeches, and great impartiality in coming to its decisions, which will be regarded as substantially correct by the Church at large.

2. The formation of a *Synod in China* was an ecclesiastical arrangement of great interest and importance.

3. A collection was recommended to be taken up in all our churches on the third Sabbath of June, to aid in the work of *evangelizing France.*

4. The promotion of the cause of *Collegiate education*, which was committed to the Board of Education, is a measure involving present and ultimate results of the highest magnitude.

5. *The supervision of the benevolent institutions* of the Church will be remembered as a characteristic of the Assembly. A sketch of the debates on this subject will be found in our columns.

6. A watchful *oversight of our Theological Seminaries* was exhibited by the Assembly. This is right in itself, and at all times seasonable.

7. The setting apart of the first Sabbath of November, as a *day of prayer* for God's blessing upon all our measures of Christian education, will be followed, we trust, by lasting good.

Other important matters came before the Assembly; but we enumerate the foregoing as of particular interest.

Two public meetings of the Board of Education were held in Baltimore during the Sessions of the Assembly. A brief report of them will be found in this paper.

We feel assured that there is a growing interest in the cause of Education in our Church. The number of our Parochial schools will probably be largely increased during the year. We have already heard of some which are about to be put into operation. The minister, elder or layman, who is instrumental in establishing a school under the care of his Church, for the religious and secular education of the young, has lived to do a great work.

So also, any Christian, who is the means of turning the attention of a pious and well qualified young man to the ministry, does a service to the cause of Christ, which the history of redemption can alone unfold in all its precious results.

GENERAL CHRISTIAN EDUCATION.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

Reported for the Presbyterian Treasury.

ANNIVERSARY MEETING IN BALTIMORE,
ON PAROCHIAL SCHOOLS.

A meeting in behalf of *General Christian Education*, was held by the Board in Baltimore, on May 19th. WALTER LOWRIE, Esq., was called to the chair, and the Rev. D. V. McLEAN opened the meeting with prayer.

The CORRESPONDING SECRETARY made some statements about the operations of the Board of Education during the year in the department of parochial schools. It appeared that about forty parochial schools were established, of which ten received aid from the funds of the Church. Ten or twelve Presbyterian academies were either in operation, or soon would be in operation; and at least one or two colleges were under consideration. The Secretary said this was an encouraging beginning. The subject was new; and it required time to set all our great enterprises in motion. So far as the opinion of the Church could be gathered from the Reports of the Presbyteries, there was great unanimity as to the importance of carrying out the plan of the Assembly, as far as practicable. This plan was simply (1) to impart religious truth in connexion with secular knowledge; (2) to have Christian teachers in our schools, academies and colleges; and (3) to place the whole superintendence of the work of education under the care of the Church. These principles were simple, easily understood, and would in time commend themselves to all, who appreciated religious education. The Church had acted upon these principles in the early Christian age; at the Reformation, in Scotland, Holland, France, and Switzerland; by the Puritans in New England, and by the Presbyterians in this country, until the beginning of this century. To prove the latter assertion, the resolutions of the General Assembly or Synod of 1785 were read, which recommended in substance this very plan.

The Rev. SAMUEL I. PRIME, of N. Y., said that the education of children was dear to all, although it was difficult to get up much public interest on the subject. Henry IV. wished to live to see France so happy, as that every family in his kingdom might have meat once a week. How much wiser to have aimed at the religious education of France! If such an idea was too high for such a monarch, it was not too high for Christians in this age. The popular cry is "knowledge is power." But whether the power is for good or evil, depends on circumstances. There is power in powder, in fire, in the sword. It is a great mistake to suppose that the safety of our country consists merely in its intelligence. There is a power of evil in knowledge—of tremendous evil; and unless the intelligence of the country is sanctified by religion, our institutions are endangered.

Education by the State, in this country, is almost necessarily a godless education. Romanists, infidels, Jews—all who hate evangelical religion, combine to banish religious truth from the schools. This has been the tendency of things for some time. The friends of truth have had to yield one point after another. *Prayer* is objected to as inculcating the peculiarities of Christianity; *religious truth* is forbidden even by way of sanction to morality; the *Protestant Bible* is denounced as unfair to the Papists; the

school books even, as history, must be expurgated in consequence of obnoxious statements to some one or other sect, and in New York black lines were drawn across certain passages by the school inspectors. Thus things were going from bad to worse, until indeed they had reached the extreme point of religious expurgation.

In old times, the Church used to teach her doctrines in the common schools; but now the cry is that the State is bound to educate. He did not deny that the State might perhaps assist in the work of education. But if the State is bound to educate, is not the Church? If the State is bound to prepare men to be good citizens, is not the Church bound to prepare men to be good Christians! Whatever obligations the State may assume for itself in secular education, the Church is under greater obligations to assume for religious education. The Presbyterian Church, having determined to educate her own children, ought not to stop on account of what the State may say or do. We have a perfect right to arrange our own plans in our own way.

Some say, "only keep still, and we can get religion into the public schools." Sir, we have kept still so long, that religion has been driven out of our public schools! We have been slumbering too long already; our stillness has been that of indifference, of death. But our enemies have not been slumbering. Did you ever see a Jesuit napping? Did you ever "catch a weasel asleep!" Sir, our last hope is now to keep wide awake ourselves. "A little more sleep" will hand us over to the adversary. Our Church, having fully commenced her work in educating her children under her own care, she must now go forward. Her views of education will universally prevail in time, he believed, among all denominations.

The Rev. B. M. SMITH, of Va., commenced by saying that almost every one has a concern for little children. If not, he is worse off than the man "who has no music in his soul," and who is only "fit for treason, stratagem and spoils." Such persons be hoped were few in the Church.

Some say, "let us not bias the minds of children." If this principle will hold in one way, it ought in another. But who can give us the assurance that the exclusion of religion will not bias the mind? If children are left to themselves, will not their depravity lead them astray? The Bible tells us that "wickedness is bound up in the heart of a child"—that "they go astray as soon as they be born," &c. Sir, the absence of religion in education, is almost necessarily irreligion. If you keep out God, you cannot keep out the adversary. Children can't be kept in a state of godless impartiality. It is contrary to human nature—contrary to the declarations of Scripture—contrary to universal experience. There is every thing in the great school-house of the world to lead them to perdition. Knowledge without religion gives a bias against all religion.

All admit that parents have the principal share in the responsibility of the religious education of their children. But all parents have not time, or are not competent, to this work. Religion must follow the child wherever he goes. And parents are responsible to see that religion goes into the school-house, as well as into the family circle. The child must have "line upon line;" his thoughts must be kept in the right direction during the whole course of education, wherever that education is conducted.

There is great difficulty in introducing any religion into any plan that the State can adopt in this country. Prussia can do it; and Scotland can do it; for there the Church and State are one. Here the Church is "legion;" even

infidels claim to be a part of it! All denominations cry out against sectarianism, and thus exclude their common faith; and the fact is that there is no remedy for this jealousy, until we can ascertain on what points all sects agree. How can this point be ever settled! It seems to be forgotten that the Assembly's plan is, after all, the true plan for keeping peace in the community on religious subjects. Different denominations can agree to differ, but they can't agree to agree. Now, although the State cannot introduce religion, the State cannot altogether exclude it. The religion of the teacher, whether he is a Methodist, or infidel, or Unitarian, or Presbyterian, will display itself some way or other. There is religion, too, in geography; for this commonly gives some account of the religious belief of the different countries; there is religion in history, and any history would be meagre indeed which takes no notice of the influences of Christianity in the affairs of men.

Some say, "let us have a State compromise school." But if the State can prescribe, it can proscribe. We cannot tell what the State may not do, if it has power to do any thing at all about religion. See what the State has done and is doing in New England and New York, and elsewhere. The work of the Pilgrims is being undone from year to year. Sir, we cannot trust the State with any compromise plan, even if we could get it. Let us not place this great work of education upon a foundation of sand.

It cannot be doubted that Presbyterians have a right to build school-houses, and to take care of their children. And yet many make a great outcry against Presbyterian schools, who look with complacency and toleration upon Moravian, or Episcopal, or Methodist, or Papist schools. It is a terrible thing for Presbyterians to teach religion! And yet when our schools get into operation, Sir, I do not doubt that others, besides Presbyterians, will send their children to them. Some politicians, who value popularity, and others, may continue the outcry; but we shall have support from many who are indifferent to our peculiar religious belief. In the parochial school of my own charge, we have the children of some parents, who do not agree with our doctrines. And yet they allow us to teach them the Shorter Catechism. One gentleman, on being asked if he had any objections to our Catechism being taught his children, replied, "None in the world; I am in favour of all Catechisms. Teach them as much religion as you please!" The religious aspect of our parochial school is very popular. We have had no difficulty with the sectarian character of the school. Let the Presbyterian Church rally around the Assembly's plan in the power of her sacred principles, and in dependence upon her great Head, and our success will not be doubtful.

COMMON SCHOOLS WITHIN THE BOUNDS OF THE PRESBYTERIAN CHURCH.

From the Reports received by different Presbyteries, the following statements will hold true in regard to the common schools, under the patronage of the different States, and within the bounds of our Church:

1. Religion is generally excluded from the schools. There are but few exceptions to this remark. In the bounds of several Presbyteries in Western Pennsylvania, the Shorter Catechism is still taught; but in the great mass of schools in this country, religion is wilfully and systematically shut out.

2. The schools are open for a very short period. Their continuance seems to depend

upon the holding out of the public money. A few months of the year is the sum of the educational period.

3. The teachers are frequently incompetent, and sometimes immoral.

4. The supervision of the schools is usually merely nominal. All is left to the teacher.

5. In many parts of the country, the state of public opinion is improving as to education; but an indifference to this great work is a lamentable and too general characteristic.

6. In a number of the States, there are very few common schools in operation. This is the case, particularly in the Southern and South-western States.

PAROCHIAL SCHOOLS IN THE PRESBYTERIAN CHURCH.

The following churches have Parochial schools under their care, almost all of which have been established within the year. Those marked with an asterisk, receive aid from the Board of Education.

Presbyteries of	
Troy, -	Lansingburgh church.
New York, -	1st church, Two—Male and Female. 15 Street ch. 42 Street ch. Chelsea ch.
New York, 2d, -	Scotch ch. Two—Male and Female.
Elizabeth Town, -	1st ch. Patterson,
West Jersey, -	Camden ch. N. J.* Williamstown, N. J.* Mount Holly, N. J. Wyoming ch. Pa.*
Luzerne, -	Port Richmond, Pa.*
Philadelphia, 2d, -	Wilmington, Del.*
New Castle, -	Frederick, Md.
Baltimore, -	Shamokin, Pa.*
Northumberland, -	Fairmount, Va.
Redstone, -	Dayton, Ohio.
Miami, -	Charlestown, Ind. Bloomington, Ind. Owen Creek, Ind.
Salem, -	Hopewell, Ind.*
Indianapolis, -	1st ch. Louisville, Ky, 4th ch. Louisville, Ky. Big Spring ch. Ky.
Louisville, -	2d ch. Lexington, Ky. Frankfort ch. Ky. (2)
West Lexington, -	Staunton ch. Va.* Fairfield ch. Va.*
Lexington, -	1st ch. Memphis, Tenn.
West District, -	Rosswell ch. Ga.
Cherokee, -	Chattooga ch. Ga.
S. Alabama, -	2d ch. Mobile, Ala. Valley ch. Ala. Selma ch. Ala.
Louisiana, -	1st ch. N. Orleans, La. Grosse Tete, La.

Other churches are earnestly considering their duty in this matter, and will proceed to establish Parochial schools at the earliest practicable period. A distinguished member of the Transylvania Presbytery, (Kentucky,) writes: "It will be regarded as a fixed principle by our pastors and sessions, to avail themselves of the first fair opportunity of adopting the Parochial school system; and in a few years it will prevail, I think, in most of our churches."

This, no doubt, expresses the state of feeling in many Presbyteries.

"While parents are interesting their children in the salvation of the heathen, they are doing one of the best things they can do to lead those children to become Christians."

PRESBYTERIAL ACADEMIES.

These higher institutions are essential to a wise and thorough system of education. Although all the youth in parochial schools cannot be expected to pursue their education in academies, yet many will go forward; and their number will bear some proportion to the facilities afforded. It is therefore exceedingly desirable that every Presbytery should aim at establishing at least one academy within its bounds.

If our youth, educated in parochial schools, are allowed to wander into irreligious or neutral academies, their previous training will be, in a great measure, counteracted. Our Church, in commencing with parochial schools, has placed herself under obligations to establish academies, where the same course of Christian instruction may be systematically persevered in.

The strength of the Presbyterian Church, in educational operations, formerly consisted very much in high schools, or academies. These were scattered in different parts of the country, and were contemporaneous with early missionary efforts in the new settlements. Every Presbytery within our bounds, might put into successful operation a thorough, Christian academy. There are encouraging signs that this subject is awakening a very deep interest in our Church. The following Presbyteries either have already, or are taking measures to have, Presbyterial academies:

Orange Presbytery, at Hillsboro, N. C.	
Tuscaloosa	Eutaw, Ala.
Mississippi	Tipton co., Miss.
Tombeckbee	Jasper Co., Mi.
Oxford	Rossville, Ohio.
Cincinnati	— Ohio.
Luzerne	Wyoming, Pa.
Carlisle	Newville, Pa.
Susquehanna	Friendsville, Pa.
Blairsville	Owen Creek, Pa.
Crawfordsville	Waveland, Ind.
Knoxville	— Tennessee.
Louisville	Bardstown, Ky.
West Hanover	— Virginia.

This is a good beginning; but the Presbyterian Church has one hundred and eighteen Presbyteries, and should not rest satisfied until every one of them shall possess under its own control the means of training up the rising generation for Christ.

The Board reiterate the opinion, expressed in their last report, that FEMALE ACADEMIES may be wisely included within the aims of every Presbytery. The Man of Sin is making strenuous efforts to allure within his enclosures the daughters of Zion. A church, which is as much indebted as ours to the influence and care of mothers for her members and her ministry, should realize her obligations to establish Christian female seminaries.

The Presbyteries of *Louisville, Ky.*, and *Madison, Ind.*, have female academies under their care; and the Presbytery of *Miami* is about establishing one at Springfield, Ohio. Other Presbyteries will no doubt follow this excellent example in due time.

Our Church should take encouragement from the spirit that has been already awakened on the subject of education. May she now steadfastly persevere by the grace of God until all her Presbyteries shall be blessed with Christian literary institutions of the highest order of excellence!

The subject of Normal Schools begins to awaken consideration in different parts of the country. There is every reason why those who expect to be teachers should receive some special instruction in reference to their profession.

Normal schools are as necessary for teachers, as medical schools are for physicians, or theological seminaries for ministers.

SECTARIANISM!

An objection against the Assembly's plan of Education is, that it is SECTARIAN in its character.

1. But it must be remembered that religious truth in any form sustains the relation of *sectarianism to some minds*. Even if evangelical Christians should consent to surrender their peculiarities for the sake of general statements in which all should unite, these would still constitute sectarianism, in the eyes of Papists, Socinians, Infidels, &c. Where would such surrender end? Just where it *has ended*—in banishing every kind of religious truth from the public schools even in New England.

2. Teaching religion in schools is no more sectarian than *teaching religion in the pulpit*. If it be allowable to preach the distinctive truths of the gospel on the Sabbath, why should the cry of sectarianism prevent our teaching them the rest of the week—in the school room, as well as in the lecture room, and at the prayer meeting?

We are under obligations to teach the *whole truth of God*. If our church believes in the doctrines of grace, she is under obligations to teach the doctrines of grace. Paul considered himself free from the blood of souls, because he had not "shunned to declare the whole counsel of God." A worldly policy that hesitates to hold forth the doctrines of revelation, is not consistent with honest orthodoxy, or evangelical practice. It is not optional what we shall teach in religion. We must teach what we believe.

4. *True, substantial religion* is not sectarian in its spirit. The Presbyterian Church is as truly Catholic in her sentiments, feelings, and conduct towards all who differ from her, as any other denomination. She is far less bigotted than many who denounce her standards amidst loud professions of their own liberality.

5. Sectarianism is *better than nothingarianism*. We must take our choice. Even admitting that the former is an evil, it is the least of two evils.

6. Presbyterian sectarianism *has always brought forth good fruit*. Let the appeal be made to history. Go to Scotland—the land of John Knox and of Kirk schools—where native depravity and election are taught as freely as grammar and geography; and where on the face of the earth is there more genuine piety, social order and integrity, general intelligence, and reverence for the laws of God and man? The history of the Huguenots, of the Puritans, of the Pilgrims, and of our own venerable Church in this country, proclaims that evangelical sectarianism is one of the best and most efficient elements of Christian civilization. Can the tree be corrupt, which bears such fruit! Would it not be a blessing to any land to have more of the wonder-working power of an honest-hearted, evangelical, truthful sectarianism!

7. Sectarianism, notwithstanding the abundant abuses heaped upon it, is, after all, the best basis yet discovered of true Catholicity, and of *universal alliance among Christians*. The history of the Church proves that the different denominations of Christians agree together best, when they frankly concede to each other their peculiar views. "Union" churches are, of all others, the nurseries of bigotry.

8. The plan of education, which proposes to exclude religion from the schools, and to teach it through parents and pastors, is *also a secta-*

rian plan, just so far as it secures religious instruction at all. The only difference is, that the Assembly's plan results in more thorough religious instruction, without any more sectarianism—unless indeed the objector maintains that the more religion a man has, the more is he a sectarian. No evangelical person, however, would allow his liberality to confound itself in such a dilemma.

On the whole, we are persuaded that our Church schools ought to teach the whole truth of God, as the Church understands it, and that we ought not to be driven from our ancient landmarks by the stratagems of anti-sectarianism, which is quite as often downright bigotry, as it is false liberality, or indifference to the truth.

SYNOD OF THE ENGLISH PRESBYTERIAN CHURCH.

The following brief account of the doings of the Presbyterians of England on the subject of education, will show that, like their brethren in Scotland and America, they are resolved to superintend ecclesiastically this whole work.

EDUCATIONAL INSTITUTION.

An overture was read from the Presbytery of Newcastle relative to the propriety of establishing an educational institution.

The Rev. J. STOREY supported this overture. The first object designed by such an institution was to receive young men, after they had left school, under their own inspection and control. The second object was this: Some young men develop abilities not only fitting them for being useful as teachers, but exhibit the blossom and promise of Christian graces and gifts, which make their service in the ministry most desirable; and he looked to such an institute for affording them such an education as will prepare them for entering with efficiency on the duties of the theological institution. The third advantage which he anticipated was, that young men, intended by their parents either for influential positions in the mercantile world, or to be trained for professional life, instead of being sent to schools in London, Manchester, Liverpool, or Scotland, distant from their own homes, and probably connected with ecclesiastical bodies distinct from or opposed to the Presbyterian Church, would be educated under their guidance and direction; and the last object was, that they might have such a control over the appointment of a government inspector of schools as he thought their position as an intelligent and united Church warranted them to demand and exert. He was willing to leave the choice of the locality for such an institution to a committee, but suggested Newcastle as a central place. And with reference to the means, he believed that such a building would cost £2500 or £3000; but he had good reason for the opinion that, if the constitution for the institute were unopposed, they might receive a grant of £1000 or £1200 from the Privy Council.

The Rev. J. ANDERSON moved that the overture be received and adopted, and that the matters be remitted to the school committee, with instructions to take such matters into their most serious consideration, with a view of instituting such a seminary as is desiderated.

Professor CAMPBELL seconded the resolution, which was agreed to.

THE COLLEGE.

Three or four years ago, a college was established by the Synod, with a view to assist in

preparing young men for the ministry. For a time this was the most popular of all the schemes of the English Presbyterian Church. A difficulty arose last year in regard to obtaining a theological professor from Scotland, the Free Church Presbytery of Glasgow having refused to dismiss the Rev. Mr. Arnot, who had been called to the college.

The Rev. Dr. PETERSON felt humbled and reproved by the state of the college, but he did not feel much discouraged. He regarded this as a trial of their faith, and referred to the fact, that just at the moment when the Church was doubting whether they ought not to discontinue the idea of the mission to China, because they could not find a suitable missionary, their dear friend Mr. Burns offered himself. He trusted they would still continue to educate their ministers, and endeavour to brace themselves up with prayer, and every legitimate means, to face and vanquish the difficulties with which the college was encompassed.

Rev. J. ANDERSON seconded the motion. Although they had only six students in the college, who might cost £200 each, yet they must remember the multiplying and productive fruit which they would reap from this means.

The Rev. Mr. CHALMERS contended that it was unwise to establish a college of their own, as their students could be educated better and more economically in the Universities of Scotland.

The Rev. Mr. MUNRO remarked that Mr. Chalmers' argument rested on the assumption that if they sent students to Scotland, they would come back to this country to labour. He denied that such would be the case; in five cases out of every six, they would not return to the sphere for which they were designed. On this point he gave instances. He remarked that every denomination worthy the name had one or more educational institutions, such as that for which they claimed the support of their people, and he was at a loss to understand why the Presbyterian Church in England should not have a college of its own.

Finally the Synod resolved to sustain their own college by a vote of 57 to 11.

SCHOOLS.

Professor LORIMER read the report of the committee on schools. It stated that, notwithstanding the commercial embarrassments of the past year, the school fund had been fully maintained by the liberality of the Church, and they had been enabled to advance steadily forward towards the accomplishment of the objects which the Church contemplated. During the year the committee had placed at their disposal £411, which they had granted to various schools named. New schools had been commenced, or additions made to, schools at Monkwearmouth, Birmingham, Trinity Church, Manchester, and Shelton; these, added to twelve reported at the last Synod, exhibit a total of seventeen day schools established in two years. While the numbers thus steadily increase, their prosperity and efficiency also most steadily progress. Almost all the schools had increased in attendance—the increase of pupils during the year being not less than 500; and the internal efficiency of the schools had also improved.

The Rev. J. ANDERSON considered their arrangements defective unless there was a schoolmaster as well as a minister attached to every congregation. It was their duty to care not only for the sheep, but also to carefully preserve the lambs entrusted to their charge. This was especially necessary at the present time, when if sheep-stealing had diminished, lamb-stealing was rampant in certain quarters. (Laughter.)

MR. BARBOUR urged the importance of estab-

lishing day schools as a means of checking the infidel tendencies of the present day.

It must be remembered that the Synod of the Presbyterian Church in England is as yet small, consisting only of 6 Presbyteries and 77 Churches.

ACTION OF THE GENERAL ASSEMBLY.

The following resolutions were passed by our General Assembly, in relation to the cause of Education in the Presbyterian Church. We invite the attention of our readers to an attentive perusal of them.

The Committee, to whom was referred the report of the Board of Education, beg leave to submit the following resolutions, viz:

1. *Resolved*, That this General Assembly, believing that the children of the Church are a trust committed to the Church by the Lord Jesus Christ, and having confidence in the power of Christian Education, to train them, with the Divine blessing, "in the way they should go," do cordially recommend their congregations to establish primary and other schools, as far as may be practicable, on the plan sanctioned by the last Assembly—of teaching the truths and duties of our holy religion in connexion with the usual branches of secular learning.

2. *Resolved*, That this Assembly heartily approve of the plan of establishing academies or schools, male and female, under the supervision of the Presbyteries, for the purpose of securing a thorough education, religious and secular, to those of their youth who may desire to pursue branches of knowledge not taught in the Sessional schools.

3. *Resolved*, That Colleges, as an integral part, and in their wide-spread relations to the best interests of society, a vitally important part of a complete system of Christian education, demand the fostering care of the Church; and that the Board of Education be and hereby is authorized to assist in the promotion of the cause of Collegiate education, by means of any funds that may be given for that purpose.

4. *Resolved*, That inasmuch as one (or more) of the Theological Seminaries of the Church, during the temporary interval of its endowment, is in a condition that needs assistance, the Board of Education be and hereby is, authorized to apply such funds as may be appropriated by the donors to advance the interests of theological education.

5. *Resolved*, That in view of the decrease in the number of candidates for the ministry, which has occurred during the year, according to the statistics furnished to the Assembly, the Church is called upon to continue zealously the use of all proper means, that are adapted to awaken the attention of her whole communion to the duty enjoined by the Saviour, of preaching the gospel to every creature; and especially that prayer to the Lord of the harvest, to send forth labourers into his harvest, should ascend with more fidelity and constancy from the closet, the family altar and the sanctuary.

6. *Resolved*, That for the purpose of invoking, in a special manner, the blessing of God upon the measures for the Christian education of the rising generation, which are in progress throughout our Church, under the recent action of the Assembly, and also for the purpose of uniting our common supplications in behalf of an increase of faithful labourers in the field of the world, it be recommended to our churches to observe the first Sabbath of November next, as a day of special prayer; and it is further recommended, that our ministers preach on that day, on some topic connected with the consecration and religious education of the children of the Church.

7. *Resolved*, That it be enjoined upon the Presby-

teries to use great vigilance in the examination of all who present themselves as candidates for the ministry, especially in cases where there has been a deficiency of early Christian education; and that the Presbyteries are solemnly urged to continue a strict and affectionate supervision over their candidates during the entire course of their preparatory studies for the ministry.

COLLEGES.

It will be seen that the General Assembly have given to the Board of Education power to promote the cause of Collegiate and Theological education with any funds that may be contributed for these objects. The Board will endeavour to act with efficiency in aiding such Colleges as may require assistance, and also in co-operating to establish new Colleges in locations which the Church may regard as advantageous. This department of our work will require much wisdom and skill in its management, which can be only secured by the sympathies, counsels, and prayers of the friends of our Church and of her institutions.

The Board will feel bound to discourage the practice of indiscriminate applications in the East in behalf of Colleges at the West, or elsewhere. Those institutions which send agents to the East, and thus virtually interfere with the arrangements between the Board and the Churches, must not expect to receive assistance from the general fund. It was the full understanding of the meetings in New York, held in January last, that the plan of the Assembly, whatever it might be, should operate in giving system to this department of our benevolent operations. The Board, so far as their influence extends, will, with good faith and decision, insist upon carrying out this reasonable and orderly stipulation.

The next number of our paper will contain more on the subject of colleges.

Sabbath Schools.

—
"Feed my lambs."

—
"LINE UPON LINE."

Children cannot be expected to learn, without much patience on the part of their instructors. They require to be told the same things over and over again.

1. "Line upon line," is upon the principle that the leading doctrines and facts of revelation are few and simple. There must be repetition from the nature of the case. Whilst there is sufficient scope for variety, novelty is excluded. The same precious truths must be constantly inculcated in their scriptural proportions.

2. "Line upon line," is suited to the capacities of children. They cannot learn much at a time, or learn fast to any profit. "Little by little," is wisdom. Steady progress is more advantageous than unequal and fitful rapidity. "Slow but sure," is that good old way of "line upon line."

3. "Line upon line" has a prospect,

through grace, of reaching the understanding and the heart. As children learn the alphabet by often looking at and repeating A, B, C, so the elementary truths of religion are best acquired by their frequent contemplation. There is also an assimilating power in truth, which displays itself upon the heart and conscience as well as upon the understanding. Instead of exerting a hardening, oft repeated truth will exert a moulding influence upon the soul, if used according to the promises.

4. "Line upon line" treasures up truth in the memory. We retain longest what we learn thoroughly when young. Our early verses of Scripture, and hymns, and answers of the catechism, carry forward their results to old age, beyond the sepulchre, into eternity. Nursery and Sabbath-school truths will re-appear, like gems, in the crown of glory.

Never despair! Let the children have "line upon line."

DUTIES OF SABBATH SCHOOL TEACHERS.

1. It is undoubtedly the duty of a Sabbath school teacher to be *permanent and regular*, that he may be known to teachers, and known as sufficiently interested in the school to cling to it in all its prosperity and in all its reverses. For lack of this duty superintendents often have their hearts to sink within them as they see the slight tenure by which some persons are held to their places, and are obliged to look over a school varying in its teachers every month. A few faithful ones are usually found, but if all occupied the same position, not only his heart but also those of the whole school would have abundant reason to rejoice.

2. The next duty to permanency is *punctuality*. The advantage of attention to this duty is very clearly illustrated by the different appearance of two classes under teachers of these different habits; the bench of the one is always full, and generally prepared with their lessons, while the other, from being interesting, gradually dwindles down in numbers, then languishes and dies.

3. Another duty of the Sabbath school teacher is a *systematic visiting of the scholars*. For lack of this duty, schools are languishing everywhere; for everywhere is this almost all-important duty neglected altogether, or unfaithfully attended to.

Let the teacher be known by the parents, and often seen at the house, inquiring after the welfare of the child, advising it under troubles, assisting it under trials or sickness, encouraging it under difficulties, and an influence strong and abiding will be secured; after a visitation of a class, how many would be absent on the following Sabbath without good excuse? We venture to say none, after it has been persevered in for a sufficient length of time.

4. We add to the duties of teachers, *attention to the appointed lessons, as well as to Biblical studies generally*.

Never let a scholar ask a question that cannot be answered; the effect is ever injurious. The opportunities and aids for this study are now so many, and so easily obtained, that there is scarcely an excuse to be offered for its neglect. Its advantages on the teacher himself would, without any other, richly repay all the care requisite and the time employed. The Bible, with all its rich resources, is open to the view of

him who studies it, and his mind, his intellect, his heart, are all included in the blessing that will ever follow it.

5. Another duty is a *conformity to the precepts of the Gospel at all times, in all places, but especially before the scholars*.

A teacher of holiness ought ever to maintain holiness in his life and conversation; but this is not all, we may be holy, but not of an attractive temper or disposition; to holiness we must add amiability and kindness of manner and deportment; we should be patient, courteous, and sympathizing, adding to all, as absolutely necessary, a determination of purpose where duty calls, and firmness in carrying out these purposes, allowing no compromise or escape where principle is involved, and yet displaying neither obstinacy or pettishness, but rather perfect equanimity of temper.

6. But for the crowning duty. A teacher may be permanent, regular, punctual; he may visit faithfully, be perfect in his lessons, and have a good knowledge of the Bible generally; he may set a good moral example, possess every attractive grace, and apparently every proper disposition of mind and heart, but all will be in vain, as to their full extent of fruitfulness, unless a blessing shall cover the whole as with a halo of glory. What then is the duty to be performed, to draw down this blessing? 'Tis *prayer, ardent, humble prayer*. Without this, our souls cling to earth, earthy; with this duty faithfully performed, our spirits soar above grovelling things, and our conversation is in heaven.

Are we inclined to unfaithfulness, or do our spirits sink within us at the discouragements of the way, this duty at once arouses our energies, and places us upon an elevation from which we view the whole prospect, and perceive the pleasure as well as the difficulties of our path; and seeing these, and with a remembrance of the promises to those who will persevere to the end, we will go on in our way rejoicing, and exult that the Hearer of prayer is all-powerful to bless and save.—*Presbyterian Herald*.

CATECHISMS THE BEST SUMMARIES OF RELIGION FOR CHILDREN.

Good old Dr. Watts, the sacred poet of the Church and the friend of little children, thus speaks on the subject of Catechisms:

Now among the various forms and methods wherein the prime articles of our religion have been put together in a comprehensive scheme for the use of the unlearned, there is none so proper for children as that of *Catechisms*. The way of instruction by *Question and Answer*, seems to be the plainest and easiest manner wherein the knowledge of religion can be conveyed to the minds of those that are ignorant, and especially of the younger parts of mankind. This will appear in several respects.

1. Hereby the principles of Christianity are reduced into short sentences, which are much more easy to be understood by children, as well as to be treasured up in their memories.

2. Hereby these divine principles are not only thrown into a just and easy method, but every part of them is naturally introduced by a proper question: and the rehearsal of the answer (which should seldom exceed three or four lines,) is made far easier to a child, than it would be if the child were required to repeat the whole scheme of religion by heart, without the interposition of another speaker.

3. This way of teaching hath something familiar and delightful in it, because it looks more like conversation and dialogue. It keeps the

attention fixed with pleasure on the sacred subject, and yet continually relieves the attention by the alternate returns of the question and answer.

4. The very curiosity of the young mind is awakened by the question to know what the answer will be; and the child will take pleasure in learning the answer by heart to improve its own knowledge, and to be able to answer such a question. And thus the principles of religion will gradually slide into the mind, and the whole scheme of it be learnt without fatigue and tiresomeness.

I might have enlarged greatly upon each of these advantages, which the catechetical method has for the instruction of children above and beyond all others. I profess myself, therefore, a constant friend to catechisms for the instruction of the ignorant.

Domestic Missions.

"Beginning at Jerusalem."

SHALL THE BOARD GO WEST?

Remarks of Dr. WM. A. McDOWELL, in the General Assembly, about moving the Board to the West.

Mr. Moderator—This call to address the Assembly is altogether unexpected, and as my brethren well know, I speak with difficulty, and under some peculiar embarrassments. The motion before the house, as I understand it, is, "to remove the Board of Missions, or the seat of their operations, to Pittsburgh." In the few remarks I have to make, I shall not enter into the argument for or against this proposition, but simply state to the Assembly, and will do it with great frankness, what I am persuaded would be the natural and necessary result of such a measure.

It is admitted by all, that *the West* is the *great missionary field* in this land. In regard to this there is no difference of opinion. The Board are fully sensible of the strong claims of the West. They have given unequivocal evidence of their interest in the great West. To supply the West with an intelligent, devoted ministry, has always been with them a leading object, and this has been the strongest ground of their appeals to the churches.

While it is admitted that the West is the *great field* of operation, it is by no means the *whole field*. East of the mountains there is a very extensive, and a very important missionary field. Including Wisconsin and Michigan, and extending on the Atlantic coast to the Gulf of Mexico—lies an immense field, with extensive moral wastes. And the ministers and churches East of the mountains, while they feel a deep interest in the West, and are ready to aid in sending the Gospel to the whole West, do not, and will not, feel at liberty to neglect the *destinations on their own side of the mountains*; they cannot do it in faithfulness to their solemn trust. The field is one, and the whole, and all parts of it demand our attention.

Although the *geographical centre* of this great field is west of the mountains, the *business centre* is east. And while this is the case, every business man knows, there is an advantage in having the seat of operations near, or in the centre of business. There is no difficulty in managing your missionary operations for the whole west, in any well chosen point east of the mountains. And while the west need the men and the means of the east, there is an important advantage to *the west*, in having the seat of operation in the east, where the surplus men and means are to

be found. My decided conviction is, if a change must be made, which I certainly do not consider either necessary or wise—but, if you must change, for the benefit of the west, go east. Go to New York. The interests of the west I am persuaded would be much more effectually promoted by going to the city of New York, than by removing to any point which could be selected west of the mountains. While the operations in the west can be managed without difficulty, and with advantage, in any of our eastern cities, we ask, how the missionary operations on the whole Atlantic coast, are to be managed from any point west of the mountains? Every man of practical good sense, who is at all conversant with the matter, must answer—*It cannot be done to advantage.* The men, and the means for this whole field, east of the mountains, are here, not in the west; and the whole business is done, not in the west, but here. The operations east of the mountains, cannot be managed in the west without much loss, and great embarrassment. What, then, must be the natural and necessary result of a removal? The answer, to my mind, is plain and obvious—a separate organization for the Atlantic slope. The brethren east will be compelled, in self-defence, and to supply their own immense destitutions, to adopt some such plan. Surely this is not to be desired. The field is one, and we should all be willing, and anxious to adopt the plan which will concentrate the strength of the whole Church, to bear with most advantage on each and every part.

DESTITUTIONS IN THE WEST.

As a specimen of the demands for more ministers, we insert the following from the Presbyterian Herald.

The first is from Rev. W. F. Ferguson, of Thornmont, Indiana, within the Presbytery of Crawfordsville. He says:

"There are now just one-half of the churches within our bounds vacant, and there are several fields where, if we had the men and a little aid from the Board, we could sustain them, with great prospect of usefulness. I have encouraged the churches, though vacant, to go forward and erect houses of worship, and then increase their efforts to get ministers to fill them. Under this influence there are three houses of worship now going up, and will be completed before winter, and yet not one of them has the prospect of a minister to occupy them. There are two fields, especially, that ought to be speedily occupied with laborious golly men. One of them ought to settle in Lebanon, the county seat of Boone, and the other in Putnamville, in Putnam county. I have enjoyed refreshing seasons in both places in my late visits to them, as also in Owen county, where I organized a church, to be called Vandalia, consisting of sixteen who united on certificate, and six on examination.

Rev. R. B. McMullen, of Knoxville, Tenn., says:

"There are at present four churches in the bounds of the Knoxville Presbytery, which are vacant, viz: 1. Lebanon, four and a half miles from Knoxville, having ninety-nine communicants. 2. Cedar Grove, the same distance from Knoxville, having twenty-eight communicants. 3. Ebenezer, ten miles distant, having thirty-seven communicants. 4. Pleasant Forest, fifteen miles, having one hundred communicants. The first, third, and fourth of these desire to obtain ministers, who will both teach and preach, and the third and fourth, if necessary, might be united in both respects. If any Old-school min-

ister wishes such a place, and desires to hear any thing farther in reference to either of these churches, he can receive such information by applying to R. B. McMullen, Knoxville, Tenn."

We will only add, that the Western Executive Committee will be happy to commission men to any of these fields, upon recommendation of the Presbyteries.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS.

The number of missionaries in commission during the year has been *four hundred and sixty*. Of these *two hundred and eighty* were in commission when the year commenced, and *one hundred and eighty* have been new appointments during the year. More than *twelve hundred* congregations and missionary stations have been supplied with the gospel by the missionaries. The missionaries have laboured in *twenty-five* of our States. Much itinerant labour has been performed, and precious fruit has been reaped.

There have been added to the churches, so far as reported on examination, about *two thousand members*, by certificate fifteen hundred—total, *three thousand five hundred*.

Sixty new churches have been organized, and about *one hundred* church edifices have been built, or finished.

The number of Sabbath-schools reported as in actual operation, exceeds *seven hundred*, with more than *five thousand* teachers, and *thirty thousand* children; and in addition, not less than *five hundred* Bible and Catechetical classes.

FUNDS.

The whole amount of funds at the disposal of the Board during the year, has been *sixty-seven thousand nine hundred and twenty-two dollars*. The balance on hand at the close of the year, is not far from *nine thousand dollars*. A considerable amount of this balance has already been paid out, and the whole will be required to meet engagements now becoming due. In addition to the above, several thousand dollars worth of valuable clothing has been received at the office for gratuitous distribution among the missionaries.

CHURCH EXTENSION.

During the year, appropriations have been made to aid *fifty-two congregations* in building, or in finishing houses of worship; and in addition, *six congregations* have been aided in relieving themselves from long standing and oppressive debts, making the whole number of congregations aided *fifty-eight*. The congregations aided are in *eighteen* of our States. *Forty* of these congregations are in the *west and southwest*, and *eighteen* are in the *middle and southern States*. The whole amount of funds received for this object during the year, has been *six thousand one hundred and twelve dollars and fifty-nine cents*. Of this amount, *five thousand four hundred and thirty-two dollars and fifty cents*, were from individual donors, and *six hundred and eighty dollars and nine cents*, were collections from a few of the churches. At the commencement of the year, there was a balance in hand of *two thousand one hundred and forty-seven dollars and seventy-nine cents*, making the whole sum at the disposal of the Board during the year, *eight thousand two hundred and sixty dollars and thirty-eight cents*. The appropriations have amounted to *seven thousand two hundred and sixty dollars*, leaving a balance not yet appropriated of *one thousand dollars and thirty-eight cents*.

ACTION OF THE ASSEMBLY ON THE REPORT OF THE BOARD OF DOMESTIC MISSIONS.

The committee to whom was referred the report of the Board of Domestic Missions, report that they have examined the same, and recommend the adoption of the following resolutions, viz:

1. That this report be adopted, and published under the direction of the Board, and that the Board furnish the Stated Clerk of the Assembly with an abstract to be published in the Appendix of the Minutes.

2. That in view of the unusual prosperity of the Board during the present year, the General Assembly do express their gratitude to the great Head of the Church, for his blessing on a cause so precious, and so deeply interesting to his people.

3. That in view of the magnitude of the work, the immense field to be occupied, and the vast importance of the cause, advancing with the rapid increase of the population of our country, we earnestly exhort the churches under our care, to make this cause the subject of special prayer.

4. That it be earnestly recommended to the churches, to make annual collections for the Board of Domestic Missions, and that the Synods and Presbyteries do adopt such means, as in their judgment may best secure this object.

5. That it be recommended to all the churches under the care of this Assembly to aid in the work of Church Extension, and that annual collections be made for this object, distinct from that of Domestic Missions. Whilst we rejoice that this work is advancing, we express our regret that so many of our churches have failed to co-operate in it.

6. That in the present state of the work of the religious instruction of the coloured population in the Southern States, and its prospects, there is much that is gratifying and encouraging; and the Assembly expresses the conviction that this important work calls for increasing attention, and a more enlarged effort.

7. That in view of the vast importance of Domestic Missions, a sermon be delivered on this subject during the Sessions of each Assembly, by some one previously appointed by this body.

Foreign Missions.

"Go ye into all the world and preach the gospel to every creature."

ACTION OF THE GENERAL ASSEMBLY ON THE ANNUAL REPORT.

Resolved, That in the report of the Board, the General Assembly see much cause for thanksgiving and gratitude to God, for the wide field of usefulness opened to the church, for the encouraging state of the different missions among the heathen, as seen in the increase of church members, in the healthful state of the mission schools, in the efficiency of the printing presses, and in the facilities afforded of thus preaching the everlasting gospel publicly, and from house to house. And they would take encouragement, that in the enlargement and advance of the missionary work, the increase of the receipts has sustained the increased expenditures of the year.

Resolved, That in the midst of so much that is encouraging, there is cause of deep humiliation in the sight of God, that so many of our members and ministers manifest so little interest in the state of the benighted heathen; and the General Assembly, while they improve such in-

difference to this great duty, most affectionately exhort the churches, and every individual member, to unite as one man in sending to the destitute the knowledge of the Saviour's name.

Resolved, That in the early death, by the hands of violent men, of one of their highly esteemed and useful missionaries, in a field comprehending one-third of the inhabitants of the globe, while engaged in his Master's work, the General Assembly would view the hand of God; and while they would humbly submit to this mysterious and distressing Providence, they would hear the voice of God speaking to the church in rebuke for past unfaithfulness in the great work of sending the gospel to the perishing heathen.

Resolved, That the General Assembly would ever recognize the insufficiency of all human agency, apart from the blessing of the Holy Ghost, and they would affectionately exhort the whole church to be much engaged in prayer to God for his blessings on the labours of all his servants, at home and abroad, and that all his professing people may have much of the spirit that was in Christ.

Resolved, That all our churches be most earnestly exhorted to attend to the monthly concert of prayer, and collection, and that, if practicable, the collections be taken on the Sabbath.

Resolved, That the report of the Board be approved and referred to the Executive Committee for publication.

FRANCE.

The following preamble and resolution were offered by the Rev. John C. Lord, D. D., and were adopted unanimously by the General Assembly.

Whereas, In the divine Providence, an effectual door for the propagation of the gospel in France, is now opened by the recent revolution in that great State, while the monetary embarrassments resulting from the political convulsions in Europe, have seriously crippled the resources and the efforts of the Evangelical Societies who are engaged in the work of circulating the Scriptures, and disseminating the gospel in that country, therefore

Resolved, By the General Assembly of the Presbyterian Church, that it be recommended to all congregations in our connexion, to take up a collection on the 3d Sabbath in June next, or as soon thereafter as may be convenient, to be paid over to the Assembly's Board of Foreign Missions, for the purpose of aiding in the work of evangelizing France!

☞ Remember the collection for France!

HINTS FOR THE MONTHLY CONCERT.

The General Assembly have set apart the *third Sabbath of June* for a collection in their churches to aid in the evangelization of France. The Providence of God utters a loud call to all Protestant churches to sympathize with, and to assist, in giving the gospel to that Papal and benighted land. Every Presbyterian Church will, we hope, do something for this good work, if not on the third Sabbath of June, *as soon after as possible*.

Believing that a short historical sketch of the progress, persecutions, trials, &c. of the Reformed Church of France would afford good materials for a Monthly Concert, especially at this time, we have compiled the fol-

lowing to stimulate the inquiries of those who may take an interest on the subject:

PROTESTANTISM IN FRANCE.

I. From the BEGINNING OF THE REFORMATION in France, about the year 1525, to the MASSACRE ON ST. BARTHOLOMEW'S DAY, in 1572.

The Reformation found favour, by God's grace, in France, as in the surrounding countries. The Scriptures were translated into French, in 1535, by Olivitan, uncle to Calvin; and the Psalms of David were turned into verse about 1540, by Clement Marot, one of the most popular poets of his day, and set to music. This undertaking was attended with remarkable success, and contributed much to the downfall of Popery. The sister of Francis I. was a zealous Protestant, and other nobles favoured the Reformation. The Reformed religion, however, early encountered the most severe opposition. Cases of martyrdom occurred from year to year; and from 1560 to 1574 persecution of every kind raged throughout different parts of France. But Christianity made rapid progress in spite of the Adversary. The first Protestant Church was organized in Paris, in 1555. The first General Assembly, embracing 11 ministers, met in Paris in 1559; (just one year before the first Assembly of Scotland, which was composed of 12 ministers;) and in 1571, the Reformed Church of France may be said to have reached its highest prosperity. At the General Assembly in 1571, held at Rochelle, the celebrated Theodore Beza presided as Moderator; and the Queen of Navarre, the Prince of Navarre, Henry de Bourbon, Prince of Condé, Admiral Coligny, and other nobles, were present. So rapid had been the diffusion of the gospel, under the outpouring of the Spirit, that Beza mentions that there were 2140 congregations in connexion with the Protestant Church of France, (nearly the same number now belonging to our own Church in the United States,) and the churches were not small or insignificant in point of strength. That of Orleans had 7000 communicants and five ministers. Two ministers to a church was common. There were 305 pastors in the single province of Normandy, and in Provence there were 60. This shows rapid progress. During this period, various edicts were issued against the Huguenots, forbidding their religious meeting under penalties like that of high treason, proscribing their ministers, &c.—edicts which were executed with various degrees of cruelty in different places. Finally, with a view of destroying the rising Church, the nefarious plot was contrived of cutting off the whole Protestant population—at least the influential portion—at a blow; and to a considerable extent the scheme was successful. We refer to the massacre on St. Bartholomew's day, in 1572. The massacre was begun at Paris at midnight upon unoffending Protestants, who were collected into the capital on false pretences, and was afterwards extended to the country, lasting for days and months, and destroying, according to Sully, not less than sixty or seventy thousand persons.

II. From the MASSACRE ON ST. BARTHOLOMEW'S DAY, in 1572, to the EDICT OF NANTES, in 1598.

The period succeeding the massacre was appalling to the Church. President Edwards, in his History of Redemption, says: "It is reckoned that, about this time, within thirty years, (including St. Bartholomew's day,) there were

martyred in France for the Protestant religion, 39 princes, 143 counts, 234 barons, 147,518 gentlemen, and 760,000 of the common people." For six years there was no meeting of the General Assembly; and there were only six meetings in 26 years, from 1572 to 1598. The Church began to decline in numbers and in spiritual power. It was exceedingly difficult for the pastors to obtain a support; and many churches were left destitute and desolate in the midst of fearfully adverse influences. Here and there, occurred cases of doctrinal degeneracy, but the General Assembly still retained its integrity. An enumeration of the French Protestant Church, made by authority in 1598, shows that it was reduced to less than 1000 congregations. The number is given so low as 760. It was in this same year, that public protection was, for the first time, granted to the Protestant cause, by Henry IV., under the name of the Edict of Nantes. The provisions of the edict show how dreadful must have been the state of things before. According to the edict, Protestants were to have the free exercise of their religion, and access to all offices of honour. They were to be tried by judges of their own persuasion. They were to receive a number of cities as pledges of security; and their churches, as well as their garrisons, were to be upheld, in part at least, from the public resources. But by a clause in the edict, Protestants were to have places of public worship only within a certain distance of the capital; and they were subjected to various harassing regulations in deference to the Church of Rome. Still, the Edict of Nantes was welcomed with joy by the Protestants of the kingdom.

III. From the promulgation of the EDICT OF NANTES in 1598, to ITS REVOCATION in 1685.

The provisions of this Edict were soon violated, on the principle that "no faith is to be kept with heretics." Under Louis XIII. wars were renewed against the Huguenots, and with the fall of Rochelle, in 1625, the strength of the Protestants, as a political party, became almost extinct. In 1626, there were 623 Protestant churches and 638 ministers. There was no General Assembly from 1645 to 1659, and meetings of Presbyteries were also prohibited. A series of persecutions occurred down to the Revocation. Protestants were not allowed to sing psalms in their houses, to print books, to hold public offices, to receive converts from Popery, to assist their own feeble churches, to continue their schools, to hold public worship when a single Catholic was present, &c. In four years, from 1660 to 1664, 157 Protestant churches were destroyed. At last came the Revocation of the Edict of Nantes, in 1685, under Louis XIV. The chief advisers of the king in this monstrous measure, were the famous Père la Chaise, and the equally famous Madame de Maintenon, or Françoise D'Aubigné.

The first article of the Edict of Revocation ordains that all the Protestant houses of worship, yet standing, shall be immediately demolished. The second forbids all religious assemblies of any kind whatever. The fourth banishes from the kingdom all ministers, and enjoins them to depart within fifteen days, under penalty of being sent to the galleys. The sixth ordains that those who shall be born henceforward shall be baptized and brought up in the Catholic religion. The tenth forbids all private citizens to depart out of the realm, they, their wives, or their children. Such were some of the provisions of this terrible edict.

In consequence of it, several hundred churches

were destroyed, and a whole religious system was for a season broken up.

IV. From the Revocation of the Edict of Nantes, in 1685, to the FRENCH REVOLUTION in 1789.

Notwithstanding the prohibition of the Edict, thousands of Protestants left France, and emigrated to England, Switzerland, Holland, Germany and America. A Roman Catholic, the Duke de St. Simon, says, "The Revocation of Nantes without the least pretext or necessity, depopulated one fourth of the kingdom, ruined trade in all its branches, placed the country under the pillage of dragoons, and authorized torments and executions, in which thousands of innocent persons of both sexes perished." Louis XV. carried on the persecution with new vigour. He ordained in 1724 that any one who professed publicly the Reformed faith, should be sent to the galleys for life; that ministers who dared to preach should be put to death; that Protestant children should be baptized by the priests, and sent to Catholic schools, &c. When all Protestant schools and colleges were overthrown, and when it was death to preach the gospel, a Seminary was erected in 1731 at Lausanne, in Switzerland, for the education of Protestant ministers in France, drawing its chief support from Holland and England. After a time, the decline of the power of the Jesuits, and the distraction of the foreign war relaxed the severe measures of 1724. In 1744, the Protestants were allowed to hold a National Synod in the deserts of Lower Languedoc, a privilege they had not enjoyed for a good part of a century. Their numbers were still great, notwithstanding all their persecutions, of which the last severe one occurred about the middle of the century. Some even estimate the number of Protestants near the Revolution at three or four millions. Perhaps half that number would be nearer the truth. Louis XVI., who ascended the throne in 1774, showed on various occasions strong leanings towards toleration; and in 1787, an edict was granted, in virtue of which Protestants could assemble for public worship without molestation. But the Reformed religion had now become tinctured with error and heresy. The chief causes of its gradual spiritual decline were: (1) The banishment from the kingdom of the influential and devoted members of the Church. (2) The absence of discipline, in consequence of the prohibition of the meetings of the Courts of Judicature. (3) The people were not allowed to be educated in their own schools. (4) Ministers deteriorated in learning. The Seminary at Lausanne was inadequate to the exigency. Few ministers could read the Bible in the original languages, in 1774. (5) The writings of Diderot, as far back as 1746, and of his coadjutors, Voltaire, Rousseau, Buffon, D'Alembert, Montesquieu, diffused the poison of infidelity or indifference to the truth, throughout the whole community. (6) The distraction of public affairs was unfavourable to the cause of piety.—In 1789, the National Assembly, in the Declaration of Rights, decreed "all citizens are equal in the eye of the law," &c.; and in 1790, the confiscated property of the Reformed Church, that remained in the hands of the Government, was restored.

V. From the FRENCH REVOLUTION in 1789 to the FRENCH REVOLUTION of 1848.

[Our limits compel us to postpone the remainder of this article until our next Number.]

Board of Publication.

Publication Rooms N. E. corner of 7th and George streets, Philadelphia.

J. P. ENGLIS, PUBLISHING AGENT.

The General Assembly of the Presbyterian Church in the United States of America, at their sessions in Baltimore, May, 1848, unanimously adopted the following in relation to the Board of Publication, viz:

The Committee, to whom was referred the Report of the Board of Publication, having examined the same, together with an exhibition of the plans and operations of the Board, would recommend for the adoption of the General Assembly the following resolutions, viz:

1st. *Resolved*, That the object of this Board—to furnish for the churches under our care, in cheap and substantial form, well-selected books, sound in theology, and rich in practical and devotional matter—is one so important, that it cannot be neglected without great loss to the Church and the world.

2d. That while we recommend that special care be taken to accommodate the distant and more feeble parts of the Church, the cautious manner in which the funds of the Board have been managed, meets the cordial approbation of the Assembly.

3d. That it be recommended to the Board to publish translations of other works of a doctrinal and devotional character in the German language.

4th. That it earnestly recommend to the Synods and Presbyteries that have not already acted in this matter, speedily to establish depositories, and by an efficient system of colportage, under their own direction, to aid the Board in securing a wide circulation for their books.

5th. That every friend of truth and godliness be entreated to aid the Board in establishing a fund for Agency and Colportage—a fund for supplying the West with books—for aiding Foreign Missions in this department—for supplying needy ministers, churches, and Sabbath schools with libraries—and also a fund for reducing the price of particular books by stereotyping or otherwise.

CONTINUED NOTICES OF PUBLICATIONS.

Rills from the Fountain of Wisdom, or the Book of Proverbs, arranged and illustrated. By William M. Engles, D. D. 12mo, pp. 188. Price 50 cents.

The attractive title of this volume is fully sustained by its contents. The aim and arrangement of the materials are alike excellent. Under various heads of the several passions, duties, etc., of man, are selected proverbs of kindred intent. A brief disquisition on each subject follows. The volume is a good monitor not only for the professedly religious, but for all who would feel and do right.—*North American*.

This volume embraces selected portions of Scripture from the excellent book of Proverbs, arranged and classified under separate heads, into sections, and illustrated by the author with accompanying reflections as showing, by way of example, what kind of thoughts they are calculated to suggest. It is an interesting book, is well calculated to be read in the family morning and evening, and will be useful in fortifying the mind against daily temptations.—*Baptist Record*.

Here is a fine design admirably executed. The various Proverbs of the wise man are arranged so that all relating to the same subject are brought together, and the whole illustrated by a brief practical commentary, designed to bring out the thoughts of

the Proverbs, and to make a personal application of the truths they contain. The arrangement is very skilfully made, and the accompanying remarks breathe a most excellent spirit. The work is well adapted to impart a fresh and lively sense of the beauty and worth of this part of the inspired volume, and to furnish a store of wisdom for the regulation of life, and the improvement of the heart. We trust the respected editor of the *Presbyterian* will find his labour abundantly rewarded by the good which his volume will accomplish.—*N. Y. Evangelist*.

It consists of plain, practical, meditative comments upon "The Proverbs," disposed in such a manner as to be attractive, explanatory, and searching to the conscience. No one can read the volume without becoming a wiser, and, by the blessing of God, a better man; and it strikes us as particularly well adapted to teach a young person how to avoid the paths of folly, and to walk in the ways of peace.—*Christian Intelligencer*.

This is an admirable work. The author has made a valuable suggestive commentary on the Book of Proverbs, and the reader of holy writ will not fail to appreciate the valuable instruction he has imparted. One or more of the Proverbs head each chapter, and the subject matter of the chapter is devoted to the exposition of the meaning of the portion prefixed. This is done briefly, but comprehensively. The author points out the course of the true argument, solves difficulties, and suggests important reflections, but does not enter into a minute or lengthy discussion of points. It is meant that what is written, shall induce reflection, and for this purpose, there is great clearness in the arrangement of the chapters. There is no want of perspicuity in the manner in which the points are presented; and biblical readers, whether learned or unlearned, will realize a pleasure in reading the apposite comments.—*U. S. Gazette*.

Its style is happy as well as simple;—in a word, it is our impression that the author has truly conceived the mind of the Spirit in the production of this volume. It is got up in the usual neat form which characterizes this Society's publications, all of which they sell at a surprisingly low price.—*Chris. Repos.*

This little book is a classification of the Proverbs of Solomon, under appropriate heads, embracing most of the duties, and virtues, and graces, which are required of, and adorn, a Christian. Each section presents to the eye of the reader at one view, all the Proverbs which relate to the subject of it; and these are accompanied by suitable "Reflections," illustrating and enforcing the topics under consideration. We think it an excellent little work, which may be read at all times, by every body, with edification and instruction.—*Banner of the Cross*.

A Guide to Devotion, for the use of the Blind, in raised type, 241 pp. large 4to. This work contains 1. A collection of prayers for private and social devotion. 2. A selection of hymns. 3. The Shorter Catechism. 4. A Compend of Bible Truth. It has been prepared with much care, and has been printed at the press of the Perkins Institute, in Boston, in the best style.—Through the generosity of a benevolent friend of the Blind, the Board are enabled to put the book at the very low rate of \$1.50.

We are happy to notice in a special manner this evidence and token of the purest benevolence, and announce to all who emulate the disinterested goodness of the ancient but sorely tried patriarch, and would become "eyes to the blind," that one of his imitators has enabled the Board to offer this work at the low price of \$1.50 per copy, which is less than the cost. If the selfishness and vices of mankind may occasionally almost tempt one to imagine that it is beyond this world he must look to discover the excellence to which he aspires, his error

stands corrected the moment he takes up a work like this, which to eyes never enlightened by the sun, reveals the world that needs no sun to enlighten it, and seems the peculiar and blessed instrument of Him who alone reveals the mysteries of his spiritual kingdom—who is emphatically LIGHT, and in whom is no darkness.—*Journal of Commerce*.

It is impossible to regard the production of such a volume as this for so afflicted a class of our fellow beings, without deep interest. Deprived of the numerous sources of pleasure which reach the soul through the eye, and compelled to look within for instruction and consolation, it is delightful to know that they are now enabled, by the sense of feeling, to hold communion with other minds, and to derive strength and comfort from books prepared for their use.—*N. Y. Observer*.

Marion Lyle Hurd.—Recollections of Marion Lyle Hurd, in a letter from her father, the Rev. Carlton Hurd, of Fryeburg, Maine, with an introduction by the Rev. Asa Cummings. Third edition, 108 pages, 18mo, with a beautiful mezzotint portrait by Sartain. Price, half roan, 23 cents, half sheep or muslin gilt, 30 cents. A delightful book for parents and children. This lovely child was but four years old at the time of her death.

This little volume was first issued from a publishing house in this State, some four or five years ago. The edition, we believe, was soon exhausted. Certainly many inquiries for it, for the last two years, have been unavailing. The largest demand for it can now be met, at short notice. The Presbyterian Board of Publication have facilities for publishing good books scarcely inferior to those of the American Tract Society, and are employing them with commendable diligence, and to a large extent. Their list always embraces a great number of the very best books in doctrinal, experimental and practical religion, and adapted to all ages and classes. It will be well for the community, and we trust, for the Board, that they have added this to the number. A fresh perusal, for which this new impression has furnished the occasion, has very much strengthened our original conviction of its value, as elsewhere more largely expressed. It is eminently instructive, as well as fitted to awaken the best and tenderest feelings. Simplicity and dignity are happily blended in the style of the narrative, making it a most agreeable medium for expressing sentiments of affection. We know of nothing of the kind—no book, of which a child is the subject, which is superior to this. The child is seen in its nearest relations, and the process by which its mind was improved, and its moral feelings brought into action and disciplined, are all incidentally revealed, and made available for the momentous work of Christian education. This edition is well executed. It has a new portrait of Marion—a beautiful mezzotint by Sartain.—(*Portland*) *Christian Mirror*.

Poetry.

"THESE THREE,"

Have HOPE. Though clouds environ now,
And Gladness hide her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have FAITH. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The habitants of earth.

Have LOVE. Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

Anonymous.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

Rev. John H. Rice was ordained and installed Pastor of the Presbyterian Church in Tallahassee, on the last Sabbath in April, by the Presbytery of Florida.

Prof. W. M. Scott, of Centre College, and J. A. Bogle were ordained, *sine titulo*, by the Presbytery of Transylvania, on the 30th of April.

The Presbytery of New Brunswick at an adjourned meeting on the 24th of May, ordained Mr. William Henry Green.

Mr. Hamilton Ballentine was ordained by the same Presbytery, at Princeton, New Jersey, on May 2d, with a view to his employment among the Creek Indians under the Board of Foreign Missions.

On April 9th, in the Church of Valparaiso, Indiana, the Lake Presbytery ordained Mr. John Steel and Mr. F. P. Cummins to the work of Evangelists.

On May 7th, the Rev. William E. Schenck was installed Pastor of the Church at Princeton, New Jersey.

The Presbytery of Susquehanna, on the 26th of April installed the Rev. Edwin Brownson as Pastor of the Presbyterian Church in Rome.

At an adjourned meeting of the Presbytery of Luzerne, held on May 9th, Mr. Henry J. David, a licentiate under their care, having received a call, was ordained and installed Pastor of the Presbyterian Church at Port Carbon, Pennsylvania.

The Rev. Reuben Smith was installed, on May 30th, Pastor of the Presbyterian Church of Ballston Centre, by the Presbytery of Albany.

The Rev. Stephen Yerkes was installed as Pastor of the Bethel Church, Harford county, Maryland, on the 30th of April, by a Committee of the Presbytery of Baltimore.

PASTORAL RELATIONS DISSOLVED.

The pastoral relation between Rev. Dr. Rea and the Church of Beechspring, was dissolved by the Presbytery of St. Clairsville, on account of the Doctor's age and increasing infirmity.

The pastoral relation between the Rev. Joseph Mahon and the Church of Lawrenceville was dissolved by the Presbytery of New Brunswick, on May 24th.

The Presbytery of Baltimore, in May, dissolved the pastoral relation between the Rev. Jacob Belville and the churches of Taney Town and New Windsor, Maryland.

MISCELLANEOUS.

At a meeting of Susquehanna Presbytery, Mr. James P. McCord, having returned his license to preach, and requested that his name be erased from the roll of licentiates for reasons assigned, the Presbytery, after debate, voted to grant his request, and enjoined on him to apply for admission to some Presbyterian Church convenient to his place of residence.

The Rev. J. J. Graff, late of Snowhill, Maryland, has accepted a call to the Church at Wrightsville, Pennsylvania. His Post-office address is Wrightsville, York county, Pa.

The Rev. David Inglis has removed his residence from Kingsbridge to Bedford, New York, where correspondents and others will please to address him.

CHURCHES ORGANIZED.

On Tuesday, April 16th, a Second Presbyterian Church was organized at Easton, Pennsylvania, by a committee of the Presbytery of Newton.

On May 14th, a Presbyterian church was organized, by the Presbytery of New Brunswick, in Bordentown, N. J., in the building in which Thomas Paine lived about half a century ago, and in the very room in which he wrote "The Age of Reason."

DEATHS.

Died at Philadelphia, May 19th, in the 86th year of his age, the Rev. Dr. ASHBEL GREEN.

The funeral ceremonies of this distinguished divine were celebrated at Princeton, N. J., on Monday 22d ult. A large number of eminent divines, civilians, and alumni of the College, from Philadelphia and adjacent towns of New Jersey, were in attendance. At the close of the funeral discourse, which was preached by Dr. Janeway, he gave a sketch of the life of Dr. Green. Among the facts presented in this sketch were the following:

Ashbel Green, D. D., LL. D., was born at Hanover, N. J., in 1762. He graduated at Princeton in 1783, and received at the time of his graduation the double distinction of the first honour for scholarship and the valedictory. In the summer of 1783, the Continental Congress was sitting at Princeton. The members were invited to attend Commencement, and were seated with General Washington on the platform. Young Green in delivering his valedictory, took occasion to make a direct and highly eloquent address to General Washington. This produced such an effect that the young orator was formally invited to dine with the Congress, and received special marks of consideration from the Commander-in-Chief. In the same year, 1783, he was appointed a tutor in the College. This office he held two years. In 1785 he was appointed Professor of Mathematics and Natural Philosophy, which chair he continued to fill until 1787. In that year he was called to be the associate of the Rev. Dr. Sproat in the pastorate of the Second Presbyterian Church of Philadelphia, (Dr. Cuyler's). Dr. Sproat died of the yellow fever in 1793. Dr. Green was then assisted first by Dr. Abeel, and afterwards from 1799 to 1812 by Dr. Janeway.

It was during this period of twenty-five years from 1787 to 1812, that Dr. Green made his chief impression upon the minds of Philadelphians. He was then in the vigor of his days, and was greatly distinguished for his pulpit eloquence. He was during the latter part of that period universally regarded as the first pulpit orator in the Presbyterian Church in the United States.

In consequence of the great celebrity which he had acquired, the Trustees of the College of New Jersey in 1812 elected him to the Presidency of that institution. He accepted the office and continued to discharge its duties with distinguished ability for a period of eleven years. Under his administration, the College was eminently flourishing. While there he introduced the study of the Bible as a part of the course of instruction. He instituted also a weekly course of religious lectures on Thursday evening, which were highly beneficial. They resulted, in fact, in 1817, in a powerful revival of religion, the most remarkable with which the College has ever been blessed.

In 1823, being now over sixty years of age, he resigned the Presidency of the College, and returned to Philadelphia, where he has resided ever since. Soon after his return to Philadelphia, he commenced, and for several years maintained, a monthly religious magazine, the Christian Advocate, which acquired great celebrity among the religious community. During this period of his life he preached regularly and gratuitously to a congregation of coloured persons, in the lower part of the city. At the time of his decease he was not quite eighty-six years of age.

While pastor of the 2d Church, Congress then sitting in Philadelphia, invited him and the late Bishop White to officiate as Chaplains. Dr. Green was Chaplain to Congress during the whole time that its sessions were held there. During the whole of that time, also, it was General Washington's habit to invite him to dine with him regularly once every week.

While President of the College, he with a few

others originated that noble institution, the Theological Seminary, the original plan for which was drawn up by him, and he was to the time of his death the President of its Board of Directors.

He contributed also a number of books to the institution, and his donations became the nucleus of their present noble library.

He was the President of the Trustees of the Jefferson Medical School of this city, and until within two years since, conferred all their degrees.

He was at the time of his death, if we mistake not, the oldest living member of the American Philosophical Society.

He exercised for a long number of years a controlling influence over the affairs of the Presbyterian Church in the United States. He was one of those who brought about the original organization of the General Assembly. He was a corporator named in the original charter. It was through his influence mainly that the Home Missionary and other Boards of the Presbyterian Church were organized. He took a very active and decided part in the measures which led to the division of the Church in 1836 and '37. Since the struggle which led to that separation, he has withdrawn himself entirely from ecclesiastical affairs. His increasing years and bodily infirmities have confined him to his house. As an evidence, however, of the affectionate reverence with which he was regarded, the following was adduced. Two years since the General Assembly met at Philadelphia. One day during its sessions Dr. Green visited it. When he was seen entering the door, the whole Assembly rose and remained standing until he had taken his seat. The same thing occurred when he retired.

He is buried in the old grave yard at Princeton, where all the former Presidents of the College now lie in a row—Dickinson, Burr, Edwards, Witherspoon, Smith, Green—an illustrious file of great and good men.

Dr. Carnahan, the present President of the College, made a few but very eloquent and pertinent remarks at the grave.

Died at New Albany, Ind., in the 78th year of his age, the Rev. Dr. JOHN MATTHEWS.

The Rev. John Matthews, D.D., was born in Guilford, North Carolina, January 19, 1772. He devoted himself, until advanced to manhood, to a secular occupation, the evidences of which are yet to be seen. The pulpit of the old church in Orange county, where his mind was first turned to the subject of religion, is still pointed out as the handiwork of Dr. Matthews.

His academical and theological studies were prosecuted under the direction of the well known Dr. Caldwell, of Guilford, North Carolina, and his license given him by the Presbytery of Orange, in the month of March, 1801, at the age of twenty-nine years. Until 1803, he travelled in Tennessee as a missionary, enduring many privations, when he was called to become the pastor of Nutbush and Grassy Creek churches, Granville county, North Carolina. In this situation he continued until 1806, when he removed to Martinsburgh, Virginia, and thence to Shepherdstown, on the removal of Dr. Hoge to Hampden Sidney College. He removed to Indiana in 1830, and in June of the following year was inaugurated Professor of Theology in the Indiana Theological Seminary, which had just been established at Hanover. Since that period up to the close of his life, seventeen years, he had been constantly engaged in this department of labour, nine years at Hanover, and eight at New Albany—during which time he has imparted instruction to one hundred and twelve candidates for the gospel ministry.

Died, in Princeton, Schenectady county, New York, on May 16th, Rev. JEREMIAH B. CONY, aged 38 years. He was impressed with a desire to prepare for the sacred office, in view of becoming a

foreign missionary. At the time of his licensure, it was considered that his health was not sufficiently good for the missionary field. Mr. Cony was a sound theologian, and a man of great piety. He was ardently attached to all the benevolent institutions of the Church, and especially to the missionary cause. Wherever known, he was universally loved, and esteemed as a man, a Christian, and a minister of the gospel.

General Intelligence.

DOMESTIC.

REVIVALS.—The Presbyterian Church at Wyoming, Pa., under the pastoral care of the Rev. J. D. Mitchell, received twenty-two additions at the last communion.

AMERICAN BIBLE SOCIETY.—The American Bible Society held its thirty-second anniversary at the Broadway Tabernacle, on Thursday, the 11th of May, at 10 o'clock, A. M. The receipts of the last year amounted to \$254,337 18; being an increase of \$49,308 95 over those of the previous year.

The society has circulated during the year, 655,066 Bibles and Testaments. This is an increase of 28,196 copies over the circulation of the year previous, and making the total circulation of the society, since its organization, amount to 5,780,095 copies.

AMERICAN TRACT SOCIETY.—The twenty-third annual meeting of this society was held at the Broadway Tabernacle, New York, on May 10th.

New publications 63, of which 19 are volumes, making the whole number 1313, of which 231 are volumes: sanctioned for publication abroad, 2303, in about 100 languages and dialects. *Circulated* 693,303 volumes, 6987,262 publications, 211,730,285 pages. *Christian Almanac*, 128,000; *American Messenger*, upwards of 100,000 monthly. *Gratuitous distribution*, in 2172 distinct grants, for foreign missionaries, the army and navy, seamen's chaplains, shipping, lakes, rivers, canals, home and domestic missionaries, Sabbath-schools, &c., including tracts drawn by life members, 40,948,459 pages, value twenty-seven thousand dollars. *Receipts*, \$237,296.04; of which \$129,744.31 for sales, and \$105,905.15 donations, including \$32,912.76 for colportage, and \$12,804.88 legacies. *Expenditures*—total expenditure, \$237,155.95. Balance in the treasury, \$140.09.

Colportage.—Now in commission, 206 colporteurs. Employed for the whole or a part of the year, 291,50 of whom have laboured among the German, French, Irish, Welsh, Norwegian, or Spanish population, and in Mexico. Besides the above, 106 students from 17 theological or collegiate institutions have been employed during their vacations, making together 397.

AMERICAN SUNDAY SCHOOL UNION.—*Receipts*, \$137,468.19, of which \$31,092.95 were donations and legacies, \$103,010.12 for sales, and \$3,365.12 loans, and balances for last year.

Expenditures.—Total expenditures, \$137,296.60; leaving a balance of 171.59 in the treasury. The society is now indebted to the amount of \$67,176.53.

Sunday School Missionary Colporteurs.—Forty-three have been employed for various periods of time in seventeen different States and Territories.

These Sunday school missionary colporteurs have established 770 new schools, and have visited and revved over 1000 other schools, embracing 11,004 teachers, and 81,808 scholars. They have distributed by sale and donation nearly \$15,000 worth of religious books for children and youth. Their salaries and expenses were \$11,894.04.

Donations of books tracts, &c., have been made to the value of \$13,629.35, and these, with the charges to the donation account specified in the general report of receipts and expenditures, make the amount in missionary labour and donations, \$35,715.77.

Publishing Department.—Eighty-three new publications have been issued during the last year, amounting to a fraction short of 10,000 pages 18mo. new reading matter.

The circulation of the Sunday-school Journal and Youth's Penny Gazette has increased; of the latter over 150,000 numbers have been published per month, or more than 2,000,000 numbers in the year.

AMERICAN HOME MISSIONARY SOCIETY.—The number of ministers of the gospel in the service of the Society, the past year, was 1006, in 27 different States and Territories. The number of congregations supplied, in whole or in part, was 1447.

The aggregate of labour performed is equal to 773 years. The pupils in Sabbath schools and Bible classes, number 77,000; subscribers to the Temperance pledge, 99,000.

There have been added to the churches 5020 persons: by profession, 2530; by letter, 2490. More evident tokens of the presence of the Holy Spirit with the missionary churches have been enjoyed than for five years previous. Ninety-six congregations have been favoured with revivals, some of them of great interest and power, and characterized by deep solemnity and stillness. In each, from 8 to 60, and in one case 90 hopeful subjects of converting grace, have been reported. The number of supposed conversions, as far as reported, has been 2,521. In several instances, the good work is still in progress.

Resources.—Balance, April 1, 1847, \$282.79. The receipts of 12 months following, \$140,197.10—making the resources of the year, \$140,479.89. Liabilities of the society for the year, \$148,768.30. Payments, \$139,233.34.

FOREIGN EVANGELICAL SOCIETY.—From the Report read by the Secretary, the Rev. Dr. Baird, it appeared that the receipts of the last year were \$19,488. The expenditures were \$18,445, viz. for the work in Europe, [chiefly in France,] \$11,340; the remainder in efforts to benefit the Roman Catholics in Canada, Spanish America, and other Papal regions.

The report first gave a brief survey of the Society's operations—in Canada, New Orleans, Mexico, St. Domingo, and South America. The views it gave on the possibility of introducing the Scriptures into the Spanish and other Papal parts of this hemisphere were very encouraging. The time was fully come, especially for the great good work of carrying the Scriptures into Mexico and South America.

The Report next spoke of the Society's operations in Europe—Russia, Poland, Sweden, Ireland, France, Belgium, and Italy. France has been the theatre of its greatest labours. There the recent success of the labours of colporteurs, evangelists, and ordained preachers, has been wonderful. The new openings in Italy for the Bible, were stated to be highly encouraging. The recent revolution in France has broken down every barrier which impeded the work under the late government; and the movement now agitating Europe to its centre, is destined to open the way for the gospel wherever it is felt. The work now to be done in France, it appears, is immense; and that the help of Protestant Christians in this land is greatly needed by the brethren in that country, who, like all other classes, are suffering from the universal prostration of business, and the ruin of capitalists.

OREGON.—The Indians attacked the settlements last November; and committed fourteen murders besides other outrages. Great excitement prevailed.

FOREIGN.

FRANCE.—Since our last paper, information has been received of the elections, which resulted in favour of the moderate Republicans. Lamartine was at the head of the list of the deputies from Paris. The National Assembly met on May 4th, and M. Buchez, a physician of Paris and a moderate, was elected President.

On the 6th ult., all the Republican clubs in Paris, voted, by acclamation, a resolution, of which the object is to call on the national Assembly immediately to interfere actively in the affairs of Poland and of Italy.

The Provisional Government resigned their places. Two principal propositions were made to carry on the Government. The first was to appoint a committee of five representatives, who should name the ministers and direct the Government. The second was to name directly, by ballot, the ministry individually, with a president of a cabinet without a portfolio; this entire cabinet to form an executive council responsible to the Assembly. The Assembly proceeded to the ballot. The result was as follows: For the ministry to be appointed by an executive committee, 441; for the Ministry to be appointed by the Chamber direct, 385; majority, 26.

On the 10th ult. a ballot for members of the Government gave the following result:

Number of voters	-	-	794
Absolute majority	-	-	398
Arago	-	-	725
Garnier Pages	-	-	715
Marie	-	-	702
Lamartine	-	-	643
Ledru Rollin	-	-	453

The five members having obtained the required majority, were proclaimed members of the Executive Committee. The nomination of an Executive Directory seems to have surprised the press. The fall of M. Lamartine from the top, which it was believed he would have occupied, to nearly the lowest place on the list, is the theme of comment in the whole of the Paris journals of the 11th ult. For this apparent decline in his popularity several causes are assigned. The principal one is the solicitude he expressed that M. Ledru Rollin should be named one of the Executive.

On May 15th, a violent revolutionary movement occurred in Paris, headed by the radicals. The National Assembly was expelled by the populace, and the greatest confusion prevailed for a time throughout the city. At six o'clock in the evening, about 50,000 persons marched from the Bastille to the Chambers, forced the gates, rushed to the tribunes, and instantly, mingling with members of the Assembly, filled up every part of the hall.

M. Hubert rose, and proclaimed in the name of the people the dissolution of the Assembly.

The delegates of the clubs spoke from the tribune, and proposed motions, which were carried by acclamation. The Chamber was declared dissolved and a new government was appointed, consisting of Blanqui, Raspail, Huhert, Ledru Rollin, Barbes, Louis Blanc, and others. The troops of the line, infantry, and cavalry, were called out, and the National Guard and the Garde Mobile placed under arms.

After much uproar and confusion, the populace became intimidated by the troops, left the Assembly and marched to the Hotel de Ville. Meanwhile the Assembly resumed its session, and the National Guard followed to drive out the population.

The National Guards, as well as the troops of the line, maintained their allegiance to the National Assembly. We anticipate from this outbreak no very disastrous consequences. Blanqui, Barbes, Courtais, and Raspail, who were named the Provisional Government, it is said, have been arrested. This is one of those outbreaks of which we may expect many.

NAPLES.—A revolutionary movement on May 14, was suppressed by the government; but there are strong indications of a general insurrection among the provinces.

ROME.—The Pope having declined to make war against Austria, the populace rose in mass, and

virtually held him prisoner. It seems probable that the Pope will be stripped of his temporal power.

EUROPE.—The general state of affairs continues unsettled.

IRELAND.—Mr. Mitchell, who has been tried for sedition under the new law, has been found guilty, and sentenced to transportation for fourteen years, in Bermuda.

SCOTLAND.—Our next paper will contain full accounts of the meeting of the General Assembly, and of the schemes of the Free Church.

BOARD OF EDUCATION.

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6th ch. Ladies, in part for the Jones' Scholarship,	61 00	
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Carlisle ch.		60 75
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Beech Spring ch.		20 00
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Amount paid to Candidates,		193 00
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Blacksburg ch.	2 00
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Locust Bottom,	20 25
High Bridge,	5 00
Falling Spring,	21 50
Christianburg,	13 75
	<hr/> 79 50

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Presbytery of Georgia.

Bryan ch.	32 00
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Presbytery of Florida.

Monticello cb., Benj. Johnson,	5 00
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Miscellaneous.

Refunded by H. K.	8 75
A Friend, through Miss. Rooms, N.Y.	2 00
	<hr/> 10 75

Total, \$1690 17

Correction.

The credit of \$26, in April, to Waynesburg ch., Pa., should have been under the head of *Huntingdon Presbytery*, instead of *Donegal*.

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* * NOTICE.—The object of this paper is to do good. The profits, if any, will be applied to advance the cause of education in the Presbyterian Church. If our ministerial brethren, who think the paper is really worth taking, will recommend it to their congregations, and send us eight subscribers with \$5.00, (or any other number according to our terms,) it would be a great favour to the Boards, and would at the same time be furnishing to their own congregations a substantial and useful family periodical.

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THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



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THE CHRISTIAN SABBATH.

[We have concluded to publish the decision of the Supreme Court of Pennsylvania, involving the constitutionality of the Act protecting the Sabbath. The subject is one, not of local, but of general interest. Judge Bell's argument, although its conclusion is good, converts the Christian Sabbath into a political Sunday. Judge Coulter, on the other hand, forcibly and beautifully vindicates the divine institution from being considered a mere day of social and State rest. We consider these documents as possessing permanent interest.]

THE CHRISTIAN SABBATH AS A LEGAL AND POLITICAL DAY OF REST.

Decision of the Supreme Court of Pennsylvania.

The Supreme Court of this State, at Harrisburg, has now given its decision in the long pending case of *Specht vs. The Commonwealth*.

This case was argued some time since by Thaddeus Stevens and J. E. Brady for the plaintiff in error, and by Judge Nill, of Chambersburg, adversely. The facts of the case are, briefly, that Specht is a farmer and a Seventh Day Baptist, residing in Franklin county, who was indicted for pursuing his ordinary avocations on Sunday, such as hauling out manure, &c.—and fined by the Court. He appealed to the Supreme Court, mainly, it would seem, to test, for his sect, the constitutionality of the law under which he was fined. The opinion of the Court, as follows, was delivered by Judge Bell, and is conclusive in favour of the constitutionality of the law.

OPINION READ BY JUDGE BELL.

The plaintiff in error stands convicted under

the first section of the act of 22d April, 1794. It prohibits, *inter alia*, any person to "do or perform any worldly employment or business whatever on the Lord's day, commonly called Sunday, works of necessity or charity only excepted." It is said, that as against those who conscientiously observe the Seventh day of the week for the Sabbath, of whom the defendant is one, the statutory provision is in direct conflict with Section 3d, Art. 9th, Constitution of the Commonwealth. It ordains, "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent. No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given by law to any religious establishment or modes of worship."

The question thus raised is not presented to the Court for the first time. It was here made as long ago as the year 1817, in the case of the *Commonwealth vs. Wolf*, (3 S. & R; 4 S.), and after argument, solemnly decided adversely to the position of plaintiff in error. Until now, so far as we know, the soundness of the determination has not only passed unquestioned, but is incidentally recognized by other cases. Upon the maxim *stare decisis*, and looking only to the ordinary course of judicial administration, we might, perhaps, without impropriety, have decided to consider the question as an open one in Pennsylvania. But impressed with the importance of preserving and protecting the unrestrained liberty of conscience guaranteed by the Constitution of the United States, and of the several States of the confederacy, including our own, and desirous of retrieving any error which, by possibility, might have been committed in so grave an inquiry, we have given close attention

to the ingenious argument addressed to us by the counsel of the plaintiff in error, who, it is understood, represents a portion of our citizens belonging to a respectable Christian sect, which claims and keeps the Seventh day of the week as the true Sabbath. The conclusion at which we have arrived, after much reflection, is in consonance with that before announced by this Court in the case just alluded to.

The Constitution of this State secures freedom of conscience and equality of religious right. No man, living under the protection of our institutions, can be coerced to profess any form of religious belief, or to practise any peculiar mode of worship, in preference to another. In this respect the Christian, the Jew, the Mohammedan, and the Pagan are alike entitled to protection. Nay, the infidel, who madly rejects all belief in a Divine Essence, may safely do so, in reference to civil punishment, so long as he refrains from the wanton and malicious proclamation of his opinions with intent to outrage the moral and religious convictions of a community, the vast majority of whom are Christians. But beyond this, conscientious doctrines and practices can claim no immunity from the operation of general laws made for the government and to promote the welfare of the whole people. In the language of Chief Justice Gibson, the right of conscience as understood under our organic law, "is simply a right to worship the Supreme Being according to the dictates of the heart; to adopt any creed or hold any opinion whatever, or to support any religion; and to do or forbear to do, any act for conscience sake, the doing or forbearing of which is not prejudicial to the public weal." (*Com. vs. Leshner*, 17 S. & R. 16.) enforced in *Simons vs. Gratz*, (2 P. R. 416.) Does the act of Assembly in question impinge upon this natural right, or on the constitutional declaration which seeks to foster and protect it? It is insisted this question must receive an af-

firmative response because, as it is said, the statute treats the First day of the week as a holy and sacred day, and prohibits labour as a profanation of the Lord's day, and it is thus proved to be, not a mere civil regulation to give rest to man, but an attempt to exalt, by law, the religious belief of certain sects over that of others.

Though it may have been a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred—and, certainly, there are expressions used in the statute that justify this conclusion—it is not perceived how this fact can vitally affect the question at issue. All agree that to the well-being of society periods of rest are absolutely necessary. To be productive of the required advantage, these periods must recur at stated intervals, so that the mass of which the community is composed may enjoy a respite from labour at the same time. They may be established by common consent, or, as is conceded, the legislative power of the State may, without impropriety, interfere to fix the time of their stated return, and enforce obedience to the direction. When this happens, some one day must be selected, and it has been said the round of the week presents none which, being preferred, might not be regarded as forming some one of the numerous religious sects into which mankind are divided. In a Christian community, when a very large majority of the people celebrate the First day of the week as their chosen period of rest from labour, it is not surprising that that day should have received the legislative sanction; and as it is also devoted to religious observances, we are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation. Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation made for the government of man as a member of society, and obedience to it may properly be enforced by penal sanctions. To say that one of the objects of the Legislature was to assert the sanctity of the particular day selected, is to say nothing in proof of the unconstitutionality of the act, unless in this the religious conscience of others has been offended and their rights invaded.

But it is argued, with apparent conviction of its truth, that to compel men to refrain from labour, *solely*, from regard to the imputed holiness of a particular day is, within the meaning of the Constitution, to "control" the religious observance, and to "interfere" with and constrain the consciences of those who, honestly, disbelieve the asserted sanctity of the selected day. We cannot assent to this. So long as no attempt is made to force upon others the adoption of the belief entertained by the governing power, or to compel a practice in accordance with it, so long is conscience left in the enjoyment of its natural right of individual decision and independent religious action. There is nothing to prevent the unrestrained expression of an adverse belief—though perhaps with less of imposing effect than power lends to opinion, nor any hindrance offered to the full enjoyment of it, at least, so far as the exercise of religious devotion is involved. The error of the plaintiff's position is, that it confounds the reason of the prohibition with its actual effect, and thus mistakes the mere restraint of physical exertion for the fetters that clog the freedom of mind and conscience. But were this otherwise, the plaintiff's argument is inapplicable to the act of 1794.

The conclusions drawn from some of its language are as inexpressive of its practical operation as of the principal intent of its makers. The phraseology used may indicate a conviction of

the holy character of the first day of the week, but as this simple expression of an abstract opinion, which all other men are at liberty to adopt or reject, carries with it no obligation beyond the influence attendant upon the expression itself, it cannot be said a primary object of the act was, authoritatively, to assert the supremacy of Sunday as of Divine appointment. Had such been the intent, irrespective of its statutory character as a day of rest from secular employment, its framers would not have stopped short with a bare interdiction of labour and worldly amusements. Following the example offered by older States and communities, they would have commanded the performance of religious rites, or, at least, some express recognition of the day as the true Sabbath. Such a requisition, we agree with the plaintiff in error, would be a palpable interference with the rights of conscience. But nothing like this is exacted. On the contrary, every one is left at full liberty to shape his own convictions, and practically to assert them to the extent of a free exercise of his religious views. In this, as in other respects, the conscience of each is left uncontrolled by legal coercion, to pursue its own inquiries and to adopt its own conclusions. In this aspect of the statute there is, therefore, nothing in derogation of the constitutional inhibition.

Nor so far as I can perceive is it obnoxious to this accusation in any other particular. It intermeddles not with the natural and indefeasible right of all men to worship Almighty God according to the dictates of their own consciences; it compels none to attend, erect or support any place of worship, or to maintain any ministry against his consent; it pretends not to control or to interfere with the rights of conscience, and it establishes no preference for any religious establishment or mode of worship. It treats no religious doctrine as paramount in the State; it enforces no unwilling attendance upon the celebration of Divine worship. It says not to the Jew or Sabbatarian, you shall desecrate the day you esteem as holy, and keep sacred to religion that we deem to be so. It enters upon no discussion of rival claims of the first and seventh days of the week, nor pretends to bind upon the conscience of any man any conclusion upon a subject which each must decide for himself. It intrudes not into the domestic circle to dictate when, where, or to what God its inmates shall address their orisons, nor does it presume to enter the Synagogue of the Israelite or the church of the seventh day Christians, to command or even persuade their attendance in the temples of those who, especially, approach the altar on Sunday. It does not, in the slightest degree, infringe upon the Sabbath of any sect or curtail their freedom of worship. It detracts not one hour from any period of time they may feel bound to devote to this object, nor does it add a moment beyond what they may choose to employ. Its sole mission is to inculcate a temporary weekly cessation from labour, but it adds not to this requirement any religious obligation.

Nor can it be objected against the statute that it gives a preference to any religious establishment or mode of worship. It leaves all free alike in the exercise of their distinctive religious tenets, saying to none, what doest thou? As I have said, the selection of the day of rest is but a question of expediency, and if from the choice falling on the first day of the week, the Jew and seventh day Christian suffer the inconvenience of two successive days of withdrawal from worldly affairs, it is an incidental worldly disadvantage, temporarily injurious, it may be to them, but conferring no superior religious position upon those who worship upon the first day of the week. The law intends no preference.

The command to abstain from labour is addressed to every citizen, irrespective of his religious belief, and if an inconvenience results to some, it is a consequence of the generality of the provision. But this affords no argument against the constitutionality of the law, however strong the argument might be felt when addressed to the Legislature as a reason for a modification of the statute.

The only remaining ground upon which the plaintiff in error attacks the validity of the statute, is found in the assumption that, in conscience, he is as fully bound to attend to his secular affairs upon the first six days of the week as to cease from labour on the seventh. Were this so, the law which compels him to inaction upon one of the six, might well be regarded as an invasion of his conscientious convictions. But for this supposed article of his faith, his counsel refers us to no other warrant than that command of the decalogue which teaches, "Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But without other evidence than the mere suggestion of counsel, we cannot believe that the religious sect to which the plaintiff in error belongs, have so construed this commandment as to make it imperative on its members, literally, to labour on every day of the week other than the seventh. Such is not, rationally, its meaning, nor is it that assigned to the word by the ancient people to whom it was originally delivered by the Deity.

From the beginning even until now, it is regarded by them as intended to set apart a day of religious rest, but not as commanding six days of labour. Within six days the Israelite was directed to do all his work in order that he might devote the seventh uninterruptedly, to the service of God, but it was never imagined that he was under an imperative obligation to fill up each day of the other six with some worldly employment. In the *Commonwealth vs. Wolf*, the Court rightly repudiates such a notion, and in this it has been followed by other tribunals. Indeed the meaning of the command is so obvious as scarcely to leave room for construction and accordingly so far as we are informed, the practice of all who profess to believe in the Old and New Testaments, has been in consonance with the original interpretation.

Beside the adjudications already referred to, the determination to which we have attained is fortified by the recent decision of the Court of Errors of South Carolina in the case of the City Council of Charleston vs. Benjamin, decided in January, 1748, and is not impeached by the city of Cincinnati vs. Rice (15 Ohio Rep., 225) cited for the plaintiff in error. This last case was determined upon the *proviso* of their statute, that nothing contained therein shall be construed to extend to those who, conscientiously, observe the seventh day of the week as the Sabbath. Did our statute offer a similar provision, this controversy would probably, never have arisen. *Proceedings Affirmed.*

JUDGE COULTER'S VIEWS.

On concluding the reading of the above, Judge Coulter expressed his dissent from its argument, though not from the decision.

I concur cordially in the judgment of the Court, that the act of Assembly of 1705, and the act of 22d April, 1794, (the first entitled "An Act to restrain people from labour on the first day of the week,") are constitutional. The question has been so often decided by every Court in the Commonwealth, and so repeatedly by this Court, that I feel astonished at its being

now entertained as a debateable or open question. I did not hear the opinion of Judge Bell with sufficient distinctness (being pronounced from the other end of the bench) to be quite certain, but it appeared to me to rest the strength of the argument on the mere usefulness of the day as a cessation from worldly labour. I wish it to be distinctly understood that I believe the laws constitutional, because they guard the Christian Sabbath from profanation, and, in the language of the act of 1794, prohibit work or worldly employment on the Lord's Day.

We are a Christian people and State; we are part and parcel of a great Christian nation. All over the length and breadth of this great nation, the Christian Sabbath is recognized, and guarded by the law as a day of sacred rest. Our National Congress recognize it. All the State Legislatures recognize it. Every convention of the people, for the establishment of State or United States Constitutions, recognized, and regarded it as a day of sacred rest. All our Courts, National or State, so regard it. William Penn, in the form of Government and laws, which he brought over to regulate the people of the new Colony so regarded it, and enacted that as such it should be observed, as a day for worshipping the Almighty, in imitation of the primitive disciples.

The pilgrims in the Mayflower, after being long tempest-tost, when they reached the shores of this continent, declined to land on the Sabbath day. It comes to us as a holy day from the very dawn of our existence as a people, and was so regarded, by the people from whom we sprung since the days of King Athelstane. It is one of the primitive institutions of Christianity—one on the existence of which its continuance depends. General Christianity enters into the very frame of our social existence: it is part of the common law of the State. Law and order springing from the same source, the bosom of the Almighty, lean upon it for support. Our memories of the past—our hopes of the future, are dependent upon it. Why then should the Supreme Court not regard it, as our forefathers regarded it, and as the statute declares it to be—the Lord's day?

In many other statutes it is so denominated, and in my humble judgment ought to be so regarded by this Court, according to precedent, and for the establishment of conservative authority. I do not recognize the right of legislation, to make a day of secular cessation from labour, independent of the Christian Sabbath. It never was attempted in any Christian country, except in France, when it formally abolished Christianity, and set up the Goddess of Reason, and established the tenth day as a day of rest. But the Goddess, the tenth day and the government have perished, or faded into the calmer lights of the mild Philosophy of the Encyclopediasts. Like water that flows, and the air we breathe, the Sabbath of rest, when the bondmen and the free, the master and the apprentice, and all men meet in equality at the Christian altar—comes to us secured by the very organization of society, and the formation of the social compact. And it is therefore protected and guarded by our laws.

GOOD SAYINGS.

"To be amended by a little cross, afraid of a little sin, and affected with a little mercy is good evidence of grace in the soul."—*Mrs. Parsons.*

"I had rather see the real impressions of a God-like nature upon my own soul, than have a vision from heaven, or an angel sent to tell me, that my name was enrolled in the book of life."—*Watson.*

A deaf mute in Paris defined gratitude to be "the memory of the heart." "Others' unkind-

nesses to us are but a check to us for our unkindness to God."—*Richard Baxter.*

To be cheerful without levity, grave without sourness, kind without indulgence, faithful without severity, and prudent without timidity, are rare attainments.

"Rare virtue is the rarest of all rare things."—*Burke.*

"Forceful absence from the Lord's Supper, and forced presence with wicked people is a grievous burden to a gracious soul."—*P. Henry.*

"God admits none to heaven but such as can convince him by their works that they love him."—*Justin Martyr.*

Glimpses of New Books.

The Southern Presbyterian Review, conducted by an Association of Ministers in Columbia, S. C. [Price \$3 per ann.]

We do our humble share to bring to the special notice of our Church this interesting and useful periodical, which now commences the second year of its existence. We hope it may obtain many subscribers at the North and West, in addition to those at the South, on whom it more particularly relies for its support. The Review has hitherto sustained a high character, as might be expected, from the names of "the association," Dr. Thornwell, Dr. Smythe, Dr. Leland, Dr. How, Rev. B. M. Palmer, &c. &c., who form a circle of talent and learning embracing a wide range.

We feel bound to enter our dissent against the supposed existence at the North, of a state of public opinion which depreciates the intellectual and moral character of our Southern brethren. So far as the Presbyterian Church (which seems to be particularly alluded to) is concerned, we rejoice to say, with a good deal of confidence, that "the other extremity of these States" claims to hold our Southern brethren in high repute. The following remarks from the Prospectus of the Review, present the occasion for this statement.

Our desire is to make the Review worthy of the Southern Presbyterian Church—the representative of its views and of its literature, the means of disseminating sound doctrine, and a stimulus to the genius and talent of our ministers and people. It has been too common among those who occupy the other extremity of these States, to represent us as but slightly removed from barbarism—as having long since come to a complete stand in intellectual and moral improvement, as without a literature, or the ability to create one, as without energy enough even to think. And beyond the bounds of the Presbyterian Church, we are rarely noticed, save in the language of rebuke and detraction. Though the attempt to convince those who say, "We are the people, and wisdom will die with us," may be vain in the extreme—it has been our hope that our humble efforts, while useful at home, might redound elsewhere to the honour of the Southern branch of our beloved Church.

The following exhibits more distinctly the aims and plan of the Review.

The Southern Presbyterian Review, as its title imports, will be devoted mainly to the exposition and defence of the doctrines and polity

of the Presbyterian Church in the United States of America. Still, as it is designed to be thoroughly evangelical and protestant, its editors hope to give it attractions for all who love the truth as it is in Jesus. It will be the unflinching advocate of spiritual religion, and will devote no small portion of its pages to the great questions connected with the various controversies, relating to the main doctrines of revelation. It is an original work, and though it will, perhaps, consist chiefly of Reviews, and critical notices of recent works, yet Dissertations and Essays upon particular subjects, without reference to existing publications, will fall equally within its design. In the Literary Department, the Editors are anxious that it should sustain the reputation for learning which has generally been accorded to the Presbyterian clergy. It will defend the claims of the ancient languages—endeavour to raise the standard of education, and to diffuse especially sound principles in Moral Philosophy. Every effort will be made to render it worthy of public patronage. Each number will consist of one hundred and fifty octavo pages. The annual subscription will be three dollars—in advance.

All communications must be addressed to the Editors of the Southern Presbyterian Review, Columbia, S. C.

The table of Contents for the four numbers of the first volume of the Review, will give our readers "glimpses" of the work.

No. I.—Art. 1. The Office of Reason in regard to Revelation. 2. The Relation between the work of Christ, and the Condition of the Angelic World. 3. The Baptism of Servants. 4. An Exposition of Matthew xvi. 18, 19. 5. The Letters and Speeches of Oliver Cromwell, by Thomas Carlyle. 6. Critical Notices.

No. II.—Art. 1. Personality, Deity and Operations of the Holy Spirit. 2. Sketches of North Carolina, Historical and Biographical, illustrative of the principles of a portion of her early settlers. By Rev. Wm. Henry Foote. New York, Robert Carter, 1847. 3. Tancred, or the New Crusade, A Novel. By B. D'Israeli, M. P. Philadelphia, Carey and Hart, 1847. 4. The General Assembly. 5. An Effectual Control of the Will and Conduct of Men by the Spirit of God, compatible with their Free Agency and Accountability. 6. The Poetry of the Pentateuch. 7. Critical Notices.

No. III.—Art. 1. The Divine Appointment and Obligation of Capital Punishment. 2. The Intellectual and Moral Character of the Jews. 3. The Late Dr. Chalmers, and the Lessons of his Life, from Personal Recollections. 4. The Religious Instruction of the Black Population. 5. A Critical Examination of 1 Peter, iii. 19, by the Rev. W. M. Smythe, A. M., Dallas Co., Ala. 6. The Christian Pastor. 7. Critical Notices.

No. IV.—Art. 1. Lectures on Foreign Churches. 2. Presbyterianism—The Revolution—The Declaration of Independence, and the Constitution. 3. The Moral Condition of Western Africa. By Rev. John Leighton Wilson, of S. C. Missionary at the Gaboon River, Western Africa. 4. An Inquiry into the Doctrine of Imputed Sin. 5. Alexander's Isaiah. 6. Critical Notices.

Education.

“Bring them up in the nurture and admonition of the Lord.”

“Christian parents, set your hearts on the conversion of your children. Pursue this object as your first business on earth; and pursue it till it is effected, or you die in the attempt. You will not, if your heart be full of this object, labour in vain. God will bless your efforts. His word says, *Train up a child in the way he should go, and when he is old he will not depart from it.*”

MINISTERIAL EDUCATION.

“Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.”

DECREASE OF CANDIDATES FOR THE MINISTRY, REMARKABLE.

The fact has become apparent that the decrease of candidates, in our church, which began three years ago, and which was temporarily arrested last year, has again made ill-omened progress. Several considerations conspire to render this decrease quite remarkable.

1. The Church has been making *steady progress* in the number of her communicants. In 1843 the number of candidates was very nearly the same as now, whilst during this period the number of communicants has increased about 20,000. Such a large increase of church members, would, according to the usual methods of Providence, be accompanied by an increase of candidates for the ministry.

2. The *demand for labourers* has been advancing at a rate unexampled in the history of our Church. Within the period of the last five years, Iowa and Wisconsin have been principally settled; Texas and Oregon have been added to our domestic field; and regions of a vast extent and inviting in a high degree, are unfolding before us with a political progression that seems to know no bounds. In the heathen world, too, barriers, long insurmountable, have been prostrated in divine Providence. China, with her three hundred millions of souls, is new land ready to be possessed. Asia, Africa and Europe never presented so many opportunities for evangelical effort to the ambassadors of Christ as at the present time. At this very period of encouragement and hope, the Presbyterian Church begins to find her resources failing.

3. Our light and knowledge in reference to the *duty* of preaching the gospel to every creature has been enlarged. The appeals, arguments, facts, prayers, which have resounded throughout our Church, have not been in vain. The foreign Missionary cause never commanded more homage. As a denomination, we perhaps have never showed a greater willingness to embark in the enterprise of evangelizing the world. Our knowledge of our duty in this respect, has cer-

tainly never been more clear. But with this increase of light and conviction, where are the labourers to proclaim the message?

4. Added to these considerations is the fact that the *facilities for obtaining a theological education* were never greater. Our Church has five Theological Seminaries, where instruction is afforded gratuitously—Seminaries which rank high among the institutions of the land, and at any one of which candidates may be adequately prepared for the duties of their arduous vocation. The Church, with a mother's tenderness, offers to aid any of her sons, who may require in the Providence of God her sympathy and her resources. In short, every obstacle seems to be removed to the acquisition of a theological education, and yet the number of those who seek to enjoy it, preparatory to the labours of the ministry, is decreasing.

We shall next inquire into the *causes* of this decrease.

THEOLOGICAL EDUCATION IN THE FREE CHURCH OF SCOTLAND.

The Free Church Assembly unanimously passed the following resolutions, to be sent down for the action of the Presbyteries. It will be seen that the standard of theological education, as indicated by this overture, is considerably higher than it is in this country.

“The Assembly agree to transmit as an overture to Presbyteries the following Resolutions anent the College and theological education:—

“(1.) That no person shall be enrolled as a student of theology unless he has gone through a full academical curriculum of literature and philosophy, and has acquired a knowledge of the Hebrew language.

“(2.) That, in addition to the Presbyterian examinations at present required by the laws of the Church, all students shall, before entering the Divinity Hall, be examined upon their previous course of study by a Board of Examiners to be appointed by the General Assembly, and shall be again examined by the same Board at the conclusion of their theological course; and that none shall be enrolled as students of theology, or be taken on trials for license, without a certificate that the Board of Examiners are satisfied with their proficiency.

“(3.) That the ordinary theological curriculum shall consist of four years' regular attendance upon the Divinity Hall; that in no case shall less than two years' regular attendance be sustained; that exemption from four years of regular attendance shall be granted to particular students only, by a Board appointed by the General Assembly; that two enrolments, in different sessions, shall be required for each of the two sessions for which exemption from regular attendance may be granted; and that all students exempted shall be yearly examined upon books and subjects prescribed to them.

“(4.) That the theological faculty shall consist of five professors, who shall give instructions both in exegetical and in systematic theology, during all the four sessions of the curriculum.

“(5.) That attendance be required of all theological students for one session upon the class of natural science.”

EXTENSION OF THE MEANS OF THEOLOGICAL EDUCATION IN SCOTLAND.

One of the principal debates in the recent Assembly of the Free Church of Scotland, occurred on the question whether the Church should make provision for the extension of theological education, by founding new Divinity Halls at Aberdeen and Glasgow, in addition to that in the New College at Edinburgh. At present a few students are pursuing their studies at the two former places, under the implied sanction of the Assembly. The total number of theological students in the Free Church is as follows:

At Aberdeen,	-	-	31
Glasgow,	-	-	13
Edinburg,	-	-	160

Total students, 204

At present the students at Aberdeen and Glasgow are required to spend one year out of the three at Edinburgh, before completing their course. The friends of theological education at the two former places wished the Assembly to take the incipient measures towards establishing full Divinity Halls at Aberdeen and Glasgow, as well as at Edinburgh. Dr. Cunningham, the Principal and Professor of Divinity in the New College at Edinburgh, made the leading speech against this proposition, and Dr. Candlish of Edinburgh, ex-Professor, made the leading speech in its favour. We shall condense the principal arguments on both sides.

In favour of ONE DIVINITY HALL at Edinburgh, it was contended, that a high standard of theological education could be better maintained by rallying the piety and talent of the Church around one institution than by dividing their resources among several; that there was no urgent necessity for new halls; that the additional expense would be a considerable item; that the number of their ministers was large enough to supply all the wants of the Church; that the general tendencies of the new halls would be unfavourable to the one already in existence; that it was difficult to find Professors for so many institutions; that there were facilities for reaching Edinburgh from all parts of the kingdom; and that although the time might come when additional means of education might be needed, the subject ought not to be decided upon at present.

In favour of ADDITIONAL DIVINITY HALLS, it was contended that the Church needed more ministers, and that she must therefore increase the facilities of education; that their forefathers had subdivided their halls, and had established professorships at St. Andrews, Aberdeen, Glasgow and Edinburgh, connected with the theological faculty; that the students now at Edinburgh were drawn from two or three districts of Scotland; that sameness in the education of ministers was not desirable; that Edinburgh was an expensive place; that able professors could be secured in abundance; and that to limit their efforts to a single hall, was far from being the best way to elevate either professors or students.

The Assembly took the question at *half past one o'clock at night*.

For one full Divinity Hall:			
Ministers,	-	-	88
Elders,	-	-	101— 189
For more Halls:			
Ministers,	-	-	90
Elders,	-	-	36— 126
Majority,	-	-	63

"THE HARVEST TRULY IS GREAT, BUT
THE LABOURERS ARE FEW."

Reaper, lo! the harvest whitens,
While thy slumbering eyelids close;
Into day the morning brightens,
Wilt thou longer seek repose?
And the reaper thrust the sickle in
With a band of brothers, few and thin.

But the reapers' ranks are failing,
And the harvest perisheth;
Men of Christ, in prayer prevailing,
Hear'st thou what the Master saith?
And the Christian raised his earnest prayer,
That labourers haste to the harvest there!

See them to their labour rally,
In His strength who giveth might;
Many a mountain, many a valley
Gladdens with the joyous sight.
But hark to the cry that cometh o'er—
"Few are the labourers, give us more."

Promised aid—but who shall bear it,
Where the distant harvest lies!
Glorious labour! Who will share it?
Nobly toiling till he dies!
Shall the reapers wait and linger yet,
Till the daylight wane and the sun be set!

Christian, by thy hopes of pardon,
By thy love for Him who died,
By the woes of Cross and Garden,
See that fainting band supplied.
And the names engraven on the Saviour's hand,
A pledge for the gathered harvest stand.

AMERICAN EDUCATION SOCIETY.

We rejoice that this institution is gaining ground. It has done a great work in training up many faithful pastors for the home and foreign field. For a period, this society suffered a reverse from various causes, with which we are not entirely acquainted; but it is now fast regaining favour, and is moving onward prosperously in its benevolent operations.

It was our impression, from statements that appeared during the year in the Puritan, that the number of candidates for the ministry was declining in New England. We are glad to find, by the statistics of the American Education Society, that the number of its candidates has rather increased during the year. The increase, though small, (being only three,) is cause of devout gratitude to God, especially as in other quarters of the Church the diminution has been considerable.

The following abstract of the operations of the American Education Society, (which includes the Congregational, New-school Presbyterian and Lutheran Churches,) shows a state of gratifying prosperity.

AMERICAN EDUCATION SOCIETY.—The thirty-second anniversary meeting of this society was held at the Tremont Temple, Boston, May 30.

The whole number of young men to whom appropriations have been granted during the year is three hundred and ninety-two.

The number assisted by the Parent Society exceeds the number assisted last year by twenty-nine; and the aggregate for the whole field is greater by three than the aggregate of last year.

The Parent Society has received under its care seventy-four new applicants during the year, and the

other societies above named, thirty-two; making a total of one hundred and six; which is two more than were received last year.

Fifty-five who have been aided by the society during the whole or a part of their course, have graduated at the several theological seminaries during the year, and have entered with the discipline and acquirements of a thorough education, upon the work of the Gospel ministry.

Receipts for the year, \$24,974, exclusive of last year's balance. Expenditures \$26,517, leaving a balance of \$4788.

THE MINISTRY AN HONOURABLE OFFICE.

The ministry considered with reference to Him who gave it, to its permanence, and its ends, is a most honourable office and ought so to be regarded by all.

Consider who gave it, and remember that he, who ascended on high and reigns for the good of his Church, supplied his own absence by this present to his people. It is true that without that other and more valuable gift—the Holy Spirit—this gift would have been of no value. But how honourable is it to be given in conjunction with the Spirit of Grace, so that the two gifts are seldom found apart; how honourable to trace back one's commission not to the wisdom of man but to the express will of Christ.

Consider again the permanence of the body. It is not a new institution or one soon to expire. It has the stamp of antiquity upon it; it has within it a vitality that no new forms of society will extinguish. Trace back its long succession and vast numbers in your minds, and what a multitude of bright names arise which are hallowed in the recollections of Christians. What multitudes more must there have been who left no record of themselves for posterity, who trod a noiseless path of usefulness; happy, thrice happy in this, that they had so much good to do in their especial sphere as not to be known out of it. And what great, what good names may yet be inscribed on the catalogue of the worthies of the Church,—names to which Chrysostom, or Luther, or Leighton, or Edwards would delight to render honour, but whose real honour shall be that they have a higher style of piety than their predecessors.

Consider again the ends to be accomplished by the ministry. What an honourable employment to be attempting and in some weak degree succeeding in bringing to pass the prayer of Christ—"that they may be all one." How deserving of honour to establish the Church in all that is good,—amid all the change and fleeting emptiness of things earthly to be engaged in stamping the features of heaven on one select body, in producing within it the full maturity of Christian life. And again how most honourable is it to be the appointed instrument in edifying the Christian body in love; to be placed where it is most natural to give and receive affection; to be the foe by profession of all bitterness, wrath and strife; to be leading an attached church to the purer love of heaven.

Let us then, whether we be ministers or people, when we put an estimate on the profession, value it not for its means and influence, not for the position in society which it gives, not for the knowledge it enables a man to amass, not for any reason for which worldly men prize one profession over another; but for this, that it is Christ's means of blessing the Church until the end of time. Only when they view it in this light can ministers associate it with Christ, and regard it as he regards it. Only then can a church receive the full benefit of the ministry when they consider it as the great means of edifying the body of Christ.—*President Woolsey.*

Presbyterian Education Rooms.

No. 25 Sanson St, Philadelphia.

JULY, 1848.

Education for the Ministry and general Christian education, embracing schools, academies and colleges, constitute departments of benevolence of sufficient importance to enlist the prayers and co-operation of every congregation in our Church. The Board are endeavouring to devise measures to secure the more thorough presentation of these great objects, especially in the West. The Rev. Dr. Potts, of St. Louis, was recently appointed General Agent for the West; but the appointment having been declined, it has been tendered to the Rev. Daniel Stewart, of New Albany, who, it is hoped, will consent to enter upon its duties.

The Rev. Dr. Chester, who was efficiently engaged in maturing plans and superintending operations in the West, was suddenly called home by a severe domestic affliction. The brethren in that field, who were expecting to see him, will accept of this as the reason of his absence. Under present circumstances, he will not return until the autumn.

The West demands the steady cultivation of a suitable labourer, who is always in that field; but this will not render inexpedient the addition of as much service as the other officers of the Board can from time to time render.

Our readers will perceive that our present number contains various details of the benevolent schemes of the Free Church of Scotland. These accounts have been prepared with a great deal of labour and trouble, and are believed to be accurate. The prospectus of this paper promised a faithful record of the operations of the Free Church, and we hope our readers will take an interest in what is laid before them. Every Christian will be all the better for knowing what is going on in the world to advance the kingdom of his Lord. We must all soon give an account of our stewardship; and whatever excitement to effort can be derived from the earnest example of other evangelical Christians, ought to be sought and gratefully appreciated.

The distribution of the Annual Report of the Board of Education has been delayed by unforeseen circumstances. The first part of the Report was accidentally lost, and has only been recently recovered. The printing will now go forward with as much expedition as possible.

To train the rising generation for the service of Christ is a work of great responsibility, and requires much wisdom. The prayers of the Church should daily ascend to God for a blessing upon all who are engaged in this undertaking—upon parents, teachers, pastors, and the general agencies of the Church.

GENERAL CHRISTIAN EDUCATION.

—
 "Train up a child in the way he should go, and when he is old, he will not depart from it."
 —

ON THE OBJECTION THAT "RELIGION DOES NOT BELONG TO THE DAY-SCHOOL."

An objection has been urged against the Assembly's plan of Christian education on the ground that "*Religion does not belong to a day-school.*" Those who make this objection do not, we suppose, mean to say that (1) religion is undesirable in a day-school, or (2) that its instructions would interfere with secular education, or (3) that the mind must be left to itself on religious matters, or (4) that God does not enjoin upon the Church the duty of taking care of the souls of children. No Christian would openly assume positions like these. Yet, whatever are the reasons of the objection in question, it has a very irreligious aspect. One of the startling disclosures of this liberal age is a superscription placed over the school-house door,—"*It is not best to teach religion here?*"

The objection to teaching religion in the school is founded partly upon the idea that the school-room is "*a noisy, unsuitable place*" for such a sacred subject. But let it be remembered that (1) one reason why the school room has seemed unsuited to religion, is because its holy and corrective influences are not often felt there. If any one should look into a school that is Babel like in disorder, (as common schools often are) nothing good would indeed seem congenial to its spirit. But a school can be made any thing—good or bad—favourable or hostile to the inculcation of religion, according to the character and aim of its trustees and teachers. The fact that many schools are noisy and unruly in consequence of the absence of sound discipline and proper qualifications on the part of those who manage them, is no argument against the orderly introduction of divine truth among the elementary lessons of early life. The perfection of discipline will be found in a school conducted on religious principles. (2.) Even home, with all its advantages, is frequently a noisy, inconvenient place. The transition to religion from the sports and occupations of the fireside is often as difficult, if not more so, than from the secular recitations of the school. And yet, what parents could justify themselves in abstaining from religious instruction on such a plea! Especially if their own want of fidelity and good government was both the cause and the aggravation of all the difficulty. Whatever may be at times the disadvantages of school and of home, as places for religious instruction, we maintain that Heaven has not given to man in the relations of society, better opportunities to teach religion to children than are afforded by these two powerful and easily available instrumentalities. (3.) If religion really cannot be taught in schools when every thing else is taught there, it is

time to shun them as corrupting. Let it be proved to a Christian that, in a course of education, it is a matter of necessity and of good policy to exclude the teaching of religion, and his duty to keep away his children from such an atmosphere, needs no further demonstration. (4.) Experience has proved that under *pious teachers*, religion can be most happily and successfully introduced. In a good school where there is a place for every thing, and every thing is in its place, no one thing has a title to a better place than religion, and no one thing tends so much to keep other things in their place. The idea that there is no room for it in a school, is a profane and preposterous plea—an afterthought of these degenerate times to palliate the existing arrangements, by which the religion of Christ has been insidiously excluded from our public institutions.

Another reason is invented to keep religion out of the day-school, viz. "*it is best,*" say some, "*to conduct education on the principle of the division of labour! let secular knowledge be taught in the day-school, and let religion be reserved for parents, Sabbath school teachers, and pastors.*" But (1) the majority of parents have no religion, and, therefore, do not teach it to their children; many parents who have religion, do as a matter of fact, greatly overlook this duty; and even if all the parents gave excellent instruction at home, it would not invalidate either the principle or expediency of adding "*precept upon precept*" at school. Sabbath schools do not profess to impart enough religious instruction for the whole seven days. They are schools for the Sabbath, and cannot give a dispensation to day-schools to omit teaching Christ during the rest of the week. Pastors, who in the midst of their other avocations, give comparatively little attention to children, would find excellent opportunities afforded by Christian schools of meeting them at least once a week. And they would find that those children made most progress in divine knowledge who had the benefit of religious instruction every day at school as well as at home. The principle of the division of labour is the very thing, rightly understood, that our Church contends for. If it is deemed advisable to divide the labour of religious instruction between the parent, Sabbath school teacher, and pastor, why not carry out the principle by adding the day-teacher as a co-partner in the work? Why should not the day-school as well as the Sabbath school be made available for God?

This leads us to observe (2) that we deny that the analogy of the division of labour holds true in the sense intended by the objectors. The Board admit that there is properly scope for the division of labour in education. An astronomer may teach astronomy, a linguist the languages, a chemist chemistry, a musician music. But all of these are under obligations to mingle religion as far as possible, with their instructions. Secular and religious education are like the

warp and woof, which go together. If a teacher is engaged in giving instruction, as in primary schools, he should aim at interweaving divine truth into the whole texture of early acquisition. The day-school is properly the ally of the pulpit and of home; it is one of the mightiest of all instrumentalities on earth to perpetuate religion from generation to generation. The saying of John Knox, which was verified by his doing —"*put the schule up with the kirk*"—has a world of wisdom in it. If the schools of Scotland had been established on the latitudinarian instead of the Christian plan, what a different country would Scotland have been from what she now is! She is now, in many respects, the glory of all lands, because her firesides, her schools, and her churches co-operate in teaching evangelical religion to her children. Woe will betide our country, if the principle prevails that "*religion does not belong to the day-school!*" We bless God that the Presbyterian Church has not yet fallen into an error so unscriptural in doctrine and so pernicious in practice.

MORAL INFLUENCES OF SCHOOLS.

The strictly moral influences of schools are of great price. The opportunities presented by a well chosen series of school books, and in the personal intercourse of a sensible, conscientious teacher of a public school for inculcating right principles, and correct, amiable, courteous habits of life, are frequent and of the highest importance to the community. A school conducted on sound principles is a necessary auxiliary to domestic discipline. It is of great consequence to youth to be accustomed to recognize religious truths and practical moral principles in the society of their equals, openly and frankly. In school this may be done; some useful principle, some important habit may be daily considered; the truth and authority of the Scriptures daily acknowledged; the practice of devotion and worship daily exemplified. In this way the universal conviction of our dependence on God, and our common need of the mercy of his Son Jesus Christ, and the duties which we owe to one another and to our country get wrought into our common feelings; we cease to feel an awkward shyness and reserve in reference to them; they become part of the public sentiment, which no man thinks of questioning, and which it requires some hardihood in vice wholly to disregard. Men of conscience are in danger of being made hypocrites, and men without conscience of being made blasphemers, by the studious exclusion of moral and religious instruction from the schools. Children educated with the public recognition of virtue and piety as essential characteristics, by common consent, of every proper man, are afraid to appear scrupulous or religious; or bold enough to outrage those moral sentiments which we seem to consider too unimportant to be taught. And hence the strange fact, that with the best religion in the world, the only true religion, Christian nations are the only nations upon earth who abound with men ashamed to be thought religious, or bold enough to laugh to scorn all such as profess to be so.

My idea of the true method of moral instruction in a school is to secure, in the first place, a man of virtuous life, and of sound well-reasoned principles for a teacher. His school should be a model of order; his requisitions all reasonable

and commended by clear and weighty considerations to the understanding and conscience of the pupil. A very short and simple prayer, or, if the teacher do not feel authorized to lead in prayer, a portion of Scripture read either by himself or the school should open the exercises of the day. In the course of the day, some principle of action should be defined, and treated, in a few words, but so as to fix attention and awaken thought in the members of the school. And above all should there be in the person of the master himself an example of the precepts he enjoins, and a hearty, earnest interest in the promotion of virtue, a sincere delight in noble character, a real passion for moral excellence, for generous, patriotic, honourable action.

I cannot imagine that such a discipline should fail to commend itself to all rightminded persons, or to encourage in our children right principles and virtuous habits.—*Prof. Haddock's Report.*

NEW COLLEGES—WISCONSIN.

Our country is rapidly increasing; and new Colleges are required for the education of our youth. The following few brief statements are of practical importance:

1. The Presbyterian Church is bound to establish, wherever they are necessary, institutions, in which *her doctrines shall not be dishonoured or excluded.* We shall not argue such a point as this.

2. Another practical truth is, that the *State will not apply the public funds* to sustain Presbyterian institutions.

3. If these two propositions are true, the inference is clear that Presbyterians must build up *their own institutions with their own resources.*

Let us apply these remarks to Wisconsin. Our brethren in that section of our country are impressed with the conviction, that the interests of religion and learning in their new State require a College under Presbyterian influence. None will probably question the wisdom of such a movement; or, at least, of a movement which will *result* in a College. A good Academy to prepare the way for a College is probably most needed at the present time. Nevertheless, the institution might from the beginning assume a regular collegiate organization, without any disadvantage. The question now is, "can Presbyterians expect aid from the State?" It is understood that there are ample public resources, which will become more and more valuable; but can Presbyterians derive any advantage from them?

On looking at the new Constitution of Wisconsin, we find the following article:

"Provision shall be made by law for the establishment of a State university, at or near the seat of State government, and for connecting with the same from time to time, such colleges in different parts of the State, as the interests of education may require. The proceeds of all lands that have been, or hereafter may be granted by the United States, to the State, for the support of a university, shall be and remain a perpetual fund, to be called the University Fund, the interest of which shall be appropriated to the support of the State University; and no sectarian instruction shall be allowed in such university." ART. 10, SECT. 6.

The article, it seems, allows colleges to

be connected with the university, but altogether forbids sectarian instruction in them. The latter at least is the only interpretation we can arrive at; for colleges can only receive aid from "the university fund" as parts of the "university" itself; and inasmuch as sectarian instruction is prohibited in the "university," the prohibition extends of course to all its parts. Now, as Wisconsin contains a great many Romanists, "sectarian instruction" must be narrowed down to avoid giving offence to these Tridentine errorists. Infidels will explain away religious truth still further; and "sectarian instruction" must, in the end, be practically reduced to no religious instruction at all, that is of any real value.

Under these circumstances, ought the Presbyterians of Wisconsin, in laying the foundation of their college, to shape it according to the State Constitution, for the sake of receiving aid from the University Fund? In other words, is money from the State worth more than the doctrines of the Confession of Faith, in the matter of education?

This question our brethren must decide. For ourselves, we should prefer to see a little "Log College," bearing the testimony of God in favour of Christ and salvation, to a large University College which disallows "sectarian instruction." We moreover believe, that the Log College would in the end far surpass the one connected with the State University in character, number, usefulness, and in every trait that is honourable to the institutions of education.

NORTH CAROLINA.

Our Presbytery (Fayetteville) has taken steps by way of carrying out the recommendation of the General Assembly on the subject of Christian education. We have commenced by opening a Presbyterian Academy, in which we have already, through the munificence of individual donors, a capital amounting to nine thousand dollars, and we congratulate ourselves and our community generally in having secured a promise of the labours of the Rev. Simeon Colton, D. D., so extensively and favourably known as the Principal for some time of the Donaldson Academy, and now President of Clinton College, in Mississippi. Dr. Colton will be prepared to enter on the duties of this new charge on the first of July.

On the subject of Parochial Schools, our Churches are doing as much as could be expected under all the circumstances connected with the subject in our bounds. Although it may, and doubtless will be, some time before the Parochial system will obtain generally among us, yet the tendency and progress will be that way. Every thing under God depends upon the interest felt, and enterprize manifested by pastors and sessions themselves, by way of enlightening the public mind on the subject. We must not suppose that the Parochial School system is a failure, or impracticable in our hands, or any where else, simply because a resolution of the General Assembly has not established such schools all over our country by magic. Such an entire revolution in the whole educational system of our country, if indeed, we have

any system at all, cannot be expected to take place all at once by a single resolve of our General Assembly. We want our Churches and people to go deliberately about the work, and take every step sure. Some of our Churches have already opened Parochial Schools; others are preparing to open, and others are considering how and when they *can* open. We earnestly hope that no Church will lose sight of this subject, or be discouraged by trivial obstacles. Generations yet unborn will have much at stake in our present course on this subject—our country and the world *now* are interested, and the glory of the Great Head of the Church is concerned. A NORTH CAROLINIAN.

—*Watchman and Observer.*

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF EDUCATION.

There have been at least two notable periods in the history of the world when Education has been summoned to overthrow Christianity—one under Julian, the Apostate, and another under the Jesuits, at the time of the Reformation. The present is in danger of being enrolled as a third period, equally distinguished by fatal, though undesigned, opposition to the true interests of the rising generation. It is all important for the Church to recur to Bible principles, and to maintain them faithfully and fearlessly.

I. What are some of the *scriptural principles of education?*

1. Children, as God's creatures, are to be trained up for *his glory.*

2. Religious education must be begun *early.*

3. Religious instruction should be *perseveringly* inculcated.

4. The word of God is a *principal instrument* in preparing the soul for the duties of this life and the life to come.

5. Education must be practically administered upon the *principles of the covenant.* (1.) The teacher should feel an interest in the souls of children. (2) He should pray with and for them. (3.) Give them an example of religion in his life, and in the principles on which the school is governed. (4) Should have faith in God's blessing upon his labours. (5) And engage in his vocation for God's glory.

II. The *practice* of the Church in its pure days has almost uniformly been in conformity with these principles. It was so under the Jewish dispensation. It was so during the early age of Christianity; and as much so as could be expected even in the middle ages. At the Reformation, Christian education was restored to its appropriate prominence. In Scotland, Holland, France, Switzerland, efficient measures were taken to secure the training of the children of the Church. The Puritans commenced with a thoroughly religious system of education, which has only been modified into a secular system quite recently. Presbyterians throughout the last century in this country acted upon the same principles. So that our present efforts to promote religious education are sanctioned by a glorious testimony in the Church of God.

III. Let the *characteristics* of the Assembly's plan be distinctly understood. These may be summarily stated as follows:

1. The inculcation of religious truth in connexion with secular learning.

2. The employment of Christian teachers in our schools, academies, and colleges.

3. The supervision of the Church in the whole work of education.

IV. *Objections* to the Christian plan considered, viz:

1. Religion does not belong to the day-school.
2. The plan is sectarian.
3. It is an impracticable plan.
4. In some places, the existing common schools are under Presbyterian influence.
5. The people are already taxed for a school system, and will not bear any more burdens.
6. Church schools are "anti-republican" in their tendency.

These objections are considered and answered in the Report.

V. *Encouragements* for our Church to persevere in the education measures adopted by the last Assembly.

1. The plan we are acting upon is right in itself. It is scriptural.
2. It is the best of all plans, practically.
3. It will stimulate parental fidelity.
4. It will invite and secure the efficient cooperation of pastors.
5. It will promote the prosperity of the Church.
6. It will advance the best interests of our country.
7. It will operate favourably upon the State common schools.

VI. *Statistics and suggestions* about schools, academies, and colleges in the bounds of the Presbyterian Church.

Schools. From the Reports received by different Presbyteries, the following statements will hold true in regard to the *common schools*, under the patronage of the different States, and within our bounds.

1. *Religion is generally excluded from the schools.* There are but few exceptions to this remark.

2. The schools are *open for a very short period.* Their continuance seems to depend upon the holding out of the public money. A few months of the year is the sum of the educational period.

3. The teachers are *frequently incompetent, and sometimes immoral.*

4. The *supervision of the schools* is usually merely nominal. All is left to the teacher.

5. In many parts of the country, the *state of public opinion* is improving as to education; but an indifference to this great work is a lamentable and too general characteristic.

6. In a number of the States, there are *very few common schools* in operation. This is the case, particularly in the Southern and South-western States.

The number of *Parochial schools* now in operation in the Presbyterian Church is, as far as ascertained, about *forty*. Of these *ten* receive aid from the Board. Other churches are earnestly considering their duty in this matter, and will proceed to establish sessional schools at the earliest practicable period. This great movement is one of time, and has been commenced most auspiciously.

Academies. Our Church, in commencing with primary schools, has placed herself under obligations to establish academies, where the same course of Christian instruction may be systematically persevered in. Twelve or fourteen Presbyteries either have already, or are taking measures to have, Presbyterian academies. Three or four Presbyteries have Female Seminaries under their care. The Board hope that one or more Normal Schools will be in operation before long.

Colleges. The zeal of Presbyterians has been conspicuous in building up colleges. Unfortunately, sufficient care has not been taken

to perpetuate the influence of the Church in their management. The colleges, properly denominational, in connexion with the Presbyterian Church, are the following: *Centre*, Kentucky; *Oakland*, Mississippi; *Oglethorpe*, Georgia; *Hanover*, Indiana; and *Davidson*, North Carolina.

The Board respectfully represent to the Assembly that action on this subject is imperiously required.

1. Colleges are necessary to complete the system of Christian education commenced by the last Assembly.

2. The importance of colleges, as a great instrumentality in the general elevation and advancement of society, is a plea for attention to their interests.

3. The influence of Christian colleges in promoting religion, and in perpetuating a learned ministry, appeals to the Presbyterian Church with peculiar power.

4. The embarrassed condition of some of our most important institutions demands the seasonable interposition of the Church.

5. The fostering of new colleges, as they may be required in the Providence of God is an additional reason for the adoption of some general plan by which the resources and cooperation of the whole Church may be rendered available.

6. The eager ambition of the Jesuits to obtain possession of the educational resources of Great Valley is an additional plea for Presbyterian activity.

7. Colleges have been always deemed by the Church important means of advancing the kingdom of Christ.

The Board of Education, deeply impressed with these views, suggest that if no better course can be devised, the Assembly grant to the Board the power of aiding, out of any funds that may be given for that purpose, such collegiate institutions in connexion with the Presbyterian Church as may require aid.

The same suggestion is made in reference to Theological Seminaries in like circumstances.

For the Presbyterian Treasury.

EDUCATION OPERATIONS OF THE FREE CHURCH OF SCOTLAND.

This glorious Church has set out with the determination of being both an evangelistic and an educating Church. She asks no others to provide for the preaching of the gospel to her congregations, or to educate her children. At the earliest period after the disruption, she laid out her plans to connect schools with all her churches.

HER PAROCHIAL SCHOOLS.

The present number of primary schools connected with the Free Church is 513. The number of scholars attending these schools is not far from 45,000.

In 1844, the Assembly resolved to undertake to raise £50,000 for the purpose of building school-houses and aiding the general cause. During four years, they have succeeded in raising £35,595; and will make an effort to realize the remainder this year.

Out of 386 teachers who reported to the Committee, 169 have attended college, and 190 have been students of the Normal School. This shows a high standard of literary attainment.

In regard to the religious qualifications of teachers, the Presbyteries have just decided that the teacher must submit to an examination before the Presbytery, and then subscribe a declaration of his belief in the standards of the Church.

We may here remark that the teachers in the Scotch parochial schools are males, as may be inferred from preceding hints.

GRAMMAR SCHOOLS.

These are schools fitted to teach the higher departments of a literary and mercantile education. The committee report on five of these schools, of which one, at Inverness, contains nearly 500 pupils. There are other places which are carefully maturing their plans for the establishment of similar educational institutions. The committee say, "by giving a course of classical, commercial and elementary instruction to the children who attend these schools, (four-fifths of whom belong to the working classes,) we have machinery set in operation not only for educating this class in the scale of intelligence, but for exercising a wholesome influence over the whole land, that may lead to many being brought forward in the ministry of the everlasting gospel."

INDUSTRIAL AND AGRICULTURAL SCHOOLS.

These are schools in which useful branches of industry are taught. In the first place, there are female industrial schools. "The committee are anxious to have the female industrial department in connexion with all our congregational schools; and at present we have under consideration a plan for this purpose. There is another kind of industrial school which the committee have very much at heart, namely, Industrial Schools, in which agricultural and other industrial employments are systematically practised by the pupils under the guidance of a skilful person." The principal seat of these agricultural schools is Ross-shire; and another is about to be established in Sutherland-shire.

NORMAL SCHOOLS.

The Free Church have two Normal Schools for the instruction and training of teachers, one in Glasgow and one in Edinburgh. The Glasgow Normal School has already acquired a very high reputation. It possesses the confidence of the Wesleyans to a great extent, who send their teachers to it in large numbers.

The Normal School at Edinburgh has just been transferred from a public hall to Moray House in the Canongate—a house well known to fame in the history of Scotland—it having been graced by the presence of Charles I., and the temporary residence of Cromwell, &c.

In establishing these two schools, the Government assisted the Free Church with a liberal grant, allowing one-third of what the Church raised, which amounted in regard to each of the schools to about £3000.

THE NEW COLLEGE.

At the disruption, the Free Church resolved without delay to establish a college. As the erection of a new building would be the work of time, they purchased and fitted up a building for this purpose at an expense of £4500. The new building is going forward with much diligence, and will be a noble specimen of architecture. The main object in the establishment of the college was to provide a thorough education for candidates for the ministry. The institution, however, is not confined exclusively to students of theology. The number of students who matriculated at the New College during the last session, was 300; but this does not indicate the whole number of students attending the classes, as it was not thought expedient to enforce matriculation upon the students attending the classes of Logic, Moral Philosophy and Natural Science. The number of enrolled students of Divinity was 160.

RELATIONS OF THE FREE CHURCH TO THE EXISTING SCHOOLS AND UNIVERSITIES.

The Act of Security requires that all professors

and teachers in public and parish schools should subscribe a formula, declaring their adhesion to the Established Church. This Act excludes Free Churchmen from these institutions. All the schoolmasters, who adhered to the Free Church were driven from the parochial schools. An attempt has been made, thus far unsuccessfully, to drive out the Free Churchmen connected with the Universities. The Act has been a dead letter, until recently. Dr. Brown, however, still retains his place in one, and Sir David Brewster at the head of another. Mr. Macdonall, recently elected to a Hebrew chair in one of these Universities, has been prevented from entering upon his duties by the enforcement of the Act of Security. This case is not fully settled.

The Free Church have brought their educational schemes to a wonderful degree of perfection in the short period of their existence. Whilst they have their own schools and college in efficient operation, they still consider themselves bound to co-operate in advancing education in all the institutions of the kingdom.

LIFE'S STAGES.

I dreamed—I saw a little rosy child,
With flaxen ringlets, in a garden playing;
Now stooping here, and then afar off straying,
As flower or butterfly his feet beguiled.
'Twas changed—one summer's day I stepped aside,
To let him pass. his face had manhood's seeming;
And that full eye of blue was fondly beaming
On a fair maiden, whom he called "his bride!"
Once more—'twas evening, and the cheerful fire
I saw a group of youthful forms surrounding;
The room with harmless pleasantry resounding:
And in the midst I marked the smiling sire.
The heavens were clouded! and I heard the tone
Of a slow-moving bell; the white-haired man was gone!

LET US GO FORWARD!

Since the meeting of the Assembly, we have heard of several Parochial schools which have been established. These are scattered about in different parts of the country—in New York, New Jersey, Pennsylvania, Kentucky. A spirit has been aroused on the subject of education, which will extend in due time throughout our whole Church. Many Sessions, which have not yet taken action, are intending to do so at the first convenient opportunity. Others will, we trust, be led to move forward, under the encouragements derived from the success of those who have made the experiment. For the purpose of doing all in our power to call attention to this matter, we publish a circular, issued by the Board to all the Sessions of our churches:

To the Minister and Elders of the Church of —

PRESBYTERIAN EDUCATION ROOMS, }
Philadelphia, 1848. }

DEAR BRETHREN—The General Assembly having committed to the Board of Education the responsibility of a general oversight of Parochial schools, we embrace this opportunity of bringing the subject before you in a fraternal and respectful manner. Our object is simply to present the matter in certain aspects for your consideration. We are merely the agents of the Assembly, to call public attention to one of the most important schemes of benevolence which the Presbyterian Church in this country has ever attempted

to carry into execution. We say "scheme of benevolence," because it is assumed that our church officers and members can confer upon their children no higher good than the advantages and blessings of a Christian education. This is emphatically a home enterprise, sacred and tender in its aims, very simple in the means to be employed, and reaching through time into eternity with its results.

1. The first point, Brethren, we ask you to consider, is whether a primary church school cannot be started and supported within your own bounds! A great many congregations, especially those in cities, towns, and villages, might, with the blessing of God, establish a Christian school, whenever they have the mind and the heart to do so. In addressing as we now do every Presbyterian Church in the land, we cannot, of course, adapt our remarks to the circumstances of any one in particular. Whether yours is called to establish a school or not, is not for the Board, under any circumstances, to decide. But we respectfully present the question for your own action, with the remark, that the General Assembly have expressed "their firm conviction that the interests of the Church and the glory of the Redeemer demand that immediate and strenuous efforts be made, as far as practicable by every congregation to establish within its bounds one or more primary schools."

2. If your congregation is a feeble one and needs aid in supporting a teacher, the Board of Education are ready to assist according to their ability and in conformity with the rules herewith submitted. As our school funds are comparatively limited, we feel bound to say that your expectation of aid from this quarter must not be very high. We shall endeavour to distribute judiciously and with a view to the greatest good, whatever money the friends of Christ may transmit to the Board for this object.

3. It is proper to say that whilst some teachers may be obtained from abroad, it is wisest and safest for each congregation to endeavour to obtain a teacher within its own bounds or neighbourhood. The Board have already had applications for teachers which they cannot meet. This is the principal difficulty in carrying out the scheme. It is well to start with keeping in view the great principle that every congregation should endeavour to raise up its own teachers. There are many congregations where pious teachers of suitable qualifications to commence a school could even now be found. The Board are fully persuaded that as a general rule, every church must rely upon its own resources in supplying teachers for its schools. The Board will, however, cheerfully aid to the extent of their power in securing teachers where required; and they will sometimes be able undoubtedly to assist in procuring them.

4. The General Assembly having authorized the Board to "expend whatever moneys are committed to them in aid of the establishment of Parochial schools," we hope that all our congregations will commit moneys to the Board for this purpose. The feeble churches aided by the Board in establishing schools, are all expected to take up a collection, however small the amount. This is a good example to those churches who are able to support their own schools. No church can exhibit a sweeter token of interest in the general prosperity of our Zion, than by helping the destitute churches, especially in the West, to guard their children from error and to supply them with a Christian education.

All the interests of Parochial schools, like the other interests of our Church, depend in a very great degree upon the prayers, the enterprise,

the perseverance, the faith of the Sessions of our churches. On them rests great responsibility in reference to the present question. The destiny of many a precious child besides your own, dear brethren, will be affected by the views you take and the action you put forth on the subject of Parochial schools. May the Lord enable his Church by his Holy Spirit and by his Providence to ascertain and do his will.

We are, respectfully and prayerfully, your co-workers in the vineyard of our common Lord.

In behalf of the Board,

MATTHEW L. BEVAN, *President.*

C. VAN RENSSLAER, *Cor. Sec'y.*

Sabbath Schools.

"Feed my lambs."

CHILDREN IN CHURCH.

Bring the children to Church. It is an excellent practice. Sabbath-schools have done a great deal of good in collecting children into the sanctuary, and in teaching them good habits while there. It is difficult to make them attend to the sermon, because they do not commonly understand it. But they will learn by degrees.

THE SERMON.

"Closed was the preacher's last appeal,
The worshippers were gone,
Though some still lingered here and there
Round many a sod and stone,
When up there ran a little lad,—
"Sir, is the sermon done?"

"The preacher's words," replied the man,
"Are ended, it is true;
But those great duties he has taught
Demand attention too;
And so the sermon is not done,
But it is all to do.

"'Tis easy a short Sabbath hour
To hear of wisdom's way,
To listen to the will of God,
And mark what preachers say;
But this is hard,—throughout the week
To practice and obey.

"Then will the sermon, boy, be done,
When evil is abhorred,
God, not alone on this his day,
But every hour adored;
And piety makes every place
A temple to the Lord."

THE EVANGELISTS OF THE SABBATH.

Sabbath-schools do a work that belongs to the Sabbath. The Lord's day requires special attention to religion, and to religious instruction. It is on this ground that the claims of Sabbath-schools properly rest. They are the evangelists of the Sabbath—the means of feeding the lambs of Christ on Christ's day—agencies to assist in discharging Sabbath duties.

We wholly object to the idea that Sabbath-schools ought properly to be considered the evangelists of district schools. That they aid in supplying a fundamental and unchristian defect in these latter institutions will not be denied; but it is wrong to exalt this defect by giving currency to the impression that Sabbath schools supply it. Such an im-

pression tends to palliate the enormity of the sin of excluding religious instruction from a part of every-day education, and supplies a self-complacent vindication for this wide-spread and serious evil.

Sabbath-schools are the evangelists of the Sabbath, and district-schools ought to be the evangelists of the week. It is just as much our duty to teach religion on week-days in the district-school, as it is to teach it on the Sabbath in the Sabbath-school. The amount of religious instruction is greater on the Sabbath than on any other day, from the very nature of the divine arrangement. But the special duties of the Sabbath do not interfere with, much less supersede, the religious duties of the rest of the week.

In making these remarks, we do not under-rate Sabbath-schools. Our object is to assign them their true position among the various instrumentalities for advancing the kingdom of the Redeemer.

THE AMERICAN SUNDAY-SCHOOL UNION
AND ANTI-SLAVERY.

A pamphlet has appeared from the anti-slavery faction, denouncing the American Sunday-School Union. It seems that one of the Union's books, published some years ago, contained some incidental remarks about slavery which were liable to be misunderstood. The attention of the Union having been called to it from various quarters at the South, the Union thought best, as there was now but little demand for the book, to suppress it altogether. Whether this was the wisest course, or not, is not for us to decide, and we express no opinion upon it. Mr. Packard wrote a very able and Christian letter to Mr. Lewis Tappan on the subject, which the latter publishes with great want of courtesy—as it will appear to many—notwithstanding Mr. P.'s expressed understanding to the contrary.

Anti-slavery seems to be lifting its hand against all the institutions of religion in this country, which are the only hope of the slave. Admitting that the Union acted unwisely in this case, or sinfully, is one such transgression a sufficient reason for aiming at its overthrow? We think that most Christian people would say not. Fanaticism is sadly intolerant. It has chains for all who disagree with its decrees. But the word of God is not, and cannot be bound; and our great public institutions, founded upon its precepts, are not so easily injured by turbulent and unreasonable men. Long life to the American Sunday-school Union!

The boys and girls now in our Sabbath schools, will soon be the men and women in our churches. This fact reminds us all of two things; viz. we who are now on the stage of life are soon to leave it, and, therefore, we ought to prepare for our change; and in the second place, whatever is to be done for the training of the rising generation, ought to be done "with all our might," whether at home, in Sabbath schools, or elsewhere.

Domestic Missions.

—
"Beginning at Jerusalem."
—

BE BEHIND NONE!

The Presbyterian Church should aim at doing her utmost in this country, in the great work of evangelization. She need be behind none, if she puts forth her whole power. Her ancient missionary character, her doctrines, her position, her resources, unite with the increasing demands of the harvest field, to inspire the greatest activity.

Other denominations, too, are striving together for the Master's cause. Emulation conspires to quicken all. The American Home Missionary Society has one thousand labourers in the field, and pecuniary resources to the amount of \$140,000. Our Methodist brethren have raised for the domestic missionary work \$66,000, which is a great sum, when we consider their peculiar local arrangements. Our own Church has raised \$67,000, and has 460 missionaries employed. Nearly 300 of these are West of the mountains. This is doing well; but we ought to do better.

The example of Scotland is a stimulant to every evangelical Church to gather up her resources in the name of the Lord, and to do more for His glory. But even Scotland is far behind her religious capabilities and duties. The Highlands and Islands—the mining and manufacturing districts—contain a mass of neglected population that may well put her to shame. Nevertheless, her zeal and efforts apparently far exceed ours.

The Presbyterian Church in this country must arise in earnest, to "lengthen her cords and strengthen her stakes." The Oregon Mission is, alas! thus far a failure. Whom have we to send to California? Whom to Texas? Tens of thousands are perishing in this country, with famine of the word of the Lord. Our Church should be behind none in prayer and effort for their salvation!

For the Presbyterian Treasury.

THE HOME MISSION OF THE FREE CHURCH
OF SCOTLAND.

The objects of this department are fourfold.

1. To support the licentiates and catechists employed at the different Mission stations throughout the Church. The highest number employed during the last year was 110 probationers and 116 catechists. The present number of stations is 96, and of sanctioned charges under the direction of the Home Mission is 28. The population within the stations is not less than 70,000. There are 232 parishes in Scotland in which the Free Church have neither churches nor stations. There are 18 Presbyteries, in which every parish has been supplied with a Free Church. Whilst the Free Church have done a great work in building up churches and in supplying congregations and stations, there is a mighty work still to be done. The labourers are few. It is remarkable that in seven years John Knox succeeded in establishing 1200 agents, or fellow labourers of all sorts, to

aid in advancing Christ's kingdom in Scotland. The present annual increase of ordained ministers is about forty.

2. To fix the places where the licentiates and candidates shall labour. This has heretofore been done by the committee at Edinburgh; but they think it has operated injuriously by making the people rely too much on the committee both for men and funds. They recommend that the people should have more responsibility in the matter.

3. A third department of the Home Mission is that of the Gaelic committee, who pay special attention to the Highlands and Islands. These are a little world by themselves and entirely distinct from the Lowlands. The Highlands have been much neglected, and many parts are in an extremely low state of morals and intelligence. They generally adhere to the Free Church. Ministers are few among this people. In one district there are only twelve to a population of 120,000. The whole of the Highland population adhering to the Free Church is supposed to be 2 or 300,000. There are about 40 vacant charges among the Highlands and Islands, where the people are supplied with no sacred ordinances except by the partial efforts made by catechists.

4. The Home Mission also superintend evangelistic efforts, which are made from summer to summer, in the way of preaching the gospel in the more neglected districts. Last year 13 ministers acted the part of evangelists in various parts of the land. The object is to bring the gospel to the perishing, and to administer ordinances to the destitute. These evangelists also act as pioneers, become acquainted with the desolations, and prepare the way for new churches. Besides the Highlanders and Islanders, (to whom some of the evangelists went,) there is a large class of almost heathen population in the mining and manufacturing districts. Then there are accumulated thousands in the large cities, composed of heterogeneous materials, and in the lowest state of degradation. Moreover, the moderates in the Established Church need in many places not a little evangelizing.

The Home Mission Committee have collected a mass of information about Scotland, which is contained in two volumes, with indexes and maps. The first volume contains minute information of the origin, state and prospects of all the stations. The second relates to the territory yet unoccupied by the Free Church. The map is a visible representation of the Free Church, as it now stands; the churches being represented by circles, stations by half moons, &c.

The amount of funds collected for the Home Mission last year was £9090, but the salaries of preachers are in part paid out of the sustentation fund. These salaries amounted to £8868.

For the Presbyterian Treasury.

BUILDING SCHEME OF THE FREE CHURCH
OF SCOTLAND.

In four years, 670 new churches have been erected. The number of places of worship is now 701. There are others in the course of erection, and a very considerable number would be commenced, if they had the means. The Building Committee grant aid to churches at the rate of five shillings per sitting. If there are 500 sittings, the usual grant is £125, or about \$600. The present obligations of the committee are about £10,000. The income of the year £1125 18s. 6d.

This committee look after the tenure by which the churches are held. They are now

held by separate titles. The Free Church are subjected to considerable inconvenience, because their charters must be renewed previous to the decease of all the existing trustees. The cost of renewal is £12 for each church; and as the renewal would be on an average once in twenty or thirty years, the expense for the whole church, besides the inconvenience, would be 8 or 10,000 pounds. The great danger is that many titles would not be renewed at all. When the Old Light Secclers joined the Establishment, it was found there was scarcely a valid title in connexion with all their places of worship. The committee recommend an effort to obtain a corporate power to be vested in their congregations so as to avoid this difficulty. The parish churches of the Establishment are not required to have any title at all. Their mere destination, as houses of worship, is all the title that is needed.

The Building Committee are opposed to incurring debt. They "hold that every congregation should abjure debt, especially that every minister should abjure debt in connexion with his congregation; because *whatever debt rests on the congregation, the minister will find it must be paid by him.*"

The subject of procuring sites also belongs incidentally to this Committee. A bill is now before Parliament to compel proprietors to grant sites. It appears that thirty churches cannot obtain sites, and that these are dependent upon eight proprietors.

Much is yet to be done in regard to church building in the Free Church. Many of the existing edifices are merely temporary ones. In Edinburgh alone, it is stated that there ought to be twenty-five new houses of worship erected. In the Highlands particularly many new churches are wanted.

For the Presbyterian Treasury.

SUSTENTATION FUND OF THE FREE CHURCH OF SCOTLAND.

The general principle of the Sustentation Fund is, for every congregation to take up a collection for the fund; an equal dividend is then made to every minister; after which every congregation may add to, or supplement, the salary of their own minister according to circumstances. The following is the sum raised in different years since the disruption:

	£	s.	d.
1843, 4, -	68,704	14	8½
1844, 5, -	77,630	12	0
1845, 6, -	82,681	17	4
1846, 7, -	83,117	16	10
1847, 8, -	88,974	7	11

During the present year the dividend to each minister on the fund has been £128. The supplement of ministers varies, of course, very much. Large city churches give several hundred pounds additional. The supplement is on an average not far from one-third of the amount of the sustentation fund, which would make the average salary of Free Church ministers not far from £170, or about \$800, in addition to a parsonage.

Twelve churches, this year, raised more for the supplement than for the Sustentation fund, which was thought unfair.

Seventy churches gave to the sustentation fund all their collections, making no supplement to their minister's salary.

The supplements of ministers in the different Presbyteries ranged on an average from a pound to £129 pounds.

Of the whole amount of the fund, 450 churches contributed on an average £50 each, or about

£27,000 in the aggregate; whilst 248 churches contributed on an average £200 each, or £61,000 in the aggregate. It thus appears that considerably more than two-thirds of the whole amount was contributed by one-third of the churches.

The Assembly of 1844 adopted a regulation, which declared that all ministers, ordained after that time to new charges, should receive as a salary the contributions of their congregations to the Sustentation fund and *one-half more*. This is called "the one-and-a-half-more" principle, and was introduced by Dr. Chalmers. The one-and-a-half-more principle is now quite unpopular, both on the ground of its selfish aspect, (for it goes upon the plea, that whatever the people give, the minister is to profit in a corresponding degree,) and because it does not work well in practice. Thus, out of seventy-two ministers on that fund, whilst ten receive £150—which is more than the amount given upon the equal dividend principle—nineteen receive less than £80; the average being about £100, which is less than on the equal dividend principle. This favourite plan of Dr. Chalmers, so ably defended in his pamphlet, is now abandoned by the General Assembly, and measures were taken at the last meeting to abolish the existing regulations.

An elder from Selkirk, who from a pamphlet he wrote has obtained the title of the "Selkirk Tractarian," made a motion in the Assembly, which was destructive of the principles of the Sustentation fund. The motion was, that all ministers should receive an equal dividend from the Sustentation fund, without being allowed any supplement from their own congregations. This motion was voted down by 4 ayes to 176 noes.

On the whole, the Sustentation fund seems to be working well in Scotland. An effort is in progress to increase it, until it divides £150 to each minister. This was the amount aimed at, at the disruption; and notwithstanding the rapid increase of the ministry in the Free Church, this amount will probably be realized soon.

Foreign Missions.

"Go ye into all the world and preach the gospel to every creature."

For the Presbyterian Treasury.

FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

The foreign operations of the Free Church are comprehended under four departments, viz. missions to the heathen, missions to the Jews, plans to evangelize the continent of Europe, and efforts to carry the gospel to the Scotch population in the different colonies.

I. MISSIONS TO THE HEATHEN.

These missions are confined to India and Africa. The stations in INDIA, are *Calcutta, Bombay, Madras, Nagpur and Puna*. The oldest and most important station is *Calcutta*. The Spirit of God has converted many from their evil superstitions. Amid the excitement attending the numerous baptisms, the life of Dr. Duff was threatened, and violent efforts were made to prevent the native youth from attending the Free Church institutions. In spite of every hostile measure, the seminaries connected with the mission are crowded to excess. The Free Church institutions stand numerically at the head of all the others in point of attendance, while reiterated applications are made to it for teachers from various parts of the surrounding country; so eager is the Indian mind becoming for the pursuit of that knowledge which God is overruling to destroy its gigantic superstitions.

Bombay—Five ministers are engaged in this field with encouraging success. Of these, two are native preachers, who were ordained during the year by the Presbytery of Bombay. The number attending the schools at Bombay is 1145.

Madras.—A number of Hindoo converts have been baptized during the year—at one time five. Seven schools are established in neighbouring districts, with an average attendance of 900 scholars.

Nagpur and Kampli.—As yet it is only the seed time here; yet the prospects are cheering.

Puna.—As at the other stations, missionaries and schoolmasters are labouring to bring the Hindoos to the knowledge of Christ. A Brahmin has lately applied for admission to the church.

AFRICA.—At *Capetown*, two ministers are engaged in conducting the mission; and considerable progress has been made in the schools.

The *Caffre Mission* has four stations and six missionaries. At one of these stations there is a seminary for the education of native teachers and preachers, with a church, school, and other missionary buildings.

The contributions for missions among the heathen last year were £10,023
Payments, of which £7,756 were for salaries of missionaries, 9,756

II. MISSIONS AMONG THE JEWS.

Pesth.—In Hungary, the number of Jews is estimated at 200,000. The most remarkable conversion during the year was that of an educated man, a surgeon by profession, but sustaining himself and family by usury. The grace of God, which abounded towards him, extended to his family. He was baptized in the name of the Lord Jesus, he and all that were his—father, mother and two children, sharers in one baptism, and all with the exception of the youngest, affording evidence of believing in the Messiah. There are 60 scholars, children of poor parents, in one of the schools at Pesth. The missionaries have been training Bible-readers and colporteurs, five of whom, converted Jews, have already been sent forth to distribute Bibles, tracts and religious books.

Jassy.—At this station, recently occurred the baptism of one of the special friends of the Rabbi—eminent for his knowledge of the law, of unblemished moral character, and selected for his sanctity to blow the trumpet at the solemn feast.

Constantinople.—Three missionaries are labouring here. The German Jews number about 3000; the Spanish Jews about 8,000; and the Italian Jews are fewer in number.

Berlin.—One missionary and a school attended by 50 children of Jewish proselytes.

The number of all the Jewish children in the schools at the different stations is about 700.

The contributions for the year amounted to £4,863 10s. 3d.

III. CONTINENTAL SCHEME.

The Free Church are aiming zealously at rendering assistance in the work of evangelizing the nations on the Continent of Europe. Their contributions principally flow through the Evangelical Societies of Belgium, Paris and Geneva. The Belgium Society employs twenty-six labourers, as preachers, teachers and colporteurs. The Geneva Society employs thirty-six, of whom one-half are supported by the Free Church. Our Scotch brethren support one or two missionaries in France, independent of the Societies. They also made an appropriation of 100 pounds to the Book Society of Toulouse; and of 500 pounds to the Free Church in the Canton de

Vaud. A special collection is also to be taken up for this persecuted church during the summer in all the congregations in Scotland. The Free Church in the Canton de Vaud has thirty-seven churches and forty-two pastors; but their whole organization is endangered by the persecutions of the Liberal party, and by the want of means to sustain themselves.

The amount of contributions to the Continental Scheme last year was £2655.

IV. COLONIAL COMMITTEE.

This department relates to benevolent operations of the Free Church in behalf of the Scotch population of the Colonies.

1. In *New Zealand*, are a number of stations where the Free Church secures the preaching of the gospel; particularly at Auckland, where a large church is in progress.

2. In *Australia*, the Free Church has two Synods, and, of course, a considerable number of congregations. Amidst many discouragements, there is a hopeful advance.

3. In *Van Dieman's Land*, the emigrants are increasing. The supply of ministers from abroad is quite hopeless; and the committee think that an academy and divinity hall ought to be opened at Sydney without delay.

4. In *Asia*; there are two colonial churches in India, viz. at Calcutta and Bombay, and one at Hong Kong, in China.

5. *Madeira*.—The persecutions of 1846, in Madeira, drove about 600 from that island, who took refuge in *Trinidad*, where a church has been organized with about 450 members. The Presbyterian Church has prospered in Madeira the last year.

6. In the *West Indies*, the Free Church have congregations at Antigua, Trinidad, Nassau and Bermuda.

7. *Nova Scotia*.—There is a Synod connected with the Free Church, in this Province. Several new churches are in course of erection; among others one at Halifax. At the latter place are also an Academy and a Theological College, not yet, however, well manned with professors. The college has five students. The Presbyterian population is estimated at 70,000.

8. *East Canada* is still suffering from the fewness of labourers. There are two Free Churches in Montreal. In the two Canadas, there are 70 ordained Presbyterian ministers.

9. *West Canada*—The Free Church has sent two or three labourers to this field during the year. The Theological College at Toronto, is looked to with growing interest. "Already the ability of its professors, and the number and proficiency of its students, have given it a high place in the country; and there is every reason to hope that when the additional professors are procured, and the previous training in the preparatory school begins to develop itself, the institution will stand comparison with any one of a similar standing in any country." There are 43 students in the college, and 170 in the preparatory school.

10. *Europe*.—The Free Church have ministers labouring among the Scotch population at Leghorn, Malta and Gibraltar. Of *Gibraltar*, the Committee say, "a suitable site for a church would cost a large sum. Every inch of the Rock is precious, and almost every accessible spot is already secured. Still we cannot think that Gibraltar will be long without a Presbyterian church and school; with full equipment of minister, session and schoolmaster and missionary labourer."

The Colonial Committee refer to various inviting fields among their countrymen in Norway,

Holland, Russia and Turkey. Their work is a most interesting one, and is on a great scale.

The following is a summary of collections for FOREIGN SCHEME.

For Heathen,	£10,023	Os. 11d.
Jews,	4,863	10 3
Continent,	2,655	5 7
Colonial,	4,077	11 5

£21,619

Or about \$100,000.

HINTS FOR THE MONTHLY CONCERT.

We continue in this number a sketch of the history of the Reformed Church of France down to the present time. Our principal source of information is Lorimer's History.

We beg leave to remind our readers, that the General Assembly recommended a collection to be taken up in all our churches for France.

PROTESTANTISM IN FRANCE.

From the FRENCH REVOLUTION, in 1789, to the FRENCH REVOLUTION, in 1848.

The toleration, which the Reformed Church enjoyed at the beginning of the National Convention, was of short duration.

1. *The reign of infidelity* forms a natural division in the remaining part of our history. This commenced at the beginning of the Republic, in 1792. Religious Protestant meetings were utterly prohibited. The Bible was hunted down and suppressed in France; the Sabbath was abolished both by precept and practice. Amidst the confusion and slaughter of the French Revolution which followed, the Christian Church could scarcely exist, much less flourish. For ten years the Protestant religion, and all religion, might be said to be almost extinguished. In 1797, there was a favourable enactment, by which all citizens might purchase, or hire, edifices for the free exercise of religious worship. But the poverty of Protestants prevented this measure from being of any practical use. It was not till 1802, or ten years from the beginning of the Republic, that any steps decidedly advantageous to the Protestant cause, may be said to have been adopted.

2. When the *Consulship of Bonaparte* began, and the bloody reign of infidelity was over, important measures were passed. Churches were allowed to be re-opened; the Sabbath was restored; and Protestants received ample toleration. A code of discipline, founded upon their ancient acts of Synod was authoritatively drawn up for their guidance, and the maintenance of their ministers was legally provided for. The State, however, claimed, the right of interference to such a degree, that among other things, "no doctrine or alteration of doctrine shall be published or taught without being first authorized by the Government." These measures, which completely Erastianized the Church, are still part of the public law. Napoleon granted to the Protestants a considerable number of the old, unoccupied, Catholic churches, and also restored to them the University of Montauban, of which the Revocation of the Edict of Nantes had deprived them. But there were various influences at work, flowing from the previous disastrous state of things, which prevented much spiritual progress.

3. At the peace, when the *Monarchy was restored*, multitudes flocked to France, and among

them a considerable number of devoted Christians. The Bible Society had previously commenced the circulation of the Scriptures, and a better day began to dawn. Still, as late as 1819, the number of Evangelical ministers was supposed to be only 10. There has, however, been a growing revival of religion among Protestants, a shaking off of slumber and error, and a return to the spirit and orthodoxy of better days. The number of faithful ministers has been increased, and a variety of scriptural means have been put into operation which never fail to result in good. Although Protestants were subjected to many civil disadvantages, and even occasional persecutions, under the Bourbon dynasty, their state was gradually improving. In 1815, after the overthrow of Napoleon, the whole number of Protestant churches was about 230 and of ministers 250. At the present time, the number is not far from 600. The Theological Seminary at Geneva, established a few years since, has done a great work in educating Evangelical ministers for France. The Evangelical Societies of Paris and Geneva, and the Book Society of Toulouse, have also exerted strong religious influences.

France is now inviting the co-operation of Christians in efforts for her spiritual welfare. Another crisis in her history is certainly at hand. Her only hope depends upon the religion of Christ.

An Assembly of delegates from various Reformed Churches was held in Paris in May last. Such a meeting has not been held since the last National Synod met in Lower Languedoc in 1763. This Assembly voted that the connexion between Church and State ought to continue. A majority of delegates were Socinians and Rationalists. Measures were taken to call a General Assembly to meet next year. At this meeting, (if it should be allowed in Providence,) the Evangelical party will no doubt establish a religious system, separate from the errorists. Such a measure is essential to their prosperity, and has only been delayed by what has appeared to be a necessity.

Once more we say—Remember the collection for France, recommended by our last Assembly. Let prayers ascend, with our alms, for this agitated and unfortunate kingdom!

FRENCH SOCIETIES NEEDING AID.

1. The Society for Evangelizing Paris, sustains three chapels, four ministers, several colporteurs, and several schools, in which are from one thousand two hundred, to one thousand four hundred children of Roman Catholic parents, and who receive, under nine pious teachers, a solid instruction in the word of God, as well as the useful branches of a common education.

2. The Evangelical Society of France, which has, or had lately, more than one hundred and thirty labourers—ministers, evangelists, teachers, colporteurs—at work in various parts of the country, besides many pious young men and young women preparing, in the Normal school at Paris, to become teachers.

3. The Toulouse Society for the publication of Religious Books, one of the most important institutions in France, which has printed many excellent works, and sent them forth to take the place, as far as possible, of the corrupt literature which exerts such a wide-spread and pernicious influence in that land.

4. The Geneva Evangelical Society, which sustains nearly one hundred and fifty persons, almost all of whom are labouring in France.

Board of Publication.

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J. P. ENGLES, PUBLISHING AGENT.

THE PRESBYTERIAN BOARD OF PUBLICATION.

For the sake of convenience, the books of the Board have been arranged into three Libraries:

I. THE MINISTER'S LIBRARY, containing 44 volumes—Price for cash, \$29.79.

II. THE CONGREGATIONAL LIBRARY, containing 123 volumes—Price for cash, \$45.92, or in cheaper binding, \$42.12½.

III. THE SABBATH SCHOOL LIBRARY, containing 68 volumes—Price for cash, \$15.36, or in cheaper binding, \$12.39.

A whole set of the publications of the Board, suitable for Libraries, consisting of 235 volumes, can be procured for cash for \$91.07, or with some of the volumes in cheaper binding, for \$81.30.

It should be observed that these prices are for the books, when they are ordered directly from Philadelphia at the purchaser's risk and expense for freight, and when the money accompanies the order.

Orders to be addressed to J. P. ENGLES, Publishing Agent, No. 265 Chestnut Street, Philadelphia.

Extracts from the Resolutions of the General Assemblies of the years 1846-8, on the Reports of the Board of Publication.

1846.

Resolved, That the experience of each successive year has furnished increasing evidence of the high importance of this enterprise, as a means of diffusing those religious truths, which our Church holds dear, and of promoting purity of doctrine, and a spirit of enlightened piety throughout our bounds; and while in view of the encouraging success which has thus far attended the undertaking, we would thank God for the favour he has been pleased to show it, we would call on our ministers and churches to lend a more vigorous support, by their patronage and their prayers, to an institution which is continually sending forth streams of healthful influence, to make glad the city of our God.

Resolved, That it affords us peculiar pleasure to find, among the works published by the Board, so large a number specially adapted to the young, and well-fitted for a place in the libraries of Sabbath-schools, and that we recommend to pastors and church sessions, to take measures for introducing these publications generally into their Sabbath schools.

Resolved, That in the spirit of recommendations made by former Assemblies, we recommend to our Synods, where it can be advantageously done, to employ colporteurs, for circulating the publications of the Board, and also to establish, where it is practicable, depositories, to be owned and managed by themselves.

1847.

Resolved, That the Assembly cordially approves the plan proposed by the Board for circulating its books, and earnestly recommends it to the immediate attention of the churches.

Resolved, That the Assembly is highly gratified that the Board has entered upon a system of colportage, as an agency for the circulation of its books; and while repeating the recommendation of former Assemblies, that funds be raised by Synods and Presbyteries for the establishment of Depositories, owned and managed by themselves, the Assembly would further recommend that they employ, in connexion with these

Depositories, the colporteurs appointed by the Board.

1848.

Resolved, That the object of this Board—to furnish for the churches under our care, in cheap and substantial form, well selected books, sound in theology, and rich in practical and devotional matter, is one so important, that it cannot be neglected without great loss to the Church and the world.

Resolved, That it be earnestly recommended to the Synods and Presbyteries that have not already acted in this matter, speedily to establish depositories, and by an efficient system of colportage, under their own direction, to aid the Board in securing a wide circulation for their books.

Resolved, That every friend of truth and godliness be entreated to aid the Board in establishing a fund for Agency and Colportage—a fund for supplying the West with books—for aiding Foreign Missions in this department—for supplying needy ministers, churches and Sabbath Schools with libraries—and also a fund for reducing the price of particular books by stereotyping or otherwise.

For the Presbyterian Treasury.

“HOLDING FORTH THE WORD OF LIFE.”

It has been suggested by a respectable clergyman, in Virginia, that it would be a good thing, if some benevolent person, who is seeking an opportunity of extending the knowledge of the truth, would cause a complete set of the books published by the Presbyterian Board, to be deposited at the University of Virginia, and made accessible to professors and students. This, it was said, has been done by other denominations; and why should not we be heard as well as they? The books might be entrusted to the Rev. Prof. McGuffey, or the Rev. William White, pastor of the Presbyterian Church in Charlottesville. A. A.

For the Presbyterian Treasury.

“THE COLPORTEUR PLAN.”

Mr. Editor,—It may be well to state that “the colporteur plan,” published in your last number, was written more than a year ago. A little experience may furnish a few additional hints. The elders of the churches, being helps to the pastors, when they take an interest in the work, make good colporteurs. In some of the churches each elder has his district and his list of members. Where this is the case, it is easy for them to circulate the books in their respective districts; and where such an arrangement does not exist, it is well to make it for the time being. Females are also efficient fellow-helpers to the truth, and in some places do the principal part of the work; and it is well for all the members of the Church to feel their responsibilities, and be ready to help onward every good cause. But pastors can accomplish more than all others combined; and I wish to make a suggestion to them. For \$50, books may be had to the amount of \$67.50. Now, in almost every church some one may be found willing to advance this sum for the purchase of books, to be returned after they are sold; or if one cannot be found willing to advance this amount, there may be five willing to advance \$10 each. Now, let each pastor, if he has not the means of his own at command, procure \$50 from one or more of his people, and order a quantity of books; and then let him make a thorough exploration of his parish, calling at every house with his books; and I venture to say the sales will exceed the

expectations of those who will but enlist in the work with patience and perseverance. There is no risk about it. The large discount will cover all expenses—pay for the few books that may remain unsold—and enable those who undertake it to give many away to the poor and destitute. During the year ending June 1, 1847, the writer of this gave away books and tracts to the amount of \$64.71 cents. And there are many others who might do the same, would they but adopt the above humble suggestion. Then, too, the expenses of agencies might be saved, as well as the wear and tear of agents. Will our pastors think of it? Will they try it?

W. J. M.

CONTINUED NOTICES OF PUBLICATIONS.

An Exposition of the Acts of the Apostles, in the form of questions and answers, designed for Bible Classes, Associations, and country Congregations. By J. J. Janeway, D. D. In two parts, 24mo., each part 144 pages. Price 10 cents each.

This work has been prepared by Dr. Janeway upon the same plan as his exposition of the Romans published some time since. “It has been the author's aim to render the exposition plain, clear, and familiar; so as to bring it down to a level with the youthful mind, for whose benefit it is designed.” We think however it may be used with profit by all who desire a more familiar acquaintance with this inspired history of the Primitive church.—*Presb. of the West*.

The design of this work, as expressed in the title page, is “for Bible Classes, Associations, and Country Congregations,” and it is as well suited for that object, and we may also say, better than any similar work with which we are familiar. The author has succeeded in rendering his exposition plain, clear, and familiar, and even so far critical, as to throw very considerable light on the more difficult passages. He has prepared also, in the same form, Catechetical Expositions of the Epistles to the Romans and the Hebrews. The Teachers in our Sabbath Schools would do well to examine the work, in order to see whether it may not be better adapted, especially to their advanced classes, than the question books which are now in use.—*Watchman and Observer*.

Comfort for the Heavy Laden. By William Cowper, Minister at Perth. With some notice of the Author. pp. 72, 18mo. Price 15 and 21 cents.

This little work is written in the form of a dialogue between the Soul and the Lord, and was published more than two hundred years since. It may serve to show that God's people then were the subjects of the same fears and distresses as his people now are, and that their refuge and comfort were the same as ours are now. There are diversities of operations, but it is the same Spirit.—*Presb. Herald*.

This is a practical work, in the form of a dialogue between the Soul and the Lord, designed to suggest and explain those sources of consolation which the Holy Scriptures supply to the weary and heavy laden. The writer though an Episcopal Bishop, exhibits vital piety in the garb, and after the type which all true Christians of all ages recognize as of God.—*Presb. Advocate*.

The Divine Commendation of Abraham, or Parental Duties and the blessings resulting from their faithful performance; by Rev. Thomas Houston, Pastor of the Reformed Presbyterian Church, Knockbracken. 18mo. pp. 224. Price half roan 28 cents, half sheep 35 cents.

“The declension or revival of religion throughout the church, is inseparably connected with the state of domestic society.” This weighty remark in the author's preface is the key to the whole book, and it

is all weighty and practical. The "Divine commendation" is that recorded, Gen. xviii. 19, which is shown to embody the following proposition: the faithful discharge of parental obligation is accompanied by manifold tokens of Divine favour, and is followed by consequences the most salutary to the family, the church, and the world, both for the present and for future generations. The argument is conducted through four chapters, respecting severally the nature of parental duties; the mode of performing parental duties; blessings consequent upon parental fidelity; motives and encouragements to the diligent and faithful discharge of parental duties. This little book, in its propriety, completeness, and soundness, may prove a valuable help in raising the standard of parental faithfulness in our land, where, we must add, it is eminently needed.—*Presb. of the West.*

To those who have had the gratification of perusing the book, nothing need be said by way of commendation, and to those who have not, it is enough to say that it is worthy its respected and esteemed author. It treats on a subject of absorbing interest to parents and to the church, and under the blessing of God cannot fail to be productive of highly beneficial results. The moral and religious training of children is a most responsible and difficult service, requiring a large measure of the wisdom that cometh from above, and is profitable in all things to direct. The subject is one that cannot be too frequently urged upon the attention of Christian parents, and whatever contributes to instruct, and aid in exemplifying parental obligation, will be gratefully welcomed by all who cherish a proper sense of their own responsibility. This is eminently the character of Mr. Houston's work, and as such, it is earnestly recommended to both parents and children, for careful, and repeated perusal. It is hoped that an interest will be felt in the circulation of this little book throughout the church. May we be permitted to suggest that pastors and sessions should make an effort to have it introduced into every household in the several congregations to which they are related.—*Ref. Presb.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

At a meeting of Louisville Presbytery, held at Franklin church, June 8th, Mr. J. S. Braddock, a Licentiate of West Lexington Presbytery, was received, examined, and ordained, and was installed pastor of the Franklin church.

On the 21st of June, Mr. George W. Shaffer was, by prayer, and with the laying on of the hands of the Presbytery of Ohio, according to the Apostolic example, solemnly ordained to the holy office of the gospel ministry, and was installed the pastor of the congregation of Hopewell.

On Thursday, June 22, Mr. T. S. Leason, was ordained to the work of the gospel ministry by the Presbytery of Zanesville, and installed pastor of the Presbyterian church in Marietta, Ohio, and of a church at New Port, Ohio.

On the 14th June, Rev. W. C. Anderson, D. D. was installed pastor of the first Presbyterian church of Dayton.

The Rev. W. T. Adams was installed pastor of the church of Savannah, Ashland county, Ohio, on June 2d, by a Committee of the Presbytery of Richland.

At an adjourned meeting of the Presbytery of Miami, held on the 6th of June, Mr. Elliot E. Swift, a licentiate under their care, having received a call, was ordained and installed pastor of the Presbyterian church at Xenia.

At a "pro-re-nata" meeting of the Presbytery of Logansport, on the 13th of June, at Logansport, Indiana, Mr. Frederick T. Brown, a licentiate of the

Presbytery, was ordained as an evangelist—with a view of going to a foreign field, under the care of the Presbyterian Board of Foreign Missions.

The Rev. Ebenezer Halley was installed as pastor of the Second Street Presbyterian church at Troy, New York, on Thursday, 6th July, by the Presbytery of Troy.

The Rev. Samuel B. McPheeters, was ordained and installed pastor of the church in Amelia, on the first Sabbath of June, by the Presbytery of East Hanover.

The Rev. J. S. Kemper was installed as pastor of the Presbyterian church in Paris, Ky., on the 16th of June, by the Presbytery of Ebenezer.

On the 6th of June, the Rev. Aaron Lloyd was installed as pastor of the Presbyterian church at Vienna by the Presbytery of Steuben.

PASTORAL RELATIONS DISSOLVED.

The Presbytery of Louisville, on the 4th of June, dissolved the pastoral relation between the Rev. James Smith, D.D., and the church in Shelbyville, Ky.

The pastoral relation between the Rev. Daniel Baker and the church of Holly Springs, Mississippi, was dissolved by the Presbytery of Chickasaw, on the 15th of June, and Mr. Baker dismissed to join the Presbytery of Brazos, Texas. He has had a strong desire for some time to labour in Texas as a missionary.

MISCELLANEOUS.

A call from the Second Presbyterian Church, Pittsburgh, for the pastoral labours of the Rev. John C. Lord, D. D., of Buffalo, N. Y., was presented to the Presbytery of Ohio.

A call was presented from the church of Chartiers on the above date, for the pastoral labours of the Rev. Robert M. White, of the Presbytery of Washington.

Rev. H. Maltby, late of Flemingsburg, Ky., has received and accepted an invitation from the church in Oxford, Ohio, to settle as stated supply.

The College of New Jersey at Princeton, conferred the honorary degree of D. D. on the Rev. John Goldsmith, of the Presbytery of N. Y.

Jefferson College, Pa., conferred the same degree on the Rev. John B. Spottswood, of Newcastle Presbytery.

The Rev. N. L. Rice, D. D., of Cincinnati, and the Rev. Nicholas Murray, D. D., of Elizabethtown, have been called to Professorships in the Theological Seminary at New Albany; the former to that of Didactic and Polemic Theology, and the latter to that of Ecclesiastical History and Church Government.

The Rev. Lewis W. Green, D. D., of Baltimore, has been called to the Presidency of Hampden Sydney College, Va.

DIED

The Rev. THOMAS GOULDING, D. D., Pastor of the Presbyterian Church at Columbus, Ga., on June 22d. He officiated, as usual, at his church in the evening, and returned home, where he was immediately seized with a spasmodic affection of the heart, to which he had long been subject, and with which his mother had died—and in less than one hour after his voice had been heard in the sanctuary it was stilled and cold in death!

Dr. Goulding was 62 years of age on the 14th of last March, nearly two-thirds of his life having been passed in the work of the ministry. He has left an aged wife and eight children, with a large circle of devoted friends to mourn their loss. The death of no other citizen could make so large a void in this community as that of this venerable and righteous man.

At his residence in Fairfield district, S. C., on the 10th of June, of a lingering illness, occasioned by over-exertion in the duties of his calling, causing an entire prostration of the system, the Rev. G. C.

LOGAN, Pastor of Horeb and Amwell churches—aged 38 years and 17 days.

At Blairsville, Pa., on Sunday afternoon, 28th of May, the Rev. THOMAS DAVIS, aged 76 years. Mr. Davis had been for twenty-six years the pastor of the united congregations of Salem and Blairsville, where he lived respected, and died deeply regretted. The circumstances of his death were deeply affecting. He had suffered much with a disease of the heart during the winter, which laid him aside from his labours; but as the spring opened, his health recruited, and he again entered upon the work he loved so well. On the Sabbath of his death, he rode on horseback to church, a distance of over two miles, preached with much animation for nearly an hour, served one table—for it was communion Sabbath, and he loved the communion Sabbath, for he could say what few can, that he had not missed a communion in his own church for a period of fifty-six years. After these labours, feeling quite overcome, he left the house before the congregation was dismissed, to return to his home. But he was not destined to reach it. He had gone about one half the distance, when he sank from his horse, and died immediately, without a struggle or a groan. His death, thus sudden and unexpected, produced a deep impression on the congregation he had just left; they heard, as it were, his voice, uttered from the grave, and they wept and trembled.

The Rev. JOHN S. McCUTCHEAN, the pastor of Bethany church, N. C., died at Salem, Va. on Saturday morning the 24th of June. He had been in ill health for several months, and had not preached since February. He died in peace. His last words were, "You are wrong," (that is, to his wife, who was weeping,) "I am safe." He was a guileless man, unassuming, humble and zealous in every good cause.

The Rev. THOMAS EUSTACE, formerly of Philadelphia, departed this life on the 25th June, in St. Louis, Missouri. At the time of his death he was an associate editor of the Herald of Religious Liberty, and the Principal of an Academy. He was a member of the Presbytery of St. Louis. He laboured as a minister in the Penitentiary and Alms House, and in supplying the neighbouring churches. On Thursday, the 22d, he was engaged in his school, when attacked by disease; and on the Sabbath, he was summoned to his rest.

Poetry.

Selected for the Presbyterian Treasury.

WORK AND CONTEMPLATION.

The woman singeth at her spinning-wheel
A pleasant chant, ballad or barcarolle;
She thinketh of her song, upon the whole,
Far more than of her flax; and yet the reel
Is full, and artfully her fingers feel
With quick adjustment, provident control,
The lines, too subtly twisted to unroll
Out to a perfect thread. I hence appeal
To the dear Christian church—that we may do
Our Father's business in these temples mirk,
Thus, swift and steadfast; thus, intent and strong;
While, thus, apart from toil, our souls pursue
Some high, calm, spheric tune, and prove our work
The better for the sweetness of our song.

ELIZABETH B. BARRETT.

He that engageth in Christ's service with a cheerful spirit will be the better prepared to transfer his work from earth to heaven.

General Intelligence.

DOMESTIC.

AGENTS AND EDITORS IN THE METHODIST CHURCH.—It is the practice of this Church, to elect these officers at the General Conference, which is held once in four years. The following was the result at the Conference recently held in Pittsburgh.

The special order, being the election of Editors, Agents, &c. was then taken up, and B. Griffen, J. B. Finley, and J. Porter, appointed tellers.

On the first ballot for *Editor of the Christian Advocate and Journal* there were 141 votes; necessary for a choice 71. A. Stevens received 66 votes, G. Peck 63, scattering 12. On the second ballot A. Stevens received 75 votes, and was elected. Mr. Stevens declined, and G. Peck, D. D. was elected.

For *Editor of the Quarterly Review* there were 143 votes, of which, on the first ballot, J. McClintock received 84, and was elected.

For *Editor of the Western Christian Advocate* there were 141 votes, of which M. Simpson received 87 on the first ballot, and was elected.

For *Editor of the Ladies' Repository*, B. F. Tefft was elected, without opposition, the formality of balloting being dispensed with.

For *Editor of the Pittsburgh Christian Advocate* there were 139 votes; necessary for a choice 70. On the first ballot W. Hunter received 70 votes, and was elected. C. Elliott received 66, and there were 3 scattering.

For *Editor of the Christian Apologist*, W. Nast was elected by a unanimous vote.

For *Editor of the Northern Christian Advocate*, W. Hosmer was elected without balloting, N. Rounds declining a re-election.

For *Editor of the Sunday School Advocate*, and books, D. P. Kidder was elected without opposition.

For *Book Agent at New York* there were 141 votes, of which G. Lane received on the first ballot 92, and was elected.

For *Assistant Agent at New York* there were 134 votes; necessary to a choice 68. On the first ballot L. Scott received 44; J. Floy, 28; B. Griffen, 17; T. Carlton, 13; G. Webber, 12; T. Phillips, 10; E. H. Pilcher, 9; G. F. Brown, 1. On the second ballot L. Scott received 88 votes, and was elected.

For *Book Agent at Cincinnati* there were 129 votes, of which L. Swornstedt received 106 on the first ballot, and was elected.

For *Assistant Agent at Cincinnati* there were 130 votes, of which J. H. Power received 70 on the first ballot, and was elected.

For *Missionary Secretary* there were five ballotings. On the 5th ballot C. Pitman received 74 votes and I. A. Collins, 47.

THE CUMBERLAND PRESBYTERIAN CHURCH.—The General Assembly of the Cumberland Presbyterian Church met on the 16th of May, at Memphis, Tennessee. This body has in their connexion 17 Synods, and 70 Presbyteries. And their Assembly consisted of one hundred members, viz; 64 clergymen; and 36 elders. Their field of labour is principally West and South west—Tennessee, Kentucky, Ohio, Indiana, Illinois, Mississippi, Texas, &c., &c. While their form of government is upon the Presbyterian model, their doctrines are by no means in conformity with the Westminster standards. In most of the articles of their creed they are Arminian. Their increase, especially of late years, has been very considerable; and we are gratified to notice that they are paying increased attention to the great objects of Christian benevolence—to Sunday Schools, and to Education for the ministry—the latter of which they have hitherto greatly underrated—though they have among them some able men. Their chief success has been in newly settled portions of the country. They have now three or four colleges, and sent down an overture to their Presbyteries in reference to the establishment of a Theological Semi-

nary, and appointed a committee to invite propositions as to its location, also to detail a plan for its establishment, together with the ways and means by which it is to be done. They have established a Board of Missions and of Publication, and have four weekly, and one or two monthly periodicals, devoted to their interests. They have formed one new Synod, to be called the Cumberland Synod.

ASSOCIATE REFORMED CHURCH.—The General Synod of the Associate Reformed Church of the West, held its meeting at Xenia, during the past month. From the minutes, as published in the United Presbyterian, of Cincinnati, we gather the following interesting statistics:

The General Synod embraces within its bounds a part of Eastern and all of Western Pennsylvania, part of Virginia, the whole of Ohio, Indiana, Illinois, Michigan, and part of Missouri, Iowa and Wisconsin.

The number of ministers connected with the General Synod is 111, formed into thirteen Presbyteries.

The General Synod is composed of a delegation from the Presbyteries and there were present at the recent meeting 29 ministers and 19 elders.

The number of congregations reported is 243—of which 89 are vacancies, three of which last are reported "ripe for settlement;" and the whole number of communicants reported is 15,530. This however, is below the truth, as a number of the vacancies have made no report.—*Advocate.*

THE ASSOCIATE PRESBYTERIAN CHURCH embraces fourteen Presbyteries, one hundred and eighteen ministers, two hundred and thirteen churches, and fifteen thousand communicants.

FOREIGN.

FRANCE.—France appears again to be in deep trouble, and the prey of faction. The Bonaparte feeling has risen to an alarming extent and has been the cause of a very ominous defeat of the Executive Commission. The return of Prince Louis Bonaparte, as a member of the Assembly from Paris, as well as the department of Yonne, the Sarthe, and a lower Charente, caused great embarrassment to the Government. Since his election, Imperialism has spread to an alarming extent throughout the country; and he has roused a feeling throughout France which must be put down, and put down effectually, or all the hopes of a Republic must speedily be overthrown.

At Ardennes a proclamation has been issued calling upon the people to rush to arms, and to place Louis Napoleon on the throne. However, before it comes to that, there will be a struggle for supremacy between the Legitimists and Bonapartists.

On June 12th, a bill for opening a credit of 25,000 francs a month for the use of the government, and 75,000 francs for secret service money, being under consideration, the government was attacked.

Lamartine mounted the tribune, pale as ashes, and demanded the instant passing of the decree keeping in force the law of 1832 against Louis Napoleon Bonaparte. While he was speaking, a shot was fired outside the building, and shouts of "Vive l'Empereur" were heard. Lamartine sat down overwhelmed.

One of the National Guard had been shot in the stomach. This incident, whether accidental or prearranged, Lamartine adroitly converted to his purpose, by declaring that the first blood which had been shed was shed in the cause of despotism, and not by the Republic; and the decree was sanctioned by general acclamation.

The bill for secret service money was then passed, by a vote of 569 to 112. This is regarded as a vote of confidence in the government.

On the 13th, the question was resumed, whether M. Louis Napoleon should be admitted to take his seat in the National Assembly, and voted in the affirmative by a large majority.

The anticipated trouble of the election of Louis

Bonaparte was put to rest by his writing from London a letter of resignation.

The disorganizers, who seem to have been waiting their time for a general movement, took advantage of an alleged indignity to commence the most fierce and bloody contest that Paris has seen since the massacre of St. Bartholomew. The Executive, which had the folly to take into their pay a hundred thousand workmen, lately resolved to break up the system. Several thousand, who had been attracted from the Provinces by the wages, were dismissed, and required to go home. The strife began in consequence of a misunderstanding of a phrase issued by the Mayor to a deputation of workmen. A person who had taken a prominent part in the affair of May, was acting as spokesman for the deputation, when the Mayor said to the men, "You are not the slaves of this man; you can state your own grievances." This expression was distorted by the workmen that M. Maric had called them slaves; and it seems to have been the signal for the conspirators, who had previously organized a vast movement, to commence their operations. The insurrection commenced on Thursday night, the 22d of June, and continued to Tuesday the 27th of June, when after four days and nights of incessant fighting, the insurgents were utterly vanquished, with a loss on both sides of 10,000 killed and 25,000 wounded, which is believed to be much below the true estimate.

On Thursday night barricades were erected, and the National Guard turned out. The insurgents seized all that portion of the city about the faubourg St. Antoine, and threatened the Hotel de Ville. The theatre of contest was very different from what it was in February. Then it was confined to the wealthy, fashionable and mercantile districts; now it was in the narrow, gloomy streets, inhabited by the very lowest order in Paris.

On Friday there was some fighting, in which the insurgents were successful. Artillery was used, but at night the insurgents had gained ground and strength.

On Saturday, the Government resigned the supreme Executive power, which was given to Gen. Cavaignac, who declared Paris in a state of siege. The whole day was spent in fighting, except a lull during a thunder storm. The roar of artillery and musketry was terrible.

On Saturday night the state of the capital was awful. Troops were pouring in from the neighbouring departments. The red flag of the Socialists was raised, and the fighting continued.

On Sunday the Government had completely succeeded in suppressing the revolt on the left side of the city.

On Monday, Gen. Lamoriciere arrived with reinforcements for Cavaignac. After two hours terrible slaughter, the troops of the Government carried triumphantly the eighth post of the city, the insurgents being slain, captured, or scattered in every direction. The last band took refuge in the cemetery of Pere la Chaise.

On Tuesday, the insurrection was definitely quelled. The loss of life has been terrible.

The Archbishop of Paris was shot while approaching the insurgents to endeavour to restore peace.

The number of prisoners captured exceeds 5000. All the prisons are filled, as well as the dungeons and vaults of the Tuileries, the Louvre, Palais Royal, the Chamber of Deputies, and the Hotel de Ville. A military commission has already been appointed to try such as were found with arms in their hands, and they will probably be deported to the Marquesas Islands, or some transatlantic French colony. A decree has been proposed with that object.

The insurgents, and especially the women engaged in the affair, treated the prisoners with unexampled barbarity, cutting off their hands and feet, and torturing them in every conceivable manner.

The women were hired to poison the wine sold to the soldiers, who drank it, reeled and died. It seems

to be believed generally, that if the insurgents had succeeded in following their most admirably concerted plan of operation, and having advanced their line, possessed themselves of the Hotel de Ville, and followed up the river, that the whole city would have been given up to pillage. Indeed, the words "pillage" and "rape" are said to have been inscribed on one of their banners. Not less than 30,000 stand of arms have been seized and captured in the faubourg of St. Antoine alone.

Every species of artifice was employed to convey ammunition. The pails of the milk women, the couches of the wounded, and even the coffins of the dead, were found filled with gunpowder and cartridges. Large sums of money in gold and notes were discovered on the persons of men apparently in extreme poverty, and of young children. The women of Paris took a most active part in the struggle; they conveyed orders and signals through the hottest fire.

It may be inferred from the regular distribution of the insurrectionary forces, that their plan was to exhaust the troops by a fruitless attack on the barricades, and then to assume offensive operations by an advance of the two wings upon the National Assembly and the west end of Paris, so as to place the Government between two fires, and reduce it to inevitable destruction. The extent of organization which the execution of such a plan—extending over a line of several miles in length, and maintained for the last four days—discloses, is perfectly inconceivable. The Government are investigating the whole matter. The National Assembly were in a state of great excitement. The Revolution has already reached its second stage—servile war.

Contrary to general expectation, the Provinces continued quiet.

ENGLAND.—The general condition of England is pacific; all tendency to violent and tumultuous assemblages of the working classes having altogether subsided.

IRELAND.—The armed movement goes on unabated; thousands are weekly flocking to the clubs, and the Government appears to be unable to devise a check. The League has not yet been constructed, but its formation is daily looked for. The Jacobite press, headed by the "Irish Felon," revels in undisturbed sedition. Little doubt is now entertained by any party, that a considerable physical force movement will be made in the autumn.

AUSTRIA.—Accounts from Vienna are of a more favourable character, inasmuch as peace and quietness are being restored, though many of the principal nobility, with most of the foreign ambassadors (including the English) have left for Innsbruck, whither the Emperor has retired. The Emperor has written a letter from his retreat at Innsbruck, announcing to his "ever beloved Viennese" that he will return to the capital to open the Diet on the 26th inst. It is supposed that hereafter, the centralization system of Prince Metternich being now completely broken up, the government of the Austrian Empire will be attempted on the federal plan, Hungary constituting one independent state, Transylvania another, Croatia and Illyria a third, Istria and Dalmatia a fourth, and Bohemia and Moravia a fifth, united only by their common allegiance to the Emperor, and for all purposes of commerce, war, or defence.

UNION OF LOMBARDY WITH PIEDMONT.—The votes given in the province of Milan, for the immediate union of Lombardy with Piedmont, amounted to 129,440, and those opposed to it did not exceed 272. In the province of Cremona, there were for the union, 47,064; against it, 24. In the province of Lodi, for the union, 46,860; against it, 69.

A considerable number of the chief places of the Venetian provinces had also declared themselves in the same sense, and it is now nearly certain that the Provisional Government at Venice will adopt a like course. The kingdom of Northern Italy will thus probably be soon consolidated, so as to form a ram-

part or boulevard protecting the Southern States of the Peninsula from the encroachment of Northern Powers. The Constituent Assembly will soon be convoked to meet at Milan.

INDIA.—The political calm of India has been suddenly broken. A revolt has broken out in Lahore. The first intelligence of this event, which was to the effect that two political agents in those parts, Mr. Anderson and Vans Agnew, had been massacred, turns out to be greatly exaggerated. Still the insurrection is formidable. The Dewan of Mooltan has raised the standard of revolt, and at the present moment is at the head of not less than 10,000, who are in possession of one of the strongest forts in India. Already a strong detachment of British troops, including several regiments of foot and cavalry, are in march against the rebellious chief. If the revolt do not spread to the Peshawah and the adjacent countries, it will be suppressed without much difficulty.

BOARD OF EDUCATION.

RECEIPTS IN JUNE, 1848.

<i>Presbytery of Steuben.</i>		
Sparta ch.		\$5 00
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<i>Presbytery of Elizabethtown.</i>		
Basking Ridge ch.	\$13 00	
Westfield,	35 12	
Mount Freedom,	2 50	
Lamington,	9 00	
Perth Amboy,	11 00	
New Vernon,	13 75	
Springfield,	14 00	
Chatham Village,	21 00	
New Providence,	33 00	
Liberty Corner,	13 00	
2d ch. Elizabethtown, additional, 43;		
Ladies' Ed. Soc. 25,	68 00	
		233 37
<i>Presbytery of New Brunswick.</i>		
Freehold, 1st ch.		33 86
<i>Presbytery of Philadelphia.</i>		
2d ch. Phila. Lad. Ed. Soc. for the Brown		
Scholarship,		50 00
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Fredericksburg ch.		13 50
<i>Presbytery of Montgomery.</i>		
Salem ch.		22 00
<i>Presbytery of Louisiana.</i>		
Carmel ch.	10 00	
Donation of Rev. T. A. Ogden,	40 00	
		50 00
<i>Miscellaneous.</i>		
E. A. Russell, Jr., Millville, Mass.	3 00	
Legacy of A. M' Lanahan, add'l.	48 00	
		51 00
		Total, \$461 33

RECEIPTS AT PITTSBURGH IN MAY AND JUNE, 1848.

<i>Presbytery of Blairsville.</i>		
Plum Creek and Cross Roads chs.	\$50 00	
New Alexandria ch.	15 00	
Curries Run ch.	6 92	
Perry ch.	4 00	
Congruity ch.	29 17	
Murraysville ch.	8 37	
Saltsburgh ch.	39 00	
		143 46
<i>Presbytery of Redstone.</i>		
M'Keesport ch.		1 00
<i>Presbytery of Ohio.</i>		
2d ch. Pittsburgh,	29 87	
1st ch. Alleghany,	42 40	
Bethel ch.	41 79	
Bethany ch.	28 47	
		142 53
<i>Presbytery of Alleghany.</i>		
Concord ch.	4 50	
Mount Nebo ch.	2 00	
Portersville ch.	1 00	
Plaingrovc ch.	21 00	
		28 50

<i>Presbytery of Beaver.</i>		
Bridgewater ch.		9 40
<i>Presbytery of Clarion.</i>		
Brookville ch.		3 00
<i>Presbytery of Washington.</i>		
Wheeling ch.	14 00	
Three Springs ch.	5 00	
		19 00
<i>Presbytery of Steubenville.</i>		
Island Creek ch.		12 00
<i>Presbytery of New Lisbon.</i>		
Brookfield ch.	5 00	
Hubbard ch.	62	
Salem ch.	9 00	
Poland ch.	7 25	
		21 87
<i>Miscellaneous.</i>		
Sundry chs. per Rev. Dr. Atkinson,	311 56	
Do. do. per T. H. Nevin,	22 00	
Legacy of John Montgomery, add'l.	141 00	
		474 56
		Total, \$855 32

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THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME I. }
No. 8. }

PHILADELPHIA, AUGUST, 1848.

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Miscellaneous Communications.

For the Presbyterian Treasury.

INTERESTING STATISTICS OF THE PRESBYTERIAN CHURCH.

There are in connexion with the General Assembly of the Presbyterian Church of the United States of America, 23 Synods, 117 Presbyteries, 373 candidates for the ministry, 250 licentiates, 1802 ministers [1503 as stated by mistake in the minutes, Transylvania Presbytery having but 15 ministers and not 16] and 2459 churches. There were during the year ending the 1st of April last, 71 licensures, 61 ordinations, 76 installations, 58 pastoral relations dissolved, 60 churches organized, or received from other bodies, 27 ministers received from other bodies, 5 ministers, who left our church, 8351 members added on examination, 6184 members added on certificate, 2338 adults baptized, and 9837 children baptized. The whole number of communicants reported was 192,022. The whole amount of money reported as given for religious purposes was \$326,220, and a fraction over.

Of 60 men, who have served as moderators of the General Assembly, 31 are dead. Of the survivors, 2 are believed to be over 80 years of age, 5 under 80 but over 75 years, 2 between 70 and 75 years, 10 between 60 and 70 years, 6 between 50 and 60, and four under 50 years of age. Of the survivors one belongs to the Dutch Church, and one to the New-school Presbyterian.

There have been 10 Stated Clerks of the Assembly, of whom 3 are dead, one has joined the Dutch Church, one has joined the New-school, and 5 remain in our church. There have been 5 Permanent Clerks, of whom 2 are dead. The survivors are in our communion.

The amount contributed to all church purposes by the congregations in our connexion the

last year was less than \$1.65 for each communicant.

The number of communicants added on examination was less than 5 for each minister and licentiate. The number added on certificate was 2667, or more than 4 to 3. The average size of the Presbyteries is less than 16 ministers, and a little more than 21 churches. The Presbytery having the smallest number of ministers is that of Knoxville, Tennessee. It has 4,—6 others have 5,—17 others have less than 10, and 7 have more than 30 ministers. The Presbytery having the largest number of churches, is Concord, North Carolina, which has 56.

Each Presbytery has on average more than 3 candidates for the ministry.

The average size of the Synods is somewhat over 78 ministers and nearly 107 churches.

The smallest number of communicants in any Presbytery in the United States, is in that of Wisconsin, which has 187; 37 others have less than 1000; 8 have between 4000 and 5000, 3 viz. Elizabethtown, Huntingdon, and Blairsville, have each more than 5000. The last is the largest, having 5351.

The average number of pastoral relations dissolved the last 3 years was 54.

The Presbytery giving the largest amount of funds the last year was that of New York, amounting to \$65,885. The largest amount given by any one church in that Presbytery, was \$22,154. The church is under the pastoral care of Dr. Potts. The First church (Dr. Phillips') gave \$21,064.

Of the 1802 ministers in our church, 874 (less than one-half) are regularly installed pastors, 394 are stated supplies to vacant congregations, of whom a few no doubt are, as 3 others are stated to be, *in transitu*, 47 are marked as Domestic missionaries, 45 are Foreign missionaries, besides a few who are put down among the pastors, 40 are professors, 30 are agents, 35 are

teachers, 17 are Presidents of Colleges, 1 is marked A. P. which may signify Assistant Pastor, or Adjunct Professor, 9 are chaplains, 9 are editors, 4 are Secretaries, 1 is an evangelist, 21 are in infirm health from age or disease, 1 is suspended, and 25 others have no mark opposite their names.

From these statements, others may easily be formed, which will lead to a minute review of our church affairs. It is greatly to be desired that Presbyteries would make out their reports with strict regard to the directions given in the form. It is much to be lamented that there are so many ministers stated to be without charge. Let us not forget, however, that while some of these are, there is reason to fear, neglecting their proper work, others are among our most laborious ministers, and some are in infirm health. The letters W. C. are technical, and are sometimes, perhaps, misapplied.

A review of our statistics calls loudly for gratitude and humiliation—gratitude for God's mercies to us—humiliation for our sins. Were all our ministers and churches "always" burning with zeal, what good might we do, yea what good might we not do! The reader will probably be surprised at the smallness of the number (21) who are marked as in infirm health. Surely there must be more than that number disabled. Yet it is pleasing to see good men working on even beyond the age of 70 or 75 years, as many do, and others hard at work, though feeble from disease.

MARYLAND.

—

"It is our truest happiness to live entirely for the glory of Christ—to separate between "I" and the "glory of Christ." We are always saying, What have I done! was it *my* preaching, *my* sermon, *my* influence!—whereas we should be asking—what hath God wrought!"

For the Presbyterian Treasury.

THE RAISING OF FUNDS FOR BENEVOLENT OBJECTS.

The best mode of collecting funds is an important practical matter. Our Church has not yet fixed upon any particular method of conducting this branch of its ecclesiastical affairs. We must have some *system*. The whole subject is now left too much at loose ends. We present to our readers some extracts from a very able Report made by Dr. Plumer, in the Assembly of Louisville, in 1845, and then add the action of the Free Church of Scotland, at the last meeting of the Assembly in Edinburgh.

DR. PLUMER ON RAISING FUNDS.

1. The duty of contributing, according to our ability, to the various benevolent objects, which may fairly claim the charities of the Church, is so frequently inculcated in the Scriptures, and in such a variety of modes, that probably no one will deny it, and he will not, therefore, attempt to prove it. The passages quoted under subsequent heads will abundantly clear up any doubts on this point. As to the *manner* of giving, he does not find in the New Testament any *general injunction* laid upon all the churches, in that or any other age, to make *weekly* or other *stated* contributions to benevolent objects. But in 1st Cor. xvi. 1, 2, he does find an "order" to the Corinthian Church, which Paul says he had also "given to the churches of Galatia," to this effect, viz. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come."

Upon this it may be observed, that nothing appears in the circumstances of those churches, which would make such a method of raising moneys for benevolent objects more obligatory upon them than upon other churches, and in other ages, where it was practicable.

2. In order to the churches discharging the obligations resting upon them in regard to benevolent objects, they ought to make *stated* contributions to them. By this is meant that the times or seasons of making collections for these purposes ought to be *fixed*, so as *statedly* to recur. Otherwise they will be very irregularly remembered, and to a very great extent neglected altogether. They should recur both *statedly* and *frequently*. Much is lost to the grace, as well as to the objects of benevolence in the Church by unfrequent and irregular contributions.

On the other hand, where they are made frequently and *statedly*, the members of the churches will soon ascertain the objects, which call for their charity; will soon learn to feel in a greater degree their obligations in regard to them; and will gradually come to live more with reference to them. The principle, or, as Paul calls it, 2 Cor. viii. 7, the *grace* of benevolence, being thus more exercised, would more rapidly strengthen; the habit of giving would be more extensively formed; and the streams of bounty, though small, yet being more numerous and constant, would yield a fuller and more certain supply.

There can hardly be any insuperable obstacle in the way of making *stated* contributions in all our churches that are fully organized, and where religious worship is regularly maintained. It will devolve upon the Sessions or Boards of Deacons to see that the proper objects of benevolence be brought before the churches, and to determine the times at which this may best be done. As to weak and destitute churches, the end might, in *most cases*, be effected by proper diligence in the Presbyteries and agencies of the Church.

Nor does any good reason appear why, in liv-

ing, as above suggested, with reference to these stated contributions, the Apostolic injunction (1 Cor. xvi. 1, 2,) may not be extensively practised in all the churches. It will be observed that the rule is for *individuals* to lay by in store, as God has prospered them, so that the sum thus laid up may be ready whenever the call shall be made for it. As already stated, the times of these calls are undetermined in the Scriptures, and they contain no rule *universally* binding on the churches or on individuals as to the mode of exercising this most excellent grace. But it is apparent that the rule under consideration, properly understood, might be extensively and advantageously followed. It would tend greatly to enlarge the hearts of God's people; and there are few who would not be surprised at the aggregate result of these small, but frequent bounties.

Whenever the regular and public call shall be made, the contributors might apportion their respective sums to such objects as they might themselves specify; or they might cast the whole into the treasury of the Lord, without such specifications, and leave the apportionment to the officers of the Church.

It scarcely admits of a doubt, if our churches and members could be induced to act upon these principles, more would be given to benevolent objects than in any other way; while every Christian would have the opportunity given of making what contributions he pleased, and to the objects of his own choice.

3. The *INCENTIVES* which Paul urged to liberality in the churches, were

1. Carnal things were due for spiritual, Rom. xv. 27.
2. Example of other churches, 2 Cor. viii. 1-6.
3. Christ's great sacrifice for us, 2 Cor. viii. 9.
4. Every Christian should bear a part of the burden, 2 Cor. viii. 13-15.
5. The good report that was made of them, 2 Cor. ix. 1-5.
6. The grace of God abounding to the liberal, 2 Cor. ix. 6-8, &c. Philippians iv. 17-19.
7. The praise accruing to God, whose grace alone thus enlarges the heart, 2 Cor. ix. 11 to end.

AN ACT

RELATING TO COLLECTIONS FOR THE MISSIONARY AND EDUCATIONAL SCHEMES OF THE FREE CHURCH OF SCOTLAND.

Edinburgh, 30th May, 1848. Sess. 20.

The General Assembly, regarding the extension of the Redeemer's kingdom, and the propagation of the glorious gospel at home and abroad, as the highest duty and privilege of the Church of Christ; thankful to Almighty God for the success which it hath hitherto pleased him to vouchsafe to the missionary and educational schemes of this Church; and while rejoicing that she has been enabled, by the spirit of liberality infused into the hearts of her people, to maintain these in a state of undiminished efficiency, deeply sensible, at the same time, that her efforts and contributions have fallen very far short of what she owes to the cause of her blessed Redeemer, and convinced that the many tokens with which she has been favoured, during the year that is now come to a close, of the loving-kindness and goodness of God, demand more devoted, prayerful, and self-sacrificing exertions in its behalf at the hand of all the members of this Church; appoint collections to be made, during the ensuing year, in all the con-

gregations thereof, for the said missionary schemes, as follows, viz.:-

- (1.) On the Third Sabbath of *June* for the EDUCATION SCHEME.
- (2.) Third Sablath of *August* for the BUILDING FUND.
- (3.) Third Sabbath of *October* for the HOME MISSION.
- (4.) Third Sabbath of *December* for FOREIGN MISSIONS.
- (5.) Third Sabbath of *February* for the COLLEGE.
- (6.) Third Sabbath of *April* for the CONVERSION OF THE JEWS.

Provided always, that whenever the celebration of the sacrament of the Lord's supper happens to fall on any of the Sabbaths herein before specified, the collection shall be made on the Sabbath immediately preceding. And the Assembly appoint every minister, or probationer, supplying ordinances in any congregation, on the Sabbath preceding that on which each collection is to be made, to give due intimation thereof to the congregation, accompanied with such information on the object of the collection as he may deem fitting. Further, the Assembly enjoin all the Presbyteries of this Church to hold a yearly meeting, of which due intimation shall be given, in all their congregations, and which the public shall be invited to attend, in order to afford every minister of the Presbytery an opportunity of stating what has been done in his congregation and bounds in furtherance of the said objects; and to give the persons present, by means of addresses by one or two of the members specially appointed for that purpose, such information as to the progress of Christianity at home and abroad, as may be best calculated to arouse the benevolence of the Christian public, and to maintain their interest in the prosperity of the said objects; and particularly the Assembly appoint that, at the first ordinary meeting after the time fixed by this Act for each collection, *the several Presbyteries shall require an account of the diligence of all their ministers in this matter, and to record the report of every minister in their Presbytery books; noting in their records every case of omission to collect for any of the Schemes, along with the reasons assigned by the minister, and their opinion of said reason; and likewise ordain the several Synods to take a particular account of the diligence of their respective Presbyteries, and to record it in their Synod books.* The Assembly also direct the clerks of Assembly to transmit schedules to all Presbytery clerks for the purpose of being filled up, from time to time, with the collections made in the several congregations, on behalf of the schemes and objects for which collections are appointed by the General Assembly, and that the said schedules so filled up be returned to the clerks of Assembly, within a week of the meeting of next General Assembly. And the Assembly earnestly urge on their faithful people seriously to consider the duty of contributing liberally towards the advancement of Christ's cause, according to the ability wherewith God has blessed them.

The Assembly appoint the minister of every congregation within the bounds of this Church, or the probationer or missionary supplying for the time ordinances therein, to read this Act to the congregation on the second Sabbath of June next, or on the first Sabbath after receiving a copy of this Act; and where there is no service on that day, or where it is the communion Sabbath, on the first Sabbath thereafter.

Extracted from the Records of the General Assembly of the Free Church of Scotland, by
THOMAS PITCAIRN, Cl. Eccl. Scot. Lib.

Glimpses of New Books.

A Christian Companion for the Chamber of Sickness,
by a Minister. [Presb. Bd. of Pub. Price 40 cts.
pp. 244.]

This admirable little book is written with a tender sympathy, an evangelical zeal, and a frank, discriminating faithfulness, which will commend it to many an invalid. The writer of such a book is a benefactor of his race. The blessing of the sick will rest upon him.

The following are the topics: *Chapter I.* Afflictive Circumstances. *II.* Light in Darkness. *III.* Discontent. *IV.* Presumption. *V.* Despondency. *VI.* Importance of Concern for the Soul. *VII.* The Way of Salvation. *VIII.* The Awakened Soul Encouraged. *IX.* The Great Duty Urged. *X.* Directions to the Converted Invalid. *XI.* Peculiar Duties. *XII.* Prospect of Recovery. *XIII.* Prospect of Death. *XIV.* The Separate State. *XV.* The Resurrection. *XVI.* Heaven. *XVII.* The Cloud of Witnesses. *XVIII.* Conclusion.

We copy nearly the whole of the first chapter, which will give the reader glimpses of the book.

Let us consider together the circumstances of your case, both those which are dark and distressing, and those which are adapted to relieve the gloom, and to change your sorrow into joy. The former are the more prominent; they readily obtrude themselves on your notice; and you are, perhaps, quite sufficiently disposed to cherish their recollection, and the anticipations they naturally produce. Hence a brief allusion to them is all that will be necessary here.

SICKNESS TROUBLES THE MIND.

I. You are the subject of disease—of slow, and probably painful, disease. Of all earthly blessings, health contributes most to the enjoyment of life, and is often found supplying, to a considerable extent, the place of those which are absent. Hardships of every kind we can endure with comparatively little pain, when sustained and cheered by the continuance of health. But a very slight interruption of its enjoyment is often found to produce a disquietude of mind, which nothing earthly can allay. What riches or honours would soothe and cheer the sufferer under an attack of simple tooth-ache? And this is one of the least serious and permanent interruptions of bodily health. It may endure for a night, but ease cometh with the morning.

Far different is it with one who is the subject of long-continued indisposition, and who reposes after the weakness and sufferings ill-endured to-day only to find them increased to-morrow. The word of God has touchingly described the condition of such persons, representing them as saying "in the morning, Would God it were even! and at even, Would God it were morning!" Deut. xxviii. 67. If such, dear sufferer, be your circumstances, you have indeed a claim on universal sympathy and kindness.

SICKNESS BREAKS UP EARTHLY ASSOCIATIONS AND ENJOYMENTS.

II. Another distressing circumstance is that breaking up of earthly associations and enjoyments, which is always, to a certain extent, con-

nected with disease. Already, perhaps, you feel yourself shut out from the world. You may have formerly participated in its amusements and its business; but now you are laid aside from the pursuit of both. Yet you hear, from time to time, that others pursue them with as much eagerness as ever. You are withdrawn from the festive and the bustling throng; yet all things continue as they were. It may be, that your former companions rarely find time or inclination to visit you in your affliction. The world is unutterably selfish, and soon forgets its dearest and most devoted friends. Its affections exist only in the sunshine of prosperity; and to awake for the first time to this conviction, is among the most bitter ingredients in the cup of adversity.

But even this it were possible to endure, if those sources of innocent delight which once refreshed your spirit were still yours. You might even rejoice in having detected the cold-heartedness and hypocrisy of the world, could you but find relief in the wonders of creation, and experience again the pleasure you formerly felt in beholding them. But, alas! the garden, the green fields, the woods, the hills, the vales, the winding streams, avail little to him who is a prisoner at home. The winds of heaven may bear cheerfulness and health to those who are able to roam abroad in strength, and to inhale them freely; the feeble cannot enjoy them. The very beams of the glorious sun which enter the chamber of sickness, seem but to mock and increase the gloom of the patient. We can well understand that you feel, deeply feel, the influence of bodily pain, and of circumstances so gloomy. Strange, indeed, must be the constitution of your mind, if you experienced no depression of spirits resulting from them.

SICKNESS PRODUCES ANXIETY ABOUT THE ISSUE.

III. You naturally feel much anxiety respecting the issue of your present affliction. The love of life implanted by the great Creator within every breast, doubtless exerts a powerful influence on your feelings. You are earnestly desiring, and by appropriate methods seeking, the removal of pain and weakness, the restoration of health and enjoyment, and a prolonged existence here.

Perhaps, you have many favourable and highly encouraging symptoms, on which you are founding the delightful hopes you entertain. I rejoice that it is so. Dear reader, continue to hope. This will give efficacy, under the Divine blessing, to means which would be totally useless in the case of a despairing man. Continue to hope, for with God all things are possible; and many have been raised up who have been far more reduced than is the person who can read these lines. Hope on, dear friend; and may the God of mercy restore you to activity, enjoyment, and friendship, and spare you for years of piety and usefulness. Let no remark in this book, (which is intended for persons of all kinds of character, and in every stage of disease,) induce you to think your case hopeless. Still I can imagine that you feel considerable anxiety on this point. With all the living you know that you must die, Eccl. ix. 5, and there is probably more now than there has ever previously been, to bring you to reflection on a subject which to nature is always gloomy and appalling. We can well understand how, in moments of solitude and depression, you revert, in spite of all that is encouraging and hopeful, to the possibility that you may soon be called to part with the friends you love, with earth and all its associations, and to leave your body a prey to the devouring grave. To whatever extent you realize these fears, you are

justly entitled to the tender sympathy of every human being. The painful apprehension of death, is one of the most terrible evils the living can endure.

SICKNESS CAUSES CONCERN FOR THE FUTURE STATE.

IV. But there is yet another cause of apprehension and sorrow, one oftentimes more painfully felt than all the rest, one to which we would fain hope you are not entirely a stranger; it is, anxiety on behalf of the soul.

Dear reader, whatever may have been the disadvantages of your education, whatever your own guilty neglect of the things which make for your peace, you are, in all probability, fully aware that you have a soul to be saved. When your body dies, you will not die. You will only change your place and mode of existence. Your body is but a casket, in which is deposited, as a precious jewel, that spirit which at death returns to God, who gave it. You, that is, your soul, will survive not only the dissolution of this poor perishing frame, which is the subject of disease, but the burning up of the world, the passing away of the heavens, the end of time. You can never die. You can *never die*. And with what solemn grandeur is your nature invested by the fact which those few simple words contain! But where, and how, is your endless life to be spent? We wonder not at your proposing such a question with trembling anxiety; the only wonder is, that men can live in cheerfulness and worldly activity whilst it remains unanswered.

Now, the Bible brings to light the doctrine of immortality: and it teaches us that all men will spend eternity in one of two places—heaven or hell; and in one of two states—happiness or misery. It further teaches us that all men have sinned against that holy God who made them, whom they ought to love and obey, and who will be their Judge at last; that they have, therefore, no right to a place in heaven; and also that their nature is so sinful, that they are not fit to go to that holy place, or to be happy there, even if they had the right to its possession. Moreover, the same book informs us, that there is no change after death; that if a man obtain not the forgiveness of his sins, and a new and right spirit, while he remains on earth, he must spend his eternity under the anger of God, and in all the woes of hell.

With these truths you are probably well acquainted; nor is it impossible that they are the cause of some of your most bitter pains. Perhaps you *fear*, perhaps you *know*, that you are not fit to die. You are ready to say, "Oh that my sins were pardoned! If I but knew my soul to be safe, I could endure all this suffering without a murmur; I could sink into the shades of death without a fear. But oh! how terrible to die without salvation, without hope!" If such are your feelings, you are indeed greatly to be pitied. Death is before you (although your life should be prolonged for years) in his most terrible array. His sting is sin; and unless, in your case, that sting be taken away, you can have only woe in your dying moments, and after them.

Such, then, is the dark side of your present circumstances. Think it not unkind that the worst is thus set before you. To know the worst of our case is always desirable. It can do no harm, and may do much good. If tender strings have been touched, painfully touched, it is that your mind may be better prepared for a grateful consideration of the bright side, and for a cordial belief in that blessed Saviour who is emphatically the sinner's Friend, Matt. xi. 19.

Read Job i. ii.; Psalm xc.

Education.

"Bring them up in the nurture and admonition of the Lord."

Whence is to come the generation pious and energetic enough to send the gospel to all mankind? THE CHURCH MUST TRAIN HER CHILDREN FOR THE WORK OF EVANGELIZING THE WORLD. The dreamy expectation of a rapid growth in piety, while no preparation is made to effect it, is as ruinous as it is delusive; it satisfies the church with inaction through the vague hope of miraculous improvement. Shall we supinely fold our hands and wait for God to raise up helpers—to send us Gideons and Samsons? Will the Lord open windows in heaven to make this thing be? Such expectations are indefinite, presuming, and irreverent. One Jonathan and his armor-bearer, meeting the foe in the strength of the Lord, may expect to conquer; but thousands supine in their tents, look in vain for victory from Jehovah. It dishonours God to rely on his now working miracles to endow the church with the high qualifications indispensable to secure the salvation of mankind. We have no right to expect the rising generation to attain these qualifications without sedulous, systematic, persevering education. Without this, according to the whole course of human events, the church in *their* day will be as small, as inefficient, and as worldly as in our own. It is, then, the business of the church to begin and to prosecute with all her energy the work of training her children to save the world.

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CAUSES OF THE DECREASE OF CANDIDATES.

Under the circumstances, alluded to in our last paper, so favourable to an increase by divine grace, of the number of ministers in our Church, it is important to inquire why the number vacillates so much, and even seems, as at the present time, to decrease.

1. The *low state of piety* in our churches is unquestionably the great cause of all hindrances, of whatever kind, to the advancement of the kingdom of our Lord Jesus Christ. An increase in the number of communicants is no decisive proof of an increase of piety. It may be the very reverse. Religion, as has generally been admitted, has been at a low ebb during the last five years. This period has been one of those so trying to the spiritualities of Zion. The state of religion in our churches accounts, more fully than any thing else, for the fewness of those who offer themselves as ministers for the sanctuary. Other causes may have worked evil; but it is believed that every other one has a connexion with this one. Although revivals of religion have here and there refreshed our Church, yet in the general there has been a lamentable degree of spiritual languor and of lukewarmness in the service of our Lord. Under these circumstances, an increase of candidates for the ministry could scarcely be expected. The temporary increase of the last

year may be traced distinctly to a few revivals of religion, especially to one in South Carolina and one in Indiana. The former Synod reported twelve new candidates, and the latter six; which was exactly the increase above the aggregate number of the preceding year. Amid all the trials that befall the Church during a period of spiritual declension, none are more afflicting than those which diminish the power of her aggressive resources, and take from her army the terror of its "banners."

2. The *defective state of religious education* is a cause of the irregularity and deficiency of our ministerial supplies. The Board do not mean to say that this cause operates with any *special* force at the present time. But it is always working. It is a main ingredient among the evil influences which affect the number of our candidates, and the completeness of their character. The Church can never secure a regular supply of right-minded and well-furnished ministers, unless she attends to the early education of her youth. A person who has not received a religious education in early life, rarely, in the Providence of God, turns his thoughts to the ministry; nor is it likely that he would in ordinary cases adorn the vocation, even if engaging in it. Until our Parochial schools and Presbyterian academies get fully into operation, our Church will hardly realize much improvement in the quantity or quality of her ministerial supplies.

3. The *want of prayer* on the part of the Church "to the Lord of the harvest" is, it is feared, a prominent failing at the present day. The great subject of furnishing preachers to a perishing world does not awaken that sense of responsibility and dependence upon Christ which its pre-eminent importance justly demands. Every family altar should hear the cry ascend, for more labourers in the harvest field. The zeal of Zion should be kindled to a holy enthusiasm on this important branch of Christian duty. The command thus to pray is plain and authoritative. At the present time it is peculiarly urgent. Especially should *ministers* utter this prayer in the sanctuary, on the Lord's day, before the great congregation. Few duties, however, seem to be more lightly passed over. Prayer for more labourers is too rarely offered in the house of God; or if offered, how seldom is it dwelt upon with a tenderness, anxiety, and importunity corresponding to the spirit of the Saviour's injunction! With so much alarming apathy on a subject of this momentous interest, need we wonder at the statistics of decrease which warn our Church of the reckoning of God against her?

4. Another cause of the decrease of candidates is the *depreciating estimate of ministerial labour in the community*. We refer now particularly to the secular aspects of the case. As long as the ministerial life requires great sacrifices, cares, and endurance, and yields but a small and inadequate

return for multiplied trials, the Church will bear the punishment of its ill-judged parsimony.

The following remarks by Dr. Buchanan of Edinburgh, illustrate the idea we have in view.

It is a fact—whether men will give it a place among their convictions or no—that without an adequate provision for the support of the ministry, we shall lose, and shall deserve to lose, the fitting materials for the ministry. The piety of sentimentalists may be startled by such a statement, and the piety of the selfish may affect to take offence at it; but the statement is founded, notwithstanding, on the principles of truth and righteousness. Parents will not give their sons, and sons will not give themselves to a ministry in which, not their personal comfort alone, but their whole energies and usefulness are to be weighed down and broken by the pressure of hopeless poverty. If, indeed, that poverty were the result of some general calamity which had fallen upon people and pastors alike, and which had sunk for the time the collective body of the Church into equal straits, there might be no reason to fear but that, through the abundant grace of God, a ministry would be found willing, nay, rejoicing, to share in all the hardships of their flock. In the Church of our fathers, in the persecuting times of old, when the ministry was only the foremost place in the field of danger and of death—the front rank in the mortal conflict of truth with power—the common highway to the dungeon, the rack, and the scaffold—candidates for the sacred office were not wanting, ready in the discharge of its high functions to brave all these terrors. But the Church of Christ has no right to expect that He will give to it a race of martyrs for ministers when it is itself at ease. If, either through heartless inconsideration or narrow-minded selfishness, those that are taught in the Word forget to communicate to Him that teacheth in all good things—if the labourer is thought worthy of his hire as a physician, a merchant, a lawyer, in short, in almost every field to which learning and piety can turn, except in the work of the ministry—there are laws in the moral world as fixed as those which bind the planets in their spheres, that will degrade, if not extinguish, the ministry that is so used. It is hardly needful to add, that in such an issue there will be found at once the sign and the punishment of the people's sin.

The following is an extract from a long and able article in the last number of the Princeton Repository. The whole article deserves a careful reading in connexion with Dr. Spring's late work on the Pulpit, which is reviewed. Our limits have compelled us to condense even that portion of the article indicated in the following title:

HAS THE MINISTRY DEGENERATED IN THIS COUNTRY?

The deterioration of the ministry is sometimes taken for granted, as a notorious or admitted fact. It is, however, neither notorious nor admitted. We admit that names once adorned the Church, to which we have none now to compare; just as history holds forth statesmen, orators, poets and artists, without any rivals of their fame in the present generation. But the question relates to the general efficiency of the ministry—not to extraordinary men, at any time rare, and at no time the pro-

duct of education, but the gift and messengers of God. We do not hesitate to say that the great majority of competent judges regard the assertion that the ministry of our age and Church, taken as a whole, are less qualified for their duties, less devoted, or less efficient, than their predecessors, taken as a whole, just as preposterous as the assertion that the arts, agriculture, and commerce of these United States have all retrograded during the last fifty years. There is an unreflecting disposition, which is often indulged, to laud the past and detract from the present. This disposition is very strong in men of a certain age or of a particular temperament. To such men nothing is right, and nothing as it once was. The world, the country, morals, religion, every thing which makes men good or happy, is on the wane. In the medical convention recently held in Baltimore, an old gentleman rose and said that with all the progress of science, and all the improvements in medical education, they had no such physicians now as when men were trained in a doctor's shop, and practised with simples. No one, however, took this to heart, or proposed that medical schools, lectures, and hospital services should be given up. No one was led to doubt that the medical profession as a whole was better educated, and furnished better physicians than the domestic practitioners of a former generation.

There are many causes which tend to produce this disposition to overrate the past, and disparage the present. Men are apt to retain, in later life, the estimate of objects formed in childhood. Names which we heard pronounced with reverence and admiration in our childhood, may still suggest the same associations, even in comparison with others more entitled to respect, but with which our acquaintance is more recent. Our whole point of view is changed.

The same illusion is promoted by the habit of confounding form with substance, and because the men of one age do not practise the same methods or exhibit the same aspect with their fathers, hastily concluding that they do not hold their principles, or labour in the same great cause.

Perhaps the greatest source of error on this subject, is the habit of judging of an age by a few conspicuous men.

Some are disposed to ask, Where are the men who can compare with Edwards, Whitefield, and Davies? So we may ask, Where are now to be found the equals of Bacon, Shakspeare and Milton? Does the absence of such men prove that the Anglo-Saxons have degenerated, that society has retrograded, or that our systems of education are worse now than in the age of Elizabeth or Charles? Men are apt without reflexion, to adopt this false standard of judgment. We sigh after such men as Edwards and Davies. Men of their generation were disposed to ask, Where are the Owens, the Howes, the Baxters and the Flavels of the age of non-conformists? That age in its turn asked, Where are the Luthers and Calvins, the Melancthons and Farrels of the Reformation period? And so on as long as men have been men. Homer was contemptuous of the age in which he lived.

These suggestions are sufficient to show that the disposition to extenuate the present in comparison with the past, though natural, is not to be trusted. It is not confined to ministers in advanced life, nor is it restricted to the Church; lawyers, doctors, merchants, statesmen, are all prone to indulge it. It was quite as often manifested in past ages as at present, and if we confide in its dictates, we must conclude that not the ministry alone, but all professions, and all departments of society, are beyond measure in a worse state now than they ever were before;

because according to this view of matters, every age is worse than that which preceded it.

It is confessedly difficult to compare the present with the past ages. We know the one far better than we know the others. We cannot get any satisfactory standard of comparison, or appeal to any competent and authoritative judge. Still all the evidence is against the assumption of any deterioration in the ministry. All probability is against it. Has not the general improvement and the intellectual progress of the people, been uninterrupted during the last fifty years? Has not education become more and more widely diffused, taking the country as a whole? Have not our schools, academies and colleges been greatly multiplied, and greatly elevated, so that those who graduated at some of our colleges thirty years ago, could hardly now be admitted to the lower classes of the institutions of which they are the alumni? Has not the demand of the people for superior cultivation and attainments in all public servants, greatly increased? and has not professional education made a corresponding progress? Have not medical science and medical training advanced? Has not, in short, the whole country been going forward in all the forms of life? If these questions must be answered affirmatively, and we know no one who would deliberately give a negative reply to any one of them, then it would be a most startling and unaccountable fact, if the ministry alone, in the midst of this universal progress, were either stationary or degenerated. We do not believe it. In the absence of all proof, and without even the pretence of argument in support of this deterioration, to take it for granted as a conceded fact, is as gross a sin against logic as was ever committed. How is it with the Church? has the Church been going backward for the last fifty years? On the contrary, have not all denominations of Christians, our own among others, made astonishing progress during that period? Have not our churches been multiplied, our members, ministers, presbyteries, synods, increased beyond all example? The Presbyterians in this country have risen in that time from three synods to thirty, embracing some three thousand ministers. They have now near four thousand churches, and more than three hundred thousand communicants. The contribution for religious purposes are not less than six hundred thousand dollars annually, in addition to the amount paid for the support of the ministry, building churches, and the numerous contributions not included in our ecclesiastical statistics. Since the disruption of our Church in 1838, our own division, then little more than one-half, is in all respects nearly equal to what the whole then was. This rapid extension of the Church, this increase of her resources and efficiency, is not something merely outward; it is the manifestation of a corresponding increase of inward life. No one can doubt that there has been an elevation in the general standard of piety, liberality and efficiency, corresponding in a good degree, to this vast increase of numbers. No one, we presume, will assert, in the face of all this evidence of progress, that the Church has really been going backward. And if it be admitted that the Church has thus rapidly advanced, and is still advancing, is any one prepared to say that the ministry is deteriorated? Is he willing to maintain such a solecism as that a Church may be prosperous in all that is good, increasing in numbers, in efficiency, in purity, in orthodoxy, and its ministry be getting worse and worse? This cannot be.

We appeal not only to this progress of the Church in proof that the ministry is not dete-

riorated, but we ask whether there ever was a time when the ministry of the Presbyterian and of other churches stood higher, in public estimation, than they do at present! Do they not take their stand in the first rank of the educated men of the country! Are they not among the foremost in all works of literary, benevolent and religious enterprise? Is not their character for purity, sincerity, and devotion as elevated as that of any body of ministers of equal number in the world! Is not the influence of the Church which they represent and guide, far greater for all good purposes than it ever was before in any period of our history? Where is the rampant infidelity of the last generation—where are we to look for evidence that the kingdom of Satan is here pressing the Church into a corner? If the Church in this country is really thus increasing influential, then it cannot be true that the ministry is degenerated.

We might appeal on this subject to other sources of proof. We might, if the thing were proper, take presbytery by presbytery through our Church, and compare the present members with their predecessors. The average of scholarship, cultivation and efficiency has been greatly elevated. While thirty or forty years ago, we had a few eminent men, we have now a multitude of ministers of highly respectable talents and attainments. Acquisitions then rare, are now common. Where there was then one Hebrew scholar, there are now hundreds; where there was then here and there a well-read theologian, it is now rare to find a Presbyterian minister who is not a well educated man. We may take any other standard of comparison, and the result will be the same. We may refer to the records of the Church for instances of ministerial delinquency, and see whether they are more or less numerous now than formerly. We may refer to the amount of labour performed; to the numbers brought into the Church; to the efforts made for the extension of the Redeemer's kingdom; to the band of domestic and foreign missionaries; to the self-denial and sufferings cheerfully or patiently endured by the younger ministers of this generation. Are these the men to be held up as a degenerate race? Are the mass of the present generation of ministers, who are bearing the Church onward with such wonderful success, and on whose labours God has looked with such marks of his favour, are they to be reproached as a generation of pigmies? We have no faith and little patience for such representations. So far from the ministry having degenerated, the reverse is obviously the fact. As a class they have advanced in education, in devotion to their work, in their efficiency, and in their usefulness. We appeal to the progress and increasing influence of the Church, as undeniable evidence of the truth of the assertion. The clergy, as a body, have now a higher character, and a better and a wider influence than the clergy of this country ever before attained.

ANECDOTE OF KNOX.

When our great Reformer, John Knox, drew near his end, the tidings of St. Bartholomew were brought to him. It is said that they sunk him much. In a spirit not uncommon among the good men of this day, he uttered a declaration which was afterwards remarkably fulfilled. "Sentence," says he, "is pronounced, in Scotland, against that murderer, the King of France, and God's vengeance shall never depart from his house; but his name shall remain an execration to posterity; and none that shall come of his loins shall enjoy that kingdom in peace and quietness, unless repentance prevent God's judgment."

NEW CANDIDATES.

At the quarterly meeting of the Board of Education held on Thursday, August 3d, 1848, thirteen new candidates were received under their care on the recommendation of the following named Presbyteries, viz :

Albany,	1
New Brunswick,	1
Luzerne,	1
Donegal,	1
Erie,	1
Steubenville,	1
Cincinnati,	3
Crawfordsville,	2
Peoria,	1
West Tennessee,	1
	—
	13

For the Presbyterian Treasury.

DEATH OF A CANDIDATE.

Died, on the 5th July, at the residence of his father, in Wilmington, Delaware, JAMES TAYLOR MAHAFFY, in the twenty-sixth year of his age. "He is not, for God hath taken him." For the past seven years the deceased has been an exemplary member of the Presbyterian church, and at the period when his Saviour "beckoned him away" by the lingering hand of consumption, he was pursuing a liberal course of education at Lafayette College, Pennsylvania, with the office of the Christian ministry in view, and had Providence permitted, he would have graduated on the coming September with the higher honours of his class. During the progress of his painful disease, and especially during his rapid decline, he evinced the utmost resignation to the divine will, with a firm reliance upon his ascended Redeemer. The language of his soul was, 'tis "sweet to lie passive in His hands, and know no will but His." On one or two occasions he was supposed by those around him to be dying but recovering again, he would say, "My time has not come yet, but I know my Saviour will not leave me." One afternoon, while speaking of the goodness of God to him, and of his own ingratitude, the tears were seen to roll profusely down his pallid cheek. It pained him to see his family weeping around him, and he would often say, "Weep not, weep not for me." A few evenings before his death, he requested his sister to sing for him his favourite hymn, beginning with the lines,

"Let me think if I were dying;
And I very soon must die, &c.

and that other,

"I would not live always, I ask not to stay."

Amid all our brother's sickness, he was never heard to utter one repining word. Ardent desires for the Christian ministry seemed to absorb his mind. It has been the burden of his prayers, and the object of his toil, that he might become a *faithful minister*—"a workman which needeth not to be ashamed." Yea, such was the depth of these impressions that "woe seemed to rest upon him if he preached *not* the gospel." He appeared to catch a glimpse of the New Jerusalem, and beholding the "Canaan which he loved, with unclouded eyes," he seemed to long and pray for his departure.

Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.
AUGUST, 1848.

We hope that our Church will pay more attention to *systematic* benevolence than it has yet done. Those who think plans are of no use, greatly mistake the principles of human nature, and depreciate the results of experience. What man, or associations of men, could manage worldly affairs successfully, without system? What Christian can grow in grace without some degree of regularity in his devotional habits? Whatever is the business to be done, its efficient and successful prosecution will be greatly promoted by the adoption of some wise arrangement as to the *mode of doing it*.

We are aware that plans of benevolence without action accomplish nothing. But we maintain that a plan stimulates to action. It does so emphatically in the affairs of the Free Church of Scotland. Almost every one of their churches takes up a collection for every one of the specified objects. The reader will please to turn to the act of the Free Church Assembly, on the second page of this paper. He will there see not merely a *plan of action*, but measures to *bring about* action.

Three of our Synods, viz. Buffalo, New Jersey and Ohio, have adopted the Scotch plan in part, by fixing particular days for different objects of benevolence. There are two features of the Scotch system, however, yet wanting. One is the bringing of all delinquent churches under the review of their Presbyteries, and Presbyteries under the review of their Synods, in regard to this, as well as all other practical duties. The other unsupplied deficiency is the appointment of deacons (or committees) in every church, to visit every member of the congregation for his contribution to the different objects which engage the efforts of the Presbyterian Church. This last deficiency, if allowed to continue, will materially interfere with much improvement, whatever be the plan proposed.

We regret to state that the Rev. Daniel Stewart, of New Albany, has declined accepting the agency at the West, tendered by the Board of Education.

The Board are anxious to discharge their whole duty in the Valley of the Mississippi. The demand for education urges our Church to take active measures to supply existing deficiencies. The ministry of the West must be raised up on western soil; but its numbers will be very inadequate to meet pressing and increasing wants, unless the youth of the church are carefully trained with a view to their responsibilities.

Complaints are constantly reaching the office in regard to the difficulty of obtaining teachers. The Church needs a large number of her choice youth, both male and female, to devote their lives to the profession of teaching. At least one Normal school at the East, and one at the West, should be put into operation with as little delay as possible.

GENERAL CHRISTIAN EDUCATION.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

EDUCATION AT HOME.

The Assembly, in adopting the plan of uniting religious instruction in schools with the acquisition of general knowledge, have never overlooked the great truth that home is the best primary school. The obligations of parents are forever binding. The family circle more than the school, is the hope of the Church. One of the anticipations, connected with the establishment of Christian schools, is that religious education will be more attended to at home.

PARENTS THE BEST TEACHERS, AND HOME THE BEST SCHOOL.

It is not in the Church that the task of religious education can be fully accomplished. It is under your own roofs, under your own eyes, and in the sacred retirement of your own homes. It is you alone who can know the various characters of your little children, and follow the progressive opening of their minds, and adapt all your instructions to their wants and their capacities. It is you alone who are always with them, who can seize the happy moment when instruction will be best received, and avail yourselves of all the little incidents of life from which wisdom may be gathered; and above all, it is you alone who can convey instruction to them in that tone of parental tenderness which no other human voice can imitate, and to which God hath opened every fountain of the human heart.—*Allison's Sermons*.

BIBLE VIEW OF EDUCATION.

The Scriptures, which give light on all departments of human duty, do not leave unnoticed that peculiar providential arrangement by which the destinies of one generation are connected with the character and conduct of the preceding. Revelation furnishes many instructions of grace and truth to unfold and enforce the obligations of the Church in the great work of training the human soul.

CHILDREN BELONG TO GOD.

1. One of the principles of education, enjoined in the Bible, is that *children, as God's creatures, must be trained for His glory*.

As the Providence of God gives existence to children, so the word of God directs that they shall be brought up "in the nurture and admonition of the Lord." The entrance of a soul into the world involves the most solemn destinies of this life and of that which is to come.

The whole nature, moral, intellectual and physical, is to be carefully cultivated and watched over, so as to secure a symmetrical development. A system of education that leaves out of view the "godly upbringing" of the rising generation, forsakes the scriptural basis. "The fear of the Lord is the beginning of wisdom"—is the true end of all knowledge and attainment.

The amount of religious instruction, to be

employed in a system of education, must be determined with a wise reference to all the duties of life. Christianity does not overlook the highest mental acquisitions. In accomplishing the great purposes of education, it aims at providing thorough religious and secular instruction from the elementary to the highest departments of knowledge. Whilst the Bible does not depreciate mental proficiency, it insists upon attention to moral and religious truth. If any part of daily knowledge may be omitted with impunity, it cannot be that part which relates to the knowledge of God. The charter of the Church is the Bible; her children are immortal. The scheme of grace, which brings salvation to men, magnifies religion as a necessary ingredient, and the best ingredient, in every plan of education.

EARLY INSTRUCTION.

2. Another principle of education, derived from the word of God, is that *religious instruction should be begun early*.

The intellectual nature must not be allowed to anticipate the moral; but religious truth must shine forth and mingle its rays with the early dawn of the mind. Advancement in knowledge of any kind greatly depends upon early cultivation. But the condition of our moral nature is such as to require in a special manner the illuminating, preventive, and quickening influences of religion. "Train up a *child* in the way he should go; and when he is old, he will not depart from it." The fulfilment of the promise depends upon an early beginning, even in childhood; and if the work be postponed, there is no promise of success. In the same spirit our blessed Lord left to his Church the injunction: "Feed my *lambs*." "Suffer *little children* to come unto me, and forbid them not; for of such is the kingdom of heaven." The divine love and care of the rising generation are signally illustrated in the authoritative provisions to instil early into the youthful mind the principles of piety and truth. In direct conflict with this divine method is the general system of State instruction in this country. The wisdom of the world arraigns itself against the wisdom of God.

DILIGENT CARE.

3. It is a scriptural principle that religious instruction should be *perseveringly* inculcated.

The obligation to discharge the duty, and the hope of discharging it successfully, require Christian assiduity and fidelity. Every wise opportunity is to be embraced, in order to unfold to children the truths and duties of our holy religion. "Thou shalt teach them *diligently* to thy children, when thou *sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up*." Religious instruction cannot properly be limited to the household or to the sanctuary. The spirit of the precept contemplates every agency that is brought to bear upon education. The school occupies a much higher place among the means

of culture at the present time than it did among the Jews. It is in *some* respects the most important of all the instrumentalities that work out the destinies of the young. It, therefore, needs to be pervaded by the principle of religion. Home, the church, and the school should be all employed according to their respective opportunities in inculcating religious truth.

THE BIBLE A SCHOOL BOOK.

4. Another scriptural principle of education, is that *the Bible is the great text-book of human instruction*.

An intellectual and moral education is incomplete without the word of God as an education in the languages is incomplete without grammar, or in mathematics without arithmetic. The great principles of human duty, the rules for two worlds, the axioms of endless life, are stated with more perspicuity, impressiveness and attraction in the sacred pages of revelation than any where else. The Scriptures having been expressly given for the intellectual and moral elevation of mankind, their study should by all means form a part of daily Christian instruction. The duties of this life—industry, justice, benevolence, obedience to parents, truth, chastity, temperance, cannot be authoritatively inculcated except in connexion with the teachings and sanctions of the Bible. And those high duties of "repentance towards God, and faith in the Lord Jesus Christ," are the peculiar treasures of the sacred oracles. "From a child thou hast known the Scriptures" is one of the glories of household and of public education.

There is a wonderful adaptation in the Bible to the human soul. Dr. Rush, in a very able "Defence of the use of the Bible in schools," written in 1798, well remarks: "The interesting events and characters, recorded and described in the Old and New Testaments, are accommodated above all others to seize upon all the faculties of the minds of children. The understanding, the memory, the imagination, the passions, the moral powers, are all occasionally addressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them, is to be devoid of every principle of pleasure that exists in a sound mind." The religious influences of the Bible, as a practical study, commend it as the text book of Christianity, in our schools, academies and colleges.

— "its author God himself:
Its subject God and man, salvation, life
And death; eternal life, eternal death:
Dread words! that have no end, no bound.
Most wondrous book! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely."

RELIGIOUS ADMINISTRATION.

5. A system of Scriptural education must be *administered practically upon the principles of the covenant*.

The children of the Church have been

baptized in the name of the Father, Son and Holy Ghost. They are recognized by the standards of the Presbyterian Church as her youthful members. The covenant obligations of their parents, assumed in the fear of the Lord, give an increased practical solemnity to the whole work of education. It is true indeed that all the children in our congregations are not baptized children; but it is also true that the Church should see that all her youth, of whatever class or condition, in all her families, are brought as far as possible, under the power of godly training.

Christian education, in its mode of administration, (1) possesses a *tender concern for the souls of children*. It is directly antagonistic to the system which regards the youth of our land simply in their relations to human society. The faithful instructor values his rights and privileges as a Christian, in displaying an affectionate solicitude for the spiritual welfare of those with whom Providence has so closely and influentially associated him. (2.) A *pious example* is a precious auxiliary, provided in the Bible, to the work of instruction. Parents, schoolmasters and ministers are called upon to exemplify what they teach. (3.) *Prayer* with, and for, the children identifies itself with the successful prosecution of education. The Holy Spirit can alone give such efficiency to the use of means as shall secure the blessings of a sanctified, intellectual and religious culture. (4.) *Faith in God for His blessing* is required as a steady principle in the hearts of those who have to do with youth. Whilst faith may look upward for a rich and speedy reward, it is also her province to abide patiently God's time and method of dispensing His favours. The results of education, like "the full corn in the ear," are gradual in their progress. Nevertheless the promise is sure to those who faithfully discharge the duties of the precept: "train up a child in the way he should go, and when he is old, he will not depart from it." (5.) An *aim to promote the glory of God* belongs to the vocation of those who train the human soul. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." The high office of educating immortal spirits for the duties of this life and the life to come, demands a holy consecration to the service of Him "who filleth all in all."

These principles, derived from the word of God, are believed to be safe and authoritative guides to the Presbyterian Church, in establishing her system of education.

THESE PRINCIPLES GENERAL.

Nor let it be said that these principles, whilst they may serve to direct Christian parents in the training of their children, assume too high ground for *public schools*. For, in the first place, parents surrender their children to the instruction of others, simply because they cannot so well attend to the duty themselves. In committing their children, therefore, to others, parents are

bound to secure the inculcation of the same truths that would be taught at home, were it in their power to engage personally in education. *Secondly*, the principles of education are not, and cannot be, changed by the transfer of children from home to the school. Teachers are as much under obligations to act upon Bible principles as parents themselves. Education, by whomsoever conducted, must take revelation as its standard. *Thirdly*, the public school has too important an influence on the character to be occupied with secularities to the exclusion of religion. "If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent impressions are communicated, the hours spent in school are such. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily, common instruction."

The principles of the word of God for the regulation of education have a general application to all places and all institutions for the instruction of youth, whether to the family school or the public school, to the primary school or the college, to Scotland or the United States.

PAROCHIAL SCHOOL IN LOUISVILLE.

The examination of the Parochial School of the Fourth Presbyterian Church, of Louisville, Kentucky, taught by Mrs. Eubank, took place a short time since. It was highly gratifying to the friends of the school, and gave evidence of thorough training on the part of the teachers. The school closed with fifty-four pupils, it being the first session. The number of applications for admission, shows that the next session will exhibit a large increase upon the present. The school was opened and closed with a Bible lesson, and singing and prayer each day. There was also a daily lesson in the Shorter Catechism, and the whole school had committed the questions and answers to memory as far as the commandments. Could the pastors and sessions of all our churches have been present and witnessed the happy effects of this school, which have scarcely yet begun to develop themselves, it would have inspired them with a fresh zeal not to rest satisfied until similar schools were established in all the churches, where such a thing is at all practicable.—*Presbyterian Herald*.

FIRST IMPRESSIONS.

A respectable lady died in 1845, near Madison, Wisconsin. She was a native of Kentucky, and educated a Protestant. All her family were Protestants. For seven years previous to her death she had no intercourse with Roman Catholics. But when death was approaching she sent a hundred miles for a Catholic Bishop, that she might be received into communion and die in the Roman Church. And wherefore? Her feelings were the result of early impressions received while attending a Catholic school at Nazareth, Kentucky! Yet how little many parents think of the depth and permanency of the impressions made on their infant offspring by the school-teacher's instructions or their own! Of all impressions those are most enduring which are the earliest.

"TRAIN UP A CHILD."

We do not know when we have felt the truth contained in the sentiment of the above proverb more distinctly than in listening to the conversation of a gentleman a few evenings since, who related several anecdotes of the great men of our country. Among others he mentioned that the late John Quincy Adams stated to his minister a few months before his decease, that he had never failed, before going to sleep, of repeating the little prayer taught him by his mother in infancy:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

THE BUFFALO CONVENTION.

A convention of Congregationalists and Presbyterians (New School) lately assembled at Buffalo, for deliberation on the affairs of the Church. Dr. Duffield presented a favourable report on the subject of parochial schools, which we trust will be published. The following account of the deliberations on education is copied from "The Evangelist."

On the recommendation of the Business Committee, a very able and discriminating report upon the importance of parochial schools was read.

On motion the following resolution appended to the report was taken up and discussed:

Resolved, That the Convention approve and recommend to the churches generally that immediate and zealous efforts be made by each to establish, within its bounds, one or more Primary schools, under the care of the same, in which not only the ordinary branches of secular learning shall be taught, but pastoral influence shall be employed for instructing in the great truths and duties of our holy religion.

Rev. Mr. Colton, of Michigan City, was not in favour of the resolution. He did not think that the system of parochial schools was adapted to the genius of our republican institutions. We are emphatically a democratic community. Our policy should be a universal one—not sectional.

[*Query*. Is there any thing better for a democratic community than religious education? If religious, must it not inculcate *some* creed?]

Rev. Mr. Squier, of Geneva, felt the resolution to be one of great practical importance. He thought, however, the time had gone by for the introduction of such a system. The system of Public Schools adopted by our State governments had effectually forestalled the parochial system. Our only remedy now lies in the introduction into our Public Schools of religious instruction. We need the Bible and devoted Christian teachers, to help forward the blessed work of educating the youthful mind.

Rev. Mr. Richardson, of Rochester Presbytery, was fully of the opinion, that the pastors of our churches had a work to do in their official capacity. They should meet the children of the congregation, and instruct them personally upon the great principles of our religion.

Rev. Wm. C. Wisner, of Lockport, thought the subject important; but he was not prepared to adopt the principles of Dr. Duffield's report. There must be less sectarianism than seems to be recognized in the report of Dr. Duffield. He believed that a system of Protestant or evangelical instruction would better meet the wants

of our country than the system of parochial schools.

The Convention finally decided to do nothing at present; although a recommendation in favour of schools under the care of churches, was lost by a majority of only one vote. Our brethren will come round to our views before many years. The idea that it is anti-republican to train up children religiously in schools will soon die. The experiment of *Protestantizing* our public schools has been unsuccessful, as a general thing. The safest and the surest way is the plan of the General Assembly; and moreover we believe it will prove in its results the least bigotted and the most truly republican of all plans.

From the Albany Spectator.

CHURCH SESSION SCHOOLS.

The religious instruction of youth is of too much importance to the prosperity of any and every church, not to engage much of the care and attention of all church officers; is it not true, that far too little effort is made even by them, for the early and Christian nurture of the children committed to their care? The routine of the Sabbath school, especially in country churches, is wholly inadequate to impart any proper degree of religious training. The family circle, too, in far too many instances, is also insufficient. Ought there not therefore to be some other means and measures devised for the religious instruction of the youth of the Church. Without holiness, it is justly said, no man can see the Lord, and no less true is it that without knowledge no man can see him otherwise than very darkly and dimly—knowledge is not grace, neither is it holiness, but certainly it is essential to the growth of both; and, therefore, the promotion of it among the youth of every one of our churches becomes a high and imperative duty. Never should the minister or elders relax their efforts in the discharge of such a duty, nor intermit their inquiries how the means of instruction may be made more efficient. Probably they will discover that they can establish a sessional school over which one of the members of the church may preside. In country places, organized as are now our public schools, this might be difficult, but in city churches no such difficulties would arise. Easily attached to every one of their societies might there be a sessional school. A good room and a suitable teacher only are wanting to complete success in any such effort. Scholars would flock in, if not from the families of the church, at least from others; and soon would they become pleased with the doctrines of an evangelical church, and come into it.

The Saturday of each week in every country place might be made, with little extra effort or expense, a day of Christian instruction. An enterprising and pious member of the church might be found willing to teach such a school; and \$50 per annum could certainly be raised to pay him: that is one dollar per day, all that is wanting is a good session room, and to it I have little doubt many children would weekly repair.

Let me suggest then to the sessions and consistories of all our churches, to take this measure into serious and prayerful consideration. The religious instruction of youth is invaluable for the growth of the church not only, but for the eternal well being of the rising generation, and should to all having it in charge, be a matter of much solicitude, not less than to

ANCRUM.

THE GENERAL ASSOCIATION OF MASSACHUSETTS.

The subject of education engaged the attention of this venerable body, the descendants of those who framed the Cambridge platform. The following is an account of the pastoral letter.

The Pastoral Letter was then read by Rev. L. SABIN. The subject was, *The training of children for the service of Christ*, embracing the special obligation, not only of Christian parents, but of the *body of the church*, to secure the religious training of *baptized children*.—This obligation was urged from several reasons. 1st, The solemn engagements involved in the Covenant. 2d, The propagation of the church itself demands it. 3d, The accomplishment of the great objects of benevolent effort demands it. 4th, The peculiar temptations and errors to which youth at the present day are exposed, are such as emphatically require their early faithful religious instruction. The Letter recommends a careful instruction in correct church polity, impressing upon their minds the superior efficiency of Congregational principles, in developing a general spirit of active piety in the church. The Letter was accepted, and preferred to the Publishing Committee, to be printed in the Minutes.

It will be seen by the concluding part of the letter, that our Massachusetts brethren assume rather higher ground in favour of Church polity than is customary even among those much abused bigots—Old School Presbyterians!

We observe, by "The Puritan," that a committee was appointed to examine into the condition of common schools; and to make a report to the next Association.

COLLEGES.

The following is an extract from a speech, delivered by Professor Haddock, of Dartmouth College, at the anniversary of the Society for promoting collegiate and theological education at the West.

Now the question has been raised even here, whether colleges are of much use—whether they are not too aristocratic for a democratic community. It is the fashion to recommend the Common Schools as the true colleges of the people. The patronage of the State is generally withdrawn. A prejudice is even fostered against colleges, through the arts of demagogues, and the folly of the extravagant advocates of Common Schools. It is not true that the college is for the rich. Its chief benefits are reaped by the middling and lower classes. The college differs from the Common School, as the upper springs differ from the lower springs—running further and diffusing gladness and fertility over wider spaces on the hill-side. By far the larger part of those who are graduates of our colleges are those whose parents are unable to pay the whole expense of their education. Much of the very best materials which we have the privilege of moulding in the college, are from the rough quarry of country life. I may be publishing a college secret, but it is a fact, that in our country colleges, we do dread to see a rich man's son come among us. We are afraid he is sent there because his father did not know what else to do with him, or thought a college a good place to send bad boys to keep them out of mis-

chief, or supposed that education was a gift which could be purchased with money.

The college is in fact the true leveller, always acting in the best direction—ennobling in the next generation the son of the commender of this. There is no man so poor that on that account he may not hope to see his son occupying the most desirable position in society, through the aid of the college. In this country, where there are no hereditary powers, there is nothing which does so much as the college to bring social consequence within the reach of the sons of the poor. To run down the colleges, to make its advantages a ground of public distinction, is to bring a community into that most undesirable condition, where no man can hope for advancement who has *nothing but* his merits to recommend him. An educated man is himself a school to the community in which he lives. A well cultivated mind renders greater service among his neighbours, in forty years, than can well be described.

But it is said that colleges are hot-beds of vice. He admitted that there are sometimes rows and rowdies in college, smokers of tobacco and drinkers of wine—sometimes noisy songs, and sometimes wanton mischief. But are they never found elsewhere? He gave it as deliberate judgment, that a college is as favourable to purity of life and soundness of principle as any other place of education. And in a large class of cases, the habits developed were first formed elsewhere, at the academy, or under the parental roof, and show themselves too soon after they come to college to allow its existence to be justly chargeable to college.

The course of proceeding in our colleges has a general resemblance, not adopted without consideration, nor continued and extended from college to college but after the most rigid scrutiny. He described the morning prayers, the reading of God's word, the studies, recitations, sciences, languages, duties. He asked how a course could be devised which will better train and enlarge, and strengthen the minds of the youth.—*Professor Haddock.*

RULES AND REGULATIONS OF THE BOARD.

Attention is requested to the following rules of the Board of Education, relating to schools, academies, and colleges.

PRIMARY SCHOOLS.

I. *On the organization of the School.*

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

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

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

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

II. *On applications for aid.*

1. All applications must be approved by the Presbytery, or its Education Committee.

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

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

III. *Appropriations.*

1. The maximum of appropriations from the Board shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

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

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

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to Academies under the care of Presbyteries. The amount of appropriations to Academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible, and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a Report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

3. The appropriations of the Board shall be applied to the payment of the salaries of professors, or to the enlargement of the library or apparatus of the institution, as may be determined by the Executive Committee.

Sabbath Schools.

—
"Feed my lambs."
—

TEACH THEM HOW TO BE SAVED.

Salvation by works is the method of human nature. Even a child clings to this delusion with a pertinacity, emblematical of the carnal heart. We have known children, brought up in pious families, and instructed in Sabbath schools, who, in reply to the question "what must you do to be saved?" have answered, "I must pray"—"I must love every body"—"I must be good." These answers, though implying a knowledge of moral duties, make no reference to God's plan of Redemption. Teachers should make it their aim to refer every Sabbath to "Jesus Christ and Him crucified." There are a few simple lessons which ought to be continually inculcated, and the most prominent among these is the necessity of a Redeemer. Few children, who have been well drilled in evangelical doctrine, will become in after life sceptics, Socinians, or moralists relying upon their self-righteousness. A true knowledge of Christ, developed in the human soul by the instruction of parents and teachers, has many promises and hopes of a spiritual blessing. It is important, therefore, to magnify God's method of salvation in all our plans of doing good to children. The Sabbath School is particularly designed to unfold these precious truths; and not a child among the millions who enjoy Sabbath School instruction, ought to be unable

to repeat such passages as this, "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE SABBATH SCHOOL.

The Sabbath school is Bible education in one of its highest forms. Week-day teaching, though it should have a spiritual element and a spiritual aspect, is yet mainly secular, both in its nature and aim. Sabbath school teaching, both in its nature and aim, is entirely and essentially spiritual.

The week-day teacher measures his success by the number of scholars he sends forth into the world; with minds stored, expanded, and fortified, by a large and operative knowledge of men and things; and, most of all, filled with Bible truth, as the only compass for the perilous voyage of life. The Sabbath school teacher walks by a higher rule. Over and above a solid knowledge, both of the word and of the truth of God, his mark is no lower than *the conversion of souls*. He looks upon his scholars, not only as *ignorant*, needing to be taught, but as *lost*, needing to be saved. It was a true testimony, borne thirty years ago, in the First Report of the Sabbath School Union for Scotland, that "the whole force which can be brought into action in a Sabbath school, ought to be brought to bear directly on the grand point—the salvation of sinners by the Lord Jesus Christ, as He is offered in the gospel."

If this be the case, what a pressing claim has the Sabbath school on all who care for souls! Next to the ministrations of the pulpit, no means seem better fitted for building up the kingdom of Christ. The minister preaches, and the elders visit; yet, after all, how many are there on whose consciences the truth is never brought to bear. The gospel-net is let down from the pulpit on the Sabbath; but the meshes are too wide, and the little fishes escape. For such—the young in years and understanding—the Sabbath school is intended.

FORBID THEM NOT.

O, God! this universal frame,
Reveals the splendours of thy Name,
And on the heavens that thou hast spann'd,
Its characters in beauty stand.
Yet nobler than this matchless frame,
Or heaven of heavens where dwells thy Name,
Is He who once this footstool trod,
A sufferer—risen Son of God!
And richer is his word of love,
Than notes that shake the throne above,
When he invites his children home,
Saying "Forbid them not to come."

W. B. TAPPAN.

FOUR GRAND ARGUMENTS FOR THE TRUTH OF THE BIBLE.

There are four grand arguments for the truth of the Bible: the miracles it records, the prophecies, the goodness of the doctrine, and the moral character of the penmen.

The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penmen from divine purity. Thus Christianity is built upon these four immovable pillars, the power, the understanding, the goodness, and the purity of God.

I add farther; the Bible must be the invention, either of good men or angels, bad men or devils, or of God.

It could not be the invention of good men or

angels; for they neither would nor could make a book, and tell lies all the time they were writing it, saying, *Thus saith the Lord*, when it was their own invention.

It could not be the invention of bad men or devils; for they would not make a book, which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.

I therefore draw this conclusion, the Bible must be given by divine inspiration.—*Rev. David Simpson.*

BOOKS.

For many books I care not, and my store
Might now suffice me, though I had no more
Than God's two Testaments, and therewithal
That mighty volume which the world we call,
For these well looked on, well in mind preserved,
The present age's passages observed,
My private actions seriously o'erviewed,
My thoughts recalled, and what of them ensued,
Are books which better far instruct me can,
Than all the other paper-works of man;
And some of these I may be reading too,
Where'er I come, or whatso'er I do.

GEORGE WITHERS.

NOTICES OF SUNDAY-SCHOOL BOOKS.

The following books, published by the American Sunday School Union, we have examined with some care; and though the time has passed since we "thought as a child," we believe that many children would like to read these books, and that they might be read by them to advantage.

Helen and Julia.

The Silver Dollar.

These two books illustrate the nature, the duty and the rewards of benevolence.

Boy and the Birds. Quite a number of birds are brought to view and described here, with a vivacity and interest that will captivate many a little reader.

Protestantism in France gives a good account of the early history of the Reformed Church in France and of its persecutions, including the massacre of St. Bartholomew's day. We agree with the author that few countries, the Holy Land excepted, present more interest in their religious history than France.

Structure in Animals. This is a juvenile work on Comparative Anatomy, written in a good style, and breathing the Christian spirit—as every book on knowledge should. Such books both expand the mind and direct the heart.

AN IDLE WORD.

MATT. xii. 36.

It passed away, it passed away,
Thou canst not hear the sound to-day,
'Twas water lost upon the ground,
Or wind that vanisheth in sound;
O! who shall gather it, or tell
How idle from the lip it fell!

'Tis written with an iron pen;
And thou shalt hear it yet again!
A solemn thing it then shall seem
To trifle with a holy theme.
O let our lightest accent be
Uttered as for eternity!

Domestic Missions.

"Beginning at Jerusalem."

COMPASSION FOR THE DESTITUTE.

Our blessed Lord, in surveying the multitudes, who were without shepherds to guide them into the fold, was "*moved with compassion*" towards them. What does this mean? It particularly includes two ideas.

First. A tender sympathy with the needy.

Jesus always felt compassion for the sorrowing and destitute. Whether the suffering related to temporal or spiritual things, his heart-sympathized with human wants. His whole life was an expression of his compassion for our guilty race, especially in view of their spiritual condition. This holy sensibility is characteristic of all them who love our Lord Jesus Christ in sincerity. Reader, behold the spiritual destitutions of our country—North, South, East and West—see the many families without a Sabbath and gospel ordinances—the little children brought up without Christ, and the middle-aged and the aged dying in ignorance of the way of life—have you no *compassion*? Are you satisfied with your own condition, and have no sympathy with theirs? Can this be an illustration of Christianity—of Christ's way of feeling and living? Surely a disciple of the Lord Jesus ought to be tender-hearted towards the destitute and the lost.

2. But compassion means more than feeling—it means *acting*. Jesus felt for us, and came from heaven to save us. He not only sympathized, whilst on earth, with the multitudes that were destitute, but He sought their relief. He prayed for them, and He sent forth labourers to work for their salvation. [See the narrative, Matt. x. and xi.]

Here are at least two ways in which we can all conform to the example of Christ in acting out Christian compassion. Prayer for the destitute is an offering of the heart more acceptable than "gold and silver." But it includes the disposition to use every means to do good to those for whom we pray. Every member of our Church is under obligations to assist in sending out labourers into the harvest field. Temporal things must, of course, be supplied; "for the labourer is worthy of his hire." Our sympathy with the destitute must furnish the means to help them in their necessities. Oh, when shall we possess more of that divine compassion that feels and acts, after the example of Christ! Missions require all the active godliness of the Church to give them enlargement and success. Brethren, have we the right kind of compassion?

OREGON.

The following account is taken from the proceedings of the Methodist Conference lately held at Pittsburgh.

The Rev. G. GARY said that as far as Oregon is concerned, he was perfectly acquainted with its moral and religious state. He had observed it for more than three years. The emigrants,

as they came over there, came unfavourably circumstanced, so far as morality and religion are concerned. The companies which come over are large, and necessarily so for their safety, and very much mixed. The majority of them are not of the moral and religious cast of community. They spend from four to five months on their journey, without observing the Sabbath or enjoying its privileges. The religious portion among them lose all confidence in themselves, and would sink, if it were not for our brethren there who encourage them. Most of our members that have been received, have been received by hunting them as lost sheep. They would not have reported themselves as Methodists, if they had not been encouraged to do so. We had about 150 members when I left there; numbers of them had experienced religion there, and others had brought their letters. A great proportion of those who came over had not been brought to the Church; yet our Church now was assuming a form, and our societies were scattering about in such a manner as that our brethren were more readily found, and more encouraged to make themselves known. They are mostly settled in the Valley of the Willamette, which is truly a garden in our world. The beauties of this part of Oregon are not equalled by any portion of the world I ever saw. The Willamette Valley is 25 miles wide, and from 250 to 300 long. This valley is capable of supporting an immense population. We have now two or three circuits, and Oregon city (or Willamette Falls, which is the same place) may be considered a station, as they have preaching every Sabbath.

There are employed in the ministry four men sent out by the Board. Two others are employed by the superintendent, which make six in the work. They have work enough, and he believed were actively engaged in it. Our ministry is carried to almost every settlement. He presumed we had more persons attending our ministry in that land than all other evangelical churches—more sermons preached than all other Protestant denominations put together. The community are looking to us, and the prejudices which had existed, had passed away. Our ministers are as much respected in that land as they are in this country. The Sabbath is about as quiet and as well regarded, as in this land. The influence of the ministry was moulding and impressing the community, and sacred things, where they were seen, were respected. The population is rapidly increasing. In 1844, two thousand emigrants went over, and in 1845, three thousand; in 1846, more than one-half the emigrants were directed to California, so that in the fall of 1846 there was only an emigration of about one thousand. He knew nothing of the number that went over last fall; the expectation was that there would be a large company. He knew not how many were about to start; the presumption was that people would crowd there. We have the confidence of the community. If we can keep up with the speed of the population, we can give it the right moulding. He never saw a community where science and education were as much needed as in that community. If they do not become a reading community, they must become a depraved community. There has been an effort made to establish an institution of learning, which has been embarrassed, but its friends are holding on to it with great zeal.

California is six to eight hundred miles from Oregon. As you pass out of the mouth of the Columbia, it is from five to fifteen days' sail. Five days is considered a very short, and fifteen days a very long voyage. The inhabitants of California are far less moral than the people of

Oregon. The Sabbath is spent in horse-racing and crime in all its hideous forms. About one hundred of our members have carried letters to California. One local preacher went over, but his sun set in darkness before he reached the borders of California. I heard of other ministers that went, but heard of more that stayed.

BISHOP HEDDING asked, how many preachers there were in that country who would belong to a conference.

G. GARY. Four.

BISHOP H. How long would it take a bishop to go to the Conference, and return?

G. GARY. One year if he were to go over the mountains; and the facilities for travelling over the mountains will soon be greatly increased. To start in the spring, would bring a person to the Willamette always in five months, without a change of animals; and a change of animals would lessen the time about one-third. A bishop could go and come in ten months.

BISHOP H. What time would it take to go by water?

G. GARY. I went out in five months and a half. The bar at the mouth of the Columbia sounds terrific abroad, but there is now an established pilotage, and the presumption is, that in nine months out of twelve a vessel need not be detained more than a week there. There are two or three months in the year that it would be more difficult to pass the bar.

D. SMITH alluded to the contemplated steam navigation to Oregon.

J. BOWEN asked if the country between Oregon and California could be populated?

G. GARY. The country for about 300 miles toward California will be populated, especially along what is called Rogue river. A great part of this country is yet inhabited by hostile Indians. He could not say as to the settlement from the California side.—*Christian Advocate.*

"THE REGIONS BEYOND."

When the Apostle had planted a Church, and furnished it with the ordinances of the gospel, he calculated upon its being his efficient auxiliary in extending the knowledge of Christ. The measure of the rule by which he was guided in the great work to which he was called, reached always beyond the field of his former labours; and according to this rule, he hoped to be enlarged by the Corinthians, that he might bear to others, in regions more remote, the blessing of salvation. But their aid in this cause was predicated upon the *increase of their faith*. "When your faith is increased," we hope, says the Apostle, "that we shall be enlarged by you according to our rule abundantly, to preach the gospel to the regions beyond you."

From this example we infer, *first*, that the primary object of every minister should be, to build up those who are under his particular charge, in the faith of the gospel. This is to be done by preaching the word with fidelity, and by the employment of such other means as are implied in the labours of the faithful steward who gives to every one, young and old, his portion in due season.

We infer, *secondly*, that the co-operation of the members of the Church is required. If it be the minister's duty to preach, it is also the people's duty to receive the word at his mouth, and profit by it. And there are a thousand ways in which they can be stimulated, and stimulate each other to every good word and work. Every one has his appropriate sphere within which he may labour—his circle of influence where he may let his light shine; and this is a talent entrusted to him, for which he is accountable.

Our *third* inference is, that none should rest

satisfied with present attainments. Have we a knowledge of God's will? We should continually strive to know more of Him, and of the way of salvation through the Cross of Christ! Have we a comfortable evidence of our adoption into the family of God? We should diligently labour to make our calling and election sure. Have we been instrumental in winning souls? O how precious are those souls which are yet to be won! Have we abounded in prayers, in labours, and in alms? After all we are but unprofitable servants, and if saved ourselves, we shall have to attribute it not to works of righteousness which we have done, but to the abounding grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich. We should, then, think more of what is to be done, than of what has been done, for his sake; and as we ask, "What wouldst thou have me to do?" we should be ready to perform it with alacrity, at the slightest intimation of his will.

We infer, *fourthly*, that every Church should regard itself as occupying a central position, around which its light shines—the light which she reflects from the Son of Righteousness. It should be remembered that the same gospel which has been effectual in the redemption of souls in one place, can be effectual in another; and as the word of God is the sword of the Spirit, it should be employed for the purpose of making conquests to the King of Zion. Had our churches that *enlargedness* of which the Apostle speaks, they would not only think of the regions beyond them, but they would deny themselves, and use every effort to bring them under religious culture. One way of doing it, in which the humblest member of the Church may be a messenger for good, is by visiting for the purpose of religious conversation, and by distributing religious tracts.

We infer, finally, that every member of the Church has a personal concern in the *regions beyond him*. No matter how far beyond; if it be a missionary field, missionaries should there be sent, and there aided in preaching the gospel. And if a member of the Church be too poor to give any thing—and few there are, who by the practice of a little self-denial, cannot have something to give—he can at least, if he has a heart to pray, give his prayers for the enlargement and prosperity of Zion. When, therefore, we think of our privileges as a Church of Christ, we should remember also the regions beyond us, where no such privileges are enjoyed—where there are no Sabbaths—and no sanctuaries—and no Bibles, and none of the consolations, or the hopes of the gospel—those regions beyond us, which are aptly described as the dark places of the earth, which are full of the habitations of cruelty.—*Watchman and Observer.*

ANECDOTE OF DR. CHALMERS.

One of the last labours which this great and good man engaged in, was the building of a church among the most degraded population in the city where he taught theology. The church is situated in West Port, which was the scene of the atrocities of Burke, who strangled his victims for the purpose of selling their bodies for dissection, and is the very worst part of Edinburgh. Here among these wretched outcasts Dr. Chalmers established a church and a school, which contained when I visited it 220 scholars. He turned away from the rich and fashionable who would have thronged his ministry, and was bending the last energies of his life to carry the gospel down into the lowest places of the earth, when—as has been beautifully said of him—his master called, "Come up higher."

For the Presbyterian Treasury.

THE WESTERN COMMITTEE.

A note on page 43 of the Annual Report of the Board of Missions struck me with some surprise. It is as follows; and relates to the annual expenses of the Committee.

Note.—The expenses of the Executive Committee of the Board at Louisville, Ky., are not included in the above account. *Measures were taken in season* to obtain a full report of expenses from that Committee. No such report has been received at the Office, and after waiting some time, we are compelled to publish without it.

Some explanation is certainly due to the Church. No such omission in any of our Boards can be allowed to pass without notice, in these days of strict accountability. I consider that any member of the Church has the right to call for the information that was not inserted in the Annual Report. The General Assembly, moreover, has ordered that all such information shall be given. Let us have it.

INVESTIGATOR.

Foreign Missions.

“Go ye into all the world and preach the gospel to every creature.”

HINTS FOR THE MONTHLY CONCERT.

THE SPEEDY CONVERSION OF THE WORLD HOPEFUL.

The Church has no reason to be discouraged in view of the magnitude of the work in which she is engaged.

1. God has all power in His hands.

2. Providence attests many mighty and sudden changes. In Apostolic times, the gospel was preached far and wide with wonderful success. At the Reformation, almost the whole Continent of Europe was overrun by the gospel in a single generation. In our own times, similar success has attended evangelical effort in the Sandwich Islands, and in other places. The suddenness and extent of civil revolutions may also indicate that spiritual changes may occur on a great scale with little to forewarn of the crisis.

3. The prophecies point in various passages of Scripture to the rapid promulgation of the gospel in the latter day. And there is a concurrence among interpreters as to the near approach of great events in the Kingdom of Christ.

In confirmation of these general views, we add some remarks from an able Scotch divine, the Rev. J. G. Lorimer.

In reading the history of modern missions in the South Seas, one is struck with the rapidity of the change. Often a few days, or weeks, or months, according to Williams, were sufficient to induce whole islands, comprehending several thousand inhabitants, to abandon their idolatry, though taught only by two or three humble agents. The conversion of a few of the leading chiefs led to the conversion of the great body of the people, at least, to the renunciation of the horrible creed and practices of their fathers. Tidings of change in one island, led to change in another. Singular events in the providence of God, too, such as epidemics and famines, under which superstition could afford no comfort, seem,

when the people had reached a certain awakened state of mind, to have acted as precursors and hasteners of the change. It is certain, that when the lies of heathenism were once found out, like broken credit at a bank, the public confidence at once gave way on every point. The experience of Scotland, in reference to Popery at the Reformation, as I shall have occasion to notice, was similar. Both eases hold out the pleasing prospect, that when God's time arrives, all superstition, whether Popish or Pagan, shall be overtaken with the same rapid destruction. Who can doubt that were a considerable body of the Roman Catholic priesthood in this country, at this moment, to throw off Popery, tens of thousands of the people would follow their example? This is one of the consolations in connexion with false religion, that when it does break up, it will disappear like smoke, and, by the suddenness and universality of its death, so to speak, compensate for the duration of its life. It is an interesting remark of the sacred writer, in reference to the cleansing of the House of God, in the days of Hezekiah: “And Hezekiah rejoiced, and all the people, that God had prepared the people: *for the thing was done suddenly.*”

THE MISSIONARY SPIRIT IN OLDEN TIMES.

Although the organizations for missionary purposes are of comparatively recent origin, it is a mistake to suppose that the missionary spirit is a new feeling in the Church. The following extracts will show how such men as Richard Baxter and Jonathan Edwards felt.

RICHARD BAXTER'S ZEAL.

“My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look little further than England in my prayers, as not considering the state of the rest of the world; only I prayed for the Jews—that was almost all. But now, as I better understand the case of the world and the method of the Lord's Prayer, so there is nothing that lies so heavy upon my heart as the thought of the miserable nations of the earth. It being the most astonishing part of all God's providence to me, that he so far forsakes almost all the world, and confines his special favour to so few—that so small a part of the world has the profession of Christianity in comparison of heathens, Mohammedans, and infidels! and that among professed Christians there are so few that are saved from gross delusions and have any competent knowledge; and that among those there are so few that are seriously religious, and truly set their hearts on heaven—I cannot be affected so much with the calamities of my own relations or the land of my nativity, as with the case of the heathen, Mohammedan, and ignorant nations of the earth. No part of my prayers is so deeply serious as that for the conversion of the infidel and ungodly world—that God's name may be sanctified, and his kingdom come, and his will be done in earth as it is done in heaven. Nor was I ever before so sensible what a plague the division of languages was which hinders our speaking to them for their conversion; nor what a great sin tyranny is, which keeps out the gospel from most of the nations of the world. Could we but go among Tartars, Turks, and heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England, nor for all the rest that were cast out here, and in Scotland, and Ireland, there being no employment in

the world so desirable, in my eyes, as to labour for the winning of such miserable souls, which makes me greatly honour Mr. John Elliot the apostle of the Indians in New England, and whoever else have laboured in such work.”

JONATHAN EDWARDS' ZEAL.

“I had great longings for the advancement of Christ's Kingdom in the world; my secret prayer used to be in great part taken up in praying for it. If I heard the least hint of any thing that happened in any part of the world, that appeared to me, in some respect or other, to have a favourable aspect on the interest of Christ's Kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be earnest to read public news letters, mainly for that end, to see if I could not find some news favourable to the interest of religion in the world.

My heart has been much on the advancement of Christ's Kingdom in the world; the histories of the past advancement of Christ's Kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been, to read of the Kingdom of Christ being promoted: and when I have expected in my reading to come to any such thing, I have lotted upon it all the way as I read; and my mind has been much entertained and delighted with the Scripture promises and prophecies of the future glorious advancement of Christ's Kingdom on earth.”

RECENT INTELLIGENCE.

OTTAWA MISSION.

A letter from the Rev. P. Dougherty, gives the following pleasing intelligence. A number of inquirers have attended the Monday evening meeting, and on last Sabbath seven persons, three men and four women, were baptized and received into the communion of the church. One was the wife of the old chief, who in former times was opposed to us, but who is now very friendly, and a regular attendant at meeting. Some others sought admission, but it was thought best to keep them longer under instruction. Seven children were also baptized.

CREEK MISSION.

Letters dated to the 14th of June, mention the arrival of the Rev. Messrs. Eakins and Balentine at their stations, where they have commenced their missionary work under favourable circumstances.

CHINA: CANTON MISSION.

The missionaries have at length succeeded, as we learn by letters dated to the 24th of April, in obtaining a house situated in the midst of the native community. It is about a mile east of the Factories, where the foreigners have heretofore been compelled to reside. Missionaries from other societies had also procured houses at a distance from the factories. Mr. French adds, “Thus you see, that the Lord is gradually opening up the way before us.”

INDIA: LODIANA MISSION.

The Rev. J. M. Jamieson and wife, as we learn from a letter of Mr. Jamieson, of April 15th, are now settled at *Ambala*. This is a new station, which the Committee has been anxious to occupy for some years. Indeed, it was one of the two places, Lodiana being the other, chosen as important stations by the missionaries of the Board, in the autumn of 1838. Various causes have prevented its being occupied at an earlier period. *Ambala* is a city of between 30,000 and 40,000 inhabitants, nearly central between

the stations of Lodianna, Saharumpur and Sabathu, and a place of some political note with reference to the Protected Sikh States. The Mela or fair at Haridwar was attended by the Rev. Messrs. Caldwell, Rudolph, and Golak Nath, who spent several days in missionary labours among the pilgrims. A considerable falling off was observed in the attendance at the fair; though multitudes of people were present, to many of whom the gospel was made known.

DEATH OF MRS. SCOTT.

It is with sincere regret we have to record the death of Mrs. Christianna M. Scott, wife of the Rev. J. L. Scott, of the Furrukhabad Mission. Her declining health, induced her to return to this country, under medical advice, in the hope of its restoration. With characteristic self-denial she consented to undertake the journey without her husband's company, being anxious that he should not leave his important post. Accordingly she embarked at Calcutta, with her two children; and at that time the prospect of improved health was considered quite encouraging. It was not the Lord's will, however, that she should live to see her friends in this country. She was called to enter the rest that remaineth to the people of God, on the 16th of April; and when the sea shall give up its dead, her mortal remains shall be raised in glory.

Mrs. Scott was a daughter of the late Rev. W. F. Houston, of Columbia, Pennsylvania. She sailed for India in 1838, and after a Christian and missionary course of no common excellence, she departed this life in the thirty-sixth year of her age.—*Chronicle.*

Board of Publication.

Publication Rooms 265 Chestnut street, between 8th and 9th streets, Philadelphia.

J. P. ENGLS, PUBLISHING AGENT.

For the Presbyterian Treasury. RELIGIOUS BOOKS.

The multiplication of books is immense. What effects will flow from their superabundance, is a problem, for time to solve. Writers and publishers appear to believe it impossible, for religious reading to be too multifarious in variety, or too prolix in quantity. No censorship restricts the press; but it is incumbent on parents, teachers, and the collective wisdom of the Church, to discharge that office, and make a cautious selection, both as respects quality and quantity.

An excess of reading is like over-seeding a field. The farmer who should sow his acre with ten bushels of wheat, instead of one, would waste his grain, exhaust his field, and stint his crop. The body may be surfeited with wholesome food, and the mind with even good reading.

That is the best instruction which rouses the highest degree of action in the learner's own mind, while giving it a right direction. All that fails of this point is deficient; all that exceeds it is superfluous. Superfluous instruction diminishes the effect of that which is needful. The mind that has its attention distracted and vigour wasted by too great a variety or amount of reading, will not receive a powerful impulse from the best instruction. Five words wisely spoken, carefully heeded, and never forgotten, may sometimes produce a greater effect upon the character of an individual, than would five octavo volumes, though the style were good and the matter blameless.

Religious books may be classified by the motives which produce them. There is one class which are the offspring of overflowing benevolence. Such a spirit breathed into the

pages of a book, how wonderful and boundless have been its effects! There is another class that originate from mixed motives, in which love of fame, or profit, is a large ingredient. These in general are useless. There is yet a third that springs solely from motives of gain; these never fail to do an injury; if not a positive, a negative one, by occupying time that might be better spent; for the great law of moral influence holds true of books, that "like produces like." The best books have been baptized with the tears, and consecrated by the prayers of their authors.

These reflections might suggest to book-makers that it is not entirely safe to obey the impulse of inferior motives in so grave a matter, as furnishing the public with religious reading.

Human wisdom has produced millions of books; Divine wisdom has produced one—yet has that one far more promoted the well-being of man than all the rest. The experience of more than two thousand years has fully verified the observation of the wise man, that "of making many books, there is no end." Many writers fairly pulverize a subject; the reader closes their volumes, fit may be, convinced, persuaded, but so thoroughly sated with their prolixity and repetition that his own mind remains quiescent, and presently drops the whole. Too many are more intent upon disclosing their own hearts to public gaze than upon winning the hearts of others; labouring rather to convince the reader of the writer's piety, than to make him pious. It can scarcely be exaggeration to affirm that the divine inspiration of the Scriptures is as clearly proved by what they omit, as by what they contain.

How often do we find in the lives of eminent Christians that they received a decisive impulse in youth from poring over *one or two* of the best books! The illustrious pedigree by which the writings of Legh Richmond are descended through the Practical View, the Rise and Progress, the Call to the Unconverted—from a book which Baxter obtained in his youth, from a pedlar, is well known. To produce such books is the rare achievement of exalted piety; but there is a work, not less important, in which all may have a share. It is the giving to such works an extensive circulation.

Every reflective mind, therefore, must hail with joy that enterprise, devised by the wisdom of the Church, which aims not so much at the multiplying of new works, as the multiplying copies of those which have been fully tested and approved by the ordeal of time.

BIBLIANDER.

For the Presbyterian Treasury.

ANOTHER GOOD EXAMPLE.

Nyack, Rockland county, New York, has done well in the matter of Presbyterian colportage. An agent of the Board of Publication visited that place recently. The Sabbath was stormy, so that but few were present when the subject was presented from the pulpit. But this deficiency was more than supplied by the zealous and unwearied efforts of the pastor and one of the elders; and hence, books were sold to the amount of over \$57, including about twenty copies of the Confession of Faith. There is a great deficiency of this very important book in our churches. In some congregations not more than two or three copies are to be found; and it is humiliating to hear members of the Church say they have never seen it. Much is accomplished when this book is got into every family. That can be done, and much more, if all our pastors and elders do as was done at Nyack; and who can estimate the good that will result?

W. J. M.

For the Presbyterian Treasury.

Mr Editor—Permit me, with gratitude to God and the people, to acknowledge the cordial efforts of pastors, elders, and others in circulating the publications of the Presbyterian Board of Publication, and the uniform kindness with which I have been received, and to report sales of publications as follows:

In Mercersburg, Pennsylvania, \$45, additional, making	\$265
Rocky Spring and St. Thomas,	70
M'Connellsburg, Green Hill, and Wells's Valley,	135
Rev. A. A. McGinley's Pastoral Charge, Path Valley,	290
Aughwick,	63
Williamsport, Hancock, and Clearspring, Maryland,	97
Greenwich, Cumberland county, N. J.	53
First Presbyterian congregation, Bridgeton, New Jersey,	234
Deerfield,	47
Cedarville,	85
Pittsgrove,	78
Williamstown,	27
Woodbury,	27
Blackwoodtown,	24
First Presbyterian congregation, New Brunswick,	85

Publications were circulated in the Second Presbyterian Church, New Brunswick, in First Reformed Dutch Church, do. (by invitation). Also in May's Landing, Millville, and other places, and I am happy to learn that the people are much pleased with the effort, and with the books. Vol. No. 216, on the Catalogue, "The Great Supper," is quite popular.

I hope to proceed to several more congregations of the Presbytery of West Jersey, and if favoured, to the Presbytery of Raritan in a few weeks. Respectfully, yours in the Lord,

HORACE LEET.

Philadelphia, August, 1848.

COMMUNICANT'S MANUAL.

This is the title of a work, lately published by the Board. The author is the Rev. Dr. Janeway, of New Brunswick. The following is the 17th Meditation, and will serve as a specimen of the other Meditations.

MEDITATION XVII.

SELF-EXAMINATION.

I have contemplated the cross of my Redeemer, and meditated on the great truths connected with it; and by so doing I have remembered him, in accordance with the end of that ordinance, for which I am endeavouring to make preparation. It now behoves me to attend to a particular duty prescribed in the institution: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." The duty doubtless means that he should, by the due performance of it, ascertain his right to a seat at the sacred table.

PRAYER.

O thou omniscient and heart searching God, I am about entering on a most important duty; to inquire into, and determine, my real character and condition, in thy sight. I need thine aid; and I beseech thee to compose and to enlighten my mind. Graciously grant the aids of thy Holy Spirit to bear witness with my spirit, that I am thy child, renewed and sanctified by thy grace. Let me not deceive myself with a name to live, if I be dead. Undeceive me, if I be deceived. But, if I am a renewed creature, help me to ascertain and determine the fact, that I

may rejoice in my filial relation to thee, my God. Hear me, for Christ's sake. Amen.

The first question, then, which I have to propose to myself is this: "Am I a Christian?" True, I was descended from Christian parents, born in the visible church, and baptized when an infant, in the name of the sacred Three. But, while I should be grateful for the privilege connected with my birth, and duly appreciate my infant dedication to God, in the rite of baptism, I must remember that neither my birth nor my baptism will entitle me to a seat at the Lord's table. The question proposed, imports much more than these outward privileges. To be a Christian is to be born again, regenerated by the Holy Spirit, and united to Jesus Christ by a true and living faith. Am I a Christian in this sense of the name? Certainly I was not born such. I came into the world with the same depraved nature which others inherited; a child of wrath even as they.

Was I ever convinced of this lamentable fact? Were my eyes opened by the Spirit, to see my sinful and lost condition, as dead in sin, and condemned by the divine law to everlasting misery? Trembling under the painful conviction, did I strive, by sorrow and reformation, to flee from the wrath to come? Have I seen the futility of my own endeavours and works to recommend me to God, and save my soul? Do I understand the provision made in the gospel for the gratuitous justification of sinners? Has my mind been enlightened to see the fulness, the suitability, and all-sufficiency of Jesus Christ as a Saviour? Do I believe that he is both able and willing to save all that will come to him? And, under this belief, did I apply to him for his salvation? Do I rely on his merits for acceptance with God? Have I taken him to be my Redeemer, and committed my soul, and my eternal interests, into his hands, and devoted myself to his service?

Have I experienced a change in my nature, and been quickened into a new spiritual life? Have old things passed away, and all things become new? Are my views, feelings, and affections changed? Have I new views of God, of his law, of myself, of sin, of duty, and of Christ? Do I see the comparative emptiness of worldly things, and the infinite value of heavenly and eternal things? Has the current of my affections been changed? Have they been turned from earth to heaven? from the creature to the Creator? Do I love things which I formerly hated, and hate things which I formerly loved? Is sin hateful to me, not only on account of its injurious consequences, but on account of its vile and odious nature, as a breach of the divine law, and as being offensive to God? Is holiness truly lovely in my sight, and do I hunger and thirst after righteousness? Do I love the inspired volume, and make it the man of my counsel and my delight? Do I always pray for the teachings of the Holy Spirit whenever I read it, saying with David, "open thou mine eyes, that I may behold wondrous things out of thy law?" Has God condescended to hear my prayers? and do I, at times, enjoy communion with him in that exercise? Do I love to pray, and find that I cannot live without prayer?

Has my conduct undergone a great change? Have I a new and a different end in life? Is it the glory of God? Am I watchful over my actions, guarding against temptation and sin? Am I, in a good degree, successful in my endeavours to do the will of God? Do I indulge myself in no sin, and allow myself to live in the omission of no known duty? Is it my sincere desire and prayer to God to be sanctified in my whole nature? Do I take pleasure in the ex-

pectation, that hereafter I shall be freed from all sin, and made perfectly holy in the Divine image? Do I desire heaven, not merely as a refuge from evil, and as a place of happiness, but as a place where holiness reigns, and from which all sin is for ever banished?

If I can answer these questions *affirmatively*, I may regard myself as a CHRISTIAN.

An advanced believer finds but little difficulty in deciding his claim to the Christian character. He has become so familiar with the nature of the Spirit's gracious operations on the human soul, and with the marks of regeneration; and, by frequent self-examination, become so well acquainted with himself, that the first question is soon settled. But there is another question that claims his inquiry, which he finds not to be so easy to determine. It is this: Am I a *growing* Christian?

Some believers advance so sensibly in the divine life, that this too is a question easily determined. But how is it with me? Am I making progress in the Christian life? Let me inquire. A comparison of my attainments at different periods of my time, may furnish evidence. When I look back upon the secret workings of my heart, do I find that I have gained victories over certain sins; for example, over pride, vanity, worldly-mindedness, unbelief, self-righteousness? Do I see more clearly my entire dependence on Jesus Christ for righteousness and strength? and do I depend more simply and entirely on him for every thing, willing to give him all the glory of my salvation? Am I more humble? Do I grow in heavenly-mindedness, and in spirituality of mind? What other corruptions of heart are mortified and subdued? Am I more devoted to God? Do I love his glory more? Do I take a more lively interest in the prosperity of the Redeemer's cause? pray more for it, and do more for its advancement in the world?

By attending to such inquiries, and others of a similar kind, I may determine the second question.

But there is another inquiry that ought to be instituted, in making preparation for a profitable communion season. It is my privilege to approach my Lord and Saviour at his table, with humble and believing prayer for every thing I need. Let me, then, inquire what sins too much prevail, and in what graces I am most deficient; that I may beseech him to mortify and subdue the one, and increase and strengthen the other. What are those sins? Does pride, or vanity, or ambition, or carnality, or lust, or worldliness, or unbelief, afflict my soul? Let me lament them, whatever they may be, before my Redeemer, and beseech him to crucify them on his cross. In what graces am I deficient? Is it humility, or faith, or heavenly-mindedness, or freedom in speaking on religious subjects, or spirituality of mind, or qualifications for my particular work?

What is my situation in life? What relations claim an interest in my prayers? My wife, my husband, my parents, my children, my brothers, my sisters? What do they need? Let me inquire, that I may remember them, at the table, and present their cases before my gracious Redeemer.

PRAYER.

Accept, O my God, my thanks for any assistance afforded to me in conducting the examination of myself. May the result to which I have come meet with thy approbation. I pray that the evidences of my being in a gracious state may increase in strength, and the evidence of my growth in grace become clearer and more satisfying. Graciously grant that I may be led to a more intimate acquaintance with myself;

that, knowing my wants and necessities, I may present to thee suitable prayers. I ask in the name of Christ. Amen.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On Tuesday, 18th July, Mr. Henry V. Rankin was ordained by the Presbytery of Elizabethtown, at Newark, New Jersey, in view of his appointment as a missionary to China, under the Presbyterian Board.

The Presbytery of St. Clairville, at its late meeting in June, ordained Mr. John Maffit, and installed him pastor of the congregation of St. Clairville.

The Presbytery of Tuscaloosa ordained William S. Peek, and installed him pastor of the Livingston church, on Sabbath, 25th June.

Ordained by the Presbytery of Buffalo city, at their stated meeting in Alden, on the 28th June, A. B. Van Huysen.

Ordained, at Albany, on the 28th of June, in the Rev. Dr. Sprague's church, Stephen Bush, as missionary to Siam.

On the 14th July, Mr. Robert Slemmons Morton was ordained by the Presbytery of Beaver, and installed pastor of the church at Mount Pleasant.

On Tuesday, 20th June, the Rev. James W. Dickey was installed by the Presbytery of Richland, as pastor of the Presbyterian church, of Mansfield, Ohio.

On Sabbath afternoon, 16th July, by the Presbytery of North River, Edwin R. McGregor, formerly a licentiate of the Presbytery of New York, was ordained and installed pastor over the new Presbyterian church at Wappinger's Falls, recently organized, in Dutchess county, New York.

The Presbytery of Indianapolis, on the 28th June, ordained John M. Wampler, of Shelbyville, as an evangelist.

The Rev. J. J. Henderson was recently installed pastor of the Presbyterian church at Galveston, Texas. The Rev. Mr. Miller preached the sermon and delivered the charge to the congregation; the Rev. Mr. Limber the charge to the pastor. Other ministers, appointed to attend, were providentially prevented from reaching there in time. This is the second installation in Texas.

PASTORAL RELATIONS DISSOLVED.

At an adjourned meeting of the Huntingdon Presbytery, held at Spruce Creek, Pennsylvania, on the 13th July, the pastoral relation existing between the Rev. Daniel L. Hughes and the congregation of Little Valley, was dissolved; and on the day following he was installed as pastor of the First Presbyterian church at Spruce Creek.

The Presbytery of Mississippi, on the 27th July, dissolved the pastoral relation between the Rev. Le Roy J. Halsey and the church of Jackson, and dismissed him to unite with the Presbytery of Louisville. Mr. Halsey will enter upon his labours with the Chestnut street church, Louisville, Kentucky, immediately.

On the 21st of July the Presbytery of Long Island dissolved the pastoral relation between the Rev. Alexander B. Bullions and the church in East Hampton, and dismissed him to join the Presbytery of Troy, he having accepted a call from the church of Waterford in that Presbytery.

MISCELLANEOUS.

The Rev. Ansley De Forest White, of the Presbytery of Fort Wayne, Northern Indiana, has been unanimously elected pastor of the Presbyterian church of South Trenton, New Jersey. Mr. White has signified his willingness to accept the call, and

will officiate in the church until it can be regularly presented.

The Presbytery of Tuscaloosa have suspended from all the functions of the gospel ministry and from the communion of the church, the Rev. T. Morrow, until the Spring Sessions of the Presbytery in 1849; and "should he by that time give satisfactory evidence of repentance, he shall then be restored—but failing to do so, he shall then be deposed." The specifications under the first charge, are founded upon a pamphlet which he aided in preparing and circulating, entitled "Facts and testimony concerning the difficulties in Oak Grove Church."

The Rev. Nicholas Murray, D. D., of Elizabethtown, New Jersey, has declined his recent appointment to a Professorship in the Theological Seminary at New Albany, Indiana.

The Rev. H. R. Ruffner, D. D., has resigned the Presidency of Washington College, Virginia, and is about to locate in Louisville, Kentucky.

Poetry.

Selected for the Presbyterian Treasury.
DO GOOD.

Live to do good: but not with thought to win
From man reward of any kindness done:
Remember Him who died on cross for sin—
The merciful, the meek, rejected One;
When he was slain for crime of doing good,
Canst thou expect return of gratitude?

Do good to all: but, while thou servest best,
And at thy greatest cost, nerve thee to bear,
When thine own heart with anguish is oppress,
The cruel taunt, the cold averted air,
From lips which though hast taught in hope to pray,
And eyes whose sorrows thou hast wiped away.

Still do thou good; but for His holy sake
Who died for thine, fixing thy purpose ever
High as his throne, no wrath of man can shake;
So shall he own thy generous endeavour,
And take thee to His conqueror's glory up,
When thou hast shared the Saviour's bitter cup.

Do nought but good; for such the noble strife
Of virtue is, 'gainst wrong to venture love,
And for thy foe devote a brother's life,
Content to wait the recompense above;
Brave for the truth, to fiercest insult meek,
In mercy strong, in vengeance only weak.

G. W. BETHUNE.

General Intelligence.

DOMESTIC.

STATISTICS OF THE PRESBYTERIAN CHURCH.

Prepared for the Presbyterian Treasury.

	1847.	1848.
Pastors,	847	875
Stated Supplies,	403	451
Without charge,	267	278
Foreign Missionaries,	44	45
Teachers,	65	84
Agents and Editors,	41	43
Unknown,	43	26
Total Ministers,	1,715	1,802
" Churches,	2,376	2,459
" Communicants, 179,453	192,022	

In the Minutes of the General Assembly for 1848, the total number of ministers is stated at 1803. But the Presbytery of Transylvania which has 15 members is put down at 16, while that of Harmony, which has 23, is put down at 22. The name of Rev. D. McNair appears twice, viz. under the Presbyteries of Louisiana and Tombeckbee.

In the above statement of pastors and supplies, all

are included who sustain either of these relations; some of each filling the duties of a President or a Professor in a College in addition. Also, in the number of stated supplies, are included 49 Domestic Missionaries, 9 Chaplains, and 1 Evangelist.

PROTESTANT DUTCH REFORMED CHURCH.—This Orthodox and highly respectable denomination numbers 376 congregations, of which 100 have been gathered during the last 20 years. The field of the operations of this church embraces New York, New Jersey, Pennsylvania, Michigan and Illinois; Dutch churches having been recently organized in these two latter States by emigrants from Holland. An earnest discussion is in progress in the Christian Intelligencer, the organ of the denomination, on the propriety and importance of exchanging the name the denomination now bears for some other, since the present name has not only lost its original significance, but tends to prevent the growth and enlargement of the denomination by repelling from it the Anglo-Saxon portion of our population. The Dutch Church is thoroughly orthodox in doctrine and Presbyterian in its government; and having wealth and intelligence in addition, is entitled to a larger share in the work of evangelizing our country; and with the omission of its obsolete name, would, doubtless, wherever established, secure the sympathies, the attendance, and support of all the different elements of our population.—*Cong. Journal.*

WEALTH OF HARVARD COLLEGE.—In the Annual Report of the Overseers of this Institution, we notice not less than nineteen bequests, which average more than twenty thousand dollars each! The available funds of the College, given for specific purposes, the interest of which only is used, exceed six hundred thousand dollars,—the Law Department funds exceed forty thousand dollars, and the Theological School more than eighty thousand dollars. This opulence is the result of individual liberality of citizens of Massachusetts.

LIBERAL BEQUESTS.—[The following was accidentally mislaid; but a good deed is always a good thing for the imitation of others.] Elizabeth Huxham, recently deceased in Philadelphia, and a member of the Tenth Presbyterian Church, by her last will and testament, made the following disposition of a part of her property: To found a Scholarship in the Princeton Theological Seminary, New Jersey, \$2500; Presbyterian Board of Foreign Missions, \$500; Presbyterian Board of Domestic Missions, \$500; Presbyterian Board of Education, \$500; Presbyterian Board of Publication, \$1000.—Total, \$5000.

INDIANA.—The following is the number of communicants of various denominations.

Methodists,	60,236
Baptists, (Regular)	27,203
Do. (Campbellites)	25,000
Presbyterians, O. S.	7,020
Do. N. S.	5,010
Episcopalians,	600
Others, about	5,000
Total communicants,	130,069

A REMARKABLE NEGRO CHARACTER.—Adam, a servant of the Rev. John M. Roberts, of Greenville, died in this village on Monday. Adam once belonged to the family of the martyr Hayne, of Charleston, and accompanied that noble man in his campaigns, as a body servant, during the Revolutionary war, and during that period visited Virginia. His recollection of many of the officers, among them General Washington, was very distinct and intelligent. He imbibed from his superiors, a strong veneration for that great man, as well as for the other officers whom he knew, and to the day of his death spoke with enthusiasm about them, and always expressed the sternest indignation against the Tories. Adam was strictly honest, and in all respects trustworthy, and evidently

was always so considered. He was ninety-five years old.—*Greenville (South Carolina) Mountaineer.*

PRESBYTERIAN CAMP MEETINGS.—The following notices of camp meetings at the South, are taken from the Watchman and Observer.

Presbyterian Camp Meeting at Thyatira Church, Jackson county, Georgia.—The Presbyterian churches in this vicinity have met for five successive years, at Thyatira, spending about a week in appropriate religious exercises at a suitable encampment provided for the occasion. And by the concurrent testimony of both ministers and elders who have attended these meetings, there is sufficient reason to believe that they have proved instrumental both to the edification of the people of God, and the conversion of sinners. Another meeting of the kind is to be held in the same place, commencing the 16th inst. which we hope will be more highly favoured than any one which has preceded it.

Camp Meeting.—There will be held, by Divine permission, a Presbyterian camp meeting, at Pine Tree church, Kershaw district, South Carolina, commencing on Thursday previous to the second Sabbath in September, to which the public generally are invited. It is sincerely hoped that every Presbyterian minister who can attend, will be found there upon that occasion, prepared to do his Master's work, according to the ability given, and the opportunity afforded.

ARRIVALS OF EMIGRANTS.—The arrivals of emigrants at New York continue to be very large. The following table will show the number of arrivals during June and July as compared with last year, showing also the nativity of the emigrants:

	Total.	Total.
	1847.	1848.
Great Britain,	21,516	30,277
Germany,	8,963	15,252
France,	10,027	322
Holland,	1,765	381
Switzerland,	—	365
Spain,	—	80
	—	654
Norway, } Sweden, }	679	96
All others,	231	242
Total,	43,181	47,669

The total arrivals at New York, the first seven months, for five years past, have been as follows:

	Total.
1844,	35,195
1845,	48,559
1846,	60,220
1847,	102,118
1848,	114,039

It will be perceived that there is a steady increase in the number of emigrants arriving, notwithstanding the falling off of ten thousand in the arrivals from France in the last two months.—*Courier and Inquirer.*

FOREIGN.

IRISH PRESBYTERIAN CHURCH.—The receipts for Home Missions during the year were £5577; for Foreign Missions, £2008; for the Jewish Mission, £1312. The Assembly are taking measures to establish a College in Belfast, and about £1000 have been subscribed for this object. The Assembly are also active in establishing schools, with some aid from the Government. About one-fifth of the churches have manses either completed, or in progress.

IRELAND.—The agitations in the Roman Catholic districts continue to increase. There was every appearance of an extensive uprising; and the Government were sending troops into the country to put down the anticipated insurrection.

SCOTLAND.—Quite a riot recently occurred in

Edinburgh, in consequence of the refusal of two or three individuals to pay the annuity tax. This tax is for the support of the Established Church, and is chargeable on the tenants and occupiers of houses and shops, at the rate of six per cent of the annual income. The annuity tax is the more odious from the fact that, since the Disruption, the Established churches have comparatively few worshippers. In the fifteen Established churches in Edinburgh, there are only 7065 sitters, who might be comfortably accommodated in five of the largest churches. The riot was a good-natured one; and was suppressed by calling out the military without bloodshed. The auctioneer, who came all the way from Glasgow for the occasion, was very severely squeezed. The goods that were levied upon, were sent by rail-road to Glasgow for sale.

FREE CHURCH.—The following is the amount raised by the Free Church for religious purposes since the Disruption:

In 1843-4, - - -	£366,719
1844-5, - - -	334,486
1845-6, - - -	301,067
1846-7, - - -	311,695
1847-8, - - -	276,496

Total, - 1,590,462,

or nearly \$8,000,000 in five years.

ENGLAND—Religious Societies.—**LONDON MISSIONARY SOCIETY,** May 11.—Receipts, £72,159 5s. 3d. Expenditure, £79,265 5s. 1d. Thirty missionaries, including females, have left England for foreign stations during the year. Missionaries, 173, females not included. Native agents, 700.

CHURCH MISSIONARY SOCIETY, May 2.—Receipts, £91,980 13s. 7d. Expenditure, £98,408 1s. 4d. Ordained missionaries, 138, including fourteen native clergymen.

WESLEYAN MISSIONARY SOCIETY, May 1.—Receipts, £108,613 11s. 1d. Expenditure, £114,606-17s. 6d. Missionaries and assistant missionaries, 411. Church members, 9921. Printing establishments, 8. Scholars, 71,580.

BRITISH AND FOREIGN BIBLE SOCIETY, May 3.—Receipts, £90,106 8s. 4d. Issues from the Depository at home, 837,361 copies—from the Depots abroad, 286,706; Total, 1,164,067. Total issues from the commencement, 20,865,337.

RELIGIOUS TRACT SOCIETY, May 5.—Total receipts, £53,736 4s. 4d. Issues from the Depository, 17,543,509, making the total circulation at home and abroad amount to nearly 463,000,000, in about 100 languages. Grants made to other societies, missionaries, &c., amounting to 2,516,598 publications, value £2,664 13s. 11d.

SUNDAY SCHOOL UNION, May 4.—Sales during the year, £8,857 16s. 2d. Many schools had been assisted by grants, in money and books. Schools in the London Auxiliaries, 503; teachers, 10,207; scholars, 100,175.

BRITISH AND FOREIGN SCHOOL SOCIETY, May 8.—Receipts, £11,890 7s. 5d. Expenditure, £11,712-14s. 2d. Teachers attending the Normal schools, 335. Children received into the Normal schools during the year, 825 boys and 425 girls. New schools opened, 95.

BAPTIST HOME MISSIONARY SOCIETY, April 14.—Receipts, £4,751 6s. 8. Debt, £76 0s. 10d. Principal stations, 91; subordinate stations, 215. Sabbath schools, 109; teachers, 1000; scholars, 7000. Additions to the churches, 583. Present number of members, 4,752.

BAPTIST MISSIONARY SOCIETY, April 27.—Total receipts, £22,527 17s. 4d. Debt, £5,286 1s. 3d. Stations and sub-stations, 253. Missionaries, 97. Female missionaries, 24. Native preachers and teachers, 108. Number of members, 35,484. Day schools, 148; scholars, 8,578.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY

AMONG THE JEWS, May 12.—Receipts, £24,721-13s. 3d. Expenditure, £25,030 13s. 8d.

GERMANY.—The Arch Duke John, of Austria, has been chosen Vicar of the German Empire, by the Diet lately assembled at Frankfort. This new movement towards centralization has caused much dissatisfaction in Prussia and Hanover. The latter has protested against it.

HUNGARY and TRANSYLVANIA have formed a union; and the two countries are now amalgamated into one body.

DENMARK and Schleswig Holstein have agreed upon a truce for three months.

RUSSIA.—The attitude of Russia is becoming more and more formidable. Her alliance with Denmark has given her possession of the Sound, and the appointment of a new Pacha in Turkey, who is in the Russian interests, has given her possession of the Bosphorus. Thus two grand objects of Russian ambition have been realized.

THE CHOLERA seems to be increasing its ravages. On the 4th of July, at Petersburg, 1064 persons were seized with it, of whom 553 died. It is travelling westward, and has broken out in the vicinity of Warsaw and in several places on the frontiers.

FRANCE.—Affairs were peaceful at the last dates, although there had been many alarms and rumours of insurrection. General Cavaignac continues to discharge the duties of Military Dictator. He has given notice that Paris may probably be relieved from martial law on the 25th. Emigration is going forward at a rapid rate.

There are three parties, or clubs in the National Assembly. First, the party which rallies around the former members of the Provisional Government, by name, the Moderate Republicans. This party yet commands a majority in the Assembly, but its ascendancy is becoming more and more precarious. Its leading members are Dupont (de L'Eure) Arago, G. Pages, Marrast, Buchez, &c. and its headquarters are at the *Palais Royal*. The second club includes the Regency party, the Legitimists, and all who are becoming doubtful of a republican government. Its leaders are Thiers, Barrot, Berryer, &c. and its headquarters are in the *Rue de Poitiers*. The third party, which meets in the *Rue des Pyramides*, consists of the ultra-democrats, communists, socialists, &c., and embraces such men as Louis Blanc, Le-grange, Leroux, Caussidiere. The first and second party are not far, perhaps, from being equally divided; and the third count considerably under 100.

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ter, 2; W. H. Bearly, 2; J. Dounan, Jr., 2; R. R. Hill, 2; Collection, \$99.11, Miscellaneous.	250 86
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Blairsville ch., Lad. Association,	46 07
	106 98
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Richmond ch.	4 00
	11 00
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Of Education, Religion and General Intelligence.



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Miscellaneous Communications.

For the Presbyterian Treasury.
IRELAND.

What is the matter with Ireland? What are the CAUSES which depress her in the rank of nations?

1. To begin at the beginning, **POPERY** is one of the chief calamities. This is not a sectarian prejudice; it is an historical fact. Look at Italy, Spain, Portugal, Brazil and Mexico. Look at different parts of Ireland, the North and the South, and the curse is mainly in the semi pagan religion. True Christianity would have worked a reformation in the social state, that would have relieved it at least from degradation. It has been said that the Irishman depends upon his pigs, potatoes, and the poorhouse, but his worst dependence is on Popery, priestcraft, and St. Patrick. Disguise it who may, this is a prominent source of Irish depression.

2. Another cause is the **CONQUEST OF IRELAND**. To this a prominent place is assigned by Bishop Hughes. At the invasion of Ireland by Henry II. in the 12th century, only about a third part of the kingdom was subdued. The conquest was not completed until the invasion under Cromwell, and the terrible storming of Drogheda. At this time the English supremacy was established, by the confiscation of the estates of the rebels, which amounted to *four-fifths* of the whole. The treaty of Limerick under William III. after the battle of the Boyne, ended with an onerous system of political and ecclesiastical proscription. Since the rebellion of 1793, which amounted to nothing, Ireland has been too much at the mercy of British rule. It is due to truth, however, to state that Ireland pays fewer taxes of a national character than either Scotland or England, and that Ireland has cost the British government since the consummation of the Union

upwards of *seven hundred and twenty millions of dollars*, over and above the income received from that country. So says Douglas Jerrold, an ultra-radical in politics. It is pretty certain, nevertheless, that whilst Ireland has been no gain to England, England has not raised Ireland from her ruins, but has rather stood sentinel over them.

3. **ABSENTEEISM** on the part of many of the owners of the soil, has of course a share in drawing off the resources of the country.

4. A worse evil connected with this is the **SYSTEM OF TENANTRY** that prevails. There is a class of "middle-men," who stand between the landlords and the tenants—who rent from the former, and then underlet to the latter at high and extravagant prices. The whole system of tenantry and agriculture is deplorably low.

5. The excess of agricultural population is another ingredient in Irish woes. The population of Ireland is about eight millions, or one person to 2½ acres. The proportion of agricultural labourers in Ireland to those of England is as five to two. McCulloch asserts that there are at least "double the number of persons in Ireland that, with its existing means of production, the country is able either fully to employ or to maintain in a moderate state of comfort."

6. The general reliance upon a **SINGLE CROP**, (potatoes) and that, one that cannot be laid up for emergencies, is a great calamity. Cobbett calls the potato "the root of all evil" in Ireland, and there can be no doubt it has to do with the general rot in the social condition of that unhappy land.

These are the principal evils which reduce the Irish so low among civilized nations. Notwithstanding that her soil is better on the whole than that of England, that as a grazing country she is far superior, that she has great facilities for commerce, manufactures, mining, fisheries, &c., yet the amount of her productive capital is

small, and her labour is applied to the most extreme disadvantage.

These evils, Popery being on the top and bottom of the whole, are sufficient to crush poor Ireland beneath the bogs of social, political and religious degradation.

The primary hope of Ireland is in a reformation achieved by religion and education. R.

For the Presbyterian Treasury.

EXTRACT OF A LETTER TO A FATHER ON THE DEATH OF A PIOUS DAUGHTER.

There is no affliction, which, in some of its most touching details, is more difficult to endure with composure, than yours; yet, at the same time, none fraught with greater consolations.

It is true that the garnered hopes of years, seem blown away at a breath; and very hard is it to feel that all which we have laboured so untiringly to make an ornament and a blessing, is removed from our sympathy and view, just as it had begun to throw its fragrance over our rugged paths. Harder still is it to yield up the warm and affectionate heart, that was sustaining and comforting us in all the trials of life, and sharing with us in the hope of the Christian. To have all these fond anticipations rooted up by one blow and cast away, is a painful lesson for a parent to read, and at first it seems as if the trembling lips must break out in murmurs, and the fainting heart gather up all its strength to resist. But, as you are a friend of God, there is light for you behind the cloud, and you will yet see that the "Lord doeth all things well."

Think for a moment of your child, safe in heaven; think of the terrible wickedness, and temptation that an all seeing God described in her path, and saved her from—of her probable loneliness and want of protection, had you been taken from her. I tenderly feel for you, as I remem-

ber that your beloved child was just opening in loveliness at your home, and I know that your house must be desolate; but there are consolations for you, which some parents cannot feel. Yours was a child of grace! oh, there is music, there is heaven in these words. She has gone to dwell in peace and joy. There is *comfort* in this thought, and it is enough to bring submission with it! God loved her more than you could, and has taken her within His shelter, to His mansion of rest, where she awaits your coming. Perhaps he saw, that you, my friend, needed a more powerful admonition to prepare for the time when he should call for you. Have courage—be a good soldier of Christ—press forward in the midst of trials, and soon (for the longest life is short) soon you will stand on the bank of that river whose waves wash the celestial city, and those whom you have loved and lost, may be the “shining ones,” to conduct you to the gates.

Endeavour then to see behind the cloud that lowers now. Faith will help you to do this. Remember too, that you have often required your child to *obey* you submissively while she wondered at your command and could see no reason why her will should be subjected to yours. So it is now, with you. Submit sweetly and passively to God, and you shall inherit a child's favour from your Heavenly father.

In the hands of this merciful Father I delight to leave you, and pray that you may see clearly that He “doeth all things well.”

Yours with Christian sympathy. L.

Selected for the Presbyterian Treasury.
SAYINGS OF DR. CHALMERS.

IDOLATRY.

When man became a sinner, the world was turned into one vast theatre of idolatry; and they personified all they loved and all they feared—till by the affections and the judgment acting and re-acting, the one upon the other, they sank down into the degrading fooleries of Paganism.

PROOF TEXTS.

A controversy about the doctrine of a particular passage, is one thing. A controversy about the truth of a particular doctrine, is another.

THE LAW WRITTEN IN THE HEART.

Let the moral geography of the place he occupied be as remote as it may, still there was a law, the voice of which at times did reach him, and the salvation of which must, when time is no more, at length overtake him.

THE LAW OF JUDGMENT.

The heathen sinner will be tried by the light which he had. The Christian sinner will be tried by the light which he fled from.

MORAL CAUSE OF INFIDELITY.

If there be, as the Bible says there is, an alliance between infidelity and moral evil, God can detect it—he can make it good, and that to the conviction of the unhappy man that his judgment was in error, just because his affections were in error—that there was a want of belief in his mind, just because there was a want of worth in his character—that he was not a Christian man, just because he was not an upright man—and that the light that was in him was turned into darkness, just because he did not care to retain it; and after it was lost, he did not care and did not choose to recover it.

UNGODLINESS.

Ungodliness is not a thing of tale and measure; it is a thing of weight and of quality. It may be as thoroughly infused through the char-

acter of him who is observant of all the civilized decencies of life, as of him whose enormities have rendered him an outcast from all the common regards of society.

WITHOUT GOD IN THE WORLD.

What turns the virtue of earth into splendid sins, is that nothing of God is there.

FAITH.

Faith is an inlet to holy affections. Its primary office is to admit truth into the mind; but it is truth which impresses as well as informs.

DREAD OF CONSEQUENCES.

Be assured, that it were just as wrong to abstain from doing this which is in itself good, lest evil should come—as it were to do that which is in itself evil, that good may come.

ORIGINAL SIN.

We have explained what is meant by the original sin that is charged upon mankind, when we affirmed it to be that constitutional proneness to evil, in virtue of which all men are sinners.

JUSTIFICATION.

In stepping over from the law as a ground of meritorious acceptance, step over from it wholly. Make no reservations. Paul would admit of no compromise between one basis of acceptance and another. This were inserting a flaw and a false principle into the principle of our justification; and to impose the element of falsehood were to impose the element of feebleness.

THE ROOT OF THE EVIL.

The moralists of our age, whether in lessons from the academic chair, or by the insinuating address of fiction and poetry—while they try to mend and embellish human life, have never struck one effective blow at that ungodliness of the heart, which is the germ of all the distempers in human society.

JUSTIFICATION AND SANCTIFICATION.

Forget not that the same gospel which sheds an oblivion over all the sinfulness of your past lives, enters upon a war of extermination against all your future sinfulness.

Lavish and liberal as the gospel is of its forgiveness for the past, it has no toleration either for the purposes or the practices of sin in future.

THE UNIVERSAL OFFER.

Christ so died for all as that all to whom he is preached have the real and honest offer of salvation. One and all of you have salvation for the taking.

LET YOUR LIGHT SO SHINE.

Be it your care that your light so shine before men, that they who see nought but mysticism in your orthodoxy, and in your high communions with God, and in your life of faith upon his Son, and in your habitual fellowship with his Spirit—being utterly in the dark about the secret principles of your character, may at least be compelled to render an homage to the visible exhibitions of it. It is thus, my brethren, that Christ is magnified in your body.

INFLUENCES OF THE SPIRIT.

We are not to imagine of the Spirit, that in making man the subject of his operations, he thwarts or overbears the laws of man's moral machinery.

GOSPEL ETHICS.

The subject of the right treatment of adversaries is that great peculiarity in the ethics of the gospel, which conflicts most, perhaps, with the natural tendencies of the human heart, and by which it is most distinguished from all those

moral systems which are of merely human origin.

THE CONCLUSION OF THE WHOLE MATTER.

The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you.—*Selected from Chalmers on the Romans*, by S.

A Sermon.

[We have condensed for our readers a sermon of one of the most famous Protestant preachers of France in the olden time. *Daniel de Superville* was born at Anjou, in 1657; completed his studies at the University of Saumur (near Belgium;) then studied two years at the University of Geneva; was settled at Loudun in 1683; and at the revocation of the Edict of NANTES in 1685, was banished from the kingdom. He proceeded to Rotterdam, where he was soon chosen pastor of the church; and died in 1728, universally esteemed for his piety, urbanity, correct judgment, learning, and benevolence.

Doddridge says, “As for the French sermons, I never met with any of them that are to be compared with those of *Superville*, the Protestant divine at Rotterdam.”]

For the law was given by Moses, but grace and truth came by Jesus Christ.—John i. 17.

The moon shines only with a borrowed lustre, reflecting towards us what she has received from the sun; and her light, of itself, is always feeble, cold, and sterile. A true image of the legal economy, which was a season of night and obscurity in comparison with the gospel.

In discoursing on the text and the subject it presents to us, we propose to state a THREEFOLD OPPOSITION BETWEEN THE LAW AND THE GOSPEL.

I. The *first* shall be between the LAW and GRACE. I observe then, that the law is a ministry of rigour and condemnation in comparison with the gospel. The Scripture every where declares this, and the thing is self-evident. *First*, it appears from the miracles which were wrought to establish it, and to enforce obedience to it. Nothing could be greater than those miracles, nothing more divine, but at the same time nothing more awful. They are frequently miracles of destruction, Pharaoh and the Egyptians are overwhelmed in the sea; lightning descends to consume Nadab and Abihu; the earth opens to engulf Dathan and Abiram; the rebellious Israelites perish by various plagues. *Secondly*, consider the manner in which the law was given. It was published in a desert, an emblem of its sterility and want of efficacy. It was delivered on a mountain difficult of ascent, and far from human resort; as if to indicate that its fulfilment was beyond the ability of men. It was delivered in the midst of lightnings and thunders, with the most tremendous majesty. *Thirdly*, the rigour of the law appears in the requirements and conditions of that covenant. It required of man a perfect obedience, making no allowance for any infirmity. *Fourthly*, the severity of the law appears in the punishments of offenders. “He that despised Moses' law, died without mercy under two or three witnesses.” Heb. x. 28. There was no sacrifice for atrocious crimes, for sins of presumption and obstinacy. To these considerations *add*, that the law, of itself, spake nothing of repentance, of any refuge for the sinner, of pardon or remission, of any plank upon which to escape from the shipwreck. Severe and inexorable, when man had sinned it listened to him no more.

But whence, you will ask, proceeded this extreme severity? I cannot doubt that the rigour of the legal ministry, and the heavy yoke of its ordinances were, in a great measure, founded on the particular wants of the Jewish nation. They were a gross and stupid, unbelieving and rebellious people, "stiff-necked," Exod. xxxii. 9. as the Scripture says; who had contracted in Egypt an extraordinary propensity to idolatry. But let us raise our thoughts to a higher consideration. It being the design of God to send his Son into the world, and to prepare mankind to receive him, he determined, first of all, to convince them of their sin and misery, of their moral impotence to do good, of their inability to satisfy the Divine justice, and their consequent need of a satisfaction, of a Redeemer, and of efficacious grace. All these convictions the legal ministry was calculated to produce.

The happiness, my brethren, which we find in the gospel of Jesus Christ, is that it proclaims pardon and peace; "Peace to him that is near, and to him that is a far off." Ephes. ii. 17. Full pardon to all sinners, provided they believe and repent. What mild conditions! What gracious declarations!

Here, too, the promises are not terrestrial and temporal, but almost all celestial and divine. We cannot refrain from observing, on the subject of the promises, that with respect both to the resurrection of the body, and the state of the soul in paradise, the revelation of Moses was very obscure and defective in comparison with the gospel. "Christ hath brought life and immortality to light through the gospel." 2 Tim. i. 10.

There is another circumstance which gives the gospel a superiority over the law, and which ought not to be forgotten. The law, while it instructed the creature in his duties, gave him no strength to perform them. It called to man, "Arise, walk;" but it spake to persons paralytic, deaf, dead, in whom it was necessary first to restore the organs and principles of life and action; and this it could never do. Moses with his law, was like Gehazi with the staff of Elisha. In vain does that servant "lay the staff upon the face of the dead child;" 2 Kings iv. 31, the child is quite motionless, he discovers no signs of life; it is necessary for the master to come himself. It was necessary that Jesus should come to effect our resurrection, not by the staff of the law, but by the grace of his spirit; not by "the letter" which "killeth," but by "the spirit" which "giveth life." 2 Corinth. iii. 6. Thus the gospel is grace indeed, in every sense; in its publication, its conditions, and its promises. "The law was given by Moses; grace came by Jesus Christ."

II. Let us proceed to the second opposition between the law and the gospel, considering the gospel as *truth*. The law is an economy of promises and figures, of shadows and imperfection: the gospel is an economy of truth and fullness, of accomplishment and perfection.

First, the word *truth* is frequently used for the execution of a thing and for the accomplishment of a promise. The promise is the pledge, the execution is the reality. The Jews had promises: what would they have done without them? But after all, there is a wide difference between the promise and the thing itself, between the bond and the payment, between the prediction and the event, between walking by faith and walking by sight.

Secondly, the word *truth* is taken for the reality or solidity of a thing, in opposition to the shadows, types and figures, and representative ceremonies of the Old Testament. But how obscure and imperfect is a knowledge, and how unpleasant and difficult is a study, when it turns upon enigmas which require to be developed, and

on figures of which the true conformities can only be discovered imperfectly and by conjecture! Under the present economy we derive information from the event. We possess the original; we can discern what conformities the sketch had to it. The law had ceremonies; but they were so numerous that religion was burdened with them; and what constitutes the substance, the soul, the spiritual part of it, I mean the truths derived from natural religion and from the covenant of promise, were almost buried beneath them. Let us remark, above all, that the legal ceremonies led to Christ as figures and emblems, as first draughts and imperfect sketches: all those things were a shadow of good things to come; "but the body is of Christ." Coloss. ii. 17.—Heb. x. 1. Under the law, all was shadow and figure; under the gospel, all is truth; we have the true Israel, the true deliverance, the true manna, the true tabernacle, the true Jerusalem, true righteousness, the true atonement for sin, the true spiritual and reasonable service, adoration in spirit and in truth.

In the last place, *truth* is taken for the perfection of a thing. "The law made nothing perfect:" Heb. vii. 19; but the gospel has perfected every thing that appeared in any measure defective. In the morality of Moses might be found some imperfections, which God was pleased to tolerate for a time because of the hardness of Jewish hearts. But the morality of Christ, condemning polygamy, divorce, retaliation of injuries; prescribing, on all occasions, and towards all persons, a charity disinterested and tender, ardent and universal, a patience equal to every trial, has indeed carried things to perfection. The law of Moses seemed to represent the Deity as, in some degree, partial, if such an expression may be permitted, confining his love and regard to a single nation, a nation so small and contemptible in themselves, that they were scarcely known in the neighbouring countries, or to the heathen historians. But now, the covenant of grace and truth "that bringeth salvation hath appeared to all men." Titus ii. 11. "Christ hath broken down the middle wall of partition," Ephes. ii. 14; and abolished the distinctions, the reasons of separation which divided the Hebrews and the Gentiles. This is sufficient to evince that "grace and truth came by Jesus Christ." It only remains to say something of the opposition between the *mediators* of the two covenants. This our third head.

III. The pre-eminence of Moses above the other prophets, appears especially in three things; in the manner of the revelation with which he was honoured, the miracles which he performed, and the function of mediator between God and the people, which he exercised. But in all these things, Jesus Christ not merely man, but God incarnate, is incomparably superior to Moses.

The great privilege of Moses was, to be, in some respect, the mediator of the ancient covenant. St. Paul gives him this appellation, when he says: "The law was ordained by angels in the hand of 'a mediator.'" Galat. iii. 19. But a mere man can never be a mediator on the footing of merit, a mediator of sufficient dignity to stand between God and men. Moses was no more than a typical mediator of a covenant which, abstractedly considered, admitted no satisfaction, reconciliation, or pardon. And, this mediator had faults of his own; his unbelief needed pardon; nor did he complete the introduction of Israel into the land of promise. But Jesus Christ possesses all that was necessary, and has finished all that was necessary to be our perfect Mediator. He has appeased God by his blood, as a Mediator, not merely of intercession, but of redemption. He intercedes for us, not only from love, but by office, with a

full right to be heard; and that not only on earth, but in heaven.

Thus our Head is infinitely superior to Moses, and *grace* excels the *law*.

Let us conclude with some *reflections*. The *first* shall be on the misery and blindness of the modern Jews.

Our *second* reflection shall be on our own happiness. "We are not under the law, but under grace." Romans vi. 15. "Grace and truth came by Jesus Christ." Like another Jacob, he has rolled away the stone from over the well, to give drink to his Rachel, to his church. He has opened for us fountains of living waters: it belongs to us to make use of them. "Ho, every one that thirsteth, come ye to the waters." Isaiah lv. 1.

Our *third* reflection shall be on our obligations. We possess "grace and truth." Let us carefully guard them, and never suffer them to be corrupted or altered by error and sophistry.

Let us proceed to a *fourth* reflection. Let us not turn grace into debauchery, and liberty into licentiousness. Christians, let it be evident to all that you live as children of grace, as persons enlightened by the truth.

Glimpses of New Books.

Historical sketch of the Protestant Church of France, with parallel notices of the Church of Scotland, by the Rev. JOHN G. LORIMER. [Price \$1, Presb. Bd. of Pub.]

This book contains much solid, useful, and interesting matter about Protestant Church History in France and Scotland. We take this opportunity to bring the work to the notice of all who are interested in the present movements of France. Few volumes of this kind will be found more instructive. We present a single extract.

Many are imperfectly acquainted with the early history of the Protestant Church of France. It is imagined that it was small and poor, and that its annals contain little to interest the Christian student; but the truth is, it was one of the largest and most glorious churches of Christendom, supplied an immense host of martyrs, and furnishes the most interesting and valuable instruction to Christians in every age. The doctrines of the Reformation were early introduced into France, and, as in other continental countries, the professors of them were not a little indebted to the countenance and support of persons of rank and influence. At a period when the Church of Rome was so completely paramount, it is not easy to see, humanly speaking, how the gospel, or its first profession, could have made progress at all, had not ministers and people been favoured by the powerful. Accordingly, so early as 1520, the sister of Francis I. was a zealous Protestant, while her brother was a bitter persecutor. Fifteen years later, the Scriptures were translated into the French language, by Olivitan, the uncle of the celebrated Calvin, and shortly after, the Psalms of David were turned into verse by one of the popular poets of the day, and set to melodious music.

This last undertaking was attended with remarkable success. There had been nothing of the same kind before, and so the whole music of the people was perverted to superstitious and sinful purposes. Now, the national genius was enlisted on the side of truth. "This holy ordinance," says Quick, "charmed the ears, hearts, and affections of court and city, town and country. They were sung in the Louvre, as well as in the Pres des Clerks, by the ladies, princes,

yea, and by Henry II. himself. This one ordinance alone contributed mightily to the downfall of Popery, and the propagation of the Gospel. It took so much with the genius of the nation, that all ranks and degrees of men practised it, in the temples, and in their families. No gentleman professing the Reformed Religion would sit down at his table without praising God by singing. Yea, it was an especial part of their morning and evening worship in their several houses, to sing God's praises." Such offence did this sacred verse and music give to the Popish priests, and so much did they dread its power, that a leading man of their number had the Odes of Horace translated and set to music as a counteractive.

About the same period in which the Scriptures were translated into French, the celebrated Institutes of Calvin were published, and extensively circulated. These means, together with the labours of faithful men, were crowned with the divine blessing; and the Gospel made such decided progress, that persecution was awakened in a very virulent form. The king himself assisted at the burning of many martyrs at Paris. These proceedings, as has often been the case in similar instances, instead of hindering, accelerated the cause they were meant to destroy, and in so important a degree, that in 1559, the first General Assembly of the Protestant Church was held at Paris, in the very face of a hostile court. It is remarkable, that this was the very year before the first General Assembly of the Protestant Church of Scotland was held at Edinburgh, so nearly contemporaneous was the progress of the Gospel in the two countries.

Education.

"Bring them up in the nurture and admonition of the Lord."

"Christian parents, are you hoping, praying, labouring for the conversion of the world? Do your hearts thrill with the crowding signs of great events to come? In your hands, under God, is the fulcrum on which the scale shall turn. On you, as instruments, rests the responsibility of furnishing and disciplining the soldiers of Christ, and thus of deciding whether victory or defeat awaits the Church. On you rests the destiny not only of the hundreds of millions now living in heathenism, but of the generation that is crowding upon the scene of action. Be entrusted to be faithful to your trust, and train your children to save the world."

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

DUTIES OF THE CHURCH.

The responsibility of training and sending forth heralds for the conversion of the world, rests upon the Church. It becomes her, therefore, seriously to consider her duties, at a time when her candidates, instead of increasing, are diminishing in number.

1. Among the duties demanded by the exigency are *humiliation and prayer*.

The Church has been criminally inactive both in regard to the spiritualities and secularities of this great subject. Self-abasement must precede reformation. How has the progress of the gospel been retarded by the lukewarmness of Zion in training so few

of her gifted and devoted sons with reference to this sacred office! The Lord of the harvest has beheld his Church refusing to occupy the field, which has been long waiting for a glorious ingathering. If he restrain his anger, it is that the interval of forbearance may be the opportunity for tears and prayers—for the renewal of zeal and effort. The command to "preach the gospel to every creature" is connected as the end to the means with that of *prayer for the raising up of ministers*.

2. *Pastoral fidelity* should be quickened in the general endeavour to guard the ministry from diminution, or deterioration.

The supplies of the ministry, like every other spiritual blessing, depend greatly upon the agency of ministers. There is need on this subject of all the wisdom and fidelity which this great vocation constantly requires in the execution of its responsible duties. Many a young man has been commissioned by divine grace to preach salvation to the perishing, in consequence of the direction given to his mind by a pastor's wise and timely counsels. In seeking opportunities to exhort the young on the importance of consecrating themselves more unreservedly to Christ; in urging the duty of invoking God's blessing in the choice of a profession; in suggesting the claims of the ministry to those who may seem qualified for the office; in praying with and for them; in employing all the influences of the relation of spiritual guides, for the purpose of suitably exalting the Redeemer's last command—many hopeful impressions may be communicated, which, by the blessing of God, may result in the sending forth of more labourers into the harvest. It is the special duty of the ministry to be "co-workers with God" in perpetuating God's ordinances.

3. *A stronger religious influence at our colleges and other institutions of learning*, is required by the present circumstances of our Church.

Our youth need to be brought in contact with divine things. An educational system, reared "to the honour of God and to the eternal interests of mankind," would command the homage of the soul, in the career of intellectual elevation. The period of college life is one of the most hopeful of all periods for the conversion of the soul, as the records of some of our colleges show. A strong religious influence at these institutions would, in the providence of God, be the means not only of increasing the number of the followers of Christ, but the number of those who would appreciate the usefulness and honour of the ministerial office. Most young men come to some conclusion about their profession before they leave college. It is important, therefore, that this crisis should be met, and won, by the use of all holy and appropriate means.

The Board believe that candidates for the ministry at our colleges, need more pastoral supervision and instruction than they commonly receive. They would become wiser

and better ministers, if their spiritual improvement was early made an object of greater care.

When our schools, academies, and colleges shall all co-operate in paying homage to religion, the pulpit will not be dishonoured and shunned to the great extent witnessed at the present time.

4. *The consecration and training of children by pious parents* to the service of the Redeemer is among the chief reliances for the perpetuation of the ministry.

Children, consecrated to God the Father, Son, and Holy Spirit, must be educated for the purpose of engaging, by divine grace, in the evangelization of the world. The low and worldly aims of parents in behalf of their children often conflict with covenant obligations. Ministers will be few in number, if stumbling blocks are thrown in the way of the ministerial office. The fathers and mothers in Israel, besides being barely willing to have their sons serve their Lord in the ministry, should bring them up in the hope that God would "count them worthy" to be called into this service.

5. It is the duty of pious and educated young men, who may have commenced some *secular profession*, carefully to examine the claims of God to their labours in the sanctuary.

Some of our best ministers began their professional career as lawyers. Others were engaged in other occupations when the Lord said unto them, "Follow me." The profession of religion by no means implies a change of lawful occupation. Christianity does not so disturb the relations of life. The Board simply mean to affirm, that when God translates into His kingdom young men of promise, they are under obligations to inquire, "What wilt thou have me to do? Such questions, under such circumstances, have not been "in vain in the Lord." The experience of the past authorizes the Church to enumerate this, as one of the hopeful sources of her ministerial supplies.

6. The necessity of *elevating the standard of ministerial education*, and of *magnifying the office and the work of the ministry*, always urgent in the Presbyterian Church, is particularly so at the present time.

A profession, whose members deteriorate in character and attainments, is not in a condition to invite others to enter upon its duties. This is a reason, in addition to many other solemn ones, why the Church should be constantly solicitous for high qualifications in the ministry. The worst policy at any time is to put up with the inferior men. The Presbyterian Church has not yet acted upon this principle of destruction; and this is not the period to begin the work of undermining her own foundations. Every thing connected with our condition, and with that of the world, urges additional zeal for high requirements of piety and talent in those who minister in the sanctuary.

7. *Increased efforts and vigilance on the*

part of the Board of Education are duties coincident with the present posture of affairs.

The influence of the Board in keeping the claims of the ministry before the churches, has been not inconsiderable, and it is believed, highly salutary. Many exemplary and devoted men have been enabled, on their own funds, to prepare for the sacred office, whose minds and consciences were first awakened to consider their duty, through influences emanating from this organization of the General Assembly. The Board will continue to use their best exertions in co-operation with the Church at large, to set forth this whole subject in its scriptural, ecclesiastical, and personal relations.

Selected for the Presbyterian Treasury.

DR. WATTS' GENERAL DIRECTIONS RELATING TO OUR IDEAS.

Direction 1.—Furnish yourselves with a rich variety of ideas; acquaint yourselves with things ancient and modern; things natural, civil and religious; things domestic and national; things of your native land, and of foreign countries; things present, past and future; and, above all, be well acquainted with God and yourselves; learn animal nature, and the workings of your own spirits.

The way of attaining such an extensive treasure of ideas, is with diligence to apply yourself to read the best books; converse with the most knowing and the wisest of men, and endeavour to improve by every person in whose company you are; suffer no hour to pass away in a lazy idleness, in impertinent chattering, or useless trifles: visit other cities and countries when you have seen your own, under the care of one who can teach you to profit by travelling, and to make wise observations; indulge a just curiosity in seeing the wonders of art and nature; search into things yourselves, as well as learn them from others; be acquainted with men as well as books; learn all things as much as you can at first hand; and let as many of your ideas as possible be the representations of things, and not merely the representations of other men's ideas: thus your soul, like some noble building, shall be richly furnished with original paintings, and not with mere copies.

Direction II.—Use the most proper methods to retain that treasure of ideas which you have acquired; for the mind is ready to let many of them slip, unless some pains and labour be taken to fix them upon the memory.

And more especially let those ideas be laid up and preserved with the greatest care, which are most directly suited, either to your eternal welfare as a Christian, or to your particular station and profession in this life; for though the former rule recommends an universal acquaintance with things, yet it is but a more general and superficial knowledge that is required or expected of any man, in things which are utterly foreign to his own business; but it is necessary you should have a more particular and accurate acquaintance with those things that refer to your peculiar province and duty in this life, or your happiness in another.

There are some persons who never arrive at any deep, solid, or valuable knowledge in any science or any business of life, because they are perpetually fluttering over the surface of things in a curious and wandering search of infinite variety; ever hearing, reading, or asking after something new, but impatient of any labour to lay up and preserve the ideas they have gained.

Their souls may be compared to a looking-glass, that wheresoever you turn it, it receives the images of all objects, but retains none.

In order to preserve your treasure of ideas and the knowledge you have gained, pursue these advices, especially in your younger years.

1. *Recollect every day the things you have seen, or heard, or read, which may have made any addition to your understanding; read the writings of God and men with diligence and perpetual reviews: be not fond of hastening to a new book, or a new chapter, till you have well fixed and established in your minds what was useful in the last: make use of your memory in this manner, and you will sensibly experience a gradual improvement of it, while you take care not to load it to excess.*

2. *Talk over the things which you have seen, heard or learnt, with some proper acquaintance; this will make a fresh impression upon your memory; and if you have no fellow student at hand, none of equal rank with yourselves, tell it over to any of your acquaintance, where you can do it with propriety and decency; and whether they learn any thing by it or no, your own repetition of it will be an improvement to yourself: and this practice also will furnish you with a variety of words and copious language, to express your thoughts upon all occasions.*

3. *Commit to writing some of the most considerable improvements which you daily make, at least such hints as may recall them again to your mind, when perhaps they are vanished and lost. At the end of every week, or month, or year, you may review your remarks for these two reasons: First, to judge of your own improvement, when you shall find that many of your younger collections are either weak and trifling; or if they are just and proper, yet they are grown now so familiar to you, that you will thereby see your own advancement in knowledge. And in the next place what remarks you find there worthy of your riper observation, you may note them with a marginal star, instead of transcribing them, as being worthy of your second year's review, when the others are neglected.*

To shorten something of this labour, if the books which you read are your own, mark with a pen, or pencil, the most considerable things in them which you desire to remember. Thus you may read that book the second time over with half the trouble, by your eye running over the paragraphs which your pencil has noted. It is but a very weak objection against this practice to say, I shall spoil my book; for I persuade myself that you did not buy it as a bookseller, to sell it again for gain, but as a scholar to improve your mind by it; and if the mind be improved, your advantage is abundant, though your book yield less money to your executors.—*Dr. Watts' Logic, chap. v.*

PLAIN TRUTH IN A DYING HOUR.

When Dr. Watts was almost worn out by his infirmities, he observed, in a conversation with a friend, that "he remembered an aged minister used to say that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support, as the common and unlearned." "So," said Watts, "I find it. It is the plain promises of the Gospel that are my support; and I bless God they are plain promises, and do not require much labour and pains to understand them, for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

THE CHURCHES RESPONSIBLE FOR THE FEWNESS OF CANDIDATES.

The following extract is from the pen of Dr. Alexander.

"It will startle some of our good people to hear it alleged as a fault, that particular churches are rearing no candidates for the ministry. But there must be a grievous fault somewhere, in relation to this important concern. And as it is a matter of common duty, when there has been a continual barrenness, there must have been a want of due culture. Why have you no pious young men on their way to the ministry? Have you not many sons, who, if their hearts were touched by the finger of God, might be useful? But you say, We cannot give them grace. True, this is not the ground of your accountability; but have you, as a church, prayed for the conversion of the dear youth, that they might be prepared for the work! Every church rich in members, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation to inquire into this matter, and to beg of God not to leave them like a barren fig tree in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor half of your duty on this subject. You must furnish men as well as money, and the men are by far the most important part of the means. Without suitable men, money, in this concern, is worthless. You must bring forward young men of ardent piety."

Selected for the Presbyterian Treasury.

DUTY OF PRESERVING HEALTH.

If by gaining knowledge we destroy our health, we labour for a thing that will be useless in our hands; and if, by harassing our bodies (though with a design to render ourselves more useful,) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us, by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbour of all that help which, in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold, and silver, and precious stones, will give his owner but an ill account of his voyage.—*John Locke.*

A HINT TO MINISTERS.

There was a husbandman, says Flavel, in his husbandry, that always sowed good seed, but never had good corn. At last a neighbour came to him, and said, "I will tell you what probably may be the cause of it; it may be," said he, "you do not steep your seed?" "No, truly," replied the other, "nor did I ever hear that seed must be steeped." "Yes, surely," said his neighbour, "and I will tell you how: it must be steeped in prayer." When the party heard this, he thanked him for his counsel, reformed his fault, and had as good corn as other persons.

May not this little anecdote afford a useful hint to those whose office it is to sow the good seed of the divine word? Too frequently it is found that but very little good fruit is produced within the limits of their exertions. What can be the cause? Alas! the seed which they sow, although of the best quality, even of heavenly origin, is not steeped in prayer.

Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

SEPTEMBER, 1848.

The REPORT of the Board of Education for this year (which has been distributed among the ministers) is larger than usual. This is owing in part to the circumstances in which our Church is placed in reference to general Christian education. The present state of this enterprise among us seemed to call for an investigation of principles and facts, adapted to relieve it from the charge of a mere experiment, and to place it upon the foundation of a scriptural work that has been almost uniformly engaged in by the Church of Christ. It is hoped that the investigation undertaken by the Board, may contribute, however imperfectly, to set forth this great scheme in its true relations and magnitude. The Report, though somewhat long, (80 pages) is not as long as that of most other institutions, as appears from the following table:

Am. S. S. Union,	88 pages,
Am. Tract Soc.	136 "
Am. Bible Soc.	215 "
Mass. Bd. of Ed.	140 "
Am. Bd. of F. M.	212 "

In the distribution of the Report, no copies have been sent to the elders. The Board did not feel authorized to depart from the usual custom of sending to the ministers only, although the circumstances of last year seemed to justify it. Any persons who wish the Report may receive it, without charge, by sending notice to the office.

The RULES AND REGULATIONS of the Board on ministerial education have been lately revised. No essential alteration, however, was contemplated. The paper, usually called the "Pledge" has been made shorter, and a few clauses formerly contained in it have been incorporated among the other rules, where they more properly belong. The rule, requiring a church membership of six months before a candidate shall be entitled to receive aid from the Board, has been changed, so as to require a probation of at least *one year*. These rules are published in the Appendix of the Annual Report of the Board.

THE PRESBYTERIAN TREASURY.—The terms of this paper have been a little modified, in order to avoid an inconvenience sometimes complained of. It was found troublesome, in sending parcels of eight and eighteen copies (which were the common numbers required by clubs) to collect the fraction over 50 cents. The terms have, therefore, been so altered as to allow *ten* copies for *five* dollars. This brings the price of the paper down to 50 cents a copy, when ten or any greater number of copies is taken. The reader will find the terms stated at large on the last column. This change is announced thus early in anticipation of the beginning of a new volume.

GENERAL CHRISTIAN EDUCATION.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

CHRISTIAN SCHOOLS ANTI-REPUBLICAN!

An objection has been gravely advanced that parochial schools are ANTI-REPUBLICAN IN THEIR TENDENCY.

The Board affirm that the doctrines and institutions of the Presbyterian Church have been, and are, among the strongest bulwarks of civil liberty. This has been their history in Scotland, in England, in France, in the United States—every where. Whatever may be the tendency of the teachings of other Churches—and no charge is here brought against any—it is impossible, in the country where the American Revolution was achieved, to give even plausibility to the absurdity that Presbyterian training is unfavourable to republican institutions.

Nor is this *particular method* of inculcating our doctrines hostile to the general principles of our civil government. All religious denominations in this country are upon an entire equality, and have the right to bring up their children in the knowledge of the Scriptures according to the interpretation of their respective standards. This is no more anti-republican than religion itself, or than the division of Christians into sects. Infidels and others might, on the principle involved in the objection, complain that the division into sects, which so extensively prevails in this country—fostered by Sabbath preaching, by ecclesiastical taxes for ministers, by separate houses of worship, by denominational Sabbath schools, by weekly lectures, by class meetings, by feasts and fasts, by Presbyteries, Quarterly Meetings, Synods, Conferences, Associations, General Assemblies, Conventions, and all the complicated machinery of religious organization—is hostile to the genius of true democracy, and, therefore, ought to be prohibited by law! Shall we never cease to hear these high-sounding appeals which exalt democracy above religion? Is it not enough for Fourth of July orators to ring the changes before the Goddess of Liberty? Must we carry our political shibboleths into our sanctuaries and schools, to confound the language of Zion? The fact is, that the most anti-republican of all people are those who object to the religious education of children.

After all, the State rather than the Church is obnoxious to the charge of pursuing anti-republican measures. For the proscription of Christianity by the State, is a great favour shown by the statute to the great anti-Christian sect that opposes every form of religion. The rejection of Christianity in the public schools is one of the most sectarian measures that the infidel sect could ever hope to see established by law. This view is sustained by the Superintendent of the Public Schools in the State of New York, (the Hon. J. C. Spencer, in 1842,) who justly remarks:

"It is believed to be an error to suppose

that the absence of all religious instruction, if it were practicable, is a mode of avoiding sectarianism. On the contrary, it would be in itself sectarian; because it would be consonant to the views of a peculiar class, and opposed to the opinions of other classes."

For the Presbyterian Treasury.

A VOICE FROM THE WEST.

The following communication from Illinois is full of sound, good sense, and will commend itself to our readers.

PAROCHIAL SCHOOLS.

The introduction of these schools forms a new era in the history of our beloved Church. In other lands, probably more than in ours, Christian light has shone through the day school—here it has just begun to appear in this most attractive and useful form. In ours, above all other lands, it seems to be needed. Other Republics without the conservative influences of Christianity, have either perished in their birth, or sunk to ruin under accumulated loads of corruption. Hence from these fearful experiments, we are authorized to say, that the doom of ours, depends upon the purity and quantity of this preserving element diffused throughout our institutions. As in a peculiar manner it belongs to the Church, so it becomes the peculiar duty of the Church to diffuse it. In no way can this great duty be discharged so appropriately—so easily, and so successfully, as in and through our system of Parochial schools. Besides, as a Church, we are specially charged with the moral and religious culture of the children of our believing members. Our duty is by no means done, when they are baptized and occasionally prayed for at our weekly meetings. These forms—if such I may term them—rather acknowledge our obligations to live them out in the power of good works. We are to feed them daily with the food provided by our great Shepherd, that as lambs of the flock, they may continually grow in his grace and knowledge. Should any one church, or session neglect this—do they not neglect their principal charge in this matter; and can it be reasonably expected—that under such neglect, our Lord's Kingdom can come, and his will be done on earth as it is in heaven.

But our more special design was to notice an excuse often employed to defeat the establishment of these schools. It is the prejudice of certain communities against them. That this exists to some extent in many places, must be admitted: but that it is as formidable as often imagined, must be seriously doubted. It frequently, if not generally, arises from want of information, or entire misconception, of the design and operation of these schools. Remove the cause, and you remove the effect. Such prejudice will yield to a correct knowledge of these institutions. Let our communities be kindly informed that Parochial schools are distinguished from the more common schools, chiefly by the greater care of religious men in selecting good teachers, in vigilantly watching their instructions, and in having them develop the moral and religious as well as the intellectual powers of the pupils. After all, should opposition continue against them, it ought not to be allowed to defeat them. In fact unfounded opposition against a good cause never can defeat it, but through the desertion of its professed friends. Christian truth is powerful, and must prevail. Opposing elements are but loud calls for its introduction and prevalence. Had the world been right, the Saviour's painful mission had not been needed to

rectify it. He came to call—not the righteous—but sinners to repentance. His blessed mission was faithfully sustained and triumphantly finished amid desperate oppositions, bitter prejudice, and unparalleled cruelty. Let us in all essential duties, do likewise. Evil is not to overcome us; but our good is to overcome it. Let a good parochial school from pure motives, and in a kind Christian way be established, and faithfully sustained but for a single year in any opposing community, and depend upon it, more than half of the opposition will be melted away by its genial influences. There is no better—may I not add—no other way, to remove such hurtful prejudice. Darkness is a negative quality. It is simply the absence of light. How then can it be dissipated but by the diffusion of light? It always has, and until the end of time, it will continue to flee away before the rays of the sun. Just so with that more fearful moral darkness before the spiritual light of Christian truth. Let this greater light but be faithfully held up; and the time will hasten on when it shall indeed enlighten “every man that cometh into the world.”

W. P.

CHARACTERISTICS OF THE ASSEMBLY'S PLAN.

All our churches should distinctly understand the peculiarities of the system of education, which has received the sanction of the General Assembly. The opposition which the plan is likely to encounter, will probably arise to a considerable extent from ignorance of its real nature and objects. The Board, therefore, deem it important to present a view of its leading characteristics.

CHRISTIAN TRUTH.

1. *The inculcation of the truths and duties of religion in connexion with secular knowledge*, is a leading characteristic of the Assembly's plan. This feature, so far from being an experiment, is ancient as Christianity itself. It is also in conformity to the laws of human nature as well as to the precepts of the Word of Life. Even heathen nations act upon the same general principle. The Pagans instructed their children in the knowledge of religion—as is seen in the text books of Greek and Latin authors, used in our schools, which continually introduce heathen mythology and superstitions. The Mohammedans, the Hindus, the Chinese, retain sufficient homage to their gods, to embody a knowledge and reverence of religious things with the courses of public instruction. How much more should Christians feel their obligations to exalt divine truth, to infuse the spirit of Christ into the entire mode of educating their children, and to mingle with every human acquisition the glory of that knowledge which appertains to immortal life! “Religious instruction is not merely an important part of education, but all real education ought to be based upon religion; it is not merely to be regarded as an essential *branch*, but as the very *root* of all sound and really profitable instruction.” Few Christians, it is believed, would prefer institutions designed merely for secular training, to those which recognise Christ and his word, and which aim at the

harmonious cultivation of all the faculties of the soul, intellectual and moral.

A very unreasonable attempt has been made to throw ridicule upon the whole subject of religious instruction in schools. It has been said that the “lesser books would then have alternate lines of Scripture and syntax, of psalms and sums, combining orthography with orthodoxy, and piety with the pence table.” Such representations seem to imply either that there is no scope at all for religious instruction in schools, or that there is necessarily great folly in the arrangement and management of the religious department. Neither of those assumptions will be admitted by any reflecting mind. Religion is as much a branch of learning as any other science. It forms one of the great divisions of knowledge, claiming its share of attention through the moral nature which God has given to every child. It stands, therefore, upon at least an equal basis with any other study, in a course of liberal education. To reject altogether a subject of such general and transcendent importance, is as unphilosophical as it is irreligious. Human life in general, like life in the school, has, it is true, many transitions from the earthly to the spiritual; from “the sweat of the brow” to the rewards of the crown; from labour, sorrow, and care to joy and peace in believing; from the workshop to the Bible; from the primer to the catechism. But, however great these transitions, they are a part of our allotment, and cannot be avoided. The school, as the theatre for thorough training, is the very place to exercise the faculties on every variety of acquisition, secular and religious, preparatory to the greater diversities of human life from youth to old age. The Bible itself contains a wonderful combination of doctrines and genealogies, of promises and history, of psalms and biography, of prophecies, and voyages and travels. But “wisdom is justified of her children.” The Bible is God's word. And it is God's book for schools—which present many inviting opportunities for the inculcation of its pure faith and morals.

This wise and honest union of all branches of knowledge recommends the Assembly's plan of education as comprehensive and philosophical in its plans as well as religious in its spirit.

CHRISTIAN TEACHERS.

2. Another characteristic of the plan of education under the direction of the Assembly, is that *its instructions are imparted through CHRISTIAN TEACHERS.*

The responsibility of training the human soul is too great to be entrusted to every body indiscriminately. Qualifications of a high order in respect to capacity and character belong to this great vocation. Even on the secular plan adopted by the State, requirements for at least morality, as well as mental fitness, should be deemed important—although unfortunately they often are not. But the system which the General Assembly has established, including as it does

both religious and intellectual instruction, demands as an indispensable condition of its efficiency and success, teachers who profess Christianity. Religious truth can be adequately taught only by those who feel its power. An influence emanates from religious experience that gives a solemn and precious reality to the doctrinal and practical lessons of the Bible. As in every branch of education it is important that the teacher should be thoroughly conversant with his subject, and deeply imbued with its spirit, so especially in religious instruction does much depend upon the heartfelt sympathy of the teacher, with his high and holy theme. There would be great danger of hardening the hearts of children, if persons of worldly or immoral character assumed the office of imparting instruction in divine things. Although the teacher is not an ecclesiastical person, his office involves the possession of qualifications adapted to communicate in the best way truth of every kind, religious truth, of course, included.

Religious qualifications are as important for the duties of government as for those of instruction. Government is, in fact, one of the modes of teaching. God unfolds his wisdom in his providence no less really than in his revelation. The teacher, in the little world of his school, has scope to instil lessons of truth in his mode of administration as well as in the principles of his text book. So far as relates to mere order, good government may be secured by competent natural endowments and experience; and there are undoubtedly schools under the care of worldly teachers, which may be considered even models of external discipline. Something more, however, than the attainment of order, is the aim of good government. In the administration of schools, there is a necessity of appealing to motives and sanctions, to rewards and punishments, which—to produce their appropriate effect—must be deduced from the Bible, and enforced in the spirit of Christ. The proposed scheme of education requires that the books of instruction, and the mode of instruction—in short, the whole intercourse of teachers with their scholars—should be, in the true sense of the word, *Christian* throughout.

The influence of Christian teachers commends itself in schools where religion is not formally taught. Amid the every-day incidents connected with the training of youth, there are constant occasions for the judicious inculcation of divine precepts, and for their seasonable application to the heart and life. Nothing more clearly demonstrates the vital and organic connexion of the Church with education than her interest in, and relations to, teachers. The most trust-worthy are those whom she herself trains up in the knowledge of Christ.

The employment of instructors who are frequently incompetent, and sometimes immoral, is one of the worst evils of the State system. Under such auspices, the admission of religious instruction into the schools, would not secure the great ends contempla-

ted. Religious instruction will do little, if any good, not to say positive harm, unless it is communicated in the fear of the Lord. That part of the plan of the General Assembly, therefore, which insists upon the religion of the teacher as well as upon the teaching of religion, is deemed to be of supreme importance.

CHRISTIAN SUPERVISION.

3. The other peculiarity of the Assembly's plan is to place the institutions of education under the supervision of the Church.

It is well known that this has been almost uniformly the practice in other countries and ages, and also in our own until quite recently. The Church, who is the guardian of the children, the guardian of the teachers, and the guardian of the truth, may rightfully claim the superintendence of the whole work. The natural and covenant responsibility of the Church in the bringing up of her children, requires that she should be thoroughly identified with all the institutions of education. A writer, who has made a valuable report on the state of parochial schools in the northern part of Scotland, justly remarks: "The first, and grand characteristic, is their connexion with the National Church. It was undoubtedly fitting that institutions, designed for the moral training of youth, and for impressing upon their tender minds the character best calculated to render them good men and useful members of society, should be placed under the superintendence of those whose office is conversant with the highest spiritual interests of man. And if the Church has strengthened her bulwarks by having the youth of the land formed, through her influence in the parish school, for her admiration and defence, she has repaid the benefit by surrounding the school with a portion of her own sanctity and interest in the affections of the people, thus communicating to it the pledges of its own durability."

No persons in the community can be supposed to be under greater obligations to watch over the youth of their charge than the officers of the Church, especially the ministers. This oversight is transferred, by the State plan, from the spiritual guides of the flock to trustees or managers, who are commonly elected with some reference to their political opinions. An arrangement of this kind opens the door to many evils—upon the discussion of which the Board forbear to enter at the present time. They are by no means disposed to do injustice to the many able and faithful men, who have from time to time, been engaged in managing public schools, and who have deserved well of their country. But, however skillfully, especially in some districts, the State may superintend the great department of education as a secular concern, the Church cannot safely confide to any foreign authority the administration of a system which is primarily religious in its character. The connexion of Church and State is always detrimental

to the spirituality of religion. Its evil effects upon education, as supported by law, have been displayed by encroachment after encroachment, until the outward forms of religion have scarcely a recognition in the public schools. State supervision has terminated in a proscription so humiliating to the authority of Christianity, that the Church may, without presumption, undertake the education of her own children in her own way.

The interposition of the Church is rendered more reasonable from her acknowledged capacity to engage in the work. The ministers and elders of the Presbyterian Church form Boards of Managers equal, if not greatly superior, in point of qualifications, to the great mass of political inspectors and trustees, elected in the school districts. The primary schools, academies and colleges which, on the proposed plan, would constitute the institutions of education of the Presbyterian Church, would be supervised by intelligent, faithful and spiritual guardians, enjoying the confidence of all who love to "count the towers" and "mark the bulwarks" of our Zion.

It deserves consideration whether religion has not suffered by the alienation of its characteristic institutions. The world has been allowed to make great encroachments upon the old landmarks of Christianity. Public sentiment, it is believed, is becoming more and more favourable to restoring the institutions of education to the care of the Church, upon whose spirit and principles their existence and stability depend.

Such are the substantial peculiarities of our plan of education—Christian truth, Christian teachers, and Christian supervision. Experience will develop the excellence of the plan from year to year. God will not forsake His people in an undertaking the very nature of which honours His Word, and relies upon His grace. Let the language of the Church be, "Establish thou the work of our hands upon us, yea the work of our hands establish thou it."

A VOICE FROM THE SOUTH.

We have received an interesting sermon with the title of "Bible Education," written by the Rev. Edwin Cater, of South Carolina, from which we make the following extracts:

From the fall of man to the present hour, the world in its carnal wisdom has opposed itself to the wisdom of God, and makes, with gigantic strength and far-reaching cunning, every possible effort to retain its unholy influence over the mind and heart of man, and to shape with controlling energy his destiny both for time and eternity. These efforts are made upon us, in the very dawn of our existence; and each development of mental and moral character, gives alarming manifestations of the success of the plans of the world. The systems of education, adopted generally under the direction of this carnal wisdom, do most effectually exclude any proper religious culture of the young immortal. His mind, his heart, and soul, are early baptised into a worldly spirit, and are wholly preoccupied

with the principles, maxims, and prejudices of a sensual philosophy. The seeds of error and vice are speedily deposited in the infantile mind, and spring up with rank luxuriance in that soil, which is genial to their growth, because of its natural corruptions. Thus, the tendencies of our fallen nature are fortified in their hostility to true religion, by all the acquirements of our education; and our intellectual culture, instead of exerting a benign influence upon our spiritual state, opposes our immortal interests. The results of this temporal policy in the systems of general education, are sadly blighting to the well-being of man in every condition of his entire existence. Upon each one of us the baneful influence has descended, and its power has been felt. We are, then, personally interested in every question respecting the removal of these evils.

A serious defect in the systems of education adopted by the world, consists in the erroneous estimate of the subject to be educated. They regard man in his single relation to the transactions of the present state of being. They overlook and neglect his probation for eternity. Accordingly, they simply aim to qualify man to perform his part in the affairs of civil society; to enter the dramatic struggle for the distinctions of this life; to win the laurels of political fame; to wreath his brow with the garlands of literature; to explore the fields of ever-unfolding science; to accumulate with insatiable avidity the shining dust; or to bestialize himself in the pollutions of the refined sensuality of an Epicurean philosophy. Such an education might be sufficiently extensive for man, provided he was merely an intellectual animal, having the duration of his being bounded by the transactions of time. But how consummate must its folly appear, when we remember man's immortality, and the entire dependence of his eternal character, state and condition, upon his conduct in this life. Eternity is the only span of man's existence, and any plan of education which encircles a less compass of his being, is ruinously defective.

GENEVA.

Measures for Christian education seem to have been first matured into system and order at Geneva. Calvin—great in the Church of God—was great in the Republic of Geneva. The very year in which he entered the city, 1536, was signalized by the establishment of a school. On his return to Geneva from Strasburg, in 1541, this great reformer resumed his arduous duties of Theological Professor, and of counsellor in matters civil and ecclesiastical. "One of the cares necessarily connected with the establishment of a church, was the founding of a good institution of learning. For this purpose, Calvin secured the services of two eminent instructors." Other schools were from time to time put into operation to meet the wants of the community. Calvin also aimed at higher institutions for the more mature preparation of educated youth for the service of Church and State. He proposed in 1556 to establish a large Gynnasium, [or College] and an Academy [or University.] The poverty of the little State, and the disturbed condition of its public affairs, occasioned much delay. The Gynnasium was founded in 1558, and the Academy in 1559. These institutions were subject to the clergy, who selected the rector, professors, and

teachers, and presented them to the Council for their sanction. The teachers were supported by the State, and instruction was given to all who chose to avail themselves of it. From the intimate theocratic union of Church and State in Geneva, every school and institution of learning was "parochial" in the highest sense of that word.

The little Republic of Geneva thus presented in 1559, nearly three centuries ago, a complete educational system, consisting of common schools, a grammar school, a college, and a university—sustained, in part at least, at the public expense—and in which religion was taught in connexion with secular learning.

This account of Genevan institutions is confirmed by the testimony of one of our celebrated American historians :

"We boast of our common schools. Calvin was the father of popular education, the inventor of the system of free schools."

The glory, however, of Calvin's plans, was not merely that they were wisely and freely adapted to all the people, but that they aimed at instructing them in the knowledge of divine things, as the best preparation for time and eternity.

REGARD TO THE FEELINGS OF OTHERS.

There is a plant that in its cell
All trembling seems to stand,
And bend its stalk and folds its leaves,
From each approaching hand.

And thus there is a conscious nerve
Within the human breast,
That from the rash or careless hand
Shrinks and retires—distrest.

The pressure rude, the touch severe,
Will raise within the mind
A nameless thrill, a secret tear,
A torture undefined.

O you who are by nature formed,
Each thought refined to know,
Repress the word, the glance that wakes
That trembling nerve to woe.

And be it still your joy to raise
The trembler from the shade;
To bind the broken, and to heal
The wounds by others made.

Whene'er you see the feeling mind,
O, let this care begin,
And though the cell be rude or low,
Respect the guest within.

PRESBYTERIAN COLLEGES?

The following colleges are under the supervision of the Presbyterian Church :

Centre College, Kentucky; Hanover College, Indiana; Oakland College, Mississippi; Oglethorpe University, Georgia; Davidson College, North Carolina.

CENTRE COLLEGE grew out of a just appreciation, by the Presbyterians of Kentucky, of their religious rights and privileges. The Transylvania University had been incorporated with a charter, giving to the Presbyterians a majority of the trustees; but "when a crisis arrived, there were found but seven Presbyterians in the Board out of twenty-one members." Dr. Horace Holley, a Unitarian, was elected President; and the next year the Legislature elected a set of trustees, "not one of whom made any pretence to

religion." The Synod of Kentucky immediately (in 1819) made efforts to obtain a charter for a new college. The Legislature granted a charter; but being destitute of the proper securities, it was not accepted. Finally, Centre College was incorporated as a Presbyterian institution in 1824. Its first President was Dr. J. Chamberlain, who was followed by Dr. Gideon Blackburn, and in 1830, by Dr. John C. Young, under whose administration Centre College has obtained a high rank among the institutions of the West.

OAKLAND COLLEGE, Mississippi, was established by the Presbytery of Mississippi in April, 1830, and remained under its control until 1839, when its supervision was offered to the Synod of Mississippi, and accepted in due form on November 27th, 1839. This College sustains a good reputation as a Christian literary institution, under the Presidency of the Rev. Jeremiah Chamberlain, D. D., whose efforts in behalf of education in the West and South West deserve well of his church and his country. This College has suffered many pecuniary embarrassments, and its outward affairs are still in a condition that demands the best efforts of its friends.

DAVIDSON COLLEGE, Mecklenburg county, North Carolina, was founded in 1835 by the Presbyteries of Concord in North Carolina, and Bethel in South Carolina. Operations were commenced in 1837, under the Presidency of the Rev. R. H. Morrison, D. D. By an article in the constitution, the officers of the College are required to profess their agreement with the doctrines and form of government of the Presbyterian Church. Davidson College has been increasing in the number of its students and in the extent of its influence, and is accomplishing in a hopeful degree the benevolent aims of its founders.

OGLETHORPE UNIVERSITY, originally (1835) a school under the care of the Presbytery of Hope-well, Georgia, was erected into a college in the following year, and was taken under the general supervision of the Synod of South Carolina and Georgia. The Synod of Alabama has recently assumed a participation in the government of the institution, so that at the present time it is under the direction of three Synods. Instruction in the Assembly's Catechism, followed by a lecture from some member of the Faculty on the answers committed, is a regular weekly exercise on Sabbath afternoons among all the students of the College, and also of the Academy; and this exercise has been attended with marked advantage. In a revival which blessed the institution during the last year, a considerable number of the students made a profession of religion. This institution, it is believed, is destined to exert a great influence not only in the Synods which direct its affairs, but throughout other regions in the South West, whither the population of Georgia and Alabama is emigrating. Under the Presidency of the Rev. S. K. Talmage, D. D., the College has been steadily rising in efficiency and popularity; and if its debts could be paid off, and a reasonable endowment secured, a great and good work would be accomplished. It is earnestly hoped that a strong effort will be made to secure this result.

HANOVER COLLEGE, though established by Presbyterians, did not become connected with the Presbyterian Church until 1845, when the Synod of Indiana received the institution under its care, according to the provisions of the Charter. Religious instruction in the Scriptures is given on the Sabbath to all the students; and instruction in the Shorter Catechism to those who belong to Calvinistic churches. During the last year, a revival of religion was the means of gathering into the Church a large number of

the students. The prospects of this institution have been becoming brighter and brighter under the Presidency of the Rev. Sylvester Scovel, D. D. A considerable endowment has been effected on the scholarship plan, since his accession; but the income of the institution does not meet its expenses.

Sabbath Schools.

"Feed my lambs."

FEED MY LAMBS.

Yes, as we "love" our Saviour, we will obey His tender injunction. What a pleasant pasture the Sabbath school is, in which to gather food ourselves, and where we may so delightfully follow the divine commands. This is one of the most pleasant fields that the *young* Christian can enter; for there is work enough to be done, work that is not labourious, work in which the Shepherd himself assists, work in which when one is engaged, he is all the while being fed himself. There is no better preparation for the worship in the Lord's house than to be teaching the simple and tender-hearted, the way to heaven. It is taking the first steps of the ascent of the mount on whose top every Sabbath should find us. Therefore, dear *young* Christian, as you love your Saviour feed the lambs in the Sunday school!

Perhaps the eye of one who has recently found the narrow way, may fall on these lines! Do you wish to do something to show your gratitude for what your Redeemer has done for you? and to lead others into the same happy way? *Here* is the gate to this green pasture; enter in and labour in the morning of your Christian day. Seek out some lambs who are feeding on noxious herbs and drinking impure waters, and teach them where to go. It is just the work for you to commence your Christian course with; and the Shepherd of Israel will strengthen you as you do it. While you obey His most touching commandment He will make your own graces to "grow as the lily," and secure your own right to "go in and out and find pasture" in the paths of righteousness. Go, young Christian, go into the Sunday school and *feed the lambs!*

THE SHORTER CATECHISM IN NEW ENGLAND.

It is gratifying to learn that the introduction of the Shorter Catechism is becoming more popular in New England Sabbath schools. We entirely agree with Mr. Baker in the opinion that teaching children every thing *but* evangelical religion has been a very serious and alarming evil. The following is an account of Mr. Baker's speech before the General Association of New York:

In the evening Rev. Mr. Baker, of Medford, Mass., addressed the Association, at the request and on behalf of the Massachusetts Sabbath School Society. His statements in regard to the objects, plans and policy of the Society were listened to with much interest—one of which was that within a few years the Society had

published two hundred and fifty thousand copies of the Assembly's Shorter Catechism, a fact which is worthy of high commendation. He said that it was found that many Sabbath scholars had a better knowledge of the flags of the Nile and the cedars of Lebanon, than of the doctrines of election and of grace as presented in that admirable formula of truth and in the Bible.—*Evangelist.*

BAD THINGS IN TEACHERS.

The neglect of suitable preparation for the duties of the Sabbath, and consequently an inability to interest and profit the children.

Teachers being too late at school to unite in prayer for the blessing of God upon their labours, and also setting the children a bad example of irregular attendance, and thus not having it in their power to reprove them.

Dulness, carelessness, and indifference, arising from not realizing, in any degree, the importance of the work we are engaged in, or the greatness of our responsibility.

Not remembering the children in our prayers, when absent from the school, and the neglect to visit them at their homes, and especially in sickness.

Regarding Sunday school instruction as a gratuitous work, and believing that on this account but little obligation rests upon us.

The want of personal religion in teachers.

CHRISTIAN INSTRUCTION OF BAPTISED CHILDREN.

It is believed that, under God, the hope of the Church, as well as the best interests of the country, depend on the Christian education of the rising race. The history of all ages proves that ignorance is the fruitful source of evil, to individuals, and to both civil and ecclesiastical societies. Politically, an ignorant population will become the slaves of tyrants; and ignorance of religious truths will expose to superstition, error of every kind, and priestly domination.

It is believed that our Church, in the midst of its exalted privileges, has greatly degenerated from the sound practice of our venerated fathers in attention to the rising race; and, unless she speedily retrace her steps, both she and our country will have cause bitterly to lament her criminal neglect. Already, in many places, she mourns over declining congregations, and sees with deep sadness her degenerate sons abandoned to worldliness, and infidelity, or turning from the religion of their fathers, to follow some delusive error.

The chief cause of these evils is, doubtless, to be found in the neglect of proper religious education. "Train up a child," says the wise man, "in the way he should go; and when he is old, he will not depart from it." But the question for us to answer is, can Presbytery do any thing to correct the acknowledged evil?

It is believed that the provisions of our Standards, if fully carried into practice, are wise and efficient, and it is doubtless the duty of Presbytery to see that Pastors and Sessions do their duty in this most important matter.

Sessions are required to keep a fair register of baptisms, with the times of the births of the individuals baptized. (See Form of Gov. ch. 9, Sec. 9.)

"Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection of the Church; and are to be taught to read, and repeat the catechism, the Apostles Creed, and the Lord's Prayer." (See Direct. for Pub. Wor. ch. 9, Sec. 1.)

If Sessions were required to furnish annually

to Presbytery a register of all the baptized children in their churches, with their ages; and also to report the whole number under Catechetical instruction; then Presbytery could judge of the fidelity of Pastors, Sessions, and Parents, in training the children of the Church faithfully in a knowledge of Divine things, as our Book requires.—*West Hanover Presbytery.*

—A CHILD'S RELIGION.

"I sincerely hope you are beginning to be truly sensible of the danger of sin, and the necessity of seeking the Lord very early. Your life is an uncertainty, at best; occasional indispositions should remind you that you may never arrive at man's estate. If you are to die a boy, we must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Saviour, a boy's salvation! Or else a boy's ignorance, a boy's obstinacy, a boy's unbelief, a boy's idolatry, a boy's destruction! Remember all this, and beware of sin; dread the sinfulness of an unchanged heart; pray for a new one; pray for grace and pardon, and a soul conformed to the image of Christ Jesus; pray for wisdom, for the destruction of pride, vain conceit, and self-sufficiency. "Be not slothful in business; but fervent in spirit, serving the Lord."—*Legh Richmond.*

—EARLY INSTRUCTION.

How easy, where the labyrinth begins,
To turn, and choose the simple way and sure,
Beneath the open heaven and shining sun.

But ah!

The soul once lost in error's snaring maze—
Once drawn within those covert, unknown paths,
Thoughtless of evil, steps with giddy haste,
And dreams a path so winding, leads not far:
Unconscious, straying further from the light,
Thinks that 'tis always easy to escape,
And in that thought is lost—and lost for ever!
Then, where the soul begins its early way,
Religion—with thy look inviting all,
And with thy steadfast eye of heavenly ray,
With words and voice than honey even sweeter,
Far more precious than all gold,—wait always;
And with thy gentle guiding hand, turn back
Each little wanderer, from the paths of sin,
To choose the path that upward leads to heaven.

—Domestic Missions.

—Beginning at Jerusalem.—

—THE TIME AND THE WAY.

This is the TIME to diffuse the gospel of Christ throughout our land. "Now" is always the time to work for God—His own appointed time, and our only sure time. But in addition to the general reasons which render the present the best period for religious activity, is the strong consideration that our country, in many vast portions, is yet in its forming state. Wisconsin, Iowa, Oregon, Arkansas, Texas, California, are more especially in the early period of development. But there are other States, as Michigan, Indiana, Illinois, Missouri, Louisiana, &c. which, though more advanced in character, require that every religious resource should be brought to bear upon their moral and religious condition. Then there are many localities, and sometimes large districts, in the old States, which are deplo-

rably deficient in the means of grace, and where the power of the gospel might work the most salutary and influential changes. Now is, therefore, in many respects, a most important period in the history of the Home Missionary cause. The present is the time for full and unwearied activity.

The way is to send the *living minister* into destitute regions. This, like our old, tried doctrines, is the old, tried way. It has the sanction of the example of Christ, and the authority of His command. Our brethren in the far off and poor districts of country need help. The spiritual blessings of gospel ordinances, can only be fully supplied by the ready aid of our temporal abundance, flowing through the channels of the Church.

Let every congregation, then, and every member of every congregation, resolve to do something for the Home Missionary cause. Now is the time and this is the way!

—OUR GERMAN POPULATION.

We invite the attention of our readers to the following sketch, from the "Puritan," of a striking speech delivered by Dr. Bacon, of New Haven, before the last General Association of Connecticut.

Dr. BACON next addressed the meeting. He remarked, that this German immigration had not as yet by any of us been apprehended in all its magnitude and power upon the future welfare of this country. We have taken our idea of foreigners too much from the Irish, with which we in New England are more conversant. But the Irish element infused into our population, is far less important than the German. It may be more numerous, though of that I doubt. The Germans are now coming in at the rate of 5000 per week, and these not as so many paupers emptied upon our shores to be taken into our almshouses, but each one comes with money to convey him to the West and put him upon soil of his own. Now, here is a great thought: that the foundations of the new society at the West is to be laid, not by Anglo Saxons, but from the great Teutonic tribe, from which the Anglo Saxons came. For our fathers came from the same *officina gentium*, the stream of that old Saxon blood. We have been in a habit of taking too narrow views of our Anglo Saxon destiny. The main stock of this country is not Anglo Saxon; we have it indeed in New England, with a touch of the Norman. But if we speak of Americans in the broad sense, the wheat of more than three kingdoms has been sifted out to sow the seed here. It was not the Puritans, nor the Covenanters exclusively, that made the original stocks; our people came from a confluence of many races. Yet it is none the worse for that, but it has more of energy and aptitude for the great work of carrying the Gospel to all the nations of the world.

It is a mistake for us to think that everything must be done by ourselves; other churches and races have a great work to do on this continent. Look at the German churches. Their field is the whole country; they are extending in every State of the Union. We have known little of them, of their doctrines, or their difficulties; and we have now little idea of the power which God is to exert through them in filling this land with the Gospel. They will not plant the Anglo Saxon, or Puritan stock, but the churches of Jesus Christ; and that is ultimately the same

purpose with ours. They are brought near to us, and the result will be a union of heart and effort between us and them, and I trust we shall be found ready to aid in whatever form that Gospel which God has given to us and them. I rejoice that we have an opportunity to aid the Germans in the midst of us. While we listened to the reports of the delegates from Iowa and Wisconsin to-day, what heart did not beat with swelling emotions at the grandeur of that work of home missions!

Only ten years ago, the land which now composes the States of Iowa and Wisconsin passed from the possession of the Indians; and now one State has a population of 240,000, and the other 160,000. At the next census, each will be larger than Connecticut; and at the next after that, both together will have a greater representation in Congress than all New England. To what a destiny then are these Western States advancing! What will be their aggregate population in 1860! There will be the votes that will precipitate us into war, or hold our country in peace and prosperity. There will be our country, there our children, as many of them there as here. It is the nature of this "universal Yankee nation" to spread out and run abroad. There are now twice as many of Connecticut people out of this State as in it. We are now called upon to appreciate the grandeur of our present position. The vision of the Revelation unfolds a state of things when there shall be no more sea; and has not that time now come? For thousands of years the sea was a pathless barrier, that shut out this western world; but now it has been converted into a means of access, and can be passed easier than the land. Yea, it is becoming the great highway of nations—a great railroad, joining us to every European nation, and making them nearer to us than they are to each other. And upon it the world is flowing in upon us. This country is now experiencing an immigration more strange than that which came down upon old Rome, and made of that a new world. And this brings all Europe into living sympathy with us. It in a measure removes the curse of Babel. Here the division of the world into nations, separated by their laws, customs, history and languages, vanishes away. From this country, living nerves are passing to the brain and heart of every land. And here is the accumulated power which is to be felt over the world, for the world's redemption.

INTEREST AMONG THE COLOURED PEOPLE.

(From a Missionary in Louisiana.)

I have four stations at which I preach upon different plantations, each place supplied once in three weeks. At one of my places of preaching, I have the coloured people from four plantations, belonging to one family of proprietors. At this place there has been an interesting state of religious interest for some eight or ten months past. Some six or eight give evidence of having met with a change of heart, two of them recently. There are from seven to twelve, who appear to be earnestly seeking the salvation of their souls. At another plantation, about five miles from Alexandria, there has also been an unusual interest upon the great subject. Four profess to have found peace in believing in Christ, while some are anxious. At another place of preaching, about ten miles from Alexandria, I have been in the habit of catechising them after sermon. This is the only place, where I have as yet engaged in this exercise; various circumstances have prevented my adopting it at the other places. At my other place of preaching, which is twenty-seven miles from Alexandria, I

have a very interesting congregation, many of them professedly pious. The proprietor, who is not a pious man, had permitted them to hold meetings and preach among themselves. But it was found necessary to change his plan, and I was invited to preach to them: they are now an interesting part of my charge. The Church of Christ needs waking up on the subject of the religious instruction of the coloured population.—*Chronicle.*

ONE HUNDRED MISSIONARIES.

The last Report of the American Home Missionary Society repeats a suggestion made in a former Report, "that the addition of *one hundred missionaries* may safely be presumed for the coming year, if seasonable assurance can be given of a proportionate increase of pecuniary means."

This is a noble aim. The Presbyterian Church should try and do likewise, as far as she can. But in order to carry on the work of Domestic Missions on the scale of its real importance and magnitude, three things at least are necessary.

1. We want *more ministers*. Unless our candidates increase, the work cannot go forward as it should.

2. More *missionary spirit* is needful among the ministers we have. How many more churches might be planted, if more effort was put forth!

3. We need *more funds*. The whole amount contributed last year for Missions and Church Extension was about \$62,000, (and not \$67,000 as stated in a previous number of this paper.) If this amount was doubled, it could be advantageously applied. Many a missionary is suffering from the want of adequate support.

In short, the Church should aim high in this great cause. If we cannot send out one hundred more missionaries this year, how near to that number can we come?

MISSISSIPPI VALLEY.

"What is the extent of the great Mississippi valley!

It is a vast fertile valley extending from the sources of the Mississippi in the north, to the Gulf of Mexico in the south, and from the Alleghany Mountains in the east, to the Rocky Mountains in the west.

But yesterday, this vast region was an unbroken wilderness, now it embraces eleven entire States, with parts of two others, and two Territories. It contains about 1,200,000 square miles, or 768,000,000 of acres—more than ten times as large as the kingdom of Great Britain—containing a population of nearly 12,000,000, equal to that of all the Atlantic States, and nearly equal to one-half the population of the kingdom of Great Britain—that being 27,830,105.

Cast your eyes into the future for a period of only sixty years, and suppose the population to increase in the same ratio of the past sixty years, (doubling every ten years,) at the end of that period you would see spread over this fertile valley, if capable of sustaining them, more than six hundred millions of human beings! Make every reasonable deduction in this calculation, and your children now living will see the population of this valley equal at least to that of the whole of Europe. 'Europe comprises sixty-one

independent states, of these, three are empires, sixteen kingdoms, seven grand duchies, one electorate, eleven duchies, one landgraviate, eleven principalities, one lordship, one ecclesiastical state, and nine republics.' The population of the whole is about two hundred and forty millions."—*Hon. J. G. Hampton, in Congress.*

THE WESTERN COMMITTEE.

We have received a communication from the Western Committee in reference to their annual expenses. It seems that there was some misunderstanding in regard to some of the items; and before the Western Committee sent their reply to the office of the Board, summing up the entire amount, it was necessary to put the Report to press, which had been kept waiting several days. Under these circumstances, no one in the Church will complain. We have no doubt that "Investigator" is satisfied. The following is the list of expenditures incurred by the Western Committee for the last year:

Paid Rev. J. J. Bullock, for salary as General Agent,	-	\$1500 00
" " " for traveling expenses, postage, &c.	-	221 55
" Rev. Charles Sturdevant, salary as Agent,	-	1000 00
" " " for traveling expenses, postage, &c.	-	232 46
" Rev. W. W. Hill, for salary as Cor. Secretary and office rent,	-	300 00
" " " postage account,	-	44 00
" " " printing and stationery,	-	13 50
" William Garvin, for clerk hire as Treasurer,	-	100 00
" " " for postage account,	-	4 08
" Rev. Dr. Scott, for traveling expenses to Mobile, to take up a collection for Board,	-	11 35
" rent for Missionary Depot,	-	30 00
" Rev. Charles Sturdevant, for attention to same,	-	103 99
" Rev. Dr. Wood, for traveling expenses to and from meetings of the Committee during the year,	-	10 00
" Rev. Daniel Stewart, expenses for same,	-	10 00
" exchange on uncurrent money,	-	56 77
" freight and drayage on Missionary goods,	-	24 68
Total,	-	\$3,662 38

WESTERN NEW YORK.

We see it stated in the Rev. J. H. Hotchkiss's History of the Presbyterian Church in Western New York, that the number of New School Presbyterian churches in that large district of country, has increased only *three* in *nine* years. What adds a little to the wonder of this fact is that the number of ministers has "increased by *thirty-four*" within the same period. (p. 252.) Although this increase of ministers is very small for ten or twelve Presbyteries, it is large for an increase of only three churches.

We also see it stated in "The Evangelist" that one of the Synods of Western New York (Genesee) contains 118 members, of whom only 45 are pastors, and of the remainder, 28 are "without charge."

Foreign Missions.

"Go ye into all the world and preach the gospel to every creature."

HINTS FOR THE MONTHLY CONCERT.

EVANGELICAL AND EVANGELISTIC, OR RECEIVING AND IMPARTING.

Evangelical Christians should be evangelistic or missionary Christians. The blessings of divine grace which the Church receives from her living Head imply the condition of communicating the way of salvation to others. This proposition may be demonstrated in various ways.

1. Express declarations of Scripture.
2. The nature of experimental religion.
3. The instrumentality of human means in the advancement of Christ's kingdom.
4. The testimonies of divine Providence and Grace.
5. Apostolic example.
6. The glory of God.
7. The prosperity of the Church.

The following extracts from Dr. Duff's "*Missions the chief end of the Christian Church*" will serve to stimulate the minds and hearts of all who will read them.

How significant the connexion established between the *obtainment* and the *distribution* of evangelical favours! "God be merciful unto us, and bless us," says the inspired Psalmist. Why? only that we ourselves may be pardoned and sanctified, and thereby attain to true happiness? No. There is *another grand end* in view, to the accomplishment of which, our being blessed is but a *means*. "God be merciful unto us, and bless us, that so thy way may be known on earth"—that *so*—that thus—that in this way—that by our instrumentality—that by our being blessed, and having the light of thy countenance shining upon us—"thy way"—thy way of justification through the atoning righteousness of the Redeemer—thy way of sanctification by his Holy Spirit—"may be made known on earth, and thy saving health among *all nations*."

Here the two grand characteristics of the true Church of God—the evangelical, and evangelistic or missionary—are written as in a sunbeam: the *EVANGELICAL*, in the possession of all needful gifts and graces out of the plenitude of the Spirit's fulness;—the *EVANGELISTIC*, in the instant and perpetual propension which that possession ought to generate and feed, instrumentally to dispense these blessings among *all nations*. As if to confound lukewarm and misjudging professors throughout all generations, these characteristics are represented by the Spirit of inspiration itself, as essential to the very existence and well being of the Church, and in their very nature inseparable. The prayer of the Church, as dictated by the Divine Spirit, is directed to the obtainment of blessings, not as an *end merely terminating in herself*, but as a *means* towards the promotion and attainment of an ulterior end of the sublimest description—the enlightenment and conversion of all nations! Hence it follows, that when a church ceases to be evangelistic, it must cease to be evangelical; and when it ceases to be evangelical, it must cease to exist as a true Church of God, however primitive or apostolic it may be in its *outward* form and constitution!

It appears abundantly manifest, from multiplied Scripture evidence, that the *chief end* for which the Christian Church is constituted—the

leading design for which she is made the repository of heavenly blessings—the *great command* under which she is laid—the *supreme function* which she is called on to discharge—is, in the name and stead of her glorified Head and Redeemer, unceasingly to act the part of an evangelist to *all the world*. And what is the whole history of the Christian Church but one perpetual proof and illustration of the grand position—that an evangelistic or missionary Church is a spiritually flourishing Church; and, that a Church which drops the evangelistic or missionary character, speedily lapses into superannuation and decay!

For the Presbyterian Treasury.

THE OPIUM TRADE.

CHINA, May, 1848.

Mr. Editor—The Christian community in the United States and England, have very inadequate conceptions of the extent of the opium trade in China. It is my object to present, as succinctly as possible, some statements in regard to the extent of this trade, and the manner in which it is carried on.

The supply of this drug for the Chinese market comes from British India. Its production is monopolized by the East India Company; and the revenue derived from this source by the Company in 1837 amounted to the enormous sum of \$12,622,869. The number of chests then exported from India was about 36,000. In 1847, the number of chests produced was about 60,000. But as the price paid to the Company had somewhat fallen since 1837, the amount of the revenue which the East India Company derived from this source in 1847, was most probably between sixteen and seventeen millions of dollars.

It is estimated that 55,000 chests came last year to the Chinese market, and was sold at an average of \$600 per chest; so that the amount paid the last year for this noxious drug is estimated to be thirty-three millions of dollars. And this was nearly all paid in hard cash.

The amount of capital invested in this trade will appear from the manner in which it is carried on. Opium being a contraband article of traffic in China, it is not sold at the ports open to lawful trade. But there are harbours all along the coast called "opium stations," where vessels lie at anchor all the year with opium in store, and to which the Chinese resort to purchase the article. These vessels number thirty-six, varying in size from the large ship of 850 tons to the small schooner of 101 tons. These vessels are constantly supplied by the small class of vessels called "clippers," which bring the opium from India.

These thirty-six receiving ships, as they are called, all carry English colours, and thirty-one of them belong to English subjects, whilst five of them are owned by American citizens. There are eight English, four Parsee, one Armenian, and two American Houses engaged in this trade in China.

The traffic in opium is nothing like so profitable now as it was a few years ago. Indeed very little comparatively has been made for the last year or two by the merchants—the great profits being to the East India Company. But unspeakable is the injury which it is doing to the Chinese. If there was no evil in the thing itself, the drain of thirty millions of dollars annually must impoverish the nation. But what is this compared to the demoralizing influence on the multitudes who indulge in the seductive vice of opium smoking.

It is difficult to say what can be done to put a

stop to this trade. So long as the East India Company can in no other way derive so large a revenue, it will continue to cultivate the poppy. While the traffic is as profitable as it now is, men will engage in it; and the poor victim has not resolution enough to break off from a vice that is hurrying him to the grave. Under these circumstances we can only look to the Christian communities in America and England to put a stop to this injurious trade.

The treaty with England, article 4, says: "If English merchant vessels shall repair to any other ports or places (other than the five ports) the Chinese government officers shall be at liberty to seize and confiscate both vessels and cargoes." The treaty with the United States of America, article 3, says: "But said vessels shall not carry on a clandestine and fraudulent trade along the coasts thereof. And any vessel, belonging to a citizen of the United States of America, which violates this provision, with her cargo, shall be subject to confiscation to the Chinese government." Yet this traffic is carried on with the full cognizance of the authorities of these two great Christian countries. May the Lord, who only doeth wondrous things, soon bring to an end this death-producing trade.

Yours very truly,

PHILANTHROPOS.

CHILDREN OF FOREIGN MISSIONARIES.

There are now in this country three sons of the Rev. James Wilson, a son and a daughter of the Rev. Jesse M. Jamieson, two sons of the Rev. James R. Campbell, two sons and a daughter of the Rev. John H. Morrison, two daughters of the Rev. James L. Scott, and a daughter of the Rev. John E. Freeman; besides two daughters in England of the Rev. John Newton. These children are living in different places, under the care of the personal friends, in most cases, of their parents, and are all attending schools at their several places of abode.

Some persons are disposed to call in question the propriety of missionaries sending their children to a distant country. Certainly no reasons but those of the strongest nature would make any parent willing to adopt such a measure. With our missionary brethren it is a question in most cases not of expediency, but of necessity. They cannot bring them up safely in the midst of the pollutions of a heathen population, nor provide for them a suitable education under the extremely unfavourable circumstances of heathen countries; and if they could do so, it would yet in nearly all instances be impossible to procure for them adequate employment when they become old enough to enter on the duties of active life.

The alternative then before the missionary parent is, either to leave his work, and return home with his children, or to consent to their leaving their father's house, and seeking a home in a distant land. To yield them up at so tender an age, to the care of others in a distant country, is the severest trial of missionary life. Those of our readers who are parents can in some degree appreciate this sacrifice. It is a sacrifice made for Christ. He will support those of his servants who are called in his providence to make it, by his all-sufficient grace. He will also watch over their children. But it is right that the members of the churches should sympathize with those of their brethren, who, for the promotion of our common work in Christ's name, are called to meet with these trials. Is it not proper also that their children should have an affectionate remembrance in the prayers of Christians.—*Chronicle*.

THE AMERICAN BOARD.

"The receipts of the Board, for the financial year which ended on the 31st of July last, from all sources, amounted to \$254,056. The expenditures during the same period were \$282,330; and the debt on the 1st of August, 1847, was \$31,616. Hence, the balance against the treasury on the 1st of August, 1848, was \$59,890.

It may be interesting to the readers of the Herald to know what have been the receipts for the last twelve years. The following table presents the facts in a condensed form; and it will be seen, at a glance, how little progress we have made in this department of benevolence:

Years.	Receipts.
1837, - - -	\$252,076.55
1838, - - -	236,170.98
1839, - - -	244,169.82
1840, - - -	241,691.04
1841, - - -	255,189.30
1842, - - -	318,396.53
1843, - - -	244,251.43
1844, - - -	236,394.37
1845, - - -	255,112.96
1846, - - -	262,073.55
1847, - - -	211,402.76
1848, - - -	254,056.46

The indebtedness of the Board has now become so great, that measures must be taken to discharge a considerable part of it during the coming year. This is the only prudent course, and the question is, How can such a reduction of the debt be effected? The answer is obvious. The contributions must be materially increased, or the expenditures must be diminished. And unless the Prudential Committee shall be satisfied that they can count upon such an increase, they will feel themselves constrained to cut down the appropriations to the missions, knowing, at the same time, that the consequences cannot fail to be most disastrous. As the usual time for making the annual allowance to the different missions is soon after the meeting of the Board, they are looking forward to the next meeting with very great solicitude. In fact, the question of 'reduction, or no reduction,' must be decided by the friends of missions who shall have come together on that occasion."—*Missionary Herald*.

Board of Publication.

Publication Rooms 265 Chestnut street, between 8th and 9th streets, Philadelphia.

J. P. ENGLS, PUBLISHING AGENT.

For the Presbyterian Treasury.
POWER OF THE PRESS.

The press, under Providence, is now the most potent human instrument of influencing the destinies of man. A paragraph in a monthly paper, is now read sometimes by a million of persons. If well penned, and containing important truth, how incalculably extensive the effect! Suppose a salutary impression to be made on only one of a thousand of those who read the paragraph, the result is, that by writing a few lines we may benefit a thousand persons. This is not all. Truth is never confined to the person into whose mind it enters: it will certainly be communicated to others; and no limit can be fixed to the extent of the circulation of a wave of knowledge, when once put into circulation. And let it be pondered by such as have the ability to write effective paragraphs—to say nothing of books—that the effect will not terminate with the present age, nor with the next—nay, it may not cease until the last trumpet shall sound. Alleine, Baxter, and Doddridge, and Bunyan, are now doing ten times as much good, as in the age in which they lived, for Bunyan's works are

now read by ten times as many persons as they were then.

What an encouragement is this to such as hold the pen of "a ready writer." The man who spends all his time in writing paragraphs for the public prints, though unknown to fame, is doing a good work, and will receive an ample reward. But the press is like the tongue; a fountain of life, or a poisoned spring, which sends forth deleterious streams. How great the responsibility of editors! They are accountable for all the corrupt matter which proceeds from their press. How will some of them answer for the injury inflicted on the public, by their corrupting books; and especially for the injury done to the susceptible minds of the rising generation? The effect of many publications is evil, simply because they occupy the time which should be spent in the acquisition of important knowledge; others, because they unduly excite the mind, and thus unfit the person for the serious business of life. Our most popular, and fascinating works of fiction, are of this character. But many, and especially those imported from the continent of Europe, contain a concealed but deadly poison. They are calculated to undermine virtuous principle, and to destroy all regard to religion.

A. A.

For the Presbyterian Treasury.

A PLENTIFUL SUPPLY OF PREACHERS TO
DESTITUTE CONGREGATIONS!
GOOD NEWS!

We are told of a certain eminent clergyman who being applied to by a vacant congregation to send them a minister who should be very eloquent, very learned, very spiritual, and very practical, and yet be content with a very trifling salary, recommended them to send to heaven for President Davies, as he would probably meet all their wishes, and not being cumbered with a material body, could afford to live very cheaply. But what the good man intended only as a witty rebuke is becoming every day an actual reality. There is a certain Association among us, who are engaged in this very work of bringing back the eminent worthies of past days; and without disturbing their rest, to make them preach to our own generation, most eloquently, most practically, and yet at very little expense! Being dead, they are yet speaking. For is not a *good book the very essence of a good man*? Do not good books (as glorious John Milton has phrased it,) "preserve, as in a vial, the purest efficacy and extract of that living intellect that bred them?"

We have been surprised to learn of late how much excellent preaching our Presbyterian congregations are enjoying. Without going out of their own houses, they can receive the instructions of a Doddridge, a Mason, and an Owen. They can listen to the persuasive exhortations of the man who evangelized Kidderminster, and to him whose conventicle at Bedford was thronged "as early as seven o'clock on a winter's morning." Every day in the week, they may feed on the strong meat of Charnock, and the honey of Philip Henry. They do not merely enjoy savoury preaching, but they have in some sense *pastoral instruction* likewise. *Hamilton* knocks at their door with the salutation, "Is God in this house?"—and *Alexander* comes in to tell them how to rear and to preserve the family altar. As they sit by their hearthstones, the sweet face of *McCheyne* smiles upon them, and they can listen to *John Newton's* unctuous talk as pleasantly as if he were seated on his celebrated "three-legged stool" beside them. For the old man of the household, *Boston* has his weighty

counsels; to the impenitent young man, *Baxter* presents his inviting "Call"—and in the ear of the thoughtless maiden, *Alleine* whispers his thrilling "Alarm." Even the children are not forgotten. *Janeway* has his "Token" for them, and "*Old Anthony*" his pleasant "Hints."

Within a few weeks, the little flock among whom it is my privilege to minister, have enjoyed a visit from these celebrated Divines. And not merely a flying visit, but they have come to abide with us. As I go from house to house in pastoral visitations, I am met by Doddridge, or Bunyan, or McCheyne at every threshold. How delightful it is to greet them—and to see their noble faces preserved to us by the cunning art of the limner! How they improve, instruct, elevate, and bless every family they enter! What a warmth of "in-door gladness" is diffused by their cheerful presence! How many souls they arouse, and lead to Christ!

But let me not forget to mention the kind benefactors who have brought these great men to sojourn with us. It is to the wise and liberal munificence of the PRESBYTERIAN BOARD OF PUBLICATION—who have given to the old worthies a new and comely dress, and enabled them to travel so cheaply—that we are indebted for these visits. And to their indefatigable and self-denying Colporteur, who has lately gone through our West Jersey Presbytery, we are indebted for a polite introduction to the venerable Fathers of whom we have been speaking. From all that we can gather in regard to this same "Presbyterian Board," we have no doubt that they will be willing, for a very moderate sum, to supply these silent, yet instructive preachers to every church in the Union. Let those destitute flocks that are but scantily supplied with living preachers, or who have none at all, send on their orders to Philadelphia, and they may soon welcome the arrival among them of a host of faithful instructors, who will make their dreary, churchless Sabbaths sweet and profitable, and enliven the coming winter evenings with that talk that "doeth good like a medicine."

T. L. C.

NEW TOKEN FOR CHILDREN.

This is one of the new publications of the Board, and will be found well adapted to Sabbath schools. It contains accounts of children and youth who were hopefully pious. The following is the sketch of the daughter of the Rev. Thomas Scott, the great commentator on the Old and New Testaments.

MARY SCOTT,

WHO DIED AGED 4 YEARS.

The Rev. THOMAS SCOTT, author of the Commentary on the Bible, thus describes the work of grace in his little child:

"At the age of three years and a-half, she had a most extraordinary and distressing illness, so that for several weeks she could not be induced to take either medicine or nutriment of any kind, but what was poured down her throat almost by main force. I had little expectation of her recovery, but I was under a full and deep conviction that all the human race are born in sin, and are utterly incapable of happiness hereafter, without regeneration and renovation by the Holy Spirit. This, if actually wrought in childhood, I was satisfied would begin to show itself about the time when children become actual sinners by personal and wilful transgression; and I was fully assured that she had become an actual sinner. Seeing, therefore, no ground to believe

that any gracious change had taken place in her, I was greatly distressed about her eternal state; and I repeatedly and most earnestly besought the Lord that he would not take her from me, without affording me some evidence of her repentance, and faith in his mercy through Jesus Christ.

"To the surprise of all she recovered, and lived just another year. Half of this year was remarkable for nothing, except the proofs which she gave of a very good understanding, and the readiness with which she learned whatever was taught her. Indeed she almost taught herself to read; and was so much the astonishment of our neighbours, that they expressed a persuasion that she would not live long, which I treated with contempt. But about the middle of the year, on my return home one evening, my wife told me that her daughter had behaved very ill, and been so rebellious and obstinate that she had been constrained to correct her. In consequence, I took her between my knees, and began to talk to her. I told her she had often heard that she was a sinner against God; that sin was breaking the commandments of God; that he had commanded her to honour and obey her father and mother; but that she had disobeyed her mother, and thus sinned against God, and made him angry at her; far more angry than her mother had been; that she had also often heard that she must have a new heart or disposition; that, if her heart or disposition were not wicked, she would not thus want a new one; but that her obstinate, rebellious conduct to her mother, with some other instances which I mentioned, showed that her heart was wicked: that she therefore wanted both forgiveness of sins and a new heart, without which she could not be happy in another world, after death. I went on to talk with her, in language suited to her age, concerning the love, and mercy, and grace of Christ, in a manner which I cannot now particularly describe; but my heart was much engaged, and 'out of the abundance of my heart my mouth spoke:' and I concluded with pressing it upon her constantly to pray to Jesus Christ to forgive her sins; to give her a new heart; and not to let her die till he had indeed done so.

"I have good ground to believe that from that time to her death, no day passed in which she did not, alone, more than once, and with apparent earnestness, pray to Jesus Christ to this effect; adding petitions for her father, mother, and brothers, and for her nurse, to whom she was much attached. At times we overheard her in a little room to which she used to retire; and on some occasions her prayers were accompanied with sobs and tears. Once she was guilty of an untruth: and I reasoned and expostulated with her on the wickedness of lying. I almost seem now to hear her subsequent confessions in her retirement; her cries for forgiveness; her prayers for a new and better heart; and that she might not die 'before her new heart came.' She could scarcely proceed for weeping. Nothing reprehensible afterwards occurred in her conduct.

"Just at this time the Olney Hymns were published; and, without any one putting her upon it, she got many of them by heart; and for some months the first voice which I heard in the morning was hers, repeating these hymns, and those of Dr. Watts; and frequently she would come to me to tell me what a beautiful hymn she had found, and then repeat it without the book.

"I might recite many of her sayings, which were very striking from one so young. A favourite servant sometimes used the name of God or Lord in an improper manner, and the child would affectionately remonstrate with her, and say, 'Do not use such words, Kitty; you

will certainly go to hell if you say such naughty words.' She evidently understood the great outlines of the plan of salvation. 'Papa,' she said, 'you preached to-day concerning the Lamb's blood.' I answered, 'What does that mean?' She replied, 'The blood of Jesus Christ, the Lamb of God, which taketh away the burden of sin out of our hearts.' The day preceding her death, she read to me a chapter of John, in which the Jews charged Jesus with breaking the Sabbath. On this she paused and said, 'Papa, did Jesus Christ ever break the Sabbath?' I answered, 'No: but he did good on the Sabbath-day, and his enemies called that breaking the Sabbath.' 'I thought so,' she said; 'Jesus was always good: but we are all naughty till he makes us good. Peter was a good man: but Peter was naughty till Jesus Christ made him good.'

"When any minister or pious friend came to see me, no play or amusement would draw her away from us when our conversation was on religious subjects. She would stand fixed in attention, and evidently interested in what was said. She seldom spoke on these occasions; but she would sometimes ask me questions afterwards on what she had heard.

"I had scarcely got into the house to prepare for a visitor, when she came to me and said, 'I am very sick; what must I do?' I said, 'You must pray for patience.' She asked, 'What is patience?' and before I could answer, she was so ill that she could only go into the next room to the servant, where the most violent symptoms followed. As I was engaged with my friend, and with the preaching, having ordered her some medicines, I did not see her for several hours; but when I did, I was fully convinced that her sickness was fatal. Some further means were used, but wholly without effect; and she expired at ten o'clock the next morning, while repeating the Lord's prayer, the concluding words of which were the last she spoke.

"Her disorder was an attack of scarlet fever. She died on the Thursday morning, and on the next evening at my lecture at Ravenstone, where I had undertaken to preach through part of the book of Job, the text which came in course was Job i. 21, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' and on this I preached, notwithstanding the death of my child. Gradually sorrow abated, and joy prevailed; and I have often said, 'I would not exchange my dead child for any living child in the world of the same age.'"

BOOKS.

The "Christian Repository," a Baptist paper, bears the following testimony to the value of the books published by the Presbyterian Board of Publication.

"All the works of the Presbyterian Board of Publication are sold so cheap that it puts to the blush almost every other ecclesiastical Book Establishment in the country; neither are they excelled, if even equalled, in the neatness and general excellencies as to print, paper or binding; and we feel free and glad to say that we should rejoice to see many of the publications, and especially their Sunday school books with but few exceptions, occupying a place in all our families and in every school."

In the year 1272, the wages of a labouring man were less than four cents per day, while the price of a Bible at the same period was about \$180. A common labourer, in those days, must toil on industriously for thirteen long years, if he would possess a copy of the word of God. Now the earnings of half a day will pay the cost of a beautifully printed copy of the same oracles. What a contrast!

Selected for the Presbyterian Treasury.

Poetry.

FAITH.

A swallow in the spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw, and leaves.

Day after day, she toiled
With patient art, but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought;
Yet, not cast down, forth from her place she flew,
And with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again; and, last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O man!—
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have FAITH, and struggle on!

R. S. ANDROS.

Ecclesiastical Record.

ORDINATION.

On the 23d ult. the Presbytery of Troy met in the Second Street Church in Troy, New York, and ordained to the gospel ministry, Mr. Joseph H. Wight, who has received an appointment from the Presbyterian Board of Foreign Missions, to the missionary work in China.

MISCELLANEOUS.

The First Presbyterian church of Buffalo, New York, of which the Rev. Dr. John C. Lord is pastor, having refused to unite with him in his application for a dissolution of the pastoral relation, to enable him to accept the call of the Second Presbyterian church of Pittsburgh, Pennsylvania, the Presbytery of Buffalo city has declined, for the present, to dismiss him from his pastoral charge.

The Presbyterian church of Lexington, Virginia, of which Dr. Skinner was pastor, have unanimously called Rev. W. S. White, of Charlottesville, Virginia, to become the pastor; and it is understood he will accept.

The Rev. Dr. Rice, of Cincinnati, has declined the appointment of Professor at the New Albany Theological Seminary.

The Rev. Isaac V. Brown, a member of the New Brunswick Presbytery, has been nominated on the Taylor ticket, as one of the Presidential electors at large. Although this is not "ecclesiastical" business, it is an item of "miscellaneous" information.

The Rev. William D. Smith, formerly editor of the Presbyterian of the West, has been appointed Professor of Languages in the new Presbyterian College recently founded at West Point, Iowa.

The Rev. Lewis Cheeseman, of Rochester, has accepted the call to the Fourth church in Philadelphia, with the approbation of his Presbytery.

The title of D.D. has been conferred by Union College on the Rev. Ebenezer Halley of Troy, New York.

The same title has been conferred by the Miami University on the Rev. Robert I. Hall, of Dayton, Ohio.

Harvard University has conferred the same title on the Rev. Dr. Sprague, of Albany.

The same title has been conferred by Hanover

College, Indiana, on the Rev. John C. Backus, of Baltimore, and the Rev. John L. Yantis, of Missouri.

The Board of Directors of the Theological Seminary of New Albany, has elected the Rev. Dr. E. D. McMaster to the Professorship of Didactic and Polemic Theology, and the Rev. Daniel Stewart to the Professorship of the Original Languages, &c.

The Hammond street Presbyterian church, (Old-school,) which was erected only about a year ago, at a cost of \$25,000, was a few days since sold under foreclosure of mortgage for \$14,000, and was bought in by the Congregationalists.—*Journal of Commerce.*

DEATHS.

Died in Greenwood, South Carolina, on Sabbath, August 13th, the Rev. JOHN BOGGS, aged 63 years.

The deceased was a native of Virginia, and was brought in early life to submit himself to the righteousness of God, and take the place of a disciple at the feet of Jesus. His mother, like Hannah, gave him to the Lord. His labours have not been confined to his native State. In New Jersey, Georgia, South Carolina, and Louisiana, he has laboured as a faithful minister of Christ. About the first of the year, he was elected principal in the female High School in Greenwood—but the duties were too onerous for him in his debilitated state. About the last of July, he was taken with fever. When asked by brother T., for a parting admonition, he said, "Be sure to live near to Christ, you can do nothing without him; a life of practical piety is the most effective way to preach the gospel."

General Intelligence.

DOMESTIC.

CONGREGATIONALISM IN NEW HAMPSHIRE.—At the last meeting of the Association, the following statements were made by the Rev. Mr. Bouton: "Mr. B. said the Congregational Association of New Hampshire, (then a province,) was formed at Exeter, July 28th, 1747, a century ago. It was composed of 17 ministers, assembled for the promotion of spiritual union, and the adoption of measures to guard the church against everything calculated to shock the foundations of their truth, or corrupt the purity of their doctrine. That convention adjourned to meet the following year at Portsmouth, since which time they have met annually, except during the war of the Revolution.

"Mr. B. said the First Congregational Church was formed 18 years after the landing of Plymouth, and 210 years ago. Whether at Hampton or Exeter, was uncertain—they were both formed the same year. A meeting-house had been erected at Dover in 1633; but no church was formed in that place till 1639, and no pastor settled till 1642. The oldest church in the State was doubtless Hampton, as the church at Exeter was dispersed, on the removal of Mr. Wheelwright, their first pastor, to Maine. Within the first half century after the landing at Plymouth, only Hampton, Exeter, and Dover had secured settled pastors, and the pastors of the two first were still in office. In 1671, a church was organized in Portsmouth, and the same day Joshua Moody, who had occasionally supplied them 31 years, was installed their pastor. On account of the fervour of his spirit, and the purity of his doctrine, the church was accustomed to call him their 'Angelical Dr. Moody.'

"There were in 1670 but two pastors in New-Hampshire; in 1700, 5; in 1748, 30; in 1776, 65; in 1800, 76; in 1820, 90; in 1847, 117; besides 30 ministers in good standing, who have from advanced age or other causes, resigned, and 30 preaching as stated supplies. Of the resigned pastors, one is over fourscore, and nine over three score and ten. Many of them reside among their former flocks, beloved and respected for their past usefulness, awaiting their

summons to the presence of their Master and his rewards.

The present number of churches, Mr. Bouton stated to be 188, and of church members, 22,790.—*Evangelist.*

METHODISTS IN NEW HAMPSHIRE.—There are in New Hampshire one hundred Methodist churches, and 9,800 members. The number of local preachers is 67. The largest church is the second in Manchester, which reports 616 members.

METHODIST THEOLOGICAL SCHOOL.—Rev. Mr. Rust, Commissioner of Common Schools in New Hampshire, says, in relation to the new Methodist Theological Seminary at Concord: "The prospects of the Biblical Institute were never so flattering as at present. There are some noble young men there. God bless the far-seeing spirits who started the enterprise; it shall send a holy influence into the future."

CONGREGATIONAL CHURCHES IN VERMONT.—The number of Congregational churches in the State connected with the Convention (which, we suppose, includes all orthodox churches,) is 189; pastors, 97; stated supplies, 53; destitute churches, 35; ministers dismissed, 7; ordained, 8; added by profession, 183; by letter, 221; dismissed, 330; excluded, 40; died, 228; number of male members, 4,620; female, 8,516; non-resident, 2,707; whole number, 19,286; net decrease, 194; infant baptisms, 160. This is a slight decrease from the number of last year—which also was less than the year preceding that. For several years, the churches in Vermont have been declining in numbers, though in contributions and other evidences of Christian activity, we believe there has been a steady progress. Emigration is, no doubt, to be charged with much of this; though to the general declension of religion, in which Vermont has participated with the churches all over the land, the sad result is mainly traceable.—*N. Y. Evang.*

HAMPDEN SYDNEY COLLEGE.—The Trustees of Hampden Sydney College, Va., announce that the experiment of raising a permanent fund of \$60,000, by means of subscriptions of \$100 each, entitling the subscriber to educate all his own sons, or else one other young man, with the privilege of appointing his successor for twenty years, has been entirely successful.

DR. BUSHNELL.—This distinguished divine of Connecticut has been setting forth his peculiar views about the Trinity. He is a Unitarian, so far as that he does not believe in the orthodox view of three persons in the Godhead. His sermon, the "*concio ad clerum*," at the commencement of Yale College, was a bold discussion in opposition to the standards of his church. It has been predicted all along that Dr. Taylor's system of philosophy would be applied to the doctrine of the Trinity after a while, just as it has been applied to other doctrines, and that the *common sense* would become entangled in its mysteries. We believe it is just twenty-one years since Dr. Taylor preached his "*concio ad clerum*" at the Yale College commencement. The philosophical infant, then born, has now become of age. There is too much ground to fear that a wider departure from the faith is about to take place in the land of the Puritans.

INDIANA.—The result of the late vote in Indiana on the Free School question, in fifty-three Counties for Free Schools, 72,543—against them, 12,236.

PARSONAGES.—The Committee on Parsonages in Oneida Conference, reported that there are in the conference 129 charges, of which 56 are supplied with parsonages. The estimated value of the parsonages is \$31,277, and the debt on them \$4,472. The amount paid last year for the rent of the preachers on the charges where there are no parsonages is \$2,691. The preachers were directed by

the conference to "renew their efforts (in all eligible places) to procure parsonages the coming year, in conformity to the rules of Discipline on that subject.

SCHOOLS IN KENTUCKY.—The vote at the recent election in Kentucky in favour of a Common School tax was overwhelming, and shows quite conclusively that the sentiment of the people of that State upon this subject is far in advance of that of their representatives in the Legislature. The tax is to be raised by a levy of two cents on the one hundred dollars of property.

A TRAPPIST MONASTERY is about to be founded near Bardstown, Ky., where a tract of 1200 acres of land has been bought for the purpose. About eighty of the members of the order are now on their way from Nantes, and the community will be organized next spring.

A JESUIT CONVENT is about to be founded at Green Bay, and another at Mineral Point.

CONTRACTS ON THE LORD'S DAY.—A case was recently decided in the Supreme Court, Chief Justice Shaw presiding, in which the validity of the statute prohibiting secular business on the Lord's day, was fully recognized. An action was brought by J. L. Potter against G. E. Greely, for a violation of a bond not to run a bread cart on his own account, or for any other person except the plaintiff, over a certain route, for a specified length of time. Greely pleaded that though the bond was dated on a week day, it was in fact made and signed on the Lord's day, between sunrise and sunset; and not being a work of necessity, charity, or mercy, was in contravention of the Lord's day act, and consequently null and void. Chief Justice Shaw decided that the bond in this case was void, because made at a time when such an act could not be legally done, and gave judgment accordingly for the defendant.—*Boston Trav.*

ERIE CANAL.—The following is the quantity of flour, wheat, and corn brought down the Erie Canal to the 1st of September of this year, and for the corresponding period of last year.

	Flour bbls.	Wheat bus.	Corn bus.
1847	2,392,553	2,535,723	4,499,260
1848	1,169,229	980,565	1,508,342
Decrease	1,223,324	1,555,158	2,990,918

By reducing the wheat to flour, the quantity of the latter left at tide water this year, compared with the corresponding period of last year, shows a decrease equal to 1,534,755 barrels of flour.

This shows that, in the event of a scarcity of supplies in Ireland, England, or elsewhere—which seems probable from the last accounts—our country has yet in reserve a large quantity of provisions.

FOREIGN.

The **BRITISH WESLEYAN CONFERENCE** has just held its sessions. The numbers of the Conference are as follows:

Great Britain	333,861	Decrease	518
Ireland	23,142	"	1491
Foreign Missions	97,451	"	2852
Total	454,454	"	4861

There is here an *apparent* decrease of 4861; but from this must be deducted 1987 members transferred from the missions in Upper Canada to the Canada Wesleyan Conference, which reduces the decrease on the foreign missions to 865, and the whole decrease to 2874.

Education.—The number of *day schools* is 408, namely, 164 boys' schools, 58 girls' schools, 130 for both sexes, and 56 infant schools. The number of scholars is 37,679; and the cost of maintaining the schools for the year was £24,112. Grants have been made during the year to 39 day schools, to assist in fitting up; 18 new schools have been established; and 116 applications have been made for teachers,

by different schools in the connection. The committee have maintained 20 male and 17 female teachers in the Glasgow Normal School. It was decided to establish a *Normal School* under the care of the Conference.

The number of *Sunday schools* is 4,169, in which are instructed 219,798 boys, and 223,098 girls: total, 442,896, being an increase during the year of 17,825. Of these scholars, 22,703 meet in select classes preparatory to their admission into the Church. The number of teachers is 81,780, being an increase of 2,125; of these teachers, 57,724 are members of the Wesleyan Church, being an increase of 4,326. The cost of maintaining the Sunday schools, so far as ascertained, is £26,420.

Wesleyan Theological Institution.—The reports from both branches of the Institution give a satisfactory account of the progress of the students. The Richmond Institute has seventeen more students than last year, and at Didsbury there is an increase of seven. This has caused an additional expenditure, and there is now £1,268 due to the treasurer.

The Report of the *Book Committee*, of which we have already given the substance, was laid before the Conference. The amount of the capital is now £35,535, or £1561 less than last year. It is proposed to commence the experiment of cheap publication, beginning with *Watson's Life of Wesley*, and *Conversations for the Young*. Should the plan succeed, other works will follow. A new and cheaper edition of *Mr. Wesley's Sermons* was also preparing.

SCOTLAND.—The bill before Parliament granting sites to any denominations of Christians in Scotland who required them for the building of churches, was lost by *ayes 59, noes 98*.

At the recent meeting of the Commission of the Free Church, Dr. Cunningham, in behalf of the College Committee, to whom the subject had been referred by the Assembly, recommended the Rev. Mr. *Bannerman* to fill the theological chair, vacant by the resignation of Dr. Candlish, and the death of Dr. Chalmers. This recommendation called forth an animated debate. The appointment was resisted on the ground that the nominee was not sufficiently known in the Church, or to the members of the Commission. Finally, the whole subject was postponed until the meeting of the next Assembly, by a vote of 59 to 44.

IRELAND.—An attempt at rebellion, under the guidance of Smith O'Brien, has been very unsuccessful. Some of the ringleaders, O'Brien among them, have been arrested for treason.

FRANCE.—The Report made by the Committee of investigation, in regard to the riots and insurrections in Paris, since the republic was organized, implicates Ledru Rollin, Caussidiere, and Louis Blanc. The debate on the Report is looked forward to with apprehension.

The intelligence from France wears a gloomy and even threatening aspect. Dread pervades all classes of the community in consequence of the many rumours afloat of secret societies and formidable conspiracies to overthrow the present government. Gen. Cavaignac, it is said, has received warning of the meditated insurrection. He is concentrating a large military force about Paris, and it is believed that he has sufficient strength to put down all opposition against the government.

These precautionary measures were placed under the direction of Gen. Lamoriciere, who had been invested with extraordinary powers. All parties looked with fear and trembling to the debate on the report of the June insurrection, as that moment was supposed to be fixed for a renewed outbreak. Amongst well informed circles, however, it was fully expected that any outbreak would be suppressed.

ITALY.—Charles Albert has been completely beaten by the Austrians, and driven back into his dominions. This reverse has been greatly owing to

the want of interest in his cause manifested by the people of Lombardy. Whilst his army suffered from the want of supplies, the victorious Austrians obtained subsistence in abundance. An armistice, at the instance of King Albert, has been agreed upon. In the mean time, England and France have both offered their mediation between the contending parties. It is scarcely probable that Austria will be compelled to abandon Italy. There is a rumour that King Albert has abdicated.

SICILY.—The King of Naples was made cognizant of the election of the Duke of Genoa to the throne of Sicily, and commenced preparations on an extensive scale for the invasion of that Island. It was calculated that the forces available for the invasion would be about 20,000 troops in Calabria, about 5000 in the Fortress of Messina, and 6000 or 8000 in Naples.

* * * The library for the Virginia University which A. A. asked for in our columns, has been furnished by a Lady of New Jersey.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN AUGUST, 1848.		
<i>Presbytery of Albany.</i>		
Albany, 2d ch.	75 00	
Do. 3d ch.	6 56	
	<hr/>	81 56
<i>Presbytery of Wyoming.</i>		
Caledonia ch.	10 00	
Scottsville ch.	3 29	
	<hr/>	13 29
<i>Presbytery of Hudson.</i>		
Hopewell ch.	9 00	
<i>Presbytery of New York.</i>		
Brooklyn, 2d ch.	82 75	
<i>Presbytery of New York, Second.</i>		
Scotch ch. R. L. and A. Stuart,	200 00	
<i>Presbytery of West Jersey.</i>		
Salem ch.	22 00	
<i>Presbytery of Philadelphia.</i>		
9th ch. Philadelphia, of which \$19 paid to a candidate,	29 00	
<i>Presbytery of Carlisle.</i>		
Dickinson ch.	18 00	
<i>Presbytery of Huntingdon.</i>		
Huntingdon ch.	57 00	
<i>Presbytery of Northumberland.</i>		
Mahoning ch. Danville,	100 00	
<i>Presbytery of Sangamon.</i>		
Providence ch. Rev. E. F. Chester,	5 00	
<i>Presbytery of West Hanover.</i>		
Sundry churches through the Farmers Bank, Farmville,	162 11	
<i>Presbytery of Lexington.</i>		
Sundry churches through the Rev. B. M. Smith, Treasurer,	51 64	
<i>Miscellaneous.</i>		
Refunded by C. F. W.	37 50	
Do. by P. C.	25 00	
	<hr/>	62 50
Total,		\$893 85

RECEIPTS AT PITTSBURGH IN AUGUST, 1848.

<i>Presbytery of Blairsville.</i>		
Poke Run ch.	13 19	
Beulah ch.	21 20	
	<hr/>	34 39
<i>Presbytery of Redstone.</i>		
Dunlap's Creek ch.	12 91	
<i>Presbytery of Ohio.</i>		
Centre ch.	26 50	
<i>Presbytery of Washington.</i>		
Elizabeth Town and Wolf Run,	24 55	
<i>Presbytery of St. Clairsville.</i>		
Mount Pleasant,	7 76	
Rock Hill,	8 12	
	<hr/>	15 88
Total,		\$114 23

QUARTERLY RECEIPTS AT LOUISVILLE.		
<i>Presbytery of Miami.</i>		
Springfield church,	\$32 00	
<i>Presbytery of Palestine.</i>		
Palestine ch.	5 00	
York ch.	4 00	
	<hr/>	9 00
<i>Presbytery of Louisville.</i>		
Louisville, 1st ch., collect'n in part, \$91.50;		
Female Education Society, 100,	191 50	
<i>Presbytery of Muhlenburg.</i>		
Greenville ch.	10 00	
<i>Presbytery of W. Lexington.</i>		
Mount Sterling ch.	6 00	
Bethel ch.	18 00	
	<hr/>	24 00
<i>Presbytery of Ebenezer.</i>		
Sharon and Augusta chs.	14 00	
<i>Presbytery of Louisiana.</i>		
2d ch., New Orleans,	44 65	
Less discount,	47	
	<hr/>	44 18
		\$324 68
GENERAL EDUCATION FUND.		
Mrs. Casseday, Louisville, 1st instalment of \$100 for Parochial schools,	10 00	
Total		\$334 68

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As to the multiplication of papers, it is clear that if our own denomination does not supply the demands made by Presbyterian readers, they will take papers from other quarters, whose tendency is to withdraw attachment from our own institutions.

* * * See terms, as modified.

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Miscellaneous Communications.

For the Presbyterian Treasury.

DEATH THE DIVIDER.

It were well for every individual to realize more and more the sentence of condemnation, "dust thou art and unto dust shall thou return." This sentence is not only recorded in Scripture; it is witnessed in the solemn dispensations of Providence around us: its admonitions are disclosed in the frailties of our own frames; and even conscience associates death with transgression.

1. Death is the divider between *time and eternity*. Time is the point which begins the endless line of life; and death comes in where the point first swells into expanse. Time would be eternity with man, if sin had not separated his existence into two parts. Death is the divider: "DEATH BY SIN."

2. Death divides between the *soul and body*. The incomprehensible union between spirit and matter, which constitutes man, exalts the power and the wisdom of God. It is a union which the Creator would have continued for ever, if the compound being of His creation had continued in subjection to divine law. This law having been broken, death now dissolves the union between the corporeal and the incorporeal; "DEATH BY SIN."

3. Death divides between *things seen and things unseen*. The temporalities that engross us here are not worthy to be compared to the glories of a higher state. The earth, with its fields and floods, its sun and stars, its occupations and treasures, is soon to pass away into oblivion. We are emigrants to regions beyond the grave. Death makes our unwilling natures pay the penalty of transition; "DEATH BY SIN."

4. Death divides between *probation and re-*

tribution. These beings are to be seraphs of light, or fiends of darkness. We are all on probation now. Our every-day character and conduct will decide our everlasting destiny. The blood of Calvary has flowed as an atonement for sin. "He that believeth shall be saved; and he that believeth not shall be damned." How solemn, how momentous the dividing hour between probation and retribution, made through "DEATH BY SIN."

Reader! Fellow-immortal! I entreat you to think of the divisions of death. And as these divisions are made in consequence of sin, fly to Him who has conquered both sin and death, and who alone has brought life and immortality to light!

For the Presbyterian Treasury.

NOTES WRITTEN DURING AN EXCURSION THROUGH NEW HAVEN AND HARTFORD TO BOSTON.

Leaving New York in the swift and beautiful steamer *Commodore*, the pleasant city of New Haven was reached in about four hours. Perhaps the reader would like to hear a little about old times, and

YALE COLLEGE.

This celebrated institution was originally located at Saybrook, and was removed to New Haven in 1716. Governor *Yale* made various donations to the youthful seminary of learning, amounting to several hundred volumes of books and several hundred pounds sterling. The college was called *Yale College*, "that this Province may keep and preserve a lasting monument of such a generous gentleman, who by so great benevolence and generosity, has provided for their greatest good, and the peculiar advantage of the inhabitants, both in the present and

future ages." The Rev. Timothy Cutler, of Stratford, was chosen the first Rector. The College began to flourish under his administration, but a sudden cloud came over the horizon. It was discovered that the Rector—perhaps elated by his pre-eminence—had imbibed hierarchical notions and had become an Episcopalian. *Trumbull*, in his history of Connecticut, says that it was supposed that there was a scheme for "carrying over the people of Connecticut in general, to that persuasion." If so, the Puritan trustees pretty effectually counteracted it, by the following resolutions:

"That the trustees, in faithfulness to the trust reposed in them, do *excuse* the Rev. Mr. Cutler from all further services as Rector of Yale College."

That all such persons as shall hereafter be elected to the office of Rector or Tutor in this College . . . shall declare their assent to the confession of faith owned . . . at Saybrook, 1708, and confirmed by act of General Assembly; and shall particularly give satisfaction of the soundness of their faith, in opposition to Arminian and prelatical corruptions, or of any others of dangerous consequence to the peace and purity of our churches."

Trumbull shrewdly remarks that, when the abettors of the Episcopal scheme found that "the people would not hear them," and "when they saw the consequences with respect to the rector," "they were glad to conceal their former purposes."

The foundation of the THEOLOGICAL DEPARTMENT in Yale College was made by a donation of the Hon. Philip Livingston, of N. Y., who in the year 1746, presented a small sum, the interest of which was to be appropriated to the support of a Professor of Divinity. Professor Fitch is called by the title of "Livingston Professor of Divinity." The theological fame of the College is not what it was in the olden time; and the churches will have reason to rejoice if

more serious departures from ancient orthodoxy do not, more or less extensively, follow.

Yale College continues to flourish under the mild, dignified, scholar-like and efficient administration of President Woolsey. The theological department appears to be declining in numbers.

New Haven is an enterprising, intelligent and religious city. The following table exhibits the number and size of the Congregational churches.

Churches.	Communicants.
1. Centre ch. (Dr. Bacon's)	569
2. North (Rev. Mr. Dutton's)	633
3. Rev. Mr. Cleveland's	160
4. Church St.	218
5. Howe St.	163
6. Temple St.	177
7. Westville?	84
Total communicants,	2004

HARTFORD.

From New Haven to Hartford, 36 miles, the cars travel at the rate of about 30 miles the hour. The New England railroads are certainly superior to any I ever travelled on.

Hartford, in most respects, compares favourably with New Haven. They are both among the most pleasant and attractive cities in the land. Hartford has greatly the advantage in the scenery of the surrounding country, which is beautiful beyond description.

TRINITY COLLEGE AND EPISCOPACY.

There is an Episcopal College at Hartford, which is in quite a flourishing condition, and is doing a good deal to extend the influence of this small but respectable denomination of Christians. Episcopacy had a hard struggle in the land of steady habits, but it is now on the advance. In 1761, there were only 13 Episcopal ministers; now the number is 103. Samuel Seabury, a parish priest in New London, was the first American bishop. He was elected by a Connecticut Convention at the close of the Revolution; but there being no "successor of the apostles" in this new world, he had to cross the waters for consecration. The royal prelates of England declining to transfer their virtue to the republican applicant, he was obliged to go to Scotland, where there existed a remnant of non-juring, badly-odorous and demidubious Bishops. These gladly availed themselves of the strange opportunity of doing something, and laying their hands on the Rev. Mr. Seabury, he returned as much a bishop as when he went. Dr. Seabury was of the Laudean cast. The Protestant Episcopalians, of Connecticut, are about to erect a monument to his memory. So I learn from a very interesting sermon, by the Rev. Mr. Cox, of Hartford, just published. Every church does well to honour the memory of its public benefactors.

CONGREGATIONALISM IN HARTFORD, &c.

There is a great deal of active piety in some of the churches of this city. The following is a list of the Congregational churches in Hartford.

Churches.	Communicants.
1. Centre (Dr. Hawes)	519
2. South (Rev. Mr. Clarke's)	400
2. North (Dr. Bushnell's)	382
4. Formerly the Free Church	569
5. African	130
Total communicants,	2000

Dr. HAWES, the pastor of the Centre church, is one of the most successful of living evangelical ministers. He has been settled over his congregation just thirty years, and during this period has admitted to the communion no less

than 1256 persons. He has had the happiness of witnessing seven revivals of religion among the people of his charge, and has been greatly instrumental in promoting the cause of Christ in the churches round about. The writer of these lines will remember, when at Yale College more than twenty years ago, with what interest the students used to see this solemn, plain and earnest preacher ascend the pulpit. Dr. Hawes is as faithful and apt in pastoral visitation as in preaching. He has the look and the spirit of a Puritan divine; and will be remembered by many glad hearts both in this world and in the world to come.

When at Hartford, I rode over to FARMINGTON, which is in the vicinity. This town is famous for the beauty of its situation, the fertility of its soil and the substantial character of its population. Here Governor Treadwell resided, the last of the Puritan governors; and here resided Timothy Pitkin, for many years a distinguished member of Congress. There is a most excellent classical school at Farmington, under the superintendence of Messrs. S. and E. Hart. Dr. PORTER, who has been settled over the Congregational church in Farmington for forty-two years, is yet in the vigour of his ministerial life. Though quietly ministering to a country congregation, few men have accomplished more good in the service of Christ, or have won a higher character in His church. He has been instrumental in gathering many hundreds into the Redeemer's kingdom. As the fruits of one revival alone, that of 1821, no fewer than 235 persons united with his church.

The first meeting of the "American Board of Commissioners for Foreign Missions" was held in the parlor of Dr. Porter's house. This was a providential honouring of a mansion where piety dwells. As I looked around the simple and tasteful room thus associated with great events in Christ's kingdom, I felt that its traditions were more glorious than those of palaces and castles.

Perhaps some readers might expect to hear a little about Dr. Bushnell, of Hartford. But if I say any thing on "topics adjacent thereto," I must wait until I get to Boston, in the vicinity of which he preached two of his three discourses.

PASTORAL AGE IN CONNECTICUT.

Before leaving Connecticut, I wish to state a few facts about the duration of the pastoral relation, which will be striking and interesting to most Presbyterians. The following persons have been settled over their churches for the number of years opposite their names, and were all installed at the time of their ordination. They are all living.

Dr. Nott, of Franklin,	66 years.
Dr. Chapin, of Rocky Hill,	54 "
Dr. Dow, of Thompson,	52 "
B. Pinneo, of Milford,	52 "
M. Gelston, of Sherman,	51 "
D. Brockway, of Ellington,	48 "
S. Bartlett, of East Windsor,	44 "
Joab Brace, of Newington,	43 "
Levi Nelson, of Lisbon,	43 "
Dr. Porter, of Farmington,	42 "
Dr. McEwen, of New London,	41 "

The average pastoral age of all the Congregational ministers of Connecticut is 10 years. I regret that the Presbyterian church cannot furnish such "steady" statistics as these.

BOSTON.

In about five hours, the fast train carries you from Hartford to Boston, *via* Springfield, over the magnificent "western railroad."

On Sabbath morning, I attended divine wor-

ship in the Park street church. This church is memorable as being the first one erected by the orthodox to stay the Unitarian heresy. Dr. Griffin, its first pastor, was eminently successful in his ministrations. The history of the church instinctively drew me, a stranger, to its sacred courts. How greatly was I disappointed in finding very few worshippers within its ample and honoured walls! One-fourth of the pews appeared to me to be entirely empty, and the remainder were very thinly occupied. This church has suffered very much by the erection of new churches, which have drawn off its members. It is now in a very critical state, and its existence seems to depend upon the choice of a right kind of pastor to supply the place of the late respected incumbent, Mr. Aikin. After a long "voluntary" on the organ, the choir volunteered an anthem as an introduction to divine worship. I was a little surprised to hear a part of the Episcopal service—as this anthem really was—performed in a Congregational church; and still more surprised to hear it ended by the "gloria patri." Thinks I to myself, "this is different from old times." After the usual exercises, the sermon was delivered by a stranger. As I give "straight out" my own impressions, I am sorry to say that I heard very little to remind me that I was in an evangelical church. I left old Park Street, solemnly impressed with the instability of human affairs, and deeply regretting that so small a remnant of the ancient glory was on this occasion visible in this house of God.

In the afternoon, I attended Mr. Kirk's church in Mount Vernon street, which is not far off from Park street. The building is as fine a specimen of simple, tasteful church architecture as I ever beheld. It was literally crowded with people. Such a multitude, especially in the afternoon, I have seldom seen. I was gratified to see Mr. K. himself enter the pulpit. He had very much of the look and manner of former days. He conducted the exercises of the sanctuary in the same zealous, pointed and solemn style which used to make him popular. The sermon was well arranged, practical, evangelical and instructive; and the congregation was deeply solemnized by his appeals.

The orthodox, notwithstanding the depression of Park street church, which I hope is only temporary, are relatively increasing. Their churches are generally in a prosperous state, as the following list will show:

Churches.	Communicants.
Boston, Old South,	513
" Essex Street,	572
" Park Street,	555
" Salem Street,	482
" Pine Street,	271
" Bowdoin Street,	501
" Mount Vernon,	514
" Central,	465
" Suffolk Street,	101
" Phillips,	192
" Ch. of the Pilgrims,	271
" Maverick,	146
" Mariners,	64
	4647

From these statistics, it will be seen that Orthodox Congregationalism has considerable power in Boston.

I have concluded to say nothing about Dr. Bushnell's aberrations. There is a disposition to let him have a fair hearing through his book. Since his Andover address, the hopes of his friends that he might not get far astray after all, have been very much impaired. R.

For the Presbyterian Treasury.

DR. CHALMERS A UNIVERSALIST!

I am not aware that this good and great man was ever during his life suspected of such a pestiferous heresy; but by some one's fault he has certainly been in due to speak such a language even in so orthodox and correct a paper as the Presbyterian Treasury.

Among the sayings of Dr. C. published in the last number of the Treasury, was one headed, "The Law written in the heart," in which he is made to say, "the salvation of this law must at length overtake every man." Now, here are involved at least two falsehoods. First, that every man will attain salvation; and, second, that it will be by the law written in the heart. There is no danger of Dr. Chalmers being misunderstood on such points; no correction is necessary on that account; but it is curious to see how the alteration of a single word entirely changes the sense of the sentence; the typographical error is that *salvation* is put for *sanctions*. The whole paragraph is most impressive; would that every Universalist and every other thoughtless sinner would ponder it! It is as follows:

"Let the moral geography of the place he occupied be as remote as it may, still there was a law, the voice of which at times did reach him, and the *sanctions* of which must when time is no more at length overtake him. Let the darkening of his foolish heart be as due as it may to the sin of his ancestors, they still left a tribunal there from which went forth upon him the whisper of many an intimation. In the darkest period of this world's abandonment were there still the vestiges of truth before every eye, and a conscience awake in every bosom—insomuch, that not one trembling culprit will be seen before the judgment-seat who will not stand self-convicted under the voice of a challenging and inspecting Deity. His own heart will bear witness to the sentence that has gone forth against him; and the echoing voice of his own memory will be to him the knell of his righteous and everlasting condemnation."—*Chalmers on Romans*, p. 29.

And to this may we not add that, if such will be the self-condemnation and doom of the heathen sinner, what will be that of the Christ-rejecting gospel-hating sinner; what will the end be of those who have contemned both Sinai and Calvary, who have despised both the law that was given by Moses and the grace and truth that came by Jesus Christ! S.

Mistakes, like the one pointed out above, are mortifying in the extreme. It is too common to lay them to the charge of the printer. The blame in this case rests with the *Proof-reading editor*.

GRACE AND GLORY.

The more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace at the full: glory is nothing but the perfection of grace; happiness is nothing but the perfection of holiness; grace is glory in the seed, and glory is grace in the flower: grace is glory militant, and glory is grace triumphant. Grace and glory differ in degree, not in kind.—*Brooks*.

"The best waiters on the Lord are the best workers for the Lord." Isa. xl. 31.

"To enjoy the real happiness of life, we must ever be doing the real business of life." John xiii. 17.

"Afflictions improved are better than afflictions removed." 2 Cor. xii. 8, 9.

Glimpses of New Books.

SPRINKLING, the only mode of baptism made known in the Scriptures; and the scripture warrant of INFANT BAPTISM, by ABSALOM PETERS, D. D. [pp. 184. Price 50 cents.]

We take pleasure in introducing to our readers, the Rev. Dr. Peters' new work on baptism. The intellectual power of the author is well known in our Church; and the present volume will tend to increase the general estimate of it. The work is written in a clear, forcible, earnest style, well adapted to secure perusal; whilst its matter is well arranged, and skilfully condensed, so as to embrace in a small volume, the whole range of topics. We doubt whether any body can produce a better treatise for popular use. The following is a general view of the table of contents.

Part I. *SPRINKLING* the only mode of baptism made known in the Scriptures. Chapter 1. Institution of baptism. 2. Meaning of baptizo. 3. Scripture illustrations. 4. John's baptism and that of Christ. 5. Water to be applied to the person and not the person to the water. 6. Mode of John's baptism. 7. Baptism of the Spirit, &c. 8. Baptism as administered by the apostles. 9. Ditto. 10. Recapitulation. 11. Historical view.

Part II. *INFANT* baptism. Chapter 1. Meaning of Christ's command. 2. Children included in the covenants. 3. The Church the same under both dispensations. 4. Baptism the substitute of circumcision. 5. Apostolic practice. 6. Testimony of history.

As a specimen of the book, which hardly, however, does it justice, we copy a part of the 11th chapter, relating to the history of *immersion*.

How then, it may be asked, did the practice of baptism by immersion come into use among the early Christian churches! For there is evidence sufficient to show that, as early as the second century, immersion was generally practised, though it was not then claimed by any as the exclusive mode. Sprinkling never ceased to be held as valid baptism, and immersion, though practised in the early ages, was never made an indispensable condition of communion by any sect, until the rise of the Anabaptists in the sixteenth century. Cyprian who was constituted Bishop of Carthage, in 248, speaking of some who were baptized by sprinkling, quotes Ezek. xxxvi. 25, in justification of the practice, "I will sprinkle clean water upon you, and ye shall be clean," and then adds, "Hence it appears that sprinkling is of equal validity with the salutary bath." Origen and Tertullian both lived within one hundred years of the apostolic age. They too testify to the practice and validity of baptism by affusion or sprinkling, and recommend it in cases, where, on account of sickness or other causes, immersion was inconvenient or dangerous. The same may be said of Clemens Alexandrinus and Ireneus, the first of whom lived within fifty years of the apostles, and the latter was born about the time of the decease of the venerable and beloved John. But if the validity of baptism by sprinkling was still acknowledged, how came the practice of the rite in this form to be so generally given up in the early centuries, and immersion to be substituted in its place?

On this subject I remark that it is impossible to trace all the steps of the rapid changes which

so soon resulted in the ruinous corruptions of the Romish Church. Even in the apostles' days, there sprang up crude opinions and extravagant practices, in the bosom of the church. The Lord's Supper was so perverted by the Church in Corinth, that the apostle sharply rebukes them (1 Cor. xi,) for their surfeiting and drunkenness. And so prone were they to abuse the institutions of the gospel, that in the first chapter of the same epistle, Paul gives utterance to this strange declaration:—"I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I baptized in mine own name."

But in the second and third centuries we find the state of things far more deplorable. Not only had the simple scriptural mode of baptism become changed, but monstrous abuses of it were introduced, as exorcism, unction, the giving of salt and milk to the candidate, clothing him in a snow-white robe, and crowning him with evergreen. It was in these ages that the imagination became prevalent, that there was a saving virtue in the very water of baptism. It was, therefore, concluded that the more water the better, and that it should be applied to the whole body, that the regeneration might be complete.

Our Baptist brethren are fond of claiming this history of the early practice of Christians, as wholly in their favour. But if they take it as authority in respect to *immersion*, they ought to take the other things that I have named along with it. For while it is abundantly proved that immersion was now generally practised, it is no less certain that it was the general practice equally early to immerse both infants and adults, males and females, in a state of entire nudity, because it was feared that their garments might prevent the water from reaching every part of the body, and thus the regeneration would be imperfect. "There is no historical fact," says Robinson, a Baptist historian, "There is no historical fact better authenticated than this."

It was in this way, as history would seem to indicate, that baptism by immersion came into use. It did not originate in the supposed fact, that the early Christian fathers understood the word *baptizo* to mean *immerse*. It has been amply proved, that the simple idea which they attached to the word *baptizo*, was that of *purification*, and so they used these words, (*baptize* and *purify*.) indifferently, the one for the other, without any regard to the mode of purification. This mode of baptism, therefore, was introduced, not from any supposed scripture authority, as to the *mode*, but from fanciful interpretations of certain passages, and from other considerations connected with their ideas of what the ordinance, in this form, might be adapted to signify. Three causes are assigned by Pres. Beecher, which are sufficient to account for the early practice of immersion: 1. Oriental usages and the habits of warmer regions. 2. A false interpretation of Rom. vi. 3, 4; Col. ii. 12; and 3. A very early habit of ascribing peculiar virtue to external forms.

Baptism by immersion, then, sprang up in the midst of other changes, which had no warrant in Scripture, and some of which were monstrous corruptions of the original institutions of Christianity. Such is the tendency of even converted men, when they leave their hold on the Bible, and yield themselves up to the impulses and vain imaginings of the times in which they live, rapidly to fall into error and irregularity, and to become the originators of *measures*, and *modes*, and *usages*, which ever after disturb the order and mar the glory of Christ's house. For when once introduced, these *modes* and *usages* are apt to be held with a tenacity proportioned to the weakness of the evidence by which they are attempted to be justified.

Education.

"Bring them up in the nurture and admonition of the Lord."

The fundamental principle of Christian education is, "Seek ye *first* the kingdom of God." In all the parent's plans and wishes for the child from infancy to manhood, he must seek first the advancement of Christ's kingdom; he is never to swerve from that object to secure to himself more enjoyment from the child, or to secure to the child greater worldly advantages. The guiding question from first to last must be, how can I do most good through this child? Said a Spartan mother, as she waited at the city gate, to the messenger from the army, "How has gone the battle?" "Thy three sons are slain," was the reply. "Sir," cried the woman, with indignation, "I asked not for my sons, but for my country: How stand the arms of Sparta?" With a nobler spirit let every Christian parent feel that his children belong to Christ; let his first solicitude be that they do their duty to him in upholding and promoting his cause.

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CARE IN RECEIVING CANDIDATES.

The responsibility of receiving candidates for the ministry rests with the Presbyteries. Here is the safest and wisest depository of this power, and it is in strict accordance with our ecclesiastical discipline.

There is often great difficulty in deciding whether a young man ought to be encouraged, or not, in looking forward to the ministry. Cases have occurred where it would have been wise to discourage such a disposition from the beginning. Ministers sometimes, perhaps, agree to recommend a young man to the Board of Education, more because they *hope* he will be enabled by God's grace to become a useful minister, than because they are fully persuaded that he possesses promising, moral, and mental qualifications. They are led, in the exercise of what *appears* to be Christian charity, to give to the candidate the benefit of their doubts. This is conceived to be a fruitful source of many of the difficulties which embarrass our education operations. A *doubtful* candidate ought not to be encouraged to seek the ministry. The Board of Education have incorporated from the beginning, the following suggestion among their rules on the reception of candidates:

"The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the church and the success of the cause of Education, that it should demand the most serious and deliberate consideration: and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made of the candidate."

The Board have from time to time made prominent this caution in their circulars, and Annual Reports; and they hope that an improvement is going on in this and in other particulars. A tremendous responsibility rests upon the Presbyteries in regard

to whom they consent to receive as candidates for the ministry. The following warning from the late work of the Rev. John Angel James is suited to our own country as well as England:

"Many of our congregations are withering away under the effete ministrations of incompetent men. The fact cannot be concealed, it is notorious. We have been incautious in the admission, not of bad men, for few of these ever find their way into our pulpits (Congregational)—not of heretical men, for we take care not to receive such—but of incompetent men; not always incompetent in intellect, but in talents for public speaking, and the active duties of the Pastorate. Considerable towns might be mentioned, where congregations once numerous and flourishing are reduced down to mere skeletons, under the dull and deadening influence of heartless men, and yet perhaps good men too."

We hope that the Presbyteries will not receive any young man simply because he is a good, pious character, and thinks he has a call to the ministry. Whilst piety is the first and chief qualification, it is not the only one. There are other elements of character, enumerated by Paul among the characteristics of a bishop, without which, eminent piety itself is not a sufficient guaranty of usefulness.

There are, of course, inherent difficulties connected with this subject, growing out of human imperfections. The Church cannot expect that all her ministers should be models of ministerial character; but it should be her constant aim to guard with vigilance the high places of the sanctuary, and to bring forward her choicest sons.

It is neither right nor wise to throw all the accusation of failure upon the measures of the Board of Education. The most unprofitable ministers in our Church are not always, or even generally, those who have been assisted by the public funds.

It was found, for example, on examining the Minutes of the General Assembly a few years ago, that out of *more than two hundred* ministers without charge in our connexion, "only *nine* were ever aided at all" by the Board.

There is undoubtedly room for improvement in all the instrumentalities of the Church that have a bearing upon the perpetuation of the ministry. Let the correction of any evils that may be found to exist, be undertaken in the spirit of Christ, and without any unjust disparagement of the institutions of our Church. Above all things, let each minister and elder solemnly resolve to encourage no candidate in preparing for the ministry who does not possess clearly the necessary qualifications for the work.

WANT OF MINISTERIAL SUPPORT A CAUSE OF THE DECREASE OF CANDIDATES.

The Board have taken occasion to allude in their Annual Report to the relation existing between the inadequate maintenance and the diminution in the number of the ministry. This is a law of Providence. And it is a righteous one. If the Church will not pro-

vide a sufficient support for her ministers, she must not expect that they will be furnished for the supply of her wants. Things spiritual and temporal, like soul and body, have a vital connexion.

The following testimony on the point in question is extracted from a letter, written by one of our ablest and wisest ministers, who has charge of an important church and who is himself beyond the reach of the evil he complains of.

"I wish the Board would direct their thoughts to a subject of incalculable importance in furthering or retarding the grand object of their contemplation—I mean ministerial support. I do not see how young men can be expected to turn their attention to the ministry, while the vast majority of our congregations make such inadequate provisions for the relief of the ministry from secular cares. What string to touch to correct the evil I cannot tell, but unless corrected, it will be a miracle if, in the process of twenty or thirty years, a large proportion of the American ministry shall not have become secularized."

DEATH OF A CANDIDATE.

The dispensations of Providence are intended to remind us of eternal things. May the associates and friends of our departed brother, profit by their bereavement; and may all candidates for the ministry pause and ask themselves if they are prepared to die!

The following notice, taken from the Presbyterian Herald, records some interesting particulars.

Died, in Anderson county, Kentucky, on the 6th of September, of consumption, THOMAS C. BOSTON.

While a youth he was occasionally the subject of religious impressions. The first of these impressions, of a serious and lasting nature, was made upon his infant mind by his mother's prayers and tears, for she often prayed with and for him when a child. After he was brought to apprehend the truth as it is in Jesus, and to see that he is the chief among ten thousand and the one altogether lovely, he determined, by the grace of God, to spend his life in making known the unsearchable riches of Christ to his dying fellow men. In order to do this most effectually, he determined to obtain a liberal education.

Mr. Boston entered Centre College, Kentucky, in 1842. While a member of College, he was diligent and punctual in discharging his duties, though his health was generally feeble. He stood amongst the first of his class as a mathematician and linguist, nor was he inferior to any in the other departments. He was beloved and esteemed by his instructors and fellow students. The same may be said of him while a member of the Theological Seminary at Princeton, New Jersey.

In his last hours he expressed perfect willingness to submit to the will of God, whatever that will might be. He would sometimes say that he only desired to recover that he might preach the gospel; and then he would say, "Thy will be done." As he drew nearer and nearer to the portals of everlasting bliss, his confidence in God his Saviour was stronger and stronger.

His death is a solemn warning to all theological students to be habitually prepared for that hour that will sift their hearts. J. B. H.

THE CALL TO THE MINISTRY.

The nature of a call to the ministry cannot be too thoroughly discussed. Incorrect views in regard to it can be made comparatively harmless only by investigation. Two able writers in the Southern Presbyterian Review have taken opposite sides—the one maintaining that there is a supernatural call to the ministry, which dispenses with the use of means, and is so special as to be quite removed from the ordinary agencies employed by God in carrying on His purposes, —and the other maintaining that a call to the ministry, whilst it depends upon God's sovereignty and the application of His Holy Spirit, is nevertheless connected in the divine plan, with the instrumentalities of the Church.

Dr. Smythe, of Charleston, who takes the latter view, in common with almost all our ministers, has written two articles in his usually thorough and clear manner, which we hope will be published in a separate form. We do not know of a better treatise on this subject, or one more adapted to do good. The following is an extract from the article in the September number of the Southern Presbyterian Review.

"The call to the ministry, therefore, is not less connected with, and dependent upon him in instrumentality, than a call to any other Christian duty. The obligations requiring it, taken in connexion with the express limitations of the word of God, as it regards sex and fitness, are generally, resting primarily upon the whole church, and secondarily, upon every member of the church not thus specifically excluded from it. Means must, therefore, be used by others and by themselves, and pre-eminently by parents and pastors, in order to ascertain the will of God concerning the children and youth of the church.

In calling persons into the Christian ministry, there is a great work to be done by the church. The commission of Christ is general, and is made specially and savingly applicable through the instrumentality of the church to whomsoever the Lord our God shall call. The Christian ministry was given by Christ to the whole body of the church, and the entire doctrine concerning it was, and is addressed to that church. Believers generally, therefore, are under obligation to see to it that this ministry is perpetuated and maintained, and to use every proper means to secure this end. Hence, they are bound to "pray the Lord of the harvest to send forth labourers into the harvest." But they must do more than this, or they are verily guilty concerning this matter. Prayer without effort is presumption. The nature of the ministry—its necessity—its design—its permanence—its qualifications—its obligations and demands—these all constitute a part of what Christ has taught, and what concerns His glory, and these, therefore, must constitute a part of the teaching of the church. All these things ought to be diligently enforced, and brought before the minds of her youth, and before the minds of parents and instructors. Parents ought to dedicate their children to God and to the work of the ministry. They ought to study the natural bent and gifts of their children, and when they see a hopeful capacity for this work, they ought to train up such children in the nurture and admonition of the Lord, with a special view to the ministry. Timothy, among Apostolic preachers; Origen

and Athanasius, among the Fathers, and a host of the most burning and shining lights of every age, have been thus consecrated and trained up for the ministry.

Pastors and elders should carefully look out among their youth for such as give evidence of natural fitness for this work; and in addition to the teaching of the pulpit, they ought to bring the subject of the ministry before their minds and advise them to pursue a course of study in reference to it, if peradventure God may open up to them an effectual door of entrance.

The church is under special obligation to use diligently all the means and agencies appointed in the word and by the church, to "commit this ministry to faithful men, who shall be able to teach others also," and "to lay hands suddenly on no man," but first to train them up under her own direction in the schools of the prophets in the nurture and admonition of the Lord, that they may be "proved," and "thoroughly furnished for this good work." Such was not only the doctrine but the practice also of the reformers, and of our venerated fathers. And it is still the universal practice, as it regards the calling of deacons, ruling elders, Sabbath school teachers, professors of theology, &c., who are all called to their work and persuaded to enter upon it—not because they seek the office, and urge their call and fitness for the work, but because the church, judging that they are competent, calls them to the work, and by moral suasion "compels them" to engage in it.

Such means, used by pastors, elders, and parents to press upon the minds of youth the nature and obligation of the ministry, do not as some object, in any degree conflict with the sovereign purpose and intention of God, because they only present to the minds of the young a work which God has appointed—the requirement and duty God has commanded—and the promise which God has imparted. And as it is only in God's name this is done, so it is only to His Spirit all parties look for ability to make these means effectual. In using such instrumentality in the calling of His ministers, God eminently displays His sovereignty, dignifies His church and people, glorifies Himself by making use of His creatures, and at the same time secures the order, harmony, efficiency, and perpetuity of His church. And that God is pleased with such efforts on the part of his church and people, appears from the fact, that many of the most eminent ministers in ancient times, as for instance, Chrysostom and Ambrose, and among the moderns, as in the case of Calvin, were led to enter the ministry through the urgency of ministers.

If, then, it is manifestly the duty of parents, pastors, and elders to use efforts to bring the subject of the ministry to the proper consideration of such as appear to be suitable for it—it is manifestly the duty of all those who have reason to think they possess in any degree the necessary qualifications for the work, to examine into its claims upon them, and God's purpose concerning them. Hence, the office of the ministry is declared by the Apostles, (1 Tim. iii. 1.) to be "a good," a useful, and an honourable "work." "He who desireth it," that is, reaches or stretches out towards it,—he who longs after and tries to gain this office, (for which he the Apostle lays down the social, moral, and ecclesiastical qualifications,) is commended by the Apostle. In his word, God in effect says to every one whom he has suitably qualified, "Whom shall I send, who shall go for us?" and to this they should be found replying: "Then said I, here Lord am I, send me." He who cherishes an inclination to this work, with a proper sense of its nature, and of the necessity

of seeking it in that way of orderly preparation and trial which God has ordained, manifests a commendable spirit, and need not hesitate to act upon his desire, for says Owen, "There are invariable rules to try men and their ministry at all times, whether they are sent of God or not. The doctrine which they teach, the ends which they promote, the lives which they lead, the circumstances of the seasons wherein they appear, will sufficiently manifest whence such teachers are."

A desire for the work of the ministry, if sincere and directed to the glory of God, is placed by the Rev. Robert Trail, among the leadings of God in calling to the ministry, which call he considers as made clear, when this desire leads to diligence in the use of all the means of attaining fitness for it, and to some edifying success in it.

Every young man, therefore, not naturally incapacitated, is bound to investigate this subject. The ministry is a good and glorious work—it is a most worthy object of desire—it is a work which all are bound in some some way to uphold, maintain and elevate, and it may therefore be the duty of such a young man, or such a man even if of mature years, to do this by becoming ministers themselves. This question every individual must examine and decide in the fear of God. They must ascertain the *natural* qualifications for it, and examine whether they possess them. They must inquire into the *special* qualifications laid down for it by the Apostle, and see how far they may hope to attain to them. They must consider the *duties* of the ministry, and examine how far they can hope willingly to discharge them. They must look at its *trials*, and "examine themselves" how they can hope to bear them. They must analyze its *motives*, and ascertain how far they are actuated by them. They are to pray, to read, to take advice, and *in every other way*, according to the Scriptures, to seek by "doing God's will to know the mind of the Lord." NO YOUNG MAN IS GUILTY WHO HAS NOT DONE ALL THIS AND MORE. If he has done all this, and then finds himself conscientiously excluded from the work, by natural, providential, or any other *certain* hindrances, then, and NOT TILL THEN, can he rest satisfied that he "may sit down and take his ease in Zion." But, if a young man has never considered this subject, and its claims upon his attention:—if he has *taken it for granted*, that he cannot serve God in this work;—if he has *made light* of the whole subject, and regarded it as unworthy of his investigation;—and if he has considered the work itself as beneath his ambitious aspirations; then the curse of God may rest upon him and upon his whole course of life, "because he came not up to the help of the Lord, to the help of the Lord, against the mighty." That many do thus suffer, because of their unwillingness to hear, and answer God's call to this work, made to them in his word and providence, we verily believe. That many, who ought to "prove their own selves," whether or not God would have them to enter the ministry, "care for none of these things," and are heinously guilty before God, we verily believe. That inadequate views of the true dignity, honour, and importance of the ministry, and of its paramount claims, above all other kinds of service, to an ample and sufficient support, encourage this indisposition on the part of many to think of the ministry as a business for life, we also verily believe. And that all views which foster this Gallio spirit are necessarily and very fatally injurious to the church and to the individuals themselves, and are therefore most earnestly to be deprecated and contended against, we do also most earnestly believe.

Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

OCTOBER, 1848.

A STATEMENT TO THE CHURCHES.

The General Assembly having set apart the first Sabbath of November, as a day of special prayer for God's blessing upon the efforts of our Church in behalf of Ministerial and of General Christian education, it may not be out of place to present a statement to the Churches.

An important point connected with ministerial education is that candidates for the ministry, instead of increasing in number, have either decreased, or remained stationary for the last five years. As this fact has been doubted, some statistics have been prepared to prove it. The *ordinations* in the Presbyterian Church have been as follows according to the Minutes:

1843,	1844,	1845,	1846,	1847,
69	64	78	64	61

The average of the five years is 67, which is more than the number reported for the last ecclesiastical year.

The following table shows the *number of theological students* in our Church for the last five years, as represented in Minutes, on Catalogues and by private letters. By some misunderstanding, the number at New Albany is only that of *new* students in the years named.

	1843,	1844,	1845,	1846,	1847,
Princeton,	119	140	149	165	147
Alleghany,	54	50	56	48	48
Union,	32	26	24	18	16
Columbia,	25	16	13	20	19
New Albany,	12	11	5	7	10
Total,	242	243	247	258	240

The above table proves that there has been no increase of students for five years.

The following is the number of candidates *under the care of the Board of Education*, in all stages of their preparation, during these years.

1843,	1844,	1845,	1846,	1847,
408	411	385	403	377

Three entirely independent sources thus confirm the fact of *no increase* in our candidates.

Nor is our Church alone in this humiliating attitude.

"Looking over a period of five years, it is found that there has been a falling off of *two-fifths* in the number of theological students during that time in the six Institutions connected with the Congregational and New-school Presbyterian churches. Their numbers, which amounted in 1841 to an aggregate of 501, have sunk from year to year, until this year they have upon their catalogues only 293."—*Am. Ed. Soc.*

This statement from other churches will assist to remove the incredulity which some persons in our own, have manifested in reference to the state of things among us. There cannot be a doubt that our candidates have decreased, or have remained stationary, rather than increased during the last five years.

In the mean time, the number of our communicants has increased 25,535; the number of our churches 303; and Texas, Oregon, California, and New Mexico have been added to our domestic field, whilst our opportunities among the heathen have, in the providence of God, expanded almost indefinitely.

In view of these facts, what is to be done? All our hope is in God. The regeneration of

the soul and the call to the ministry are equally dependent upon the Holy Spirit. Human agency is hopeful only because it has a promise of the divine blessing. The General Assembly recommend two things in our exigency. 1st. PRAYER to God. This holy agency has a special sanction from our Lord and Saviour: "*Pray ye to the Lord of the harvest that He would send forth labourers into his harvest.*" 2d. The exhibition *from the pulpit* of the DUTIES OF THE CHURCH. If these recommendations of the Assembly, which are clearly sanctioned by Scripture, are observed in the proper spirit, and followed up with persevering zeal, we have every reason to anticipate, by God's grace, an increase in the number of those who shall be prompted by His Spirit to say, "Here am I; send me."

The other department of the Education operations of the Presbyterian Church, viz. *the training of our children and youth in Christian schools and institutions of learning*, equally claims earnest and prayerful consideration. This subject is vitally connected with the general prosperity of the Church and with our ministerial supplies. The present is a providential opportunity afforded to every minister, elder, and congregation to inquire whether they are doing their whole duty, in regard to the Christian nurture of the young. The private and public relations of this subject truly entitle it to a rank among the *primary objects* of family and ecclesiastical concernment. For the Church of Christ to neglect her children and youth, is to occupy a position alike derogatory to her principles and her interests. The General Assembly, entertaining a just estimate of the importance of Christian education, has devised a plan of promoting this great cause, and has now set apart a special day for its consideration in the sanctuary. The Presbyteries, so far as has been noticed, have united in recommending its public presentation. It is hoped, therefore, that every minister will explain to his congregation the Education measures now in progress in our Church, and the principles on which they are founded. Many a parochial school may, in the providence of God, date its origin from the influences exerted, on the first Sabbath of November, through the faithful appeals of the ministers of Christ. There is probably no higher service left for many to do in the advancement of the Redeemer's kingdom, than that of setting in operation a school for the young. It would be a sweet reward for any Christian to have accomplished such a work, before being called away to that tribunal where "the small and the great shall stand before God."

It only remains to say a word about *funds*. This point is by no means pressed upon the present occasion. But where it is convenient to take up a collection in aid of the Education operations of the Church, and to present alms in connexion with prayer, such a course would not be inopportune. The funds of the Board are exceedingly low. The balance which appeared large in the Annual Report, was drawn upon considerably on the first of May, and still more so during the next quarter. In the meantime, the receipts have been small. So that there is not now enough in the Treasury to meet the usual payments on the 1st of November next. This statement is due to the churches; and those of them which may prefer to take up their annual collection on the day of prayer will know that their offerings have been seasonably made.

May we all have occasion to review with satisfaction this appointment in Zion, through the blessing of our Lord and Saviour!

C. VAN RENSSELAER.
Cor. Sec. Board of Education.

GENERAL CHRISTIAN EDUCATION.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

ON THE OBJECTION THAT THE STATE TAX IS IN THE WAY OF PAROCHIAL SCHOOLS.

An objection, sometimes brought against parochial schools, is, that THE PEOPLE ARE ALREADY TAXED for the public schools, and will not submit to an additional taxation.

This is only true in some of the States. In the Western States, the proceeds of the public lands, granted by the General Government, commonly supercede, to a great extent, the necessity of taxation. In the Southern States, little has as yet been raised for public schools. In the States where regular taxation exists, it amounts to quite a small sum for each child, as appears from the following table, in which accuracy has been aimed at:

	State School Fund per child.	Total per child, including public taxes.
	D. C.	D. C.
Massachusetts,	—	3 14
Connecticut,	1 60	2 61
New York,	0 15	1 76
New Jersey,	0 29	0 88
Pennsylvania,	0 56	1 64
Ohio,	0 27	0 72

This amount, surely, will not be considered a justification, in any part of our bounds, to deter from an attempt to provide a religious education for children. The Church is bound to do her duty in spite of taxation. Rendering unto Cæsar the things that are Cæsar's, will not prevent Christians from rendering unto God the things that are God's. If our ministers, sessions, and congregations are fully convinced that the Assembly's plan is the right plan, they will not be long impeded by the obstacle of a little tax. The Dissenters in England, though labouring under civil disabilities, pecuniary and various, freely bear the burden of sustaining their own institutions. So it is with the Free Church of Scotland, and with other Churches in other lands. Presbyterians in America will not be slothful in bearing necessary sacrifices for the vindication of the truth. The impediment of a small tax! Christ says, "Feed my lambs." The Church *must do it*.

The great majority of our churches are able to sustain their own schools, without undergoing any sacrifice, or an approximation to it. Feeble churches are offered aid through the Board of Education, to the amount of \$75 per school. On the supposition that the number of scholars in a school is 40, this would be a grant equal to \$1.87½ per child, which is not far from the public grants of the most liberal States, and is beyond those of any out of New England.

For the Presbyterian Treasury.
PROVOKING WRATH.

God's word teaches us that brotherly reproof should be administered in *love* and *meekness*, and there are few who do not feel the power of rebuke when thus given. My experience both as a teacher and as a parent has impressed me with the importance of regarding this principle, inculcated by divine authority, and confirmed by observation, in the correction of children.

Punishment is often administered in a passion and thus our children instead of being benefited, are *provoked to wrath*. When our children have committed offences worthy of correction, it is no doubt proper that we should manifest both grief and displeasure, but passion or petulance is quite out of place. It is often alleged that the use of the rod only hardens the offender; that, however, depends upon the spirit in which it is administered. Wrath provokes wrath, but gentleness and love are the weapons which God himself has appointed for the subjugation of the human heart.

The rod of discipline should be used like the surgeon's knife, sparingly and gently, but in all benevolence, with energy and firmness. Chastisement thus inflicted, commands respect, and by God's blessing will do more good, than all the threats or blows of fury.

I find an interesting illustration of this in the delightful memoir of the late Mrs. Van Lennep, by her Mother. When quite a little girl she had been reproved for a fault, and was told by her father that the next time aught of the kind occurred, he should apply the punishment recommended by the wise man. It was not long before to the great grief of her parents the offence was repeated. Mary was sent to her room, and the Bible, in which passages appropriate to her case had been marked, was put into her hands. After she had thus been left to reflect upon her conduct a sufficient time, her father took her into his room, and having tenderly admonished her, he covered his face and inflicted upon her little hand enough of pain to save himself from the charge of falsifying his word. Her biographer states, that Mary in after life spoke of this scene with gratitude, and particularly of the delicate manner in which the chastisement was inflicted, and said she "*always loved her father for it.*"

I remember another illustration in the case of two boys at a boarding-school. S. and A. had quarrelled and struck each other. The fact came to the knowledge of the teacher, Mr. B., who called them to his room, and after careful inquiry into the merits of the case, concluded that they were both in the wrong, and both must be punished. After some serious conversation and the reading of several appropriate passages of Scripture, Mr. B. declared his intention to whip them. On this, A. a high spirited but noble hearted boy said—"Mr. B. you shall not whip *me*, my father never whipped me but once, and he says that no one else shall ever whip me." To this Mr. B. made reply, stating in a kind but firm manner his view of his duty in the case, and concluded with the remark—"A. I certainly shall whip you." After further conversation in a calm, serious, and affectionate tone, Mr. B. administered quite a severe chastisement first on S. and then on A.

The moment he desisted, A. threw his arms around his teacher's neck and exclaimed, "Now Mr. B. I love you better than ever." The other boy, though of a less impulsive temperament and less ready to show his feelings, seemed similarly affected; and the teacher did not suppose that he was compromising his dignity or his influence when he wept with his weeping pupils. The good influence of that scene was felt and

observed at least as long as these boys continued under Mr. B's tuition.

We do not believe that there is any inconsistency between the strictness that Solomon enjoins in his proverbs—"Chasten thy son:" "Withhold not correction from the child:" "Let not thy soul spare for his crying," and the gentleness that Paul recommends in his epistles, PROVOKE NOT YOUR CHILDREN TO WRATH."

One thing, however, is certain; parents and teachers must discipline themselves before they are fit to discipline children. He who allows himself to exhibit wrath will certainly provoke it in those against whom it is indulged.

N. N. D.

For the Presbyterian Treasury.
TEACHERS.

The great difficulty in establishing parochial schools seems to be the want of suitable teachers. But are there not pious young men and young women in the Presbyterian Church well qualified to take charge of such schools? Many are doubtless otherwise engaged; but if the subject were brought properly before their minds, there could doubtless be hundreds found, whose proper field of usefulness would be in our church schools. The daughters of New England have emigrated by scores to the west, for the purpose of being useful in teaching. Have we not a large number in the Presbyterian Church as well qualified in every respect, and much better in some, who would, if the way were properly opened, be ready to deny themselves and labour to do good. The contrary supposition is reproachful to our Church.

What then is needed? Among other things, doubtless, 1. That the subject should be often pressed upon the attention of *all* our congregations. Let the great interests of general Christian education be held up publicly and privately, till all shall feel it to be a great matter and inquire into their duty. Where do we find men and women rising up to preach the gospel to the heathen and the destitute at home? In those places where a general missionary spirit is created and nurtured by keeping the whole subject before the minds of the people.

2. Let ministers and elders seek out suitable persons for teachers, and urge the duty upon them; aid them in the acquisition of additional literary and theological qualifications if these be needed; and if not needed, persuading them at once to offer themselves as candidates for the honourable and highly responsible post of parochial teachers.

3. Let Presbyteries, where it is practicable, and where it is not, let individual members of presbyteries inquire into the qualifications of such candidates, and forward their names and all needful information to the Board of Education.

4. Let those desiring teachers, inform the Board what kind they want, the circumstances of their community, the salary, &c.

But, as the Board have intimated heretofore, there must be several NORMAL SCHOOLS established to train teachers. Such an one in the west is greatly needed. And what could some of our men or women, to whom God has given property, desire in the way of usefulness more than to found such an institution; say on the banks of the Ohio, from which should annually issue scores of consecrated youth, devoted to the interests of Christian education? Such a perennial fountain would beautify and bless hundreds of waste places, making them in turn, centres of enlightened Christian influence. *Quitsquits.*

THE NEW ENGLANDER AND MASSACHUSETTS; OR FANCY AND FACT.

A very able but, as we think, a very unsound article appeared in the New Englander of April, opposing the Assembly's plan of giving religious instruction in common schools. After declaring that "the plan of giving no direct religious instruction has, in its essential features, been practised generally in the common schools of New England for thirty years," the reviewer very naturally endeavours to satisfy himself that no evil effects have arisen from this radical change. Instead of having done any harm, he seems to think that, since the change occurred, quite an improvement has been the result.

"On the contrary, there is now much less of infidelity and immorality in New England than there was forty years ago. Nor have our most enlightened Christian men perceived, in the results of the practice, any detriment to religious interests."

This is certainly talking "like a book," but not like a little book entitled "Minutes of the General Association of Massachusetts for 1848." The ministers of that State are certainly among the "most enlightened Christian men" of New England. Let us hear their testimony. In their pastoral address to their churches, they say,

"We fear, that with all the superior advantages which are enjoyed at this day for imparting the knowledge of the Scriptures to the young, many of them are growing up with a less thorough acquaintance with the truths of religion than was common in former days." p. 26.

Here is *one* fact that does not look as if religious instruction in schools was a useless element. In "former days" more attention was paid to religious teaching, both at home and in schools; and in those days the young were better indoctrinated in the Bible than they are now.

Another fact asserted by the brethren of Massachusetts follows from the preceding one.

"The number of unconverted youth among us, at the present time, is probably GREATER THAN AT ANY PREVIOUS PERIOD FOR THE LAST HALF CENTURY." p. 21.

This is the very state of things that we apprehended when we read the declaration of the reviewer, that the good old Puritan habits of giving religious instruction in schools had been almost universally abandoned. Such changes, affecting the foundations of society, cannot be wrought without peril. The abandonment of Puritan institutions is synonymous with the depreciation of religious character. We felt confident that the reviewer was making a random statement in passing over the matter so lightly.

The great advantages of parochial schools are the very ones, the loss of which our brethren in Massachusetts deplore; viz. the indoctrination of youth into Bible truth, and the hopefulness of their conversion. These two results, in the general methods of grace, go together.

We earnestly hope that our New England brethren will give this whole subject a care-

ful examination. The committee appointed by the Massachusetts Association to make a report next year, on education, have a most responsible duty to perform. May he who guided the May-flower through stormy seas to the rock-bound coast of the Bay State, direct now the little vessel of the Church to the safe moorings of ancient Puritan institutions!

EARLY SEEK AND EARLY FIND.

BY WILLIS GAYLORD CLARK.

I love them that love me; and those that seek me early shall find me.—PROVERBS viii. 17.

Come, while the blossoms of thy years are brightest
Thou youthful wanderer in a flow'ry maze,
Come, while the restless heart is bounding lightest,
And joy's pure sunbeams tremble in thy ways;
Come, while sweet thought, like summer buds unfolding,

Waken rich feelings in the careless breast,
While yet thy hand the ephemeral wreath is holding,
Come, and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown—
Pleasure will fold her wings—and friend and lover
Will to the embraces of the worm have gone!
Those who now love thee, will have passed for ever,
Their looks of kindness will be lost to thee—
Thou wilt need a balm to heal thy spirit's fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing—
Ere the dim phantom thou art chasing die—
Ere the gay spell, which earth is round thee throwing,
Fades like the crimson from a sunset sky.
Life is but shadow, save but a promise given,
That lights the future with a fadeless ray—
Come—touch the sceptre—win a hope in heaven;
Come, turn thy spirit from this world away.

Then will the shadow of this brief existence
Seem airy nothings to thine ardent soul—
And shining brightly in the forward distance,
Will, of thy patient race, appear the goal,
Home of the weary—where, in peace reposing,
The spirit lingers in unclouded bliss,
Though o'er the dust the curtained grave is closing,
Who would not, early, choose a lot like this!

GOOD SUGGESTIONS ON PAROCHIAL SCHOOLS.

The Report of a committee of Newcastle Presbytery, published below, contains so much good sense and practical wisdom, that we solicit a perusal for it from all our readers. The facts it contains are also highly interesting, as showing how large a number of children have claims upon the Church for their education.

Newcastle Presbytery embraces territory hallowed by the earliest educational efforts of the Presbyterian Church. The old Synodical Academy established at New London, the school of the Rev. Samuel Blair at Fagg's Manor, and Dr. Finley's at Nottingham, were all in successful operation more than a century ago. Two of these celebrated schools have a "succession" kept up at this day; the one at New London by an Academy under the supervision of the Rev. R. P. Du Bois; the one at Fagg's Manor under that of the Rev. Alfred Hamilton. The Rev. Messrs. Dickey and Gayley have also excellent schools. So true is it that

good deeds throw their light forward into the future as well as illuminate the past.

The practical suggestions, in the latter part of this Report, if carried out with zeal, prudence and energy, cannot fail to secure the most happy results to the cause of Christian education.

For the Presbyterian Treasury.

NEWCASTLE PRESBYTERY.

REPORT OF THE COMMITTEE ON PAROCHIAL SCHOOLS,
PRESENTED AND ADOPTED OCTOBER 4, 1848.

The Committee to whom this subject was referred would observe that they were appointed in view of a certain act of the Assembly of 1847, enjoining it upon the Presbyteries to send in answers to various statistical and other questions proposed, in order to aid the Board of Education in preparing a suitable report on this subject for the Assembly of 1848. The time for this, however, had gone by before your Committee were appointed, and having had no instructions as to the nature of the report to be presented, they have felt at a loss what course to pursue.

Any discussion of the general subject is deemed altogether unnecessary after the full and luminous reports and addresses that have appeared within the few years; and from the action of the Assembly, we plainly see that it is the settled purpose of the Church to introduce this system of Christian education as speedily as possible. In the opinion of the Committee, the Assembly have not overrated the importance of this matter. The great question then with us, and the one to which our attention shall now be confined, is, How can we, as a Presbytery, and our congregations, best carry out the wishes of the Assembly in this respect?

It is readily admitted that the difficulties in our way are great. Amongst these are: the existing establishment of a system of public or State schools, supported, in part at least, by a tax on the community, and the consequent unwillingness of many to forfeit the privilege for which they have thus paid; the jealousies of a mixed population in matters of religious belief; the want of school-houses and the expense of erecting such as would be suitable; the lack of practical enterprise and of enlarged liberality in many churches; and above all the fact that most of our congregations are rural and thinly scattered over a large scope of country. This difficulty is so serious, that even the Board of Education, with all their zeal, seem to admit that in such cases the effort must make slow progress. Whether these obstacles are insuperable, your Committee will not undertake to determine. Perhaps in some instances they are; and even in others, much zeal and perseverance would be necessary to overcome them. But the end in view—the religious education of the children of the Church—is a great one, and we must not despair. Let us consider how the case stands. The exact number of children whom it is our duty to see trained up "in the nurture and admonition of the Lord," we have not the means of knowing. But we may venture on an estimate. If the total number in our Sabbath schools bears the same proportion to the number of members in our churches that it does in seven contiguous congregations with which the Committee are acquainted, (and we presume that it does) then will the children in all those schools amount to about five thousand. A portion of these, however, are not connected with our church, any further than that their parents are willing to send them to our Sabbath schools. Of such there are probably two-fifths. This would leave three thousand of our own children

to be provided for. At the rate of forty for each school, there would require seventy-five schools, or an average of three or four to each congregation.

What then can be done for these neglected children? This much at least we may attempt. Let every pastor preach on this subject, say on the first Sabbath of November next, the day set apart by the Assembly for special prayer in behalf of the Education objects of the Church. Let him inform the people of what has been done and recommended by the Presbytery, the Synod, the Board of Education, and the Assembly, with the urgent reasons existing for the same. Let a meeting of the congregation be called soon after, to consider and discuss the propriety of establishing at least one school in some neighbourhood most thickly settled with Presbyterian families. In those churches located in towns or large villages, of which we have a few, this might readily be done, as has indeed been already effected in one of their number; and even in those entirely in the country, a suitable place might be selected for an experiment. If the meeting resolve to go forward, then let measures be taken to secure the necessary funds, by collection in the church, or by private subscription, for renting a school-room, providing it with suitable furniture, and paying in whole, or in part, the tuition of those children whose parents may need such aid. Then let a well qualified, judicious, pious teacher be employed and suitably compensated; let the Session of the Church act as a Board of directors and visitors; let the pastor exercise a watchful and tender supervision; and let the effort be commenced and continued in humble and prayerful dependence upon Him whose reiterated command to us is, "Feed my lambs," and all will be well.

And indeed, when we reflect upon three thousand immortal beings in the forming, and therefore, most important period of their lives, committed in a large degree to our spiritual care, and for whom we are thus far responsible, spending six days out of seven in schools from which the Bible, and the Catechism, and religious instruction of every kind are systematically excluded, and where the voice of prayer is never heard, whose teachers in many cases are ungodly, and, in some instances, immoral persons, ought we not to be stirred up to feel for their precious souls, and so far as God has given us influence and ability, to exert ourselves in their behalf?

R. P. DUBOIS, } Committee.
S. M. GAYLEY, }

A PAROCHIAL SCHOOL IN BRADFORD COUNTY, PENNSYLVANIA.

The following is an extract from the semi-annual report of one of the parochial schools in the northern part of Pennsylvania. By means of aid from the Board of Education, the school has been successfully carried on for the last six months. The experiment has been an interesting one, and reflects great credit upon the minister, elders and teacher.

"We have just closed the summer term of our Parochial school. It commenced the first week in May, and ended the last week in September; having one week's vacation. Our number of scholars would average about thirty. The available fund supplied by the people, was twenty-five dollars. The teacher was a member of our church. The method of teaching was somewhat Lancasterian. Order of recitation,

1st. Catechism (in the morning) in concert; 2d. Reading of Scriptures; 3d. Morning Hymn; 4th. Prayer; 5th. Recitation in Geography (con.) Then Reading, Spelling, Grammar, Arithmetic, Latin and Algebra, (a class in Miss Swift's philosophy,) Writing; closing with desultory questions on religious and secular subjects.

The school has been under the direction of the Session, and the daily supervision of the pastor. It has been the only school in the place. There will doubtless be a separate district school this winter. We intend, however, to keep up our parochial school, though with a less number of scholars. We have necessarily to change teachers for the winter on account of the health of the former teacher. Our greatest difficulty is the want of a suitable house.

We shall need the same amount of aid for the winter as for the summer term.

The 25 dollars granted will now be gratefully received. Yours, respectfully, E. B.

PAROCHIAL ACADEMY IN RICHMOND, VIRGINIA.

The two Presbyterian churches in Richmond, it will be seen by their advertisement, have united in establishing a school of a substantial character.

A HIGH SCHOOL.

Under the patronage of the officers of the 1st and 2d Presbyterian churches, will be opened on Monday, the 2d of October, by

Rev. B. GILDERSLEEVE and
Rev. H. HERRICK.

In this school will be taught all the branches of an English, Classical and Mathematical Education, preparatory either to the active duties of life, or to entering an advanced class in any of our Colleges. They propose making their course of instruction thorough, systematic and practical; illustrating, when necessary, the subjects taught, by lectures and experiments.

Their rates of tuition will be the same as in other institutions of the highest grade in the city.

The principals of this school can give any amount of references that may be needed, as to their capacity, experience and success, both in teaching and governing.

Provision will also be made for classes in the French, Spanish, Italian and German languages.

PRESBYTERIAL ACADEMIES.

Our Presbyteries show signs of increasing interest in the cause of Christian education. The hand of God is in this movement, and his providence will open the way for all who put their trust in him. "Where there is a will there is a way." The following two notices of new Presbyterian academies are found in our exchange papers.

ZANESVILLE PRESBYTERY.

At the late meeting of the Presbytery of Zanesville, incipient measures were taken to establish a Presbyterian academy. A committee was appointed to raise, by subscription or donation, the sum of \$500, with which to commence operations—to employ a teacher—and correspond with the Board of Education. Three points were selected in reference to the location of the academy, from which the committee are to report, at the next meeting, the one which they may deem most eligible. These are Cambridge, Washington, and Cumberland. We trust that this work will proceed until every Presbytery shall have at least one academy of a high order,

in which students may be fitted for College, or for the ordinary avocations of life.—*Presbyterian Advocate.*

LEXINGTON PRESBYTERY.

Reports on the subject of a Presbyterian High School were presented and accepted, and after some discussion the whole subject was committed to the Rev. Messrs. John Hendren, D. D., P. McFarland, D. D., and R. W. Bailey, with instructions to employ a suitable teacher, and in connection with him to select a suitable place for the school—the place to be within two miles of some Presbyterian place of worship, and in the country. Shenariah Academy is urgently recommended as the place, unless some insuperable objection be found to exist.

Said Committee is authorized to give the sanction of Presbytery to the teacher to be employed, and assurance of the support and encouragement of this Presbytery.—*Watchman and Observer.*

GRADUATES OF COLLEGES.

The following table presents the number of graduates at the recent commencements of the colleges of New England, New York, and New Jersey.

Cambridge	Mass.	59
Williams	"	43
Amherst	"	32—134
Yale	Con.	89
Trinity	"	13
Wesleyan	"	25—127
Dartmouth	N. H.	51— 51
Brown	R. I.	30— 30
Vermont	Vt.	24
Middlebury	"	10— 34
Bowdoin	Me.	33
Waterville	"	6— 39
Columbia	N. Y.	23
Union	"	90
Hamilton	"	36
Geneva	"	14
N. Y. City Uni.	"	27
Madison do	"	15—205
Princeton	N. J.	71
Rutgers	"	14— 85
		705

It will be seen that 415 of the above graduates are from New England colleges.

A NEW BAPTIST COLLEGE IN PENNSYLVANIA.

The Methodists have a flourishing college at Carlisle, and the Baptists are about establishing one in Northern Pennsylvania. This shows a laudable degree of interest in promoting education, on the part of these two large and influential denominations of Christ. We know not whether any Presbyterians have thought of establishing a college at some central point near, or East of the mountains, within the limits of the great Synod of Philadelphia. The time is coming when the discussion of such an enterprise may be called for by the interests of our Church. The idea certainly is not a visionary one.

LEWISBERG UNIVERSITY, PENNSYLVANIA.

This is the University which the Baptists of the Keystone State are bringing into existence under happy auspices. Eighty-one thousand dollars of the \$100,000 necessary for commencing operations, are already subscribed, and no

doubt remains that the rest will be forthcoming. The Academical Department is already open. It is not proposed to expend over \$50,000 on the buildings. A Committee on building is already appointed. They Rev. Stephen W. Taylor has been elected Professor of Mathematics and Natural Philosophy, to take rank next to the President. Isaac N. Loomis has been appointed Tutor, and Alfred Taylor continues as an assistant teacher. These gentlemen are at present in charge of the Academical Department.

NEW PRESBYTERIAN COLLEGES.

The Presbyterian Church has not established a new College since the year 1835. This fact, in view of the rapid increase of our Church and country, is certainly not very creditable to our educational activity.

It is admitted that there may be danger of establishing too many colleges; but this enterprising infirmity is not one of our characteristics at the present time.

There are at least two points towards which the efforts of our Church ought to be directed without delay. One of these is Wisconsin. This rapidly increasing territory demands institutions of education of the proper kind. An Academy and College, founded on Christian principles, would have encouraging prospects of success. The Presbytery of Wisconsin, with an enterprise that is entitled to the earnest co-operation of the Church, have resolved, in reliance upon God, to undertake the up-building of a new College and of an Academy as its nursery. The Rev. Dr. McCartee, of New York, is looked to as the President of the institution; and we do not believe that the work could be undertaken under better auspices.

The whole enterprise is as yet in its incipiency; but we hope to announce before long that Dr. McCartee is on the ground, and that the plan is fully matured.

The other location referred to, for a College, is Texas. This subject is to come before the Presbytery of Brazos at its meeting next month.

Our Church will be called upon to sustain these important movements in behalf of Christian education; and we feel sure that the call will not be made in vain.

Sabbath Schools.

"Feed my lambs."

PASTORS VISITING CHILDREN.

Why are not the children visited? We put this question first to ministers.

1. The children are a *part* of the congregation; they are under the spiritual care of the spiritual teacher. They have as much right to be instructed and watched over as older people. Why then should they not be visited?

2. The children and youth are a *large* part of the congregation. Look round and see. How few pews have no children in them! Their bright young faces beam up every where. The roll of the Sabbath school is generally as large as that of the

communicants; and there are a great many youth below four and above fourteen, who do not go to the Sabbath school at all. The fact is, that children and youth form a large part, if not a majority, of those who comprise the population properly under ministerial care. Why should they not be visited?

3. Children form a most *interesting* part of the congregation. The principal hope of a pastor's success is in the training of the youthful members of his charge. If the young have been neglected, he preaches to great disadvantage. If he is wise, he will neglect them no longer. He will visit the children as often as he can.

Visit the children! "How can I do this?" exclaims a pastor, already burdened with a round of visitations. This may be done in two or three ways. *First*, by calling together the children of every family whenever a pastoral visit is paid. And *secondly*, by going to the SABBATH SCHOOL. Here, the dear children can be seen in a very profitable way, and visited sometimes from class to class.

If there is a parochial school in the congregation, that is a *third* opening for pastoral visitation.

USEFUL SUGGESTIONS.

The following hints which we extract from a Free Church Magazine are worthy of consideration. Many of our Sabbath schools are yet far from answering their holy aim. These precious nurseries of the church need more thought and effort than are commonly bestowed upon them, even by those who love to be engaged in the work.

1. As it is the duty of parents to attend to the religious education of their children, so Sabbath schools, in as far as they render the parent negligent of this duty, are a source of danger.

Mem. Could nothing be done in the way of getting parents who have never taught, and who say that they are not able to teach their children, to attend the public lessons of schools, and, thus learning the method, begin to practice themselves by preparing their children for the school?

2. A Sabbath evening spent at home is usually more profitable than one spent even in church. Is there not a danger of our Sabbath schools training up a race of young persons who will require more excitement than is compatible with the private exercises of religious duty?

3. The conduct of the children in going to and from school should be more attended to than it often is. Our own experience warrants us in saying, that much may be done by judicious measures to remedy the notorious evils connected with it.

In teaching, it should be kept in mind,

4. That the subject taught is the word of God, which should be treated with reverence.

5. That the parties to be taught are children, requiring the "sincere milk," rather than the "strong meat," of the word.

6. That the object of the teaching is, to convince the understanding, impress the memory, and influence the conscience.

7. That without attention on the part of the

pupil, his understanding cannot be reached; and that the retentiveness of his memory will be in proportion to the attention which he has exercised in the acquisition of ideas.

8. That the attention is never so much exercised when it is merely the passive recipient of ideas, as when it is actually itself engaged, as in catechetical instruction.

9. That the mere putting of questions does not secure any "forth-putting" of the mind of the children. They must be *such* questions as require some exercise of intellect in order to their being answered; and they must also be such questions as the intellect of the child is able to comprehend.

10. That the public religious exercises should be suited to the wants, and wishes, and very nature of childhood, and not so protracted as to induce weariness.

11. That considering the solemn and responsible duty in which the Sabbath school teacher is engaged, his lessons ought to form the subject of diligent preparation and prayer previously to his coming to the school. When there are several teachers in one school, a fellowship meeting may with advantage be held for that purpose; but this ought never to supercede the private and personal preparation of each individual teacher.

12. While the teacher should ever labour and long most earnestly for the conversion of his pupils, he should be far from being discouraged by not meeting with any indications of this. His is peculiarly the seed-time; and he should copy the example of the husbandman, who waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.—*Edinburgh.* A. W.

INTERCESSORY PRAYER FOR SUNDAY SCHOOL SCHOLARS.

"Intercessory prayer for the children of our classes, not general supplications on behalf of the whole class in their collective capacity, but the presenting before God of the whole case and character of each child, is essential, as an evidence of the earnestness of feeling and purpose with which the office of teacher has been undertaken. Without this earnestness, there will be neither steadfastness nor energy in the work. Like all straggling, desultory efforts, those of the teacher who is not earnest, will be too impulsive to be permanent, too intermittent to be successful. Aims may differ greatly. If the last, best, crowning object of your teaching be the forming in your children's hearts of "Christ, the hope of glory," the solemnity of your task, the difficulties that beset it, and the momentous interests it involves, will render it next to impossible for you to leave off praying. Every indication of hopefulness or danger will awaken a deeper solicitude. To speak the right word in the right season may incline, in a safe direction, a destiny which quivers "in a fearful equipoise;" and, with such a feeling, is it conceivable that an earnest teacher can abstain from pouring forth his heart, as if in agony before God, "O my Father! give me wisdom to save this child from death, and thus to hide a multitude of sins?"

NATURE AND GRACE.

"Nature with open volume stands,
To spread her Maker's praise abroad,
And every labour of his hands.
Shows something worthy of a God.
But in the grace that rescued man
His brightest form of glory shines,
Here, on the cross 'tis fairest drawn,
In precious blood and crimson lines."

Domestic Missions.

"Beginning at Jerusalem."

[We invite particular attention to the following communication. It is on a very important subject.]

For the Presbyterian Treasury.
THE MISSIONARY AND SUSTENTATION FUND.

Dr. Hodge's sermon before the General Assembly at Richmond, was universally regarded as an interesting and able exposition of the doctrine of ministerial maintenance. The two principles enforced in the sermon were these:

1st. Every minister is by the ordinance of Christ entitled to a competent support, provided he devotes himself to the service of the Church.
2d. The obligation to furnish that support rests on the whole church, and not *exclusively* upon the people to whom the preacher ministers.

The first proposition will meet with no opposition in our church so far as theory goes, although unfortunately our practice gives it often a feeble support. The second proposition does not deny that where the congregation is able to support their minister, they ought to do it; but it includes the idea of the responsibility of the whole Church in cases where particular congregations are not of themselves able to provide a full support. Dr. Hodge had no intention of proposing a re-modelling of the existing system by which the minister's salary is provided primarily through the particular congregation over which he is settled. But his great object was to *supply the deficiencies* under this system which are too common and are grievous to be borne. His simple idea was, that the Board of Domestic Missions should say just as the Foreign Board does, "Go, preach the gospel; give yourself wholly to these things; and we, the Church, will support you. If the people to whom you preach cannot give you the whole maintenance to which you are entitled, the Church will make up the deficiency."

The question then might seem to be one of simply increasing the salaries of our domestic missionaries; and in practice this may be found to be the *main* idea. And yet it does not altogether exhaust the subject. The term "missionary" has a definite and limited signification, and does not in common language include many a minister whose scanty maintenance ought to be increased. There are many pastors settled over old but not very strong congregations, who could not with propriety be called "missionaries." At least, such would be unwilling to lay claim to any part of the missionary funds, as now collected and disbursed, who are really entitled to an increase of salary from the Church. To meet these cases and to generalize the operations of the Board on a scale corresponding to Dr. Hodge's idea, I suggest that the collections for the support of destitute ministers be called "THE MISSIONARY AND SUSTENTATION FUND." In giving to the fund this designation, it is not implied that there would be two classes of ministers, with different names and privileges. They might all go under the same name, whether of "missionaries," or "ministers aided," or any other name. Perhaps the old name of "missionaries" would be best as already in use, and as really comprehending all who are *sent* by the Church, especially as the term would receive an enlargement to its meaning by the additional name given to the fund.

The principal work to be done, as already suggested, might be to increase the salaries of our present missionaries. On looking over the statistics of the Missionary Report, I find that

the payments to missionaries last year averaged only \$100 to each. This amount ought to be very considerably increased.—An addition also of even \$25, or \$50 to the salary of many pastors who are not on the missionary list, would be a great relief to their necessities. Great care and judgment ought to be exercised in the distribution of the sustentation fund, and our ecclesiastical arrangements offer every facility for a wise supervision. Among other rules that might deserve consideration is one analogous to that adopted by the Church Extension Committee; viz. that no salary shall be increased by the Board, until the arrears due the minister are paid up.

I throw out these views in the hope that they will receive such discussion as will keep the subject before the Church, and as will secure suitable action with as little delay as possible. It is high time for our Church to do something on this important subject. W.

For the Presbyterian Treasury.

KING JEHOSEPHAT'S HOME MISSIONS.

When the good king Jehoshaphat, whose "heart was lifted up in the ways of the Lord," undertook a thorough reformation of his kingdom, he not only removed the teachers of error, but replaced them with teachers of truth. This wise prince was well aware that when superstition is dislodged without any thing better being substituted, Infidelity or Atheism will be sure to creep in. In the third year of his reign he sent out five of his princes with nine Levites and two priests to itinerate and preach in the cities of Judah. They carried the Book of the Law of the Lord with them, and while the princes explained the civil law, the priests and Levites gave instruction in regard to religion and public worship. The effects of this Domestic missionary service were admirable, and proved a better protection to the nation than fleets or armies.

The religious education of a people acts as a preventive of crime, and it is a far wiser policy than to suffer crime to multiply as the offspring of national ignorance. In the latter case, large sums must be expended in its punishment.

Itinerant preachers, although the name is not generally held in high esteem, may be of invaluable service, when they unite discretion with zeal, and good sense with laborious activity. To the example of Jehoshaphat we may add the sanction of Christ and his apostles. And to the argument from example, we may unite that from experience; for it is an undeniable fact, that where the practice has prevailed, it has created a thirst for religious instruction, and has paved the way for a regular ministry.

The frontiers of the Church, so far from being neglected on account of their distance, should be the more sedulously guarded. They should have a double share of supervision and attention. There were but 1700 Levites distributed as officers and judges among the bulk of the people in the heart of Palestine, while 2700 were thus engaged on the further side of Jordan. A greater proportion were actually employed among the two tribes and a half, in the remote frontier region, than were deemed necessary among the nine tribes and a half in the denser settlements. More remote from the sanctuary and the seat of government, and more exposed to irreligious and unfavourable influences, such regions require greater pains to be taken in order to supply them with faithful ministers, well instructed in the things of the kingdom of God, and to prevent religion from dying out among them. IGNATIUS.

NEW TERRITORY.

The following interesting tables of the area of the territory recently acquired by annexation and by treaty with Mexico, are taken from the New York Evening Post. They show that the work of Home Missions, like that of Foreign Missions, is enlarging almost indefinitely.

The following paper has been furnished us by a friend, who has derived its important statements from research among official sources:

I. Comparison of the area of California and New Mexico with the New England States.

	Acres.
California and New Mexico contain	337,000,000
The six New England States viz.	
Acres.	
Maine, - - - - -	20,736,000
New Hampshire, - - - - -	6,080,000
Vermont, - - - - -	6,208,000
Massachusetts, - - - - -	5,192,000
Connecticut, - - - - -	3,064,960
Rhode Island, - - - - -	800,640
	<hr/>
	42,081,600

II.

With the area of the original thirteen States:

	Sq. miles.	
N. Hampshire,	9,280	} acres more than the original 13 States, an excess equal to more than three times all the New England States.
Massachusetts,	7,500	
Connecticut,	4,764	
Rhode Island,	1,360	
New York,	46,000	
New Jersey,	8,320	
Pennsylvania,	46,000	
Delaware,	2,100	
Maryland,	13,900	
Virginia,	64,000	
N. Carolina,	48,000	
S. Carolina,	25,000	
Georgia,	58,000	
	<hr/>	
Sq. miles,	334,224,	equal to 213,901,360

III.

With the whole territory east of the Mississippi, from the British provinces to the Gulf of Mexico—adding Texas and the adjacent territory between the Nueces and the Rio Grande, and also the Santa Fe territory:

	Acres.
California and New Mexico,	337,000,000
Texas proper, - - - - -	95,084,160
Between Nueces and Rio Grande,	83,291,520
Santa Fe, west and north of Texas,	79,957,120
	<hr/>
Total acres, - - - - -	545,382,800

	Sq. miles.
The original 13 States,	334,224
Maine, - - - - -	30,000
Vermont, - - - - -	10,212
Florida, - - - - -	56,336
Alabama, - - - - -	46,000
Mississippi, - - - - -	45,000
Kentucky, - - - - -	40,000
Tennessee, - - - - -	45,000
Ohio, - - - - -	40,000
Indiana, - - - - -	36,000
Illinois, - - - - -	50,000
Wisconsin, - - - - -	60,000
Michigan, - - - - -	38,000
	<hr/>
Sq. miles. equal to	Acres
Excess, - - - - -	28,638,720

of acres in Texas, Santa Fe, New Mexico, and California.

IV.

With the present territory of the slave States:

	Acres.
California, New Mexico, Santa Fe, Texas, &c. &c.	545,332,800
	<hr/>
	Sq. miles.
Delaware, - - - - -	2,100
Maryland, - - - - -	13,900
Virginia, - - - - -	64,000
North Carolina, - - - - -	48,000
South Carolina, - - - - -	25,000
Georgia, - - - - -	58,000
Florida, - - - - -	56,336
Alabama, - - - - -	46,000
Mississippi, - - - - -	45,000
Louisiana, - - - - -	45,320
Tennessee, - - - - -	40,000
Arkansas, - - - - -	55,000
Kentucky, - - - - -	40,000
Missouri, - - - - -	64,000
	<hr/>
	607,656

Equal to - - - - - Acres, 388,899,840

Excess, - - - - - 156,432,960

An excess above the present slave territory, nearly four times as large as all New England.

V.

The territory in Texas, New Mexico, and California lying south of 36° 30', or the Black Line, so called.

	Acres.
Two-fifths of California, - - - - -	114,862,896
One-half of New Mexico, - - - - -	25,000,000
Of Texas proper, - - - - -	95,084,160
Country between Nueces and Rio Grande, - - - - -	83,291,520
Part of Santa Fe, say, - - - - -	40,000,000
	<hr/>
	308,240,576
Deduct old thirteen States,	213,901,360
	<hr/>
	94,389,216

Which is an excess over the entire territory of the original thirteen States, of

An excess equal to twice and one-third of the area of New England.

VI.

The new territory, 545,332,800 acres, is about equal in extent to the united territories of England, Scotland, Wales, and Ireland, France, Spain, Portugal, Italy, Greece, Prussia, Switzerland, Holland, Belgium, and Denmark.

	Acres.
Great Britain, - - - - -	76,800,000
France, - - - - -	128,000,000
Spain, - - - - -	150,000,000
Portugal, - - - - -	23,040,000
Prussia, - - - - -	67,000,000
Italy, - - - - -	76,000,000
Switzerland, - - - - -	10,000,000
Holland and Belgium, - - - - -	15,000,000
	<hr/>
	545,840,000

If inhabited as densely as Massachusetts, it would sustain 78,000,000 of inhabitants, or four times as many as the present population of the whole United States; or, if as densely as England, it would sustain 232,970,468, nearly one-quarter of the present population of the globe.

The greater the work, the greater the diligence. An increase of territory requires an increase of zeal to occupy it. It is a law of Grace that our efforts should enlarge with our responsibilities.

Foreign Missions.

"Go ye into all the world and preach the gospel to every creature."

HINTS FOR THE MONTHLY CONCERT.

THE GREAT OBJECT OF FOREIGN MISSIONS.

The object of sending missionaries abroad is to save the souls of them that are ready to perish. To a Christian there is anguish in the thought that so many millions of our fellow creatures are living estranged from God by wicked works, and unenlightened by the knowledge of Christ. Where is the religion of the Church that can slumber over a spectacle like this! The spirit of Him who came "to seek and to save that which was lost," should animate His followers in carrying out His great and compassionate design.

If the nations of the earth are ever to be delivered from the degradations of idolatry and superstition, and raised to the rank of true civilization, no other agency will be effectual in working the transformation but the Gospel of the Son of God. The history of the world proves this most distinctly. The Church is therefore under the most solemn obligations, resulting from the Word and Providence of God to employ her sacred resources, in reliance upon the promised blessing, to carry the Gospel to every tribe and nation. Christianity can alone purify wickedness from the earth, elevate the social and political condition of our race, and save the soul through the Redemption which God has provided in infinite mercy. The changes wrought in Christian countries show *what* Christianity designs to accomplish and *how* it accomplishes it. Take, for example, England. In the language of Dr. Duff:

Why are we not this day, like our naked forefathers, dancing wildly round some Druidical stone in the dark solitude of the forest; or, cannibal-like, quaffing the bloody draught from human skulls, in the halls of Odin? Why, instead of this, are we now privileged to assemble in orderly and solemn attitude, in temples dedicated to Jehovah Lord of Hosts? Why have we, who do thus assemble, had our station allotted to us in the foremost ranks of civilized man? Why are we the inheritors of domestic peace, and social refinement, and intellectual culture, scarcely vouchsafed in like measure to any other land? Why are we the possessors of privileges, civil and religious, which in stability of foundation and reciprocal harmony of parts, may well be said to be without a parallel in all the world besides? Why, in short, a change so vast and so blessed from the condition of our savage and idolatrous ancestors?

Let *authentic history* supply the answer. In days of yore, there were men sent from abroad on an embassy of love, to visit these shores. These men,—call them missionaries, or preachers, or apostles, or by any other name more grateful to fastidious ears, as the name cannot alter the *nature* of the recorded fact,—these men came with no ensign but that of the cross,—no ammunition but the Bible—the sword of the Spirit,—no commissariat but the Gospel graces shining in their walk and conversation. They came, they saw, they conquered. Through the blessing of God on their bloodless warfare, the

savage islanders were subdued under the power of Christian truth. Their idols were destroyed; their sacred groves cut down or deserted; their sanguinary sacrifices abolished. By becoming Christians, they became civilized;—and thus were laid the foundations of that noble fabric, civil and religious, under whose shadow we have gradually risen to the rank of one of the greatest, the wisest, and the happiest of nations,—and under whose shadow we might rise higher still, if we did not madly labour to disinherit ourselves, and sacrilegiously struggle to disen-tail our children!

Do you then ask, What is the object of the missionary enterprise? Look at what Britain was two thousand years ago; look at what Britain is now;—and then ask, To what are we indebted for the mighty change? *Solely to the missionary enterprise of early times.* In the transformation of Britain from an island of savage idolaters to an island which is the home of refinement, the abode of arts and science, the asylum of liberty, the palladium of that religion which is the fruitful parent of all other blessings,—you must behold a *visible illustration of the object of the missionary enterprise*, which surely is the very contrary of every thing fanatical; as well as discover an irrefragable *proof of the practicability of the object*, which should demolish the absurd figment of its being visionary.

What, then, is the *real object* of our missionary enterprise? It is to achieve for India and other benighted lands, what has been done, and it may be, under happier auspices, more than has been done, for Britain. Professing to love our neighbours as ourselves, and to do to others as we would have them in similar circumstances, to do unto us, we desire, after the example of those devoted men who first visited the barbarous British shores, to go forth to those lands where ignorance and misery, rudeness and cruelty, ever tread on the heels of a dominant heathenism. We desire to go, armed as they were, with that Bible whose heavenly truths, as experience amply testifies, can penetrate alike the kraals of the savage, the cottages of the poor, the mansions of the wealthy, and the palaces of kings;—and in them all lay an arrest on the swelling tide of human depravity and human woe,—open up the spring-head of all purity and bliss in time,—and finally guide to glory, honour, and immortality.

THE AMERICAN BOARD.

Although this ancient and efficient organization for Foreign Missions carries on its operations beyond the bounds of the Presbyterian Church, its doings are regarded by us and by all evangelical denominations with great interest and Christian sympathy. The annual meeting, which has been recently held in Boston, was well calculated to advance its prosperity. Not only were incipient measures taken to pay off its debts, (about \$20,000 having been subscribed on the spot) but a holy impulse appears to have been given to the cause which must be attended with happy results for the future. No one can read the documents and papers contained in the last Missionary Herald, even though he may dissent from some positions, without being impressed with the intellectual and moral power that superintends this missionary institution.

Whilst the march of the "American Board" is onward, it is a matter of con-

gratulation with Presbyterians that their own Board has also increasing promises before it. Let us take care, however, that, whilst our operations are in a fair way of missionary extension, through the divine blessing, our pecuniary affairs do not become entangled, like those of the American Board. This contingency must inevitably occur with expanding operations, unless the contributions of the Church exhibit a corresponding increase. Let it be the aim of every Christian, therefore, to do more, if possible—and is it not?—than he did last year. Above all things, let prayer for the blessing of God upon this, and all the institutions of benevolence, more abound in our Church!

WHY ARE THERE NOT MORE MISSIONARIES?

It is my solemn conviction, and the conviction of the missionaries whom I have consulted, that the chief obstacle to missionary devotion does not lie in any mental or bodily disqualification; nor in any providential hindrance; nor in any legitimate inference from the revealed purposes and commands of God; but simply in a want of adequate zeal and self-denial. To renounce friends and country, and all the blessings of civilization; and to spend their days amid labours and sacrifices, where nothing but an unwavering faith can sustain the soul, presents a prospect so unattractive, that multitudes readily conclude they can be useful at home, and are not called to foreign service. They overlook the high privilege of not only living to God, but of deriving their happiness directly from him. The "hundred fold" promised to those who leave all for Christ, and the brighter assurance of the life everlasting, are not taken into the estimate.

I fear there is something extremely deficient in the spirit of the ministry. Where is the burning devotion—the self-consuming zeal of apostolic days? And what short of this ardour and exclusive consecration to the interests of our Redeemer's kingdom can the ministry allow? Having first reconciled us unto himself—unto his own purposes of mercy to the world, God commits unto us the word of reconciliation. To know nothing but Jesus Christ, and him crucified, is the chief requisite of the ministry. And since this ministry was established for the equal benefit of the world, we have no liberty to choose our places.

But alas, many do indulge their feelings and fancies even in this sacred office. Thousands who enter the ministry, are indisposed to the sacrifices it demands. Without any sufficient reason, they refuse to devote themselves to the salvation of the heathen. I speak from experience. Ask all who have carefully counted the cost of this undertaking, and they will tell you, how great was the struggle of their souls in overcoming all reluctance.

Let those who believe the contrary explain why some go, while others who are under equal obligations, and who meet with no greater obstacles, remain. Why do the same persons, who had declined this work, yield at last to arguments which they had repeatedly heard before; but which now for the first time penetrate their hearts? Why do so many young men, who commenced their literary career, full of missionary ardour, frequently lose all their zeal, as worldly ambition increases, and their neglected piety declines?

Why are the most devoted and self-denying students in our institutions so much more easily

persuaded to become foreign missionaries than those of an inferior grade of piety! Why are the most holy men and women in the churches the chief supporters of missions; and why are those religious communities the most interested and active in this work, where "the spirit of Christ" most powerfully prevails! I wish no other argument in favour of the spirit of missions, than its affinity or identity with the purest, holiest exercises of the soul. I desire no other means of increasing this zeal a hundred fold, than the outpouring of God's Spirit upon our churches and institutions of learning.

Oh that all our young ministers and students were like Amaziah, who, "willingly offered himself" to the service of the Lord; or Peter and his brethren, who "left all" to follow Christ; or Paul, who when called to his missionary work, "conferred not with flesh and blood!"

Oh that the mind of that blessed Redeemer were in them, who, "though he was in the form of God, and thought it not robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross."—*Abeel on Missions.*

Board of Publication.

Publication Rooms 265 Chestnut street, between 8th and 9th streets, Philadelphia.

J. P. ENGLIS, PUBLISHING AGENT.

GOOD READING.

After great efforts and great expense, the Presbyterian Church has established a Board of Publication which has already issued a large number of very valuable books. Many of our churches seem either to be ignorant or regardless of this fact. They have never bought one dollar's worth of these books, or contributed one dollar for the support of the Institution. It is certainly surprising that any of the educated clergy of our Church should be indifferent to this subject. Better things should be expected of them. They should not say by their actions, or rather by their want of action, The Board of Publication may perish as far as I am concerned. It is a plain matter of fact that books need not be published unless the Church will buy them; and unless there be a liberal spirit displayed in these purchases, the efforts of the Board must be contracted. Surely every church should have a congregational library—every Sabbath school should have a library—every minister should have a library, nay, every family and individual should have a library. The more sound religious knowledge is diffused, the better for the Church, the world, and the souls of men. Every Presbyterian should lend his aid here. The small sums of money requisite to purchase the different libraries, into which the books of the Board have been classified, could easily be raised by a little exertion. We would say to every church, Have you a library? If not, get one immediately. If you have one, replenish it, as books are lost, or as the Board adds new ones to its catalogue. We would say to every individual who has the means, Why not do yourself a benefit, and encourage the Board in its efforts, by purchasing some or all of its books? To pastors and elders we say, Why not use the influence which God has entrusted to you, for the circulation of religious books among your neighbours? Remember, the *night cometh*, when no man can work.

PRESBYTERIAN BOARD OF PUBLICATION.

We have had upon our table for some weeks, the Tenth Annual Report of the Presbyterian Board of Publication. We are informed in this document, that 21 new books are added to the catalogue, amounting to 24,500 copies; 4 new tracts, amounting to 10,500 copies, and two occasional tracts amounting to 8000 copies. The whole number of new publications is 43,000. New editions from stereotyped plates have also been published, amounting to 124,500 copies. Total number of books and tracts issued, 167,500.

The Christian Repository, a Methodist paper, bears the following testimony to the value of the books published by this Board:

"All the works of the Presbyterian Board of Publication are sold so cheap that it puts to the blush almost every other ecclesiastical Book establishment in the country; neither are they excelled, if even equalled, in the neatness and general excellency as to print, paper and binding; and we feel free and glad to say that we should rejoice to see many of the publications, and especially their Sunday school books, with but few exceptions, occupying a place in all our families, and in every school."

To this testimony of the Repository, we add our own. The books of the American Tract Society, with which the books of the Presbyterian Board are generally compared by our churches, are not so neatly or substantially gotten up as the Board's are, and then they are often sold below cost by contributions to that effect. We have lately taken occasion to compare both the style and the price of our Board's books with those of other book establishments, and we were agreeably disappointed to find that they were neater and cheaper than those of any other establishment to which we had access. A different impression had been made upon our mind prior to the examination.—*Presbyterian Herald.*

DAILY BREAD.

This is the title of one of the volumes lately published by the Board. It consists of extracts in prose and verse, from eminent divines, for every day in the year. It will be found an interesting volume, as may be inferred from the following extracts:

MONDAY.

Mortify the deeds of the body.—ROM. viii. 13.

I thirst, but not as once I did,

The vain delights of earth to share;

Thy wounds, Immanuel, all forbid

That I should seek my pleasures there.

Endeavour to cut off the suckers, as gardeners do, that their trees may thrive. These are unmortified lusts; therefore, "mortify your members that are upon the earth." When the Israelites got meat to their lusts, they got leanness to their souls. They must refuse the cravings of inordinate affections, who would have their souls to prosper.—*Boston.*

TUESDAY.

Let patience have her perfect work.—JAMES i. 4.

Jesus, the weary wanderer's rest,

Give me thy easy yoke to bear;

With steadfast patience arm my breast—

With spotless love and lowly fear.

The husbandman waits for the return of his seed—the sea merchant for the return of his ships—the store-master for what he calls year-time, when he draws in the produce of his flocks. All these have long patience; and why should not the Christian too have patience, and

patiently wait for the time appointed for his lifting up!—*Boston.*

WEDNESDAY.

I go to my father.—JOHN xvi. 10.

From earth we shall quickly remove,

And mount to our native abode;

The house of our Father above,

The palace of angels and God.

How sweet for a dying believer to reflect that, though he is yet a stranger in the world of spirits, still the world of spirits are no strangers to him! God, his father, is there; Christ, his Saviour, is there; angels, his elect brethren, are there; saints, who got home before him, are there, and more shall arrive every day. He has the blood and righteousness of Christ for his letters of recommendation, and the Holy Spirit for his introducer. He also goes upon express invitation from the King of the country.—*Top-lady.*

THURSDAY.

Without holiness, no man shall see the Lord.—HEB. xii. 14.

That blessed law of thine,

Jesus, to me impart;

The Spirit's law of life divine,

O write it in my heart!

Visible saintship may justly gain admittance into church-fellowship: but it is real holiness that makes meet to partake of the "inheritance of the saints in light." Seeming holiness in profession sets thee in the outward court; but into the inner temple, and the holy of holies, only true holiness qualifies to an admission. It is noted that though the outward court was laid with stone, yet the inner temple, and the holy of holies, had the very floor of gold. True holiness makes a member of the Church militant and triumphant.—*Sheffield.*

FRIDAY.

Strangers and pilgrims on the earth. . . They seek a country.—HEB. xi. 13, 14.

How happy is the pilgrim's lot!

How free from every anxious thought—

From worldly hope and fear!

Confined to neither court nor cell,

His soul disdains on earth to dwell—

He only sojourns here.

It helps to make a journey pleasant to go upon a good errand. He that is brought up a prisoner in the hands of the ministers of justice, whatever conveniences he may be accommodated with, cannot have a pleasant journey, but a melancholy one: and that is the case of a wicked man; he is going on in this world towards destruction; every step he takes is so much nearer hell, and therefore he cannot have a pleasant journey. But he that goes into a far country to receive for himself a kingdom, whatever difficulties may attend his journey, yet the errand he goes on is enough to make it pleasant: and on this they go that travel Wisdom's ways; they look for a kingdom which cannot be moved, and are pressing forwards in the hopes of it.—*Henry.*

CONTINUED NOTICES OF BOOKS.

Old Anthony's Hints to his Young Friends.

"Old Anthony" only needs an introduction to become a great favourite, and his hints are useful.—Here is one of them:

"Well, Timothy," said the old gentleman, "you look as happy as a May day; and the flowers of your lilac bough are just in their very prime. Value them while they are fresh, for they will not tinge remain so. When I was a boy of about your age, my father had a little lilac bush growing in his garden, just by the cottage window. One day the bush was in blossom; my little sister and I were looking

through the window at the bunches of lilac flowers, and calling one of them my father, a second my mother, a third my brother, a fourth my sister: we amused ourselves for some time in this manner and much enjoyed ourselves.

"Three days after that we again went to the cottage window to look at our lilac flowers, but they were withered away, and nothing of them was left but dirty dark brown clusters; they were not worth gathring.

"Since then, Timothy, I have lost my father, my mother, my brother, and my sister. Value your parents, your brothers, sisters, and your friends, while you have them; for, as your flowers will fade in a few days, so must those you love fade away also in a few years."

This volume is beautifully printed, neatly bound, handsomely illustrated, and very interesting. Price 22, and 30 cents.—*Christian Repository*.

The Causes and Cure of Scepticism. Price 12 and 16 cents.

This is also an admirable little work, and well adapted to the design of the Board in its publication as expressed in the preface. It is written in a lively, interesting manner, and will be read when larger and more learned volumes would be thrown aside as tedious and tiresome. It is just the thing to slip into the hands of a young friend whose mind may have been bewildered by some popular sceptical notion.—*N. Orleans Presb.*

The title shows its object. It should be sought and read by all who doubt the full truths of Christianity; also, by those who would be qualified to answer objectors in the best manner. The man of God should be thoroughly furnished unto every good word and work.—*Christian Repository*.

A New Token for Children.—He will gather the Lambs in his bosom." Compiled for the Presbyterian Board of Publication. Price 25 and 32 cents.

This is a charming little book. It contains a number of sketches of the Christian experience of children in those trying moments when heart and flesh fail. We have read it with delight. To us there is scarcely any thing more deeply interesting than these truthful and touching memoirs. There is a tenderness about them, a freshness, a *sweetness*, that are indeed charming. We rarely read them, without wishing ourselves little children again. "Of such is the kingdom of heaven," said the gentle Saviour, as he took them in his arms. Let not older Christians then despise or slight the annals of youthful piety. There are times in the experience of every Christian when just such books are needed, and they will open fountains of feeling that nothing else can reach.—*N. Orleans Presbyterian*.

Communicant's Manual.—Presbyterian Board of Publication, pp. 219, 18mo. Price 28 and 35 cents.

This volume, by the venerable Dr. Janeway, contains some most excellent meditations on the Lord's Supper, accompanied by suitable prayers. It is the best work on the subject we have ever seen, and will be found very useful, not only to young communicants, but to every one who proposes to commemorate the Saviour's dying love.—*Banner of the Covenant*.

The value of a good book is not often appreciated. Saints are built up in their faith by good reading, and an impenitent person is never more disposed to read than when he begins to take an interest in the salvation of his soul. It is important, therefore, for every family to keep on hand a supply of useful religious books. Religious books have a great deal to do with the destiny of families.

Poetry.

AUTUMN.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glories on the autumn woods,
And dipping in warm light the pillared clouds.
Morn, on the mountain, like a summer bird,
Lifts up her purple wing; and in the vales
The gentle wind—a sweet and passionate wooer—
Kisses the blushing leaf, and stirs up life
Within the solemn woods of ash deep-crimsoned,
And silver beach, and maple yellow-leaved—
Where Autumn, like a faint old man, sits down
By the way-side a-weary. Through the trees
The golden robin moves; the purple finch,
That on wild cherry and red cedar feeds—
A winter bird—comes with its plaintive whistle,
And picks by the witch-hazel; whilst aloud,
From cottage roofs, the warbling blue-bird sings;
And merrily, with oft-repeated stroke,
Sounds from the thrashing-floor the busy flail.

O, what a glory doth this world put on
For him, that, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!
For him the wind, ay, the yellow leaves,
Shall have a voice, and give him eloquent teachings.

H. W. LONGFELLOW.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 30th of August, the Presbytery of Coshoc-ton ordained Samuel Fenna to the full work of the ministry, and installed him pastor of the Church at Keene.

The Rev. Michael Osborne, late of Cub Creek, Charlotte, was installed pastor of the Farmville Church, Va., by a Committee of the Presbytery of West Hanover, on the 3d September.

On the 14th September, the Presbytery of Troy installed the Rev. Alexander B. Bullions pastor of the Presbyterian Church in Waterford, New York.

Preston W. Thompson, formerly a licentiate of Salem Presbytery, was received under the care of the Presbytery of Palestine, and ordained *sine titulo*, on September 30th.

On Thursday, 21st September, Rev. J. P. Caldwell was installed pastor of the Blue Rock Church, Muskingum county, Ohio, by the Presbytery of Zanesville.

On the 3d of October, the Rev. Lewis Cheeseman, late of Rochester, New York, was installed pastor of the 4th Presbyterian Church in the city of Philadelphia, by the Presbytery of Philadelphia.

The Rev. A. D. White was installed pastor of the Presbyterian Church in South Trenton, N. J., by the New Brunswick Presbytery on October 9th.

MISCELLANEOUS.

Rev. Thomas S. Vaill, formerly of Mercer county, Illinois, has received and accepted a call to become the pastor of the Presbyterian Church at Knoxville, Knox county, Illinois.

Rev. James A. Lyon, formerly of Columbus, Miss., has received and accepted a call from the Westminster church, St. Louis.

The Rev. Joseph Martin, late of New Orleans, has received and accepted a call to the pastoral office in the Presbyterian Church of Huntsville, Ala.

Rev. W. C. Matthews, of Winchester, Ky., has received a call to become pastor of the Presbyterian Church of Shelbyville, in the same State. He will accept, if his Presbytery permit.

The New School Presbyterian Church at Law-

renceburg, Indiana, applied to the Presbytery of Oxford, Old School, at its late meeting, to be taken under its care, and the request was granted.

Rev. Dr. L. W. Green, of Baltimore, Md., has accepted the Presidency of Hampden Sydney College, and will enter upon his duties about the 15th of October.

Rev. Dr. George Junkin, of Easton, Pa., has been elected President of Washington College, Va., to supply the place vacated by Rev. Dr. Ruffner. He has accepted the appointment.

The honorary degree of Doctor of Divinity was conferred by Lafayette College on the Rev. John Johnston, of Newburgh, New York, and the Rev. D. V. McLean, of Freehold, New Jersey.

The Rev. Stephen Bush and lady, sailed from Boston, in the ship Minstrel, for Singapore, to join the Siam mission at Bangkok, under the care of the Presbyterian Board of Foreign Missions, the 18th of September.

DEATHS.

Died, in Taylor county, Kentucky, on the 31st of August, at the residence of his grandson, Thomas E. Cheek, the Rev. SAMUEL B. ROBERTSON, aged 74 years.

Another aged minister of Christ is gone, who, after having served his generation according to the will of God, has fallen on sleep, and been gathered to his reward. The exercises of his mind, as he drew near to death, were rather those of patient resignation, and humble, unwavering confidence, than the transports of joy and hope. He often said that he felt his work was done, and that he but waited the pleasure of his Lord to call him away. The deceased was the oldest minister of the Presbyterian church in Kentucky.

The Rev. W. D. Smith, died at his residence in New Albany, on Sabbath evening, October 1st. He was a good man; and the change is to him, doubtless, a happy one.

The Rev. W. W. Simonson, pastor of the Church in Cloverport, and a member of the Presbytery of Louisville, died in September. He was a pious, zealous and promising young Minister of the Cross, and when we saw him but a few weeks since bid fair to live longer than most of his brethren who are left.—*Presbyterian Herald*.

General Intelligence.

DOMESTIC.

REVIVALS.

At *Greensburgh*, Kentucky, about thirty have professed faith in the merits of the Redeemer.

There has been an addition of about thirty members to the church in *Charlestown*, Indiana, on profession of their faith.

At *Millersburg*, Mo., there were thirty-one additions to the church. Many others were still serious, and it is hoped will yet be brought into the fold.

At *Gallatin*, Tenn., there is a very interesting work of grace now in progress in that church. About thirty persons had united with the Presbyterian Church, a number with other evangelical churches of the place, and others are still inquiring what they must do to be saved.

The *Smyrna* church, Indiana, has recently enjoyed a season of refreshing. Eighteen have united with the church, and others are expected soon to do so.

At the close of a recent meeting at *Old Concord* church, Va., nine or ten persons expressed their hope in Christ, and others are serious and inquiring.

ANDOVER LIBRARY.—The Andover Seminary Library contains 16,000 volumes. Two Society Libraries 4,000. The bequest of the late Rev. Dr. Codman of his theological library to the Seminary, amounting to 1250 volumes, will make the whole

number of volumes in the three libraries 21,250. About \$2,000 have been expended for the seminary Library, during the last year, mostly for books in the English language.

CONGREGATIONALISM IN CONNECTICUT.
Prepared for the Presbyterian Treasury.

Counties.	Ministers.	Churches.	Communicants
Hartford,	56	45	7328
New Haven,	52	42	7615
Fairfield,	41	35	5217
Litchfield,	40	37	5421
Middlesex,	24	26	4148
New London,	31	28	3618
Windham,	22	25	3643
Tolland,	24	18	2239
Total,	290	256	39,259*

* In the Minutes, the number is stated at 38,776; but there is an error in the addition which, corrected, makes the number 38,786. From this, deduct a church in New York, of 46 members, and add 519 for Central Church of Hartford, (see Dr. Hawes sermon) and the number is as above. The arrangement by counties has cost the compiler a great deal of trouble. He does not claim that he has committed no error, but he thinks that the errors, if any, are inconsiderable.

The whole number of communicants is 39,259.

These, as far as reported, are divided as follows:

Males,	10,829
Females,	21,692

Or almost exactly two females to one male.

The number of vacant churches in the State is 10.

The whole number of ministers is 317. Of these

There are pastors,	206
Stated supplies,	20
Teachers,	17
Ed. and Agents,	9
Missionaries,	5
Without charge,	59
Not known,	1

Total, 317

Residing out of the State, 27

The average ministerial age of all is 18 years.

The total number of pastors is 206. The average pastoral age of these is 10 years. It must not be inferred, however, that a majority have been pastors for 10 years. By an inspection of the tables, it appears that the pastoral age of

129	is less than 10 years.
49	between 10 and 20 years.
10	between 20 and 30
18	over 30

206 average is 10

The Minutes of 1843 (when the average pastoral age was the same as now) contain the following interesting calculations:

"If these statements embraced a sufficiently extensive field, to warrant general conclusions, we might infer, that a pastor of ordinary age, health, fortitude, and ministerial qualifications; recently installed over a church, of average unanimity, numbers, ability, and Christian character; has nearly an even chance, that he will remain in that relation 6 years.

A chance of 3 in 10, that he will remain 10 years.

A chance of 1 in 6, that he will remain 20 years.

A chance of 1 in 11, that he will remain 30 years.

A chance of 1 in 16, that he will remain 40 years.

A chance of 1 in 65, that he will remain 50 years.

And

A chance of 1 in 98, that he will remain 60 years.

From the foregoing statement, we may also infer, that the causes which unsettle ministers, operate with far greater force, during the first 10 years, than during any part of the next 30 years. For while less than one-third of those who commence the first 10 years, reach the end of that period; more than one-half of

those who commence the second decade of years, reach the end of it; and more than one-half of those who commence the third decade, reach the end of it; and two-thirds of those who commence the fourth decade, reach the end of it. But at this point the scale turns. For only one-fourth of those who commence the 5th decade, reach the end of it.

THE PUBLIC LANDS.—The amount of the public lands, remaining unsold, is set down at 1,191,664,640 acres, as follows:

Lands remaining N. W. of the Ohio	14,959,040
" north west of the Mississippi	462,214,720
" west of Arkansas and Mo.	159,264,610
" of Oregon	218,536,320
" of California	287,162,240
" of New Mexico	49,527,680

Total U. S. public domain 1,191,664,640

This land, at government prices, is equal to nearly \$4,000,000 per annum, for 400 years; at the end of which time, it will have improved in value.

A THREATENED LAW SUIT.—The Bishops and other prominent ministers of the Methodist Church, South, held a convention at Louisville, a few days since, at which it was determined to enter at once upon a suit at law to compel the Church North to divide the property with them. The following resolution was passed:

"Resolved, That it is expedient and necessary, in view of the rights and interests in controversy, that the necessary suits be instituted as soon as practicable, for the recovery of the funds and property falling due to the Methodist Episcopal Church, South, under the contract of the plan of Separation, adopted by the General Conference of 1844."

CHURCH DESTROYED BY FIRE.—The First Presbyterian church of Nashville, Tennessee, (Rev. Dr. Edgar's,) together with the organ and most of the pulpit and pew furniture, was destroyed by fire on the 15th Sept. There was an insurance of \$8000 on the church.

INCREASE OF ROMANISM.—The following statement is copied from one of the Roman Catholic papers:

"It is very true that the number of Catholics has greatly multiplied for the last ten years. But it should be remembered that while this increase has been taking place, the population of the country has also greatly increased. So that there is reason to believe that the number of Catholics in proportion to the population is not now greater than it was ten years ago. The population of the United States at present, is about twenty millions. The number of Catholics is estimated at 1,200,000. We are, therefore, only about one-sixteenth of the entire population. And as our increase is scarcely more rapid than that of the population of the country, which is 32 per cent. every decade of years, it follows that at the present rate, we must for ever remain but one-sixteenth of the people, or, in other words, fifteen-sixteenths of the American people must remain strangers to the Catholic faith."

FOREIGN.

FRANCE.—It is almost impossible to describe the gloom which has gone over the public mind. Every body seems to think that General Cavaignac and the National Assembly will find it impossible to establish the Republic; and yet, nobody knows how it can be got rid of without a conflict, in which none of the friends of order are willing to engage. If it is to be overthrown, it will, probably, be by some sudden event, probably a military conspiracy. The intentions of General Cavaignac are believed to be excellent, and such a republic as he would give us, the enlightened men of the country would willingly accept, but the great obstacle in the way of the republic is the peasantry. The men who proclaimed the Republic,

in obedience to the orders of some fifteen to twenty thousand of the populace of Paris, forgot, that although they might get up a good deal of enthusiasm in the city and in a few of the large towns of the provinces, the agricultural population, who are by far the most numerous, must be consulted at last. The result of the elections has had a most depressing effect on even the most sanguine.

The Capital is in a very excited and feverish state. Crowds much greater than usual are gathered round the Assembly, and the election returns form a constant topic of conversation. It is said, on authority, that General Cavaignac has decided not to object to Louis Napoleon's taking his seat. It is also reported that he has taken extensive precautionary steps to prevent another insurrection, by the movement of a large body of troops towards the Capital.

LAW OF MARRIAGE IN ENGLAND.—The Commissioners appointed to inquire into the state and operation of the law of marriage, as relating to the prohibited degrees of affinity and to marriages solemnized abroad or in the British colonies, have just issued their first Report. They review the acts bearing on the subject, especially on the marriage of a widower with the sister of a deceased wife; the general opinion on both sides, the arguments, and the facts; inclining strongly against the prohibition of that particular marriage. Their decisive judgment is thus set forth—"On a review of the subject in all these its different bearings and effects, we are constrained not only to express our belief that the statute 5 and 6 Will. IV., (declaring such marriage null and void) has failed to attain its object, but also to express our doubt whether any measure of a prohibitory character would be effectual. These marriages will take place when a concurrence of circumstances give rise to mutual attachment; they are not dependent on legislation. We are not inclined to think that such attachments and marriages would be extensively increased in number were the law to permit them; because, as we have said, it is not the state of the law, prohibitory or permissive, which has governed, or, as we think, ever will effectually govern them."—Witness.

SICILY.—The city of Messina has been reduced to ashes by the army of the King of Naples. After a bombardment which lasted two days, the city was fired by congreve rockets. The inhabitants then abandoned it and fled into the country. The Neapolitan troops immediately landed and took possession of the burning town. The inhabitants of Messina previous to their departure had mined the city, and when the Neapolitans entered it the mines were sprung, and many Neapolitan were blown in the air, together with the burning ruins.

The most frightful horrors were committed by the combatants on both sides, but it is to be hoped that they are exaggerated. A letter in the *Debats* says, "There were scenes of cannibalism; dead bodies cut to pieces, roasted, and eaten! It was thus that about thirty Swiss and Neapolitan prisoners were treated by the Sicilians."

ITALIAN ARMISTICE.—The news of a further armistice between King Charles Albert and the Emperor of Austria, for a period of six weeks, is confirmed; and further, that the three governments of England, France and Austria, have agreed that the city of Venice shall remain free and unoccupied during the term of the armistice.

A STEP TOWARDS EMANCIPATION IN RUSSIA.—The Frankfort Gazette publishes an Imperial Ukase of the Emperor Nicholas, dated St. Petersburg, which permits the peasant serfs throughout the monarchy to purchase the property of their masters when sold by public auction. By such purchase they acquire all the rights attached to the property. This is a very important movement.

DUTCH EAST INDIES.—A fearful insurrection has

taken place in Siam, near Bankok. The sugar plantations, which form the staple produce of the country, are cultivated by Chinese emigrants—a class of sober, intelligent men—while their masters who are indolent and oppressive, reap all the benefit of their labour.

Great discontent has been brooding among these labourers, which has suddenly broken out in an *emeute* which seriously threatened the capital of Bankok. The intervention of arbitrators, accepted by the two parties, has, however, been the means of re-establishing order.

PROSPECTS IN AFRICA.—The inhabitants of Liberia, emigrants from the United States, and their children, number three thousand five hundred; and the Maryland colony at Cape Palmas seven hundred. There are also five hundred natives, civilized, and admitted to the privileges of the polls, and the rights of citizenship in general. The natives residing on land owned by the Republic and directly amenable to its laws, are estimated from 10,000 to 15,000. The allied tribes in the interior, bound by treaty to abstain from the slave trade and other barbarous practices, are estimated at 150,000. They have 23 churches and 1500 communicants; schools 16; scholars 560; of whom 200 are native Africans. The Sunday schools embrace a far larger number.

GERMANY—Church and State.—The new Federal Parliament at Frankfort, in Germany, is engaged in preparing a Constitution for the Germanic Empire. They are now approaching those articles in the draft of the Constitution which concern the relations of Church and State. The scheme does not explicitly declare the principle of separation; but, in some sort, it implies it, and admits its main consequences; not only the civil and political equality of all creeds, but the right of every new religious society to constitute itself without requiring authorization by the State.

ABOLITION OF CELIBACY.—A significant circumstance occurred in the discussions of the Frankfort Parliament, on the 20th of July. M. Critzner, an Austrian Deputy, moved that the executive authority should enter into negotiations with the Holy See on the subject of the abolition of the celibacy of priests, and that a special commission should be appointed to present a report thereupon. The motion was supported by the signatures of 110 members of the Assembly.

PROTESTANTISM IN BAVARIA.—Among the fruits of the revolution in Bavaria, was a promise of the new King and Cabinet, to convoke the long-suppressed General Synod of the Protestants, as a preparatory measure for such a consolidation as should secure them something like freedom. The Diocesan Synods have lately closed their session; and, contrary to general expectation, have received no communication relative to the convocation of a General Synod. This delay in fulfilling the promises of the Ministry has produced much discontent. An assembly held at Neustadt, has determined on making a last demand, and on sending, for that purpose, a deputation to Munich. Should this step not succeed, the deputation are to go to Frankfort, and address themselves to the National Assembly and the Germanic Administration.

THE MILLIONS OF CHINA.—The Editor of the National Intelligencer, in a letter from France, states on the authority of Mr. Hedde, who visited Sou-Tchou, the principal silk market in the interior, that it is probably the largest city in the world, having a population of five millions within its walls, and ten millions within a radius of four leagues around. Situated on the great Imperial Canal, it has ten thousand bridges. Since 1718, when the missionaries quitted it, no individual, until Mr. Hedde succeeded, could get ingress. He did so, disguised as a Chinese trader.

PROGRESS OF THE CHOLERA.—Several cases have appeared at *Paris*. About 280 cases have appeared at *Hamburgh* within the last 18 days. The cholera continues to spread at *Berlin*, where there have been more than 1800 cases since its first appearance. It has also appeared at *Trieste*. The number of cases has greatly diminished at *Petersburgh* and *Moscow*; but in some of the Russian provinces its ravages are greatly on the increase, and five and six thousand persons are carried off by it weekly. At *Smyrna*, the deaths, which had been one hundred daily, had decreased to thirty or forty. At *Salonica*, the deaths are reported at upwards of a hundred daily. Letters from *Aleppo*, *Damascus*, &c. say that the cholera is carrying off one in ten of the inhabitants.

THE FIRST SABBATH OF NOVEMBER.

The last General Assembly set apart the first Sabbath of November as a day for prayer and for pulpit instruction on the subject of Christian education. The following is the resolution of the Assembly:

Resolved, That for the purpose of invoking, in a special manner, the blessing of God upon the measures for the Christian education of the rising generation, which are in progress throughout our Church, under the recent action of the Assembly, and also for the purpose of uniting our common supplications in behalf of an increase of faithful labourers in the field of the world, it be recommended to our churches to observe the first Sabbath of November next, as a day of special prayer; and it is further recommended that our ministers preach on that day, on some topic connected with the consecration and religious education of the children of the Church.

** Copies of the last *Annual Report of the Board of Education* may be had, free of charge, at the Mission House, N. Y.; at the Presbyterian Education Rooms, Philadelphia; of Messrs. M. Leech and Son, Pittsburgh, and of Samuel Russell, Louisville.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN SEPTEMBER, 1848.	
<i>Presbytery of Albany.</i>	
Charlton ch.	11 18
<i>Presbytery of Hudson.</i>	
Scotchtown ch.	10 00
<i>Presbytery of New Brunswick.</i>	
Titusville ch. Balance, to con. Rev. G. Van-artsdalen, an Hon. member,	40 00
<i>Presbytery of Newton.</i>	
Belvidere ch.	20 00
Hackettstown ch.	11 25
Harmony ch.	4 44
	35 69
<i>Presbytery of Susquehanna.</i>	
Troy ch.	2 00
Friendsville ch.	1 00
Presbyterial collection,	7 84
	10 84
<i>Presbytery of Philadelphia, Second.</i>	
Neshaminy ch.	7 00
<i>Presbytery of Baltimore.</i>	
Baltimore 1st ch. A Friend quar. pay-ment on a scholarship,	19 00
Bridge street church, Georgetown, D. C., E. Myers,	3 75
	22 75
<i>Presbytery of Huntingdon.</i>	
Lower Tuscarora ch.	38 00
<i>Presbytery of New Lisbon.</i>	
Dcerfield ch. Ohio,	17 00
<i>Miscellaneous.</i>	
Brockport, N. Y. J. Sutphen,	6 00
A Friend thro. Miss. Rooms, N. Y.	2 00
	8 00
Total,	\$200 46

GENERAL EDUCATION FUND.

A Friend for Library of Hanover College,	\$500 00
RECEIPTS AT PITTSBURGH IN SEPTEMBER, 1848.	
<i>Presbytery of Blairsville.</i>	
Gilgal ch.	8 00
Beulah ch.	3 00
Fairfield and Union chs.	10 00
Washington and Harmony chs.	5 56
	26 56
<i>Presbytery of Redstone.</i>	
Rehoboth ch.	33 00
<i>Presbytery of Ohio.</i>	
Pittsburgh 1st ch.	104 32
Sharpsburgh "	15 00
Raccoon "	22 00
	141 32
<i>Presbytery of Erie.</i>	
Big Sugar Creek ch.	5 00
<i>Presbytery of Washington.</i>	
Mount Prospect ch.	12 30
Total,	\$218 18

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** NOTICE.—The object of this paper is to do good. The profits, if any, will be applied to advance the cause of education in the Presbyterian Church. If our ministerial brethren, who think the paper is really worth taking, will recommend it to their congregations, and send us ten subscribers with \$5.00, (or any other number according to our terms,) it would be furnishing to their congregations a cheap and useful family periodical.

As to the multiplication of papers, it is clear that if our own denomination does not supply the demands made by Presbyterian readers, they will take papers from other quarters, whose tendency is to withdraw attachment from our own institutions.

** See terms, as modified.

THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



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For the Presbyterian Treasury.

PRESIDENT EDWARDS IN FAVOUR OF ALL THE BOARDS.

Although President Edwards was born as far back as 1703, his vigorous mind and pious heart seem to have fully sympathized with the plans of benevolence now in operation throughout the land.

I may remark, *by the way*, that President Edwards preferred Presbyterianism to Congregationalism; and that his monument at Princeton, where he died when President of the College, is a fit heir-loom of a Church that faithfully preaches the doctrines he so ably vindicated.

But to the point in question. The following extract from his Thoughts on Revivals shows that he was in favour of all the Boards of the Presbyterian Church.

“Great things might be done for the advancement of the kingdom of Christ at this day by those who have ability, by establishing funds for the support and *propagation of religion*; by supporting some who are eminently qualified with gifts and grace in *preaching the gospel* in certain parts of the country, which are more destitute of the means of grace; by searching out children of promising abilities, and their hearts full of love to Christ, but of poor families, (as doubtless there are such now in the land,) and *bringing them up for the ministry*; and by *distributing books*, that are remarkably fitted to promote vital religion, and have a great tendency to advance this work. Or, if they would only bear the trouble and expense of *sending such books* into various parts of the land to be *sold*, it might be an occasion that ten times so many of those books should be bought, as otherwise would be; and by establishing and

supporting *schools* in poor towns and villages—which might be done on such a foundation, as not only to bring up children in common learning, but also might very much tend to their conviction and conversion, and *being trained up in vital piety*. Doubtless something might be done in this way in old towns and more populous places, that might have a great tendency to the flourishing of religion in the rising generation.”

In the above short extract may be found the *germ* of all our benevolent operations. President Edwards was one of the noblest exemplifications of *Calvinism in earnest* that the world has seen since the days of the Apostle Paul.

L. D.

For the Presbyterian Treasury.

HISTORY OF UNITARIANISM IN THE UNITED STATES.

UNITARIANISM IN NEW ENGLAND.

The rise of this anti-scriptural system in the land of the Pilgrims is an interesting subject of historical inquiry. Some of the *general causes* which finally resulted in the introduction of Unitarianism had a remote origin.

1. Among these causes was the old *Church and State Charter*, by which communion with the Church was made one of the qualifications of freeholders and of political officers. Such a constitutional provision cannot be maintained in connexion with purity of religion. It opens the door to temptation by fostering almost as a matter of course an indiscriminate application for church membership. The old charter was superseded in 1695 through the agency of the celebrated Increase Mather, but the influence of this unhallowed union of Church and State continued through that generation to promote a

general looseness of religious doctrine and practice. This brings us down to

2. The times of the *half-way covenant*. This expedient of admitting persons to the communion as a *means* of obtaining saving grace was, in fact, a remnant of the old leaven that had been politically working for years. It was both a sign of the prevalence of unevangelical views, and the means of perpetuating them.

3. The *re-action of the great revival of 1740*, contributed much to keep up the decline in religion which had been becoming more and more apparent. Great good was, no doubt, done through the labours of Edwards, Whitefield, the Tennents, and others. The revival was unquestionably the work of God's Spirit. But Satan came in to corrupt it, as is too often the case. Extravagances were committed in certain quarters, and by certain men, which necessarily tended to bring sober religion into disrepute. A strong controversy was waged between the friends and the opponents of the revival, which had the effect of working a permanent division among the ministers and churches in regard to religious sentiment and feeling. The more evangelical portion of the communicants in various instances withdrew from the churches which did not favour the revival, thus making the line of demarkation more prominent. The result was that Arminianism and worse errors became popular with the anti-revival party. The prejudices of this latter class became strong against pure religion; and innovations in doctrine were regarded as of small importance.

4. This condition of things, so unfavourable to the preservation of orthodoxy in the Church, was aggravated by the violent political commotions which enlisted the feelings of the whole community. The French contest lasted, with few intermissions from 1744 to 1762. Only three years later in 1765, the Stamp Act was passed. Then followed the war of the Revolu-

tion which terminated in 1783, and which was in turn followed by a series of political agitations connected with the formation of the new Government. All these things were undoubtedly adverse to the progress of true religion.

5. The want of fidelity on the part of the clergy was a prominent cause of the rise and progress of Unitarian opinions. If the ministers of the sanctuary had remained firm, the cause of Christ would not have suffered the dishonour that came upon it. Unfortunately some of the most prominent ministers became early tinctured with Arminian and infidel views. And throughout the whole progress of the political contests which "tried men's souls," the clergy in general took so prominent a part that their minds became engrossed with the spirit of the world, and thus withdrawn from the sacred duties of their profession.

6. The cautious concealment of Unitarian opinions prepared the way for their more general reception. Never was an aggressive movement against the truth undertaken with more skillful reserve. The first President Adams, writing to Dr. Morse in 1815, says he could "fill a sheet" with the names of distinguished Unitarians before the Revolution. And yet Unitarianism did not venture to come out openly until shortly before the time of President Adams' letter. In the meanwhile, the public mind had become gradually prepared for this departure from the faith.

7. The independent constitution of the Massachusetts' churches had undoubtedly a share in the introduction of the Unitarian heresy. The writer is far from intending to exalt the Presbyterian system of Church order by making this charge against Independency. It is freely admitted that circumstances may occur to set at nought the safe-guards of the most perfect religious organizations. But, making all allowances, it is conceived that Massachusetts Congregationalism with its absence of judicial courts and ecclesiastical discipline, is justly responsible, to some extent, for the early spread of Unitarianism. So far as my information extends, no case of discipline occurred in Massachusetts, during the long period of the insidious introduction of the Unitarian sentiments. Whilst a resort was made to the civil courts, the discipline enjoined by the order of Christ's house, was utterly neglected.

These are reckoned some of the *more general* causes that contributed to the rise and progress of Unitarianism in New England.

UNITARIANISM IN BOSTON.

Now let us seek to explain the reasons that made Boston the centre of this pernicious heresy.

1. The hostility to evangelical religion was conducted in Boston with an able and artful ability. Instead of invoking the aid of civil penalties, as in Connecticut, the opponents of the great revival in Massachusetts were satisfied with writing it down. Dr. Chauncy and his associates laboured successfully to bring evangelical religion into reproach. The writings of the Boston clergy, by their insidious mode of attack, tended to undermine the general foundations of public belief in Christianity.

2. The abandonment of Calvinism and of the strict doctrines of grace for the looser forms of Arminianism opened the way for worse corruptions. President Edwards, in his farewell sermon at Northampton in 1750, makes the following allusion to "Arminianism and doctrines of like tendency." The progress they have made in the land, within these seven years, seems to have been vastly greater than at any time before. And if these principles should prevail in

this town, as they have lately done in another large town I could name, formerly much noted for religion, (Boston) they will threaten the spiritual and eternal ruin of this people."

3. Boston, on account of its commerce and intercourse with Europe, was particularly exposed to corrupting influences from abroad. The writings of Whitby and Taylor, of Clark and Emlin, and in later times of Priestly, Lindsay, Belsham, and others, were freely imported and circulated in the New England metropolis. Foreign influences, which proved so injurious to the cause of religion in other sections of our country, were proportionably greater in Boston through its commercial relations.

4. For a long series of years, religion had been in a very low state in Boston. The influences of the Spirit were withdrawn in a great measure from the churches; and Satan embraced the season of decline after the great revival as he had the revival itself, to sow with diligence the seeds of error.

5. The wealth, intelligence, and fashion of the city became enlisted on the side of Unitarianism. This was an unfortunate but natural addition to the Unitarian cause. Although the gospel can accomplish eventful changes by Divine grace, the work becomes more difficult when social influences co-operate with worldly predilections to impede its progress. The intelligence and fashion of the city are still in favour of Unitarianism.

6. Harvard College assisted in fostering and perpetuating Unitarianism in Boston. The early abettors of this delusion found friends in the College. The first open development, in fact, of Unitarianism, was in connexion with the appointment of College officers. The influence of this great literary institution in giving respectability to the heresy and in sending forth educated lawyers, physicians, and ministers to defend it, has been very extensively felt for the last forty years. If the College had been permitted in the providence of God, to remain in the hands of evangelical men, one of the strongest resources of Unitarianism in the New England metropolis would have been removed.

UNITARIANISM IN HARVARD COLLEGE.

The introduction of Unitarianism into the principal institution of the Pilgrims, forms a prominent chapter in the history of human instability and unrighteousness. Harvard College was established with a primary reference to the advancement of religion. The first law which the Overseers enacted in 1642, in regard to the students, was that "Every one should consider it the *main end* of his life and studies to know God and Jesus Christ, which is eternal life." Until about the beginning of the present century, the great body of the ministers of Massachusetts were alumni at Harvard.

The Presidents of Harvard were men of unsuspected orthodoxy in regard to the doctrine of the Trinity, until the accession of Dr. Willard in 1781. It must be understood, however, that the leaven of evil influences which had been working for some time in Boston, had begun to show its effects in some of the officers before this. President Willard was very cautious in his use of theological language, and was reputed by some, an evangelical man. Dr. Tappan who was Professor of Divinity from 1792 till his death in 1803, was decidedly evangelical in doctrines and preaching, and did a great deal to arrest the progress of religious innovation and corruption in the College. At his death, the choice of a successor was the first occasion of the development of the power and schemes of Unitarianism. Dr. Ware was the Unitarian candidate. It ought

to be mentioned that *Hollis*, the founder of the Professorship, required that the man "chosen from time to time to be a Professor" should be "of sound or orthodox principles." For a time the Corporation was equally divided and no election was had. A sharp controversy was kept up in the papers, in which the friends of Dr. Ware pronounced the charge of Unitarianism "a calumny." Finally Dr. Ware was elected. About the same time, President Webber who was of the same sentiments with Dr. Ware, succeeded President Willard. During the Presidency of the later the religious influences at the College were controlled by Dr. Ware. Unitarianism was now inculcated in a systematic and insidious manner by preaching, by the circulation of pamphlets, periodicals, and books, and by the numerous influences of active partizanship. At the death of President Webber in 1810, Dr. Kirkland was inaugurated President. Under his administration, Unitarianism assumed an avowed and triumphant ascendancy; and the abettors of this error have ever since occupied the places of those who reared the institution to the glory of the Father, Son, and Holy Ghost.

The government of Harvard College is vested in a close corporation, all of whom are now Unitarians, and a Board of Overseers consisting of the Governor, Lieut. Governor, Council, Senate, and Speaker of the House of Representatives, and an elective body of thirty persons. The Unitarians have a majority in the Board of Overseers also.

The history of Harvard College remains to be written. President Quincy has managed to concoct a long history favourable to the Unitarian views. I give him credit for his sincerity; but he is not the man for such an undertaking. A shorter history by S. A. Elliot, Esq. has just been issued in the same spirit as President Quincy's. The misrepresentations of Mr. Quincy have been exposed in the Biblical Repository, and in the Christian Observatory. The latter journal has furnished me with many facts for this article. I repeat it, that the descendants of the Puritans owe it to the past generation, to themselves, and "to the generation following" to see that the unwritten history of Harvard College is undertaken by one of their ablest writers. R.

For the Presbyterian Treasury.

THANKSGIVING.

It is gratifying to see so many States uniting through their governors in setting apart a day of thanksgiving. The following States will observe the days opposite their respective names:

Maine,	Nov. 16.	Pennsylvania,	Nov. 23.
New Hampshire,	Nov. 16.	Delaware,	Nov. 23.
Vermont,	Nov. 16.	Maryland,	Nov. 23.
Massachusetts,	Nov. 30.	Tennessee,	Nov. 23.
Rhode Island,	Nov. 30.	Kentucky,	Nov. 23.
Connecticut,	Nov. 30.	Ohio,	Nov. 23.
New York,	Nov. 23.	Missouri,	Nov. 24.
New Jersey,	Nov. 23.		

If any people have occasion to thank God for His providential dealings, they are the inhabitants of these United States. From our earliest origin to the present time, God has displayed towards us wonderful goodness. He "who worketh all things after the counsel of His own will," has so ordered events as to make us a free, prosperous, intelligent and religious nation.

May the appointed thanksgiving days be blessed in all our families and churches, and be the means of arousing more and more our obligations, as a people, to recognise publicly the goodness, power and grace of the Almighty!

GRATITUDE.

For the Presbyterian Treasury.

OLD AGE THE LIMIT OF LIFE AND A PERIOD OF CARE.

I. Old age is the EXTREME LIMIT OF NATURAL LIFE. Death is a fixed incident in our being. Immortal as we are, we must all lie down in the dust. The corruption of the body precedes its resurrection to an eternal state. Human life has indeed every variety of period for its termination;—from the babe of a day, who enters life with a tear and dies in a smile, to him of hoary head, who has been an infant, a youth and a man, and is now tottering on with his still to the end of his mortality. But, however long man may live, he must at last die. The waves of his restless being wash against, but cannot remove, the landmarks of omnipotence. The extreme limits of our earthly existence, as described in the Bible and marked out by Providence, are three score years and ten; the exceptions beyond being few and far between, like white-crested waves in the subsiding ocean.

If old age be the utmost boundary of life, how forcibly are we reminded by it of the *certainty* of death. Though we may attain to manhood without a perceptible diminution of strength, yet will gray hairs, feeble steps and failing senses be at last the monitors of our decay.

As the limit of life, old age likewise reminds us of the *sin*, which thus consigns the body to degradation. "Death by *sin*," is the explanation of all our miseries. Our return to dust is a sentence incurred by Adam's transgression. Every symptom of disease we feel, every pang we suffer, every infirmity we bear, is an expression of our depravity. In Paradise, infirmity was no element in our constitution. The decay of age, as of death, is the sinner's punishment.

II. Old age is a PERIOD OF CARE AND SORROW. Numerous as the passing clouds, are the shadows which fall across our path, lengthening as the sun goes down. In addition to the general disappointments and calamities of our pilgrimage, the *peculiar* sorrows of old age are the bereavements of friends, no longer to be replaced—the infirmities of the senses, especially of sight and hearing—the failure of memory—a loss of interest in surrounding scenes—often an irritability of disposition—the decrepitude of years—together will all the premonitions of deferred death. So sad and burdensome is old age usually regarded, that our sympathies are involuntarily excited towards those who are its subjects; and in seeing an old person in the streets, we pass by, and often look behind, with the inward exclamation "poor old man!" And when we are called to attend his funeral, every body says "it is well he has gone!"

The many burdens of advanced age should teach us to *take a sober view of life*. Does it all come to this? Devotees of pleasure, aspirants of fame, idolators of wealth, look at that old man, feebly bending under the weight of years. If your wasted life is spared, you will soon be like him, trembling between two worlds.

The increased burdens of old age should *reconcile us to the loss of friends in earlier life*. If they died in Jesus, to Him be the praise of their departure! Delivered from many trials, sufferings and tears, their spirits glow with the glory of the redeemed. Parents! did your little one wither away, whilst the dew of the morning was yet upon it? God has taken it to heaven, to show "how sweet a flower in Paradise may bloom!" Who would recall a departed friend from glory to lengthen out a weary life in the vale of tears, and die at last amidst the ruins of his frail humanity?

It becomes us, too, to *adore the wisdom of Providence*, which thus anticipates the infirmi-

ties of our nature, and reserves for comparatively few, the griefs of a long protracted life.

FIDUS.

Glimpses of New Books.

The History of a Penitent, or a Guide to the Inquiring, by George W. Bethune, D. D., Philadelphia, [pp. 264, price 62½ cents.]

This work is well adapted to be useful, and deserves an extensive circulation. It is written in Dr. Bethune's strong, simple and elegant style, and its instructions are given in the spirit of affectionate and earnest piety.

The titles to the different chapters will show that the book is suited to young Christians, and indeed to all who wish to ascertain the nature and duties of experimental religion. Chapt. I. The subject opened. Chapt. II. The penitent's natural condition. Chapt. III. The helper of the penitent. Chapt. IV. The prayer of the penitent. Chapt. V. The conviction of the penitent. Chapt. VI. The faith of the penitent. Chapt. VII. The conduct of the penitent. Chapt. VIII. The exhortation of the penitent. Chapt. IX. Same, continued. Chapt. X. Religious profession. Chapt. XI. Religious example. Chapt. XII. Religious conversation.

The following extract will give a specimen of the work, from Chapt. VIII.

No one can be a true penitent *who is indifferent to the salvation of his fellow sinners.*

If he really believe in an eternal hell, he cannot help but feel a deep anxiety for those who are in danger of eternal death. Who can think of immortal souls exposed to everlasting burnings, the fearful weight of God's endless wrath, and not weep, and pray, and strive to save them? If he really believe in an eternal heaven of joy and truth and holiness, freely offered through Christ to all who will accept it by faith upon his promise, he must desire that his fellow men may share its hope with him; nor will he cease to declare the manifold riches of that grace which has saved his soul, and is ready to save theirs.

If he really apprehend for himself the love of God in Christ, which, at such expense, and after such long suffering, lifts him up from such depths of sin and guilt and corruption, to such heights of purity and favour and holiness, he must speak out in the gratitude of his soul, and declare the riches of the grace of God, and call upon all men to magnify the Lord with him, and to exalt his name. Nay, with the apostle, he will regard himself as having obtained mercy for this cause: that "in him Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." (1 Tim. i. 16.)

I charge you, therefore, before God, that you do not deceive yourselves with the supposition that you are Christians, if you be not diligently and earnestly engaged in doing good to men's souls. Your opportunities may be various, some greater, and some less; but no one is without opportunities for this work, to which you are called. *To be idle is to be dead*; dead to the best interests of those around you; dead to the hope of eternal reward; dead to the love of the glory of God.

No converted sinner *can ever do enough for God in this work of saving men's souls.*

While a single sinner remains unconverted, or a single saint imperfectly sanctified, there is work to be done, a great work, and a glorious work. That one soul, more precious than a world or a

universe of matter, must suffer or enjoy immortally. Think, my reader, if the whole of mankind were become Christians, except one poor impenitent, what a power of sympathy and prayer and effort, would be turned toward his salvation; but now, while many around us, while millions of our race are perishing through sin, while even in the circle of your friends, perhaps your very household, there are those who are without God, how cold is Christian zeal, how feeble and how few are Christian prayers, how meagre, and how reluctant are Christian gifts for the cause of salvation!

Christ has bought our whole life. We were utterly lost without his salvation; all we have is his by purchase, and by gift. We have no right to keep any thing back from him. All is His, and we are dishonest, as well as ungrateful, if we do less, or pray less, or give less than we possibly can for him. What did he keep back from us, when he gave Himself, all the riches of his divinity, all the perfection of his humanity, for us! What has He not done for us, when He began in eternity the purpose of our salvation, and in his life upon earth, went continually about doing good, suffering wrong, and working out our salvation, even until death? What did he not give for us, when though "he was rich, for our sakes he became poor, that we through his poverty might be rich" (2 Cor. viii. 9.)? How has He prayed for us, who, in the far eternity, cried: "Deliver from going down to the pit: I have found a ransom" (Job xxxiii. 24.)? "Who, in the days of his flesh, offered up prayers and supplications with strong crying and tears" (Heb. v. 7.); and who, since his ascension, "ever liveth to make intercession for us" (Heb. vii. 5.)? Christian, how can we put any limit to our labours, our gifts, our prayers, in His service?

Each hour of our Christian life increases our obligations to him, for long suffering with our remaining sin, for fresh grace to resist temptation, endure trial, and do our work; for new knowledge of Christian doctrine, new manifestations of divine favour, new expectations of eternal life; for repeated and increasing opportunities of usefulness, with grace to improve them. Therefore, so far from becoming weary in well-doing, or praying, or giving for the good cause of salvation, every hour should find our zeal in all these means enlarging and more cheerful. Our first love should be warm, but each day it should be warmer; and our light "shining brighter and brighter, unto the perfect day."

True repentance is a most practical thing. It lies not in tears and regrets, though well may we weep over the past; nor in ecstasies and promises, though well may we rejoice, and resolve upon a better obedience; but it is to be seen, by the divine grace of the Holy Spirit, in our active usefulness, in a resemblance to the God of mercy, and in a following of Christ, the Saviour of sinners.

It rules the whole conduct; not merely in our prayers, or other devotional services, or Sundays, or our hours of religious thought; but always, in all that we do, in the house or by the way, in our business or our rest, consecrating us entirely to the glory of God, in serving our fellow sinners.

It is operative through our whole lives; not merely in the distresses which usually accompany conversion, but more and more powerful the longer we live, the more we experience of divine grace, and the nearer we approach to heaven. Even then, though the sorrows of repentance shall be over, the fruits of repentance will abound in an unending and constant service of Him who sits upon the throne.

Education.

“Bring them up in the nurture and admonition of the Lord.”

“Even within the pale of evangelical churches, it must be confessed, there is great neglect of parental duty. Where is the parent whose children have turned aside from God, whose heart will not rather reproach him, than charge God with forgetting his promise? Our very want of faith in the promise is one great reason of our failure. We have forgotten the covenant. We have forgotten that our children belong to God; that he has promised to be their God, if we are faithful to our trust. We do not say that all the children of the most faithful parent will certainly be saved, any more than we would say that every diligent man will become rich; but the Scriptures do say that the children of believers are the subjects of the Divine promise, as clearly as they say the hand of the diligent maketh rich.”

MINISTERIAL EDUCATION.

“Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.”

PASTORAL INSTRUCTION NECESSARY FOR THE INCREASE OF THE MINISTRY.

The ministers of Christ, simply as professional men, are under obligations to take an interest in the perpetuation of their order. But as men called of God to superintend all that has a relation to the prosperity of Zion, it seems impossible to dispense with their active and devoted influence in whatever appertains to “the ministry of reconciliation.” It is recorded of one of the most faithful servants of Christ, lately deceased but “yet speaking,” that he was instrumental in introducing into the ministry upwards of forty young men, many of them in his own congregation. Another pastor in a neighbouring city has attended, since his installation, the examination of thirty-two candidates from his own congregation. Some of our churches are distinguished for the number of labourers that are called into the vinyard; whilst others scarcely furnish one in a generation. Even entire Presbyteries have sometimes not a single candidate under their care. Such facts cannot be fully accounted for on any theory that excludes human responsibility, and particularly the responsibility of the ministry. Much can be done, which is left undone by ministerial effort. The attention of our pious and promising youth might be wisely turned much oftener to the consideration of the ministry, as a question of personal duty. Private conversation, with an affectionate and solemn reference to the choice of a profession, might make a deep impression upon many an ingenuous and pious heart. Nor can public instruction in the sanctuary be faithful, which does not from time to time unfold the claims of the ministry upon the sons of the Church. The following anecdote shows what can be accomplished for God, when there is a gracious and firm purpose to serve him.

On the banks of the Susquehanna was

once settled a Presbyterian pastor (yet alive), whom God afflicted with sickness. In the midst of “languor and disease,” it was “sweet” for him to look to Christ and to form high and solemn resolves to live more unreservedly to his glory, if life were spared. His meditations were one day interrupted by the hymns of praise which a young carpenter mingled with his daily work. And the sick man “heard them.” His pious and enterprising soul soon suggested the question, “why may not this young carpenter glorify the son of Joseph in the ministry of salvation?” He immediately determined that if the youth were of a suitable character and had a love of souls, he would educate him in the hope that the Spirit of Christ would “count him worthy” of the sacred calling. The pastor insisted upon his wife’s inviting the young man to lead in family prayers, which he did with unusual unction. Inquiries justified the favourable impressions received. The pastor recovers. The carpenter lays aside his plane and his saw. He enters an academy, and then a college. He determines, by the grace of God, to devote himself to the ministry and to be a missionary to the heathen. He enters Princeton Seminary. The peculiar savour of his piety is yet held in sacred remembrance there. He sails for Africa and enters her vast fields waving with the harvest. In the midst of his labours the noon-day sun smote down the reaper; but doubtless he was carried home rejoicing, “bringing his sheaves with him.” From the mansions of glory, he testifies to the precious influence of a pastor’s care!

Our young men need encouragement, counsel, watchfulness, sympathy, warning, exhortation. They need pastoral supervision with all its kindly, persuasive, authoritative instructions. They need to be appealed to from the cross, and from the throne. Every young man of piety and promise should realize that the Lord his God has bought him with a price, and that he must render an account of his profession—of the motives which led to its choice, as well as of the manner of pursuing it. Worldly influences are besetting our youth with a power that often tempts them to dishonour their religion. Their hearts become pre-engaged by merchandize, and the law and the farm and medicine, and corrupting idleness and the pride of life. What shall save our youth to the Church, if our ministers slumber?

HOLINESS AND MIRACLES.

“What contributed the most powerfully to the propagation of the Christian Church, was not so much the miracles which the first Christians performed, as the holy lives they led. They were angels upon earth. If we lived as they did, we should not be asked, as we continually are, for miracles in proof of our doctrines; we should bring the whole world to acknowledge the faith of Jesus Christ, by the force of our example alone.”—*Chrysostom.*

For the Presbyterian Treasury. INDIVIDUAL INFLUENCE.

THE KINGDOM OF HEAVEN IS LIKE LEAVEN.

The conversion of an obscure youth, seems to the world an event of small importance; but it is often connected with important consequences. That youth may become a minister of the Gospel, and be the means of converting a number of persons; he may be the means of bringing to the knowledge of the truth, other young men, who, in their turn, may be the means of the conversion of others; and so on, to the end of the world. This truth may be illustrated by the following facts, known to the writer.

A young man who had learned the carpenter’s trade, when just out of his apprenticeship, heard the Rev. Samuel Davies preach, in Hanover, Virginia; and was awakened to a deep concern for his soul’s salvation. For a time, he followed Mr. Davies to all his preaching places; and when the preacher made excursions into the surrounding counties, this young man would accompany him, and act as his guide and pioneer. For at that time, a *new light* preacher would be received into the houses of few persons; and there were then no comfortable inns scattered through the interior of Virginia.

On one of these occasions, the young man rode on before to obtain a place of lodging for his beloved pastor. And knowing of a family on the way, to which he was distantly related, he went to the house, and informed the mistress of the family, that he was accompanied by a pious minister of the Gospel, who wished to find a quiet lodging for the night, which was now approaching. She said, that it would be agreeable to her to entertain him, but she did not know what her husband would think of it; as he was very strict in his adherence to the established church. Soon, however, he came in from the field, and on hearing that a Presbyterian minister wanted lodging, he told his young relation to bring him to his house, and he would entertain him. He accordingly came, and behaved with so much seriousness and affability that he made a very favorable impression on the whole family. Before retiring to bed, he asked the privilege of conducting worship in the family, which was readily granted. After reading a portion of Scripture, he gave a familiar exposition, followed by an affectionate exhortation to parents, children and domestics. When taking leave, he was kindly invited to stop there on his return, which he did.

The consequence of this visit was, that the heads of this family, husband and wife, became truly evangelical Christians; for before, though strict in attending the church, they were mere formalists, and knew nothing of experimental religion. Not many weeks after this, Mr. Davies administered the Lord’s supper in a church, recently organized in a neighbouring county. To this place these two newly converted persons came, though they had to ride thirty miles on horseback to reach the meeting house. And both were admitted into the communion of the Presbyterian Church, on examination and profession. They returned home with joy, and began to contrive methods of doing good to their neighbours by inviting evangelical ministers to preach at their house. From that time this house became the hotel of pious ministers; and I suppose, that hundreds have been entertained there with plain, but cordial hospitality: and in that very house, the writer has often lodged; and from the female, above mentioned, then in her ninetieth year, received the narrative of facts contained in this article. Soon, a house of worship was erected for Dissenters in the neighbourhood, and until a pastor was obtained,

this man attended every Sabbath, sung and prayed with the congregation, often read an evangelical sermon, and catechised the children.

A large Presbyterian church has long worshipped in that place; and the belief of the writer is, that hundreds of souls have there been born unto God. And as they have now a faithful pastor, and have lately enjoyed a time of refreshing, we may reasonably and confidently hope, that hundreds more will yet become genuine Christians in that place. This is not all. The young man who guided the minister of Christ to the house above mentioned, afterwards had a family of eight sons and several daughters, all of whom, except two, became members of the church, and were hopefully pious; and the third generation, now living, are very numerous, and many of them members of the church. The children of the parents aforesaid, all became members of the Presbyterian church, and most of their grand children, who are also very numerous, are now the members and elders in several congregations; and a number of them have been as salt to distant settlements in the West; and several preachers are found in the number. A. A.

LAVATER'S RESOLUTIONS.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

I will neither do, nor undertake anything which I would abstain from doing if Jesus Christ were standing visibly before me, nor anything of which I think it is possible that I shall repent in the uncertain hour of my certain death.

I will, with the Divine aid, accustom myself to do everything, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular wish of love.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lie down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours.

I will, every evening, examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them.

O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my conscience.

THE PULPIT.

What an attractive, what a delightful, yet what a fearful spot! That preacher's breath is constantly touching some secret spring, that shall set mind after mind in motion, whose pulsations shall be felt when the scenes of earth are forgotten. It is but a single spot, yet it speaks to a thousand generations. The living testify to its influence, and generations of the dead lie scattered around it, who will one day rise up and bear witness to the mighty power which it has wielded. What a scene will that be, when they thus rise! Who is prepared for it? Who can abide it? Who may abide "the day of his coming?" and who shall stand when he appeareth? On that vast mass of minds, and

through all the narrow pathway of this low world, that pulpit is exerting its silent influences; and as God is just, he who exerts them shall give account. Some of the most solemn and affecting disclosures of the Great Day of reckoning will consist in the discoveries it makes of the influence of the pulpit. Such a day will be a fitting winding up of these earthly scenes. Small and great, ministers, and their people, shall stand before God. Yes, it will be a fitting winding up of the scene, where this world has been the selected spot for man's education for eternity, and where the sanctuary and the pulpit have been the selected means of forming the characters of men.—*Dr. Spring.*

From the New York Observer.

LOOK ON THE FIELDS.

Jons iv. 35.

Christians! the reapers of the earth
Are adding field to field;
And all around, their harvest mirth
Proclaims a bounteous yield.

With energy they cultivate
The long neglected ground;
And patiently, with hope, they wait
'Till golden fruit is found.

The reaper, Death, is busy too,
His sickle, swift, he plies
While gath'ring those who turn to you
With loud, despairing cries.

"Look on the thousand fields" that lie
In distant, heathen lands,
Unseeded and uncared for—dry,
And sow with liberal hands.

The prophecy of old, fulfil;
Scatter the gospel seed
O'er every valley, ev'ry hill—
Let naught the work impede:

Then deserts tilled, shall all rejoice,
The fruitful time shall come,
And you, with grateful, cheerful voice,
Shall sing "the harvest home."

H. S. C.

HELP ONE ANOTHER.

It is the law of Providence for the allotments of mankind to be various. The general wisdom of this arrangement is apparent in the adaptation of all classes and events to each other, and in the ability of the Gospel to give contentment in every condition of life. It is the duty of all to render to each other that assistance which God may put it in our power to grant. In the language of Sir Walter Scott, the race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, who need aid, have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse without guilt.

COMPLAINING CURED.

"I never complained of my condition," says the Persian poet Sadi, "but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot."

THEOLOGICAL COURSE IN SCOTLAND.

The following schedule of the theological course in the Free Church of Scotland will be interesting to our ministers, candidates and others. Although admission to the "New College" is not limited to theological students, yet the course of studies is mainly adapted to those preparing for the ministry.

NEW COLLEGE, NO. 80 GEORGE ST. EDINBURGH.

The Session will be opened for the ensuing winter upon Tuesday, the 7th November next, at two o'clock P. M., when an address will be delivered by the Rev William Cunningham, D. D., *Principal.*

The classes for the different branches of study will be opened as follows:

THEOLOGY.

Classes.	Days and Hours of Attendance.	Professors.
Divinity	Junior Class. { Thurs. Nov. 9, eleven o'clock.	Dr. Cunningham, 17 Salisbury Road. Dr. Buchanan, 14 Lyndoch Place.
	Senior Class. { Wed. Nov. 8, eleven o'clock.	
Divinity and Church History	{ Thurs. Nov. 9, one o'clock.	Dr. Cunningham, 17 Salisbury Road.
Hebrew	Junior Class. { Wed. Nov. 8, two o'clock.	Dr. Duncan, 6 Frederick Street.
	Senior Class. { Wed. Nov. 8, twelve o'clock.	
Exegetical Theology	{ Wed. Nov. 8, three o'clock.	Dr. Black, 14 London St.

PHILOSOPHY AND SCIENCE.

Moral Philosophy	{ Wed. Nov. 8, two o'clock.	{ Mr. MacDougall, 38 Great King Street.
Logic and Metaphysics. { Wed. Nov. 8, twelve o'clock.	{ Mr. Fraser, 24 Ann Street.	
Natural Science	{ Wed. Nov. 8, ten o'clock.	{ Dr. Fleming, 22 Walker Street.

CLASSICAL AND HELLENISTIC LITERATURE.—

Mr. Miller will open the following classes on Wednesday, November 8:—Senior Latin, 9 to 10 A. M.; Senior Greek (Lower Division,) 10 to 11 A. M.; Junior Latin, 11 to 12 A. M.; Senior Greek (Higher Division,) 3 to 4 P. M.

N. B.—The Higher Division of the Senior Greek is chiefly intended for the benefit of the more advanced students, whether in the Preliminary Curriculum or the Divinity Hall; and the object of the class is to afford to students an opportunity of reading the higher Greek authors, including Extracts from the Philosophical works of Plato, and the Ethics of Aristotle, combined (on alternate days) with the study of the Greek Testament, and the principles of Hellenistic Literature. This class, being designed for the more advanced students, will probably be confined to the earlier portion of the Session.

Mr. Miller's class is to be considered as auxiliary and subsidiary to the Curriculum prescribed by the laws of the Church; and attendance on it is not held as constituting a Session, to be reckoned part of the Curriculum, without attendance on one of the Literary or Philosophical classes.

A DYING MAN'S VIEW OF HIS MERITS.

On awaking from his slumber, Baxter, laying on his death bed, said—"I shall rest from my labour." A minister present said, "And your works will follow you." He replied—"No works; I will leave out works, if God will grant me the other." When a friend comforted him with the remembrance of the good, many had received from his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen?"

Presbyterian Education Rooms.
25 Sansom Street, Philadelphia.
NOVEMBER, 1848.

The prosperity of the Education operations of the Presbyterian Church is altogether dependent upon the Divine blessing. Is that blessing sought with proper earnestness and perseverance? The appointment of a *special* day of prayer by the General Assembly was made partly in the hope of commending this great matter to the attention of the churches, as one involving daily, practical duties, as well as for the purpose of obtaining the blessing of God in our present exigency by united supplication.

As the first Sabbath in November was, in this section of country, so stormy that the churches were very thinly attended, the pastors will probably embrace some other opportunity to preach on the various topics of interest connected with the education of the young.

The following table shows the number of candidates received under the care of the Board of Education for the first six months of the ecclesiastical year, with the names of their Presbyteries. The number of candidates is exactly the same as in the corresponding period of the preceding year.

Presbyteries.	Candidates.
Albany, - - - - -	2
North River, - - - - -	2
New York, - - - - -	3
New Brunswick, - - - - -	2
Luzerne, - - - - -	1
Susquehanna, - - - - -	1
Donegal, - - - - -	1
New Castle, - - - - -	1
Blairsville, - - - - -	1
Erie, - - - - -	1
Steubenville, - - - - -	2
Cincinnati, - - - - -	3
Crawfordsville, - - - - -	2
Fort Wayne, - - - - -	1
Indianapolis, - - - - -	3
Peoria, - - - - -	1
West Tennessee, - - - - -	1
—	
28	

It is easy to speculate on the causes which prevent an increase in the candidates for the ministry; but it is believed that there is none so widely prevalent and so operative as the neglect to PRAY to "the Lord of the harvest." If the spirit of prayer burns in the hearts of the ministers and members of the Church, it will stimulate to the use of all the means which, in connexion with this, God blesses in the raising up of faithful labourers.

About half the candidates above enumerated are from the West, as the table indicates. This is an interesting fact. That great section of country must depend mainly upon its own workmen for the cultivation of its fields of promise. The West is beginning to yield, in comparison with the East, its just proportion of men and means to reap the glorious harvest. All sections of the Church, however, are behind the wants of the age, and need the influences of the Holy Spirit to go on "from strength to strength."

GENERAL CHRISTIAN EDUCATION.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

ON THE OBJECTION THAT CHURCH SCHOOLS ARE IMPRACTICABLE.

An objection sometimes brought against parochial schools, is, that the PLAN IS IMPRACTICABLE; IT IS IMPOSSIBLE TO CARRY IT OUT.

A celebrated writer remarks, "It is not a lucky word, this same *impossible*; no good comes of those that have it so often in their mouth. Who is he that says always, 'there is a lion in the way?' Sluggard, thou must slay the lion then; the way has to be travelled." Some things appear impracticable, simply because they are not practised upon.

The plan is certainly practicable in many places, if undertaken with the right zeal. Almost any Presbyterian church, located in a city or village, can have a parochial school whenever it resolves upon the work. There are already forty schools in operation, and several of these are in what might be called impracticable localities. Practicability is a much abused term. To pronounce a measure impracticable simply because there is an unwillingness to use the requisite effort to attain the end, is a misuse of language. There can be no doubt whatever that schools might be established during the year in a multitude of places, without serious difficulty.

There are other places where schools may be established *after a short time*, although it may be impracticable to establish them immediately. Various obstacles arising out of the state of public opinion, existing arrangements, the difficulty of securing a teacher, &c. may prevent immediate action; but this temporary and local delay furnishes no argument in support of the general impracticability of the plan. There is a time for every thing; and some persons require more time than others to do a thing. Much allowance must also be made for the different circumstances in which different churches are placed.

The number of churches which may regard the scheme as *hopeless and really impracticable* is not perhaps as large as some may apprehend. Even in many country congregations, there may be one particular locality where children in sufficient numbers might be gathered to form a school. If the subject is kept in view by some enterprising mind, a favourable opportunity may occur in Providence to encourage an effort.

We very often magnify obstacles:

"We walk upon
The shadow of hills across a level thrown,
And pant like climbers."

How great difficulties had Calvin to overcome in Geneva, and Knox in Scotland, and godly people in every land, in their efforts to establish the institutions of religion! Difficulties no doubt there are; but a good cause, faith in God, and resolute effort, are qualities that commonly secure success.

EDUCATION IN SCOTLAND.

The following extracts from an article in the Free Church Record, give valuable information about education in Scotland.

Scotland was once the best educated country in the world. Thanks to the labours of the early Reformers and their pious successors, and the blessing of God upon them, she had above 1000 parish schools. The nation was not half so large as now; and during great part of the time which has elapsed since the establishment of these *parish* schools most of the people belonged to one church, so that they were really *national*; and, with other endowed and private schools, made our fathers the most generally intelligent race then in the world. The godly education given in most of the schools was equally important, and produced moral and religious results equally striking.

Other nations saw the advantage of the plan, and, since the beginning of this century, have not only imitated us by establishing national schools, but by that means have far outstripped us in the supply of *intellectual*, if not of sound *religious*, training. The proportion of pupils under tuition to the total population of some of these countries is, or lately was, as follows:

1. State of Maine - - - - -	1 to 3
2. " New Hampshire - - - - -	1 - 3
3. " New York - - - - -	1 - 3½
4. " Massachusetts - - - - -	1 - 4
5. " Vermont - - - - -	1 - 4
6. " Ohio - - - - -	1 - 4
7. " New Jersey - - - - -	1 - 5
8. Canton of Zurich - - - - -	1 - 5
9. " Argau - - - - -	1 - 5½
10. Saxony - - - - -	1 - 5½
11. Bohemia - - - - -	1 - 5½
12. Prussia - - - - -	1 - 6
13. Canton of Vaud - - - - -	1 - 6
14. Baden - - - - -	1 - 6
15. Wurtemberg - - - - -	1 to 7
16. Denmark - - - - -	1 - 7
17. Norway - - - - -	1 - 7
18. Bavaria - - - - -	1 - 7
19. Holland - - - - -	1 - 8
20. Pennsylvania - - - - -	1 - 9
21. Switzerland generally - - - - -	1 - 9
22. Austria - - - - -	1 - 10
23. Belgium - - - - -	1 - 10½
24. England - - - - -	1 - 11
25. Scotland (in 1834) - - - - -	1 - 11
26. Lombardy - - - - -	1 - 12½
27. Ireland - - - - -	1 - 13½
28. France - - - - -	1 - 13½

The article then estimates the number of children in the schools of Scotland as follows:

Schools.	Scholars.
In 1047 parish schools - - - - -	51,000
3995 miscellaneous do. - - - - -	174,000
565 Free Church, do. - - - - -	41,000
266,000	

This leaves about 200,000 children unprovided for. However, as the writer remarks, "it must in fairness be observed, that though so many are out of school who should be at it, there are comparatively few children in Scotland who do not at some time attend, and get some small and imperfect education." This is an important remark to account for the relative place of Scotland in the above table, (No. 25.) For example, more than *one-fourth* of all the children in the New York schools attend *less than two months*—which is equivalent to learning almost no-

thing. In the Scotch schools above enumerated, regular scholars only are included.

PARLIAMENTARY AID.

The question then arose among British statesmen—How is the education of the country to be extended, so that we may retain, or rather regain, our position in the world of intellect?

Parliament thought the divisions existing on religious questions prevented the establishment of a good religious national system of education, and has, in consequence, resolved only to assist those who exert themselves in this great cause. It has placed money at the disposal of a board of privy councillors, who grant to all deserving schoolmasters half as much as they get from subscriptions: that is—suppose one of our Free Church teachers gets £20 from our Sustentation Fund, he gets £10 more from Government, if he deserve it. Aid is given to build school-houses also in the same way, provided they are put where they are needed, made well-aired and roomy, and in all respects fit for giving education worthy of this great nation. To superintend these schools and masters, able men are appointed, who travel from one to another, examining and reporting on them, and doing everything possible to improve the modes of teaching, and to increase the facilities for instructing the young. Parliament further requires that the education given be "religious," but does not stipulate what sort of religion should be taught.

The Free Church, considering herself a national institute, felt bound to take a part in this great national scheme, and to endeavour to make the education so afforded profitable both for the life that now is and for that which is to come.

FREE CHURCH SCHOOLS.

Mr. Macdonald of Blairgowrie got £50,000 subscribed for building our first set of schools. It was payable in five years. Four have now passed, so that £40,000 has become due, and about £36,000 has been collected. The arrear of £4000 is very small, considering the many changes by deaths, and the pressure of the times. Several hundred schools have been built, and many others are being built; and that they have been well placed is proved by the fact that the average attendance in each of them is already seventy-three, while forty-eight was the average attendance in each of the parish schools in their best days.

NORMAL SCHOOLS.

A great difficulty is to get able and well-trained teachers; for it is now admitted by all, that a teacher must not only know his subject, but be taught and trained to teach. Normal schools of great size, and containing most complete accommodation have, therefore, been built in Glasgow and Edinburgh, at a cost of many thousand pounds, and are now being greatly enlarged, the whole cost of which has been raised by subscriptions without any call on the mass of the people.

These institutions are for the express purpose of training teachers, and are attended by large numbers of most promising young men. In efficiency they are not surpassed by any normal schools in the world, and equalled by few, inasmuch that great numbers of teachers come from England, and even from more distant countries, to study in them—a circumstance which is not only honourable to the institutions and their conductors, but profitable to their funds.

The schools established by the Church are of every different grade, from these down to side schools in the poorer districts of the country, and missionary schools in the wretched parts of towns and villages. Superior schools are also

erected at Oban, Inverness, and Campbelton, in the hope of rearing a body of well-educated youths speaking Gaelic, from whom godly ministers may be got—so much wanted to preach the gospel to their brethren. And every means is used not only to procure good teachers, but to stimulate them to exertion, study, and self-improvement in the art of teaching, so as to obtain promotion both in situation and salary. They are always reminded that Scotch parents will not, and should not, send their children to any teacher but the best and most useful that can be had. And in beginning to occupy the vast and ill-cultivated field, every care is taken not to plant schools, merely for the sake of factious opposition, beside others which are well conducted and sufficient for their districts.

OBJECT OF FREE CHURCH SCHOOLS.

It is a main object of the scheme to give, not only the best education that can be had for time, but the best for eternity. The Bible and the Catechisms of the Church are regularly taught, and every endeavour is used to exclude all but godly teachers. But, at the same time, it is a rule, that wherever parents object to their children being taught our religious doctrines, such wish shall be strictly attended to. Happily this objection scarcely ever occurs.

Surely this is not only a Christian and missionary, but a patriotic and national undertaking, well deserving the cordial aid of every lover of his country, even if he did not claim that higher name, a lover of Christ. And all that love Christ must rejoice in the progress of the scheme, and give it a helping hand; for that the soul be without knowledge is not good, and let him that loves the Lord love his brother also—all the brotherhood in the land. Yes, and let him show his love by helping to feed the Lord's lambs, and to bring them up in his nurture and admonition.

From the Watchman and Observer.

THE SUREST MEANS OF SUCCESS.

"One thing is certain," says Dugald Stewart, "that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability which damps the exertions of so many individuals, and that in proportion as the contrary opinion becomes general, it realizes the event which it leads us to anticipate. Surely, if any thing can have a tendency to call forth in the public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanency of those benefits which they confer on mankind by any attempt to inform and enlighten them."

These sentiments are as applicable to efforts upon a small as upon a large scale. In the establishment of a parochial school, in the founding of a church, in the endowment of a college, or even in the distribution of religious tracts, or in any of what are considered the minor acts of Christian benevolence, it is necessary that we place a high estimation upon the object to be attained in order to call forth the zeal which is most apt to secure success. And when we add to this the belief that it is practicable and attainable, the obstacles in the way, and the disappointments to which we are subjected in its prosecution, have the tendency of giving an additional impulse to the exertions by which it is to be effected, now the sphere of individual exertion is limited; and to fill that sphere properly is all that is required. But be it narrow or wide—small or great, there may be applied to it the sentiment of the poet on another subject,

"Act well your part, there all the honour lies."

For the Presbyterian Treasury.

HINTS ON EDUCATION.

Quintilian has given some excellent hints respecting children and their education. Take the following.

At the birth of a son, let a father conceive the best hopes of him.

Nurses should not have an ill accent.

Good is easily changed into bad, but when was bad ever changed into good?

The pert should not be allowed to vent their sententious fooleries.

Great care must be taken that the child, who cannot yet love study, should not hate it.

The most eloquent have had their squalling time.

The figures of the alphabet once struck those who are now most learned, with amazement.

It is a fault to teach children the names and order of the letters of the alphabet before they become acquainted with their forms.

Ivory blocks may be well used in teaching little children the alphabet.

It is incredible how much haste retards reading.

Copy-lines should not consist of idle sentences, but should inculcate some virtuous precept.

The memory is chiefly strengthened by exercise.

A private tutor may be a man of depraved morals, and the conversation of wicked domestics may be contagious and bad.

How shall he learn common sense, who secludes himself from society?

Pour water hastily into a vessel of a narrow neck, little enters; pour it gradually, and by small quantities it is filled.

Memory is the principal sign of genius in a child. It includes an easy conception and faithful retention.

Little hope is to be entertained of a child who by imitating oddities, should strive to make himself ridiculous.

That sort of wits which seem ripe before their time, seldom, if ever come to any perfection.

Deny children play, they hate study; allow them too much of it, they acquire a habit of idleness.

It is better to diminish than exaggerate the difference between the attainments of teacher and pupil. N.

FIRST SEMI-ANNUAL REPORT FROM A PAROCHIAL SCHOOL, WILMINGTON, DEL.

The school was opened 12th April, 1848. It is under the care of the session, and subject to the general supervision of the Presbytery of New Castle. The Teacher is a female member of the church. The exercises of each day begin with the reading of Scriptures and prayer, and close with singing. The Assembly's Shorter Catechism, once a day, is studied by the larger scholars, and Brown's by the smaller.

The Teacher gets a salary of fifty dollars per quarter, with a promise of more if the income will allow it. The number of scholars in the beginning of the first quarter was twenty-five, it soon increased to forty on the roll. It then became necessary to get an assistant. About the middle of the quarter, sickness prevailed among the children, and the daily attendance to the close was about thirty.

The price of tuition varies from one dollar fifty cents to three dollars per quarter, paid weekly. The majority of the scholars are received at the minimum prices. The income of the school from the scholars, for the first quarter was forty-six dollars. The expenses of the school were about sixty-seven dollars: viz., To teachers fifty-nine

dollars; room rent five dollars; incidental, three dollars.

The second quarter commenced the first week in August, with about twenty-five scholars; from the middle of the quarter, the number increased to forty. The income of the school will be about the same as before. The expenses will be less.

Of the scholars in the school, *two* are not able to pay any thing for tuition, ten pay in part, from one dollar to one dollar fifty cents per quarter. *Three* have their tuition paid by benevolent ladies in the congregation.

The Pastor and Session feel great satisfaction in having made this effort to do good. The importance of the enterprise grows in their estimation. The difficulties, which seemed to stand in the way of the undertaking, proved to be very insignificant things. Children come into the school from families not connected with our church, and some came from the Free schools, preferring to pay for tuition in a school conducted on Bible principles, rather than get it gratuitously in those not so conducted. S. R. W.

PRIMARY AND PRESBYTERIAL ACADEMY
IN SUSQUEHANNA COUNTY, PA.

SILVER LAKE, October 10, 1848.

Rev. and Dear Sir—We are sincerely grateful for the favourable answer given by the Board of Education to our application for aid to our Parochial and Presbyterian schools. The primary school at Friendsville has been prosecuted with the most cheering success. The interest taken by the children in the religious exercises of the school is far beyond our expectation, and the influence upon their moral characters is already apparent.

The house for the Presbyterian Academy is completed, and the School has just commenced its operations. We have secured the services of a graduate of LaFayette College for one year, and we look for a successful experiment. The liberal appropriation by your Board will enable us to secure the building free of all incumbrance to the Presbyterian Church. I think there is an increasing interest in our Presbytery in the cause of religious education. F. D. L.

PAROCHIAL SCHOOLS IN LOUISVILLE, KENTUCKY.

The first, second, and fourth Presbyterian churches in Louisville, have now each a parochial school. The advertisement of the fourth church was inserted in the May number of this paper. We now insert the notices of the other two.

SCHOOL FOR BOYS.

The Trustees of the First Presbyterian Church School take pleasure in making known to the public, that they have engaged Mr. S. V. WOMACK, to unite with Messrs. NEWTON and REASER, in conducting the department for lads and young gentlemen.

Mr. Womack has conducted a school for some years past at Shelbyville, with high reputation and success. Mr. Newton is already well known in this city, and Mr. Reaser comes very favourably recommended as regards both his attainments and experience.

Besides instruction in the usual branches of English education, with the Classics and higher Mathematics, particular instruction will be given to those who desire it (without further charge) in the German Language, Vocal Music and Penmanship.

The Trustees feel confident, in presenting this school for public patronage, as promising

unusual advantages for obtaining a complete education.

The School will be opened on *Monday, the 4th of September*, in the rooms under the Odd Fellows' Hall, for a session of ten months, at \$50 the session, paid quarterly.

A competent teacher of French will be engaged, which will be an extra charge.

This school embraces also a department for smaller boys, and those less advanced in their education, which will be opened at the same time, in the Lecture Room of the First Presbyterian Church. This department will be conducted by Mr. BUSHROD T. MILTON, a gentleman of experience and established character, every way worthy of the confidence of parents as qualified for the station. Terms, \$7 a quarter, payable quarterly.

W. L. BRECKINRIDGE,
S. CASSEDAY,
H. E. THOMAS,
CURRAN POPE,
CHAPMAN COLEMAN, } Trustees.

September 7, 1848.

SECOND PRESBYTERIAN CHURCH SCHOOL.

The Female Department of this School will be opened on *Monday, the 4th of September*. It will be under the charge of the Misses Kennedy, and will be held at the residence of their father, the Rev. John Kennedy, at 533 Walnut street, Ormsby Row.

The ladies having charge of the school, have acquired a high reputation as teachers, among their former patrons. The school will be under the general supervision of the undersigned, as a Committee of the Session of the Church. Particular attention will be given to the religious instruction of the pupils. The Bible and the Shorter Catechism will be the text books in this department.

It will be the purpose of the teachers to give instruction in all the branches of a thorough and liberal education.

For terms, &c., application may be made to the teachers, or to either of the undersigned.

EWING P. HUMPHREY,
JABEZ BALDWIN,
J. P. CURTIS,
JOHN WATSON,
JOHN FONDA, } Committee.

August 31, 1848.

PAROCHIAL ACADEMY AT CLINTON, NEW JERSEY.

It will be seen by the following advertisement that the Church at Clinton, N. J. has established an Academy under its care. The compliment has been paid to the Corresponding Secretary of the Board, of prefixing his name to the Institution. Although he would have opposed this measure, if he had been consulted, he takes this method of thanking his kind friends at Clinton for their remembrance, and hopes that their institution may be eminently useful in training many youth for the duties of this life and of that which is to come.

VAN RENSSELAER ACADEMY.

Clinton, Hunterdon County, N. J.

This Institution is organized, under the supervision of the Session of the Presbyterian Church of this village, upon the plan of the Parochial System of Education adopted by the General Assembly of the Presbyterian Church in the United States.

Mr. G. W. GOODALE, a graduate of Amherst

College, Mass., and eminently qualified by his attainments and experience in teaching, is engaged as the Principal of the Academy.

The Bible and the Assembly's Shorter Catechism will be used regularly, as text books, in the religious instruction of the pupils, and Vocal Music will be daily taught to all the classes.

The year will be divided into four terms, of eleven weeks each; the first of which will commence on Monday, the 4th of September next. No deduction will be made for absences of less than two weeks.

For Tuition in Primary English Studies, \$2 00
Higher " " 4 00
Classics and Higher Mathematics, 6 00
A. WILLIAMS, President.

A. W. DUNHAM, Secretary.
Clinton, August 30, 1848.

AN EMBLEM.

A butterfly basked on a baby's grave,
Where a lily had chanced to grow;
Why art thou here with a gaudy dye?
Where she of the bright and sparkling eye
Must sleep in the church-yard low.

Then it lightly soared through the sunny air,
And spoke from its shiny track;
I was a worm till I won my wings,
And she whom thou mournest like a seraph sings;
Would'st thou call the blest one back?

A GREAT TRUTH NOT EXEMPLIFIED.

At a recent dedication of a new school house in Boston, Mr. Quincy, Mayor of the city, after stating that \$200,000 had just been expended by the city authorities in the erection of school houses, gave utterance to the following noble thought:

"If but once in a century, a little being should be sent into this world, of the most delicate and beautiful structure, and we were told that a wonderful principle pervaded every part of it, capable of unlimited expansion and happiness—capable of being associated with angels and becoming the friend of God; or if it should receive a wrong bias, growing up in enmity against Him and incurring everlasting misery, would any expense of education which would contribute to save from such misery and elevate to such happiness, be too much? But instead of one such little being, twenty-five thousand are now entrusted to the care of the 'city fathers,' and their education in this world will determine their future destiny—of companionship with the angels, or with the degraded, wretched enemies of God."

This great truth, well expressed, is *not exemplified* in the practical operation of public schools. The children are not generally trained on the high principles of life and immortality. Reading, writing and arithmetic, (and higher branches according to the school,) do not, and cannot qualify children for their duties as rational and immortal beings. Religious truth is the salt to preserve all other truth from corruption. Without this ingredient in our schools, their value becomes very much deteriorated. The American experiment of teaching knowledge without religion, is the boldest adventure of the age. Who can read the above beautiful and truthful extract, without realizing the obligation of the Church to infuse the principles of Christianity into her system of education?

THE RELIGIOUS INFLUENCE OF COLLEGES.

[The following paragraph from Professor Had-dock's Address in behalf of Western Colleges, illustrates the peculiar importance of having institutions of learning under a decidedly religious control.]

"A larger proportion of professors of our holy religion, are found among the undergraduates of the New England colleges than among any other class of men in the community. From a third to one-half, in many cases, perhaps on an average, belong to the Church of Christ, and unite with reverend age and earnest manhood to celebrate, from time to time, the communion of the body and blood of their crucified Redeemer. In the course of their four years residence at college, it is not extravagant to say, that as many at least are led to a serious devotion of themselves to the service of Christ as among the same number of persons any where else. Seasons have not been uncommon, in the American colleges, within the last thirty years, in which large numbers, by a common heavenly impulse have simultaneously joined themselves to the people of God. Not a few of the best scholars, and most eminent men of this generation, among us, trace back their Christian experience, the spirit that still animates their toils, and the sweet hope that brightens life even as it hastens to its decline, to some season of spiritual refreshing among the groves and by altars of their Alma Mater. And many a heart, long after it bade adieu to those altars and those groves, has found, in the faithful memories of the by gone scene, a much needed guide, a priceless peace."

DECISION AND MODERATION.

PRESBYTERY OF INDIANAPOLIS.

The action of the Presbytery of Indianapolis is important, both from the principles maintained, and from the decision with which they are promulgated at the seat of government—a decision tempered with Christian moderation. The action of the Presbytery of Indianapolis is set forth in the following preamble and resolutions, adopted at the last meeting of the Presbytery:

Presuming the Legislature of Indiana will, at their next session, in accordance with the late vote of the State, establish a system of free schools supported by taxation, and believing that in such system, with the differing views of our population, such religious instruction will not and cannot be given as ought to satisfy any Christian parent:—

1. The Presbytery of Indianapolis most earnestly advise each church under its care to establish one or more Parochial schools, as recommended by the General Assembly of the Presbyterian Church, for the education of children of members of the Church, and such others as may wish to unite with them.

2. Believing that God has committed the education and training of children to the parent, they feel assured that no earthly power has the just right to interpose between the parent and that education he believes it his duty to give to his child, unless it is manifestly injurious to the public welfare.

3. Believing that every parent who is taxed to support the schools has a just right to send to the school of his choice, and have the portion of the fund so raised, to which his children would be entitled, applied to its support, the Presbytery recommend to all their congregations to petition the Legislature that, if a system of free schools be established, any persons who may as-

sociate to establish a school shall be entitled to a portion of the public funds in proportion to the number of their children.

4. Resolved, That in taking this ground we cheerfully and distinctly recognize the rights of other religious denominations to establish Christian schools, and enjoy their just proportion of education funds.

D. V. Smock, Francis Monfort, and James M. Ray were appointed a committee to bring the subject of these resolutions before the Synod at their next meeting.

ON CATECHISING.

By catechising, I mean not the procuring of the catechism to be said over a few times by rote, nor the delivering of any stated discourse thereon (though these may be of great use in their turn;) but the free, frequent, and familiar exercise of young persons in it, till they thoroughly understand, and can express the meaning of each word and phrase, according to their respective capacities, experience, and degree of improvement; thus leading them on gradually from sounds to sense; forming their thoughts, and fixing their attention on the reason and relation of things; aiding and inuring them to reflect on such points as are within their reach; and enabling them at length to give a clear account of all parts of the Christian dispensation, and become fully acquainted with their duty to God and man.—*Bishop Law.*

ONWARD.

The system of Education, as adopted by the Assembly, is RIGHT IN ITSELF. Its scriptural positions cannot be shaken; its strongholds are in God's everlasting and everlasting truth. The spiritual power of the Church depends upon the conformity of her principles and enterprises to the Divine will. Providence thus becomes her ally, encamping around about her with the resources of victory. It is right to endeavour to train up the rising generation for the glory of the Redeemer. The measures which the General Assembly have resolved upon, with an intelligent and firm conviction of duty, accord with revelation. The present position of our Church is the noble and sublime one of a witness to the truth. God will not forsake His people in the exigencies of a great work, undertaken in the light of His word, and carried on for the advancement of His kingdom. Our measures, so far as we believe them to be right, invite us to go forward.

Why should we hesitate to put forth all our energies as a Church in securing the precious results of Christian education to our youth? Time is advancing whilst we are delaying. Although many signal opportunities have been lost for ever, it is not too late to embrace the many that yet claim our care. It is undeniable that scores of congregations might readily establish at once Christian schools without any serious impediment. Success appears to be only awaiting their movement. In the mean time, schools are getting into operation here and there, notwithstanding delays elsewhere; and the cause is manifestly gaining favour and advancing within our bounds. For this, let us be thankful and take courage.

Sabbath Schools.

—
"Feed my lambs."
—

TEACHERS VISITING CHILDREN.

Teachers! Visit the children of your classes, if you would get *thoroughly interested in your work*. There's nothing like acquaintance with the scholars to freshen the teacher's zeal. Those who visit their classes quicken their own hearts in Christ's service. The returns of benevolence are never more rapid than when thus engaged in looking after those who are under our care. Visiting the children is one of the best stimulants of a teacher's faith and zeal and love.

The influence of friendly visits upon *the children themselves* is all important. Do you want to attach them to you? Go and see them. How glad they are to welcome their kind teacher! They feel that you are their friend indeed; and as you love them, so they love you. To show a child kind and considerate attention is a sure way to find access to his heart. Who can contrive better means of conciliating little boys and girls than by going to see them at their own homes?

Then, again, visiting the children has an excellent influence *upon the parents*. It makes parents feel a respect for the teacher, enlists them in the Sabbath school cause, induces punctuality in sending their children to school, and is often a means of doing great good to the parents directly.

In short, the good effects of visiting the children will be seen and felt by every teacher. It is just the same when a pastor visits the families of his congregation. Social influences are thus created of a powerful and enduring nature. How our Sabbath schools would flourish if every teacher visited the children of his, or her class! May all have grace given them to do it!

"THE NURSERY OF THE CHURCH."

The institution of Sabbath schools is often denominated the "nursery of the church." The correctness of this expression is illustrated by the following item:

During the last thirteen years, there have been added to a small church in Maine, between sixty and seventy persons. Of these, *all but one* were from the Sabbath school or Bible-class! And that one was a person over eighty years of age; and she was accustomed every week to sit down with a grand-daughter and study the Sabbath school lesson.

Although the Sabbath school and Bible-class may not have been the only instruments in the conversion of these individuals, yet they doubtless exerted a happy influence in preparing their minds more readily to receive the instructions of the pulpit, and to be benefited by all the means employed for their salvation. This thought should encourage superintendents and teachers; they are co-workers with the ministers of the everlasting gospel, and even "labourers together with God."—*Cong. Visitor.*

For the Presbyterian Treasury.
THE VALUE OF SABBATH SCHOOLS TO THE CHURCH.

Sabbath schools afford peculiar advantages of impressing youthful minds with divine truth in a familiar manner, such as cannot be enjoyed even in the pulpit. They bring many within the influence of the Gospel, who would otherwise be left to grow up in ignorance of its precious truths. The results of Sabbath school labour may not seem to warrant this assertion, inasmuch as the number of those who are hopefully converted to God under this instrumentality directly, is much less than that of those brought into the Church through the agency of the preached word. A comparison cannot be made with any shadow of accuracy. It cannot be ascertained how many who in after years are brought to Christ, owe their happy change to the influence of truth communicated to them, and impressions made in the Sabbath school.

The average number of additions on examination, to the churches connected with the General Assembly during the past year, is less than 5 to each minister, or $3\frac{1}{2}$ to each church. Now, probably in the majority of churches, one or more of the additions to each, was directly from the ranks of the Sabbath school. And this proportion is believed to be a very moderate allowance. Admitting this to be a fair average allowance, viz. one-fourth of the whole number added on examination, and who does not at a glance, perceive that this agency is of incalculable value to the Church—far too valuable, to be neglected as it is, by so many who should foster it. How valuable is it to the pastor, in preparing the minds of youth for the reception of the preached word! And not only to the Church to which it is attached, but to the Church at large and to the world. Many who have died on foreign soil, and many who are now labouring abroad as Heralds of salvation to perishing heathen, have traced the missionary spirit in their hearts to the Sabbath school.

Why is it that a cause so beneficial in its results—so advantageous to the prosecution of the work of the ministry, receives so little encouragement from a large majority of those who profess to be concerned for the glory of God, in the salvation of souls?

It is well known that the schools in all our city churches and of many of the country churches also, are always in need of teachers. To so great an extent does indifference to the cause exist, on the part of the members, in some churches, that many are called upon to take charge of classes who are not professors of religion. If He who is the Lord of life and glory condescended to take little children in his arms and bless them, surely His followers should not feel themselves above this work. "The servant is not greater than his Lord."

This evil can only be remedied by the presentation by pastors, in public and in private, of the duty of the members of the church to engage in this work for Christ. The session of a certain church, in examining persons for admission, address to them a question like this: "In connecting yourself with the Church of Christ, is it your intention and desire to work for Him?" This is clearly pointing out a truth and duty which is lost sight of by many, viz. that in professing to be Christ's, we engage to be his followers and labourers together with him in advancing the glory of God.

The presence of the pastor in the school at stated or occasional periods, but as often as once in a month at least, would do much to encourage those who are labouring there, besides forming in the children an attachment to him, which no other mode of association begets, especially if he

addresses a few words to them on the occasion of his visit.

When the Sabbath school receives the attention it is justly entitled to, on the ground of its value to the Church; when pastors and people, instead of standing aloof and leaving its management to a few of the younger members of the Church, join hand in hand in the work of educating the children for Christ, then may we hope to behold the youth of our Church giving themselves to God—not one here and another there, but in numbers such as our weak faith now might consider as the vision of fancy. May God hasten it in his own time! M.

Domestic Missions.

"Beginning at Jerusalem."

MISSIONARY AND SUSTENTATION FUND.

We are glad to find that the subject of *sustentation* has not altogether died out among us. A correspondent in our last number has thrown out some suggestions, that may, or may not, be received favourably. One of his statements, though correct, is liable to a misconstruction, which we hasten to remove. Whilst it is true that "the average *payments* to missionaries was about \$100 last year," it is not true that the average amount of the *salaries* of missionaries, for which the Board are *pledged*, is the same. The salaries of missionaries, we understand, will average about \$150. The payments in any given year are less than the entire salaries, because many of the new commissions begin late in the year.

It will be generally admitted that sustentation is properly included within the sphere of the Board of Missions. The Foreign Board supplies a sustentation fund to our foreign missionaries; and so does the Domestic Board to our domestic missionaries. The only difference is that the latter Board sustains our domestic missionaries generally only in part, leaving it to their congregations to bear the most of the burden. But our present organization is a ministerial sustentation organization, *as far as it goes*. And it can be made to go just as far as the Churches will give it means.

The only thing defective about the present *organization* is the want of the proper name to designate the entire range of objects contemplated. The Board of Missions was originally established, to aid in carrying the gospel into our frontier and destitute missionary settlements. Many churches now receive aid who are not *missionary* churches in the technical sense of that word. And probably many others, equally, if not more entitled to aid, are unwilling to receive it under the appellation of *missionary* churches. We think, therefore, that there is some foundation for the remark suggested by a correspondent in the last number of our paper, that the idea of *sustentation* ought to be added to designate the true objects of the fund. Every fund ought to have a title that fully sets forth its real purposes.

Two things should be kept in view in our efforts to assist missionary and feeble

churches. 1st. To induce the weak congregations to do their *whole duty* in supporting Gospel ordinances. There is great deficiency here, especially in some parts of our country. And 2dly. To induce the strong churches to help the weak, according to their ability. There is also a great deficiency here. (See Receipts in the Chronicle.)

In the midst of human imperfections, however, let us not be discouraged; but let us labour the more and pray the more that the good cause may go forward. The sustentation of ministers is all important to the cause of missions.

MISSIONARY CATECHISTS.

The Free Church of Scotland employs for the advancement of her spiritual interests a number of *catechists*—that is, laymen appointed by ecclesiastical authority to instruct destitute neighbourhoods and congregations by familiar expositions of divine truth. Some of these are old men and some are young, age being no characteristic of the vocation. The number of these catechists in the Free Church is 78. The following is an account of the work performed by one of them, as given in the Free Church Record.

"The method I pursue is this: I begin in a particular district of the parish. I go to such houses as are best adapted to contain the people of the neighbourhood. I begin with prayer, reading, and praise; then make the families of the district, old and young, to repeat in order, perhaps one-half or one-third of the questions of the Shorter Catechism. I then take the members of the house in which I am catechising, and those of two or three of the neighbouring families individually, and examine them one by one upon their knowledge of the doctrines of our religion. In this exercise, I have all my examinations upon the questions of the Shorter Catechism, and endeavour to explain the doctrines by proofs from Scripture, and by such other explanations as the answers of the examined suggest. This exercise is concluded by prayer and praise. The whole diet occupies from three to five hours. I then go to some other convenient house in the neighbourhood, and there the people are assembled as before, and the same method is pursued, with this variation, that a different portion of the questions is repeated, beginning where I left off. I then begin to examine individually, taking, of course, those who were not examined at the previous diet. In this way I proceed till I have gone over the whole parish. Sometimes I hold two diets of catechising in this way every day—that is, one during the day and another at night; sometimes I have only one diet, at night—that is, when circumstances may occur in the district which may render it impossible for the people to attend during the day. When I get, in this way, over the whole parish, which, owing to its great population, takes a considerable time, I then begin the second time, and pursue the same method till I go through the whole parish again. Weak and sickly as I have been, I was enabled to accomplish this last winter and spring as on former years. Every family in the parish is thus regularly examined upon their knowledge of the Shorter Catechism, and of its scriptural doctrines, twice every year. But this is not the only benefit which the people enjoy from these meetings for catechising—many of the people attend every

single diet held in their district, and several indeed attend nearly, if not every, diet held in the parish and though they are not individually catechised, excepting in their turn, yet they have the benefit of hearing and being edified when their neighbours are being catechised. The minister goes over the parish every year in much the same way, holding district meetings, and calling upon every individual in the district, family after family, and in a public meeting thus catechises the people, both young and old. It is very rare indeed to find one who cannot repeat the questions of the Shorter Catechism—some with more, and some with less, of understanding of the doctrines therein set forth. The people manifest great respect for the ordinances of religion, and wait upon them with becoming solemnity. At catechising diets, the attendance is becoming far greater—the house of meeting is generally full, often over-crowded, and not infrequently incapable of holding the people who come out to hear.”

Men who perform work like this leave memorials behind them. A *catechist* who thus goes from neighbourhood to neighbourhood, thoroughly indoctrinating the people in the things of Christ, does more good in building up the Church than a regular missionary who preaches at distant intervals at several stations, but who spends little or no time in religious visitation from house to house. The union of the labours of missionaries with those of catechists may well claim consideration in our Church.

OREGON AND CALIFORNIA.

The following account of the plans of our Methodist brethren for Oregon and California will be interesting to all the churches of Christ.

Oregon is at present a most interesting field of Christian exertion. The funds which the Missionary Board has spent in Oregon we have no doubt will ultimately yield a glorious harvest. Few can estimate the importance of religious institutions to that new and rising territory. The Gospel and Christian education must take society in its earliest stages, and their institutions must grow with its growth, and strengthen with its strength. Then will Christianity enter into the very composition of the social state, and give it its character. It seems quite providential that there are missionaries and churches to embrace the emigrant and give him religious instruction and comfort as soon as he reaches his new home:—that, although the poor Indians have slipped away from our grasp, a multitude, equally in need of the means of grace, have flung themselves in our way: so that at present there is a call for all the means and appliances we have in Oregon, or can soon furnish, with the promise of immediate and abundant fruit.

Bishop Waugh also informed the Missionary Board that he had consulted his colleagues, and that preparatory measures had been entered upon to organize a mission conference upon the Pacific coast, according to the directions of the General Conference, as soon as convenient: if possible, within a year from this time. And also that two missionaries would be sent to California as soon as possible—certainly as early as next spring—possibly one night go out with Captain Gelston this fall. Several excellent men have offered themselves for this field, and the selections will be made without unnecessary delay. We hope by the time the spring opens

the circumstances may warrant the appointment to California of at least *twice two* missionaries, and that the Conference on the Pacific coast soon after its organization may have at least a *score* of faithful labourers stationed within its bounds.

Brother Roberts is making arrangements, under the direction of the Board, to repurchase the Oregon Institute, to be under the direction of the Mission Conference when organized. This, we think, a most important arrangement. As to the outlay for the Institute, it is nothing more than giving up the bonds held by the Superintendent for the property, upon which nothing has been paid. Around the Institute is now being built a town, by the name of Salim, which, it is conjectured, may before many years become a city; and consequently the plot of ground—sixty acres—connected with the Institute, may, and probably will, constitute an ample endowment for the Institution. It is of vast importance to provide the means of education for the rising generation in Oregon, and to secure suitable sites, with appropriations in land, now while the country is young, and the soil is not held at a high price.—*Advocate.*

POPEERY.

The Presbyterian is an anti-Popish church; her missionaries are *Protestant* missionaries. They protest in all suitable ways against the monstrous doctrines and corrupt practices of the Man of Sin. We are not among those who look without alarm upon the efforts now making to spread Romanism among us. The only hope of our country, under God, is in the perpetual vigilance of evangelical denominations. Dr. McGill's sermon just published (one of the most awful and able sermons) indicates the danger of the spread of the curse of Popery. This system, which is “an outward organization of God's judicial wrath upon the unbelief of men,” has the sympathies of the natural heart as the basis of its terrible fabric. The Home Missionary cause is one of the strong methods of resisting Papal sway. The preaching of the Cross, in connexion with Christian education, will alone save multitudes from falling into the snares of the Adversary. The *Protestantism* of our Home Missions is one of the urgent pleas in their favour.

While upon this subject, we transfer to our columns a “short and easy method” with Papists. Most of our readers have doubtless seen it before, but it will bear more than one reading in the course of life.

GOD ALONE CAN PARDON SIN.

A PARENT asked a priest his boy to bless,
Who forthwith charged him that he must confess.
“Well,” said the boy, “suppose, sir, I am willing;
What is *your* charge?” “To you, 'tis but a shilling.”
“Must all men pay? and all men make confession?”
“Yes! every man of Catholic profession.”
“And whom do you confess to?” “Why, the dean.”
“And does he charge you?” “Yes! a whole thirteen.”
“And do the deans confess?” “Yes, boy, they do,
Confess to bishops, and pay smartly too.”
“Do bishops, sir, confess? If so, to whom?”
“Why, they confess, and pay the Church of Rome.”
“Well,” quoth the boy, “all this is mighty odd!
And does the Pope confess?” “Oh, yes! to God!”
“And does God charge the Pope?” “No!” quoth the priest,
“God charges nothing.” “Oh, then, God is best:
God can forgive, and He is always willing;
To him I shall confess—and save my shilling.”

DIFFICULTY OF THE MISSIONARY WORK.

The discordance of the moral elements, which intermingle throughout the great western valley, doubles the labour of this Society. The minister in New England and in the neighbouring States, addresses a homogeneous congregation on the Sabbath; in habits, customs, creed, language, sympathies, his hearers can respond harmoniously to him and to one another. But the dialects of Babel were not more diverse than are, geographically, the classes which are aggregated together in the West. First, there are the two great masses of Americans and Europeans, and then each of these masses is composed of numberless subdivisions. The Yankee, the Dutchman from New York, the emigrant from the State of William Penn, the Southerner, the Creole, are all represented; and there also we see the Norwegian, thither Germany, once the *officina gentium* for ancient Europe, now sends her sons from every kingdom, and grand duchy, and principality, and free city. There also meet the North and the South Briton, the phlegmatic Hollander, the volatile Frenchman, (he can be serious enough, as we now see, whenever necessary,) the poor, half-civilized native of Catholic Ireland, with the wanderers from sunny Italy and Spain. Never was there such a congeries from distant climates and tongues since the days of imperial Rome, when Dacian and Hun, Celt and Goth, Gaul and Moor, Parthian and Persian, were all swept thither as to their common centre and formed one vast fermenting mass. Yes, Sir, our missionaries are there to preach the Gospel to our brethren who are born freemen, and to the native subjects of European despots; to Protestants and Catholics, in the numberless denominations of the one, and in the dead unity of the other; to religionists of every name and temperament, and to sceptics as diverse—the Campbellite, the Mormon, the follower of Kneeland, and every other. Milton's Chaos, with its warring atoms of hot and cold, and moist and dry, was not more discordant than are these moral elements which are thus most strangely mingling. Now, it is the professed design of the Missionary work, it is the very end and aim of its operations, to bring these repellant elements into harmony, to fuse all these diverse materials into one great homogeneous mass; and what enterprise can surpass this in its magnitude! We whose home is here in the East, can scarcely conceive of its arduousness; neither our Puritan ancestors who laid the foundations, nor their descendants who are still busy in erecting the corresponding fabric, have undertaken so exhausting a task. Arduous as it is, it is equally noble and august, and what an amount of effort, of prayer, of self-denial, of perseverance, does it not require; an amount to be never stationary, but steadily augmenting.—*Wm. T. Dwight, D. D.*

Foreign Missions.

“Go ye into all the world and preach the gospel to every creature.”

HINTS FOR THE MONTHLY CONCERT.

THE LATTER DAY.

Prophecy and Providence seem to unite in pointing to important developments in the history of the Church and of the world. That a crisis in the affairs of the Redeemer's kingdom is not far off, seems to be a very general impression. Under these circumstances, what should be the feelings with which Christians should abide the issue?

1. These providential developments should

find Christians *watching*. A state of indifference or of negligence is inexcusable. The era of overturnings, so full of interest to Zion, demands a watchfulness of all events. The Church must have her watch-towers duly occupied, and all her outposts ready for emergencies. Providential opportunities to spread abroad the Gospel must be embraced without delay. And not only must Christians watch for outward changes and opportunities, they must watch also for those inward feelings suitable to the terrors and hopes of the approaching crisis. The language of our Saviour still applies: "What I say unto you, I say unto all, **WATCH.**"

2. The coming events of the latter day should find Christians *praying*. The spirit of earnest supplication well becomes those who know that the most mighty and eventful changes are at hand. Prayer is the privilege of Christians in time of trial. The events of Providence which are ordered for the welfare of the Church, require the acknowledgment of her dependence upon the King of kings. Those who desire to see, amidst the general overturnings, the walls of Zion standing for "salvation" and her gates established with "praise," must earnestly entreat the mercy and the power of God. The graces, which should shine brightly in the Christian's heart amid the gloom of an awful interval of darkness, must be kept burning on the altar of intense devotion. The duty of prayer is peculiarly incumbent at such a time as this—prayer in the closet, in the family, at the monthly concert, in the sanctuary—prayer for the favour of God towards His people, and for His interposition to restrain "the remainder of wrath" for the good of Zion and for the glory of His name.

3. The latter times should find Christians *trusting*. Fear and despair are dishonouring attributes of the Christian character. God is to be trusted when most His presence is needed. Calamities which shake our confidence in the Head of the Church, should make us distrust our own interest in the Redeemer's atoning work. The only hope of the Church is from above. He who has led her thus far through the wilderness to the confines of the promised land, will not forsake her in the presence of the latter day Canaanites. Let every Christian renew his trust in the Lord of hosts, both as regards his own personal hopes and the general safety of the Church.

4. The impending changes should find Christians *denying themselves*. A state of luxurious ease is inconsistent with the duties of an arduous warfare. "Deny thyself" is the command of Christ from the earliest period of personal discipleship; and it is a duty peculiarly to be exercised in times that call forth the most earnest energies of the whole sacramental host. Now, in a special manner, does the Lord invite his people to take up the cross and follow Him. Whom should the last times find indulging in

glorious self-gratifications? Surely not those whose "redemption draweth nigh."

5. The approach of millennial times should find Christians *acting*. Work is the duty of the age. Work sanctified by the impulse of the Spirit and the love of Christ, and renewing its activities with the manifold demands of Providence. Ministers who slumber at their posts in sight of the moral and physical revolutions of a convulsed world, are a mournful spectacle in Christendom. Churches *doing nothing* at the very verge of the final consummation of all things—do they remember the agonies of the cross—are they awake to the glories of the throne? Inactivity now, when the reserve of the Church is, as it were, marshalled to the crisis of the final onset against her foes, is an impeachment of Christian loyalty. Brethren! when our Master comes, may He find all at work!

HOW CAN THE WORLD BE CONVERTED TO GOD?

Can the earth be enlightened? Can the nations be disenfranchised? Can the whole creation, which has groaned and travailed together in pain until now, be brought out of bondage into glorious liberty? Yes. All this can be done, and *will* be done.

By what *Means* shall events so desirable be accomplished?

First—By the judgments of Heaven, in which the Son of Man will come upon the strong man armed, and take away his armour.

Secondly—By the universal propagation of the gospel; before the light of which, idolatry, imposture, and superstition, will retreat abashed. And,

Thirdly—By frequent, and, at last, general revivals of religion; giving resistless power to the gospel, as it is preached to every creature.

1. It is manifest from prophecy, and clearly to be anticipated from the existing state of the world, that *great commotions and distress of nations* will exist, antecedent to the spiritual, universal reign of Christ on the earth. Some have supposed that these calamities will fall alike upon the church and the world; that as yet the witnesses are to be slain; and that for three years at least, Christianity will seem to be blotted from the earth. Whereas, manifestly, the judgments which are to precede the glory of the latter day, are to fall almost exclusively upon anti-christian nations. And if the witnesses are yet to be slain, they are to be slain in the street of that great city, which, spiritually, is called "Sodom and Egypt"—prophetic symbols, which have been understood to designate countries subject to the dominion of Anti-Christ. The very struggle to suppress vital Christianity in papal countries, called the slaying of the witnesses, may be, and probably will be, the result of moral causes now in powerful operation. Science, and commerce, and the progress of evangelical religion, are fast apprizing mankind of their rights, and awakening the desire of civil and religious liberty. And this slaying of the witnesses may be the last struggle of those despots, to arrest the march of truth and freedom.

So long as Satan can wield the power of despotic governments against the truth, he can hold his goods in peace. But these defences, a Stronger than he will take away, when, in awful judgments, He shall come upon him.

One of these moral earthquakes has already

shaken Europe to its centre; and the thunderings and heavings of the unquiet earth proclaim, that one who is past, and behold, another who cometh quickly.

2. When these systems of physical resistance are destroyed, then will the time have come to *extend the institutions of the Gospel* throughout the world. Benevolence, like the air, will move to fill up the vacuum. Like the light from its great fountain, it will fly to cheer the nations who sit in darkness. And having no resistance to encounter, but the simple power of error, the conflict will be but momentary, and the victory complete. This also is in accordance with prophecy: for immediately after the downfall of Babylon is announced, all heaven breaks forth its ecstasy, saying, *Let us rejoice and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready.* The Church of Christ is called his bride; and the conversion of the nations to Christianity and to God, the day of her espousals.

3. That this glorious victory is to be consummated by *the special influence of the Holy Spirit* is equally manifest. The simple presence of Christianity would no more convert the heathen, that it converts those where it already exists. Were every family on earth now blessed with a Bible and a pastor, these, without the effusion of the Spirit, would not maintain upon the earth an uncorrupt nominal Christianity, for one hundred years. Revivals of religion are alone adequate to the moral reformation of the world. All other means—science, legislation, philosophy, eloquence, and argument—have been relied on in vain. The disease is of the heart, and they reach it not. But revivals touch the deep springs of human action, and give tone and energy to the moral government of God. They multiply families that call upon the name of the Lord and train up children in his fear, and churches, constrained by the love of Christ, to propagate the gospel. They elevate the standard of liberality, and augment the capital which is consecrated to the renovation of the world, and the importunity of prayer, which secures its application and efficacy. They multiply the host of evangelical ministers and missionaries. They repress crime, and purify the public morality, and breathe into legislation and the intercourse of nations that spirit of the gospel, which shall banish wars, and introduce peace upon earth and good-will towards men. They pour day-light upon darkness, and destroy, with a touch, the power of sophistry.

The judgments which are to shake down anti-christian empires, and cast down high imaginations, and lay open the world to the entrance of truth, and the power of the Spirit, are to be closely associated with a new and unparalleled *vigour of Christian enterprise*. Until now, the church will have been the assailed party, and stood upon the defensive: but henceforth the word of command will not be, *Stand*, but *March*. The gates of the holy city will be thrown open; the tide of war will be rolled upon the enemy; and one shall chase a thousand, and two put ten thousand to flight.—*Dr. Beecher*, 1827.

THE WORK OF CHRIST.

"It must not be forgotten, that an alienated world requires more moral power for its restoration than that of simple law, which proved insufficient to maintain its allegiance. It requires a new moral influence, so introduced and applied, as to corroborate law, and strengthen the loyalty of all the good, while rebels are reconciled and pardoned."

Board of Publication.

Publication Rooms 265 Chestnut street, between 8th and 9th streets, Philadelphia.

J. P. ENGLIS, PUBLISHING AGENT.

The Presbyterian Board of Publication has, under the favour of Divine Providence, struggled through the difficulties with which such enterprises are generally attended at their inception. Its means have been carefully husbanded, its usefulness has been tested, it has secured many zealous friends, and a wide field for the extension of its operations has been opened up. The very design of its organization was to provide a religious literature for the members of the Presbyterian Church, and some of its publications are distinctively Presbyterian in their character. Having experienced the benefits of such an institution, the Church can not well do without it, and we think all genuine Presbyterians would deprecate any circumstances which would tend to retard or lessen its influence. In this respect their professions should be sustained by their works. They should show their interest in it, individually and collectively, by contributing to its funds and purchasing its books. Other similar societies are well enough in their place, but they should not be encouraged at the expense of this. As the field of the Board is limited to the Presbyterian Church, why should it be curtailed by any sections of that Church casting their influence in favour of stronger societies, which may enable them eventually to override our own ecclesiastical Board? The other Boards of the Church are distinctively Presbyterian, and for the support of Missions and Education, the churches do not think of going beyond them in supporting these causes. Why should the Board of Publication be made an exception? The reflecting will readily perceive that the united support of the Church is essential to place this Institution in the position which it ought to occupy.

DEMORALIZING BOOKS CHEAP, YET EXPENSIVE.

The dealers in cheap literature about the docks, steam-boats and hotels of our large cities, buy their wares cheap. They are furnished with novels and works of fiction by their publishers at about one shilling a volume. The motives for persons occupied even in respectable and successful business to engage in what appears such a lucrative traffic, become quite apparent. It will be seen that the boy who buys a volume of "yellow-covered literature" of some enterprising publisher, soon doubles his money. Hence the motives to increase his sales are in a ratio just in proportion to the large advance he receives upon his capital invested. This leads to great zeal on their part, and frequent and persevering importunity. Often the man who loathes such a book is compelled to purchase, to relieve himself from the immediate annoyance of the vender.

In most cases the purchase of these demoralizing works of fiction is tributary to the ruin of the seller, quite as much perhaps as to the injury of him who buys. Those engaged in

the traffic are but too often dissolute in habits and vicious in character. The man who purchases their noxious wares, assists them to visit the theatres, porter-houses, dram-shops, oyster saloons, and other places where morals are sinned at and not taught. The mere buying, therefore, has its criminal aspect, so far as regards the character of the vender, in addition to the moral wrong which the purchaser inflicts upon himself. There is an accumulation of guilt in the case of the buyer, which should be soberly regarded by every man before he involves himself in any way with the "unclean thing."

Conceding such an amount of guilt attached both to the buyer and seller, what in comparison must be the infamy of those who manufacture those works, and spread their pages reeking with impurity, broad-cast over the land? Good men are astounded sometimes when they learn of the number of volumes which almost daily issue from a prolific press, whose undoubted tendency is to corrupt and debase. But they are still more overwhelmed with astonishment, when they cast about and find virtuous, exemplary citizens engaged in the pestilential business of poisoning, by the wholesale, public morals. The thing is done openly, not under any disguise! It is unblushingly pursued and concealment is not even attempted. Where are the consciences of such men? Where are their principles, their characters? The Christian is grieved that the work, if it must exist, is not confined to the vicious or the unprincipled. But he is doubly grieved and cast down, when he sees vice not only nurtured, but disseminated by those whom the world regards as virtuous, honourable, Christian men!

SMALL PRACTICAL BOOKS.

It is not the knowledge of tongues and arts and curious sciences which the common people want, says Richard Baxter. Give them small practical books, which press the fundamentals on their consciences. Many learn the words of the creed, Lord's prayer, commandments, and catechism by rote, and never understand them, when a lively book that awakens their consciences brings them to sensible consideration, and to a true understanding of the same things which before they could repeat without sense or savour.

EDUCATION,

Says Edward Everett, is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.

NOVELS AND INSANITY.

In the Fourth Annual Report of the Mount Hope Institution for the Insane, by Dr. W. H. Stokes, he says, in respect to moral insanity: "Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the numerous works of fiction with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Parents cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading. And nothing is more likely to induce this disease than the education which

fosters sentiment, instead of cherishing real feelings—such as results from active benevolence, the performance of the sacred duties of ordinary life, and of religious obligations—which awakens and strengthens the imagination, without warming the heart; and to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of mortal life.'

PARIS NEWSPAPERS.

The very titles of newspapers often serve to indicate not only the contents of the papers but the morals of the people. No less than 170 newspapers have appeared in Paris since February last, many of them advocating the most atrocious principles under the disguise of a name which is not offensive. Of the 170 the following are the titles of eleven, which afford a sufficient index of their character: The Red Republic; The Robespierre; The Devil's Journal; The Politics of Women; Letter of the Devil to the Republic; The Republic of Women; The Political Scorpion; The Incendiary; The Bloody; The Red Devil; The Lame Devil.

HINTS TO YOUNG FARMERS.

Make it a rule to read a little every day, even if it be but a single sentence. A short paragraph will often afford you a profitable source of reflection for a whole day. For this purpose your agricultural paper is admirably adapted. Keep it always within your reach, so that you may lay your hand on it any moment when you are about the house.

We know a large family that has made itself intimately acquainted with history, probably more than any other family in the entire United States, by the practice of having one of the children, each one taking a week by turns, read every morning while the rest were at breakfast.—*Iowa Farmer.*

CONTINUED NOTICES OF BOOKS.

Essays on Happiness, Christian Piety, Prejudices against the Gospel, and the Scripture doctrine of Grace. To which is added the celebrated Sermon on Glorifying in Christ. By the Rev. John McLaurin, of Glasgow. 12mo, price 50 cents.

The author of these essays was a correspondent and warm admirer of President Edwards, and in some points their productions were quite similar. His style of composition is more elegant than that of Edwards. A competent judge has said of three of these essays, that "they are compositions for profundity, acuteness and impressive eloquence, to which in the whole range of theological literature we shall not easily find any thing superior." We consider this one of the most valuable of the Board's publications.—*Presb. Herald.*

Annals of the Poor.—By the Rev. Legh Richmond A. M., late Rector of Turvey, Bedfordshire. New edition, enlarged, and illustrated with engravings. Presbyterian Board of Publication. 12mo, 60 cts.

Few writings have been more popular than the tracts of Legh Richmond, which are collected in this beautiful volume. The Dairyman's Daughter and Little Jane are particularly acceptable, and have been read, and will be read by thousands. The present edition is a very neat one in every respect. It embraces some additional matter not found in other editions, has a beautiful portrait of the author, and nine well executed cuts, illustrative of localities. We anticipate for it a large sale. It is worthy

of it, and should have it. No edition which we have seen of the tracts, will bear a comparison with it.

Pepery the Punishment of Unbelief.—A Sermon before the General Assembly of the Presbyterian Church, at Baltimore, May 25th, 1848. By Alexander T. McGill, D. D. Presbyterian Board of Publication, 18mo, pp. 44. Price, 6 cents.

This sermon has been published by order of the General Assembly, before which it was, by appointment, preached. It is able, and in the mode of presentation original. Dr. McGill has a happy talent of so exhibiting truth, as to fix the attention and inform the mind. As the sermon will be sent to the clergy by order of the Assembly, each one will, for himself, enjoy the treat; and we hope the laity will secure copies for themselves.

The Great Supper; or an Illustration and Defence of the Leading Doctrines of Grace, in three Discourses on Luke xix. 16-24. By the Rev. Ashbel G. Fairchild, D. D., with an Introduction by the Rev. Alexander T. McGill, Professor in the Western Theological Seminary: pp. 179. Price, 24 and 30 cents.

The system of doctrines held by the Presbyterian Church has its opponents, who either ignorantly or wilfully misrepresent it; and then hold their caricatures of it up to the scorn and derision of the world. They talk of it as an *exploded system*—without reason—without Scripture—without any solid ground upon which it can rest. And yet it is rather unaccountable that men who have some pretensions to the power of reason—some little knowledge of the Scriptures—and some piety too—and piety that is exhibited in an humble, prayerful, devoted life—should still hold to a system, the tendency of which, if its enemies are to be believed, are utterly subversive of all morality, virtue, sound sense and true religion. The mildest term in which they speak of this system is to call it the "Old Philosophy." But Dr. McGill, in about fourteen pages introductory to this work, has given a succinct history of that "Old Philosophy," and shown that the old and vain speculations which prevailed in the world under the name of Philosophy, till the time of Francis Bacon, was always inimical to the doctrines now called Calvinistic; and that Arminianism is the child of Pagan Philosophy, brought in first by speculative men, who laboured to make Plato and the Bible mean the same thing. "The God of Plato is not Sovereign in the universe—evil exists in spite of his will; it is mixed up of necessity in the best ordered creation; and we are called to work with Him in advancing our nature from the imperfection of its original make. The will has a self-determining power; it is a spark of divinity in man, which can receive no disability from any primitive corruption of the soul; this corruption is only in the flesh, where evil exists independently of God, and it is the essential and inalienable attribute of the human will to be like God, in its capability of subduing the motions of our nature to evil." This is, in brief, the system of Plato; and the reader can judge how near akin it is to Arminianism in some of its leading features—and how easy the transition from the Platonic to the Arminian Philosophy.

We are indebted to Dr. McGill for his clear and condensed history of the error which opposes Calvinism. And the Church is a debtor to Dr. Fairchild for his exhibition of the parable of the "Great Supper," which is admirably fitted for the illustration of the doctrines of grace. The subject is exhibited in a practical light; and we have no fears that the controversial aspect of the sermons will injure the success of religion. For that religion whose foundation is not in truth cannot stand; and it is the truth which is to make us free.—*Watchman & Observer.*

Poetry.

IMMANUEL.

How good a God we have! who for our sake,
To save us from the burning lake,
Did change the order of creation:

At first, He made
Man like Himself in His own image; now
In the more blessed reparation,
The heavens bow,
Eternity took the measure of a span;

And said,
"Let us make ourselves like man;
And not from man the woman take,
But from the woman, man."
Hallelujah! We adore
His name whose goodness hath no store.

JEREMY TAYLOR.

ON THE MASSACRE IN PIEDMONT.

Avenge, O, Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant: that from these may grow
A hundred fold, who having learned thy way,
Early may fly the Babylonian woe.

JOHN MILTON.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 13th of September, Philander Camp was ordained "with the laying on of the hands of the Presbytery" of Susquehanna, and installed pastor of the Canton church, Pennsylvania.

On the 22d of October, Joseph R. Mann was ordained "with the laying on of the hands of the Presbytery" of New York, (2d,) and installed pastor of the Mt. Washington Valley church, N. Y.

On the 25th of October, William Bannard was ordained "with the laying on of the hands of the Presbytery" of New York, and installed pastor of the Madison Avenue church, New York.

On the 25th of October, James H. Callen was ordained "with the laying on of the hands of the Presbytery" of Erie, and installed pastor of the church in West Greenville, Pennsylvania.

On the 1st of November, Robinson P. Dunn was ordained "with the laying on of the hands of the Presbytery" of West Jersey, and installed pastor of the church at Camden, New Jersey.

On the 1st of November, P. S. Talmage was ordained "with the laying on of the hands of the Presbytery" of Albany, and installed pastor of the Oneida Valley church, New York.

On the 16th of September, the Rev. James Coulter was installed pastor of the congregation of Big Sugar Creek, in the Presbytery of Erie.

On the 30th September, Rev. H. S. Dickson was installed pastor of the Westminster church, Utica, New York.

PASTORAL RELATIONS DISSOLVED.

At the meeting of the Presbytery of East Hanover, the pastoral relations between the Rev. J. Lcyburn and the church at Petersburg, Virginia, and also between the Rev. H. V. D. Nevius and the church at Powhatan, were dissolved, and the churches declared vacant.

At the October meeting of the Second Presbytery of Philadelphia, the pastoral relation between the Rev. H. R. Wilson, D. D., and the church of Nesha-miny, was dissolved.

LICENSURES.

At the last meeting of the Presbytery of Philadelphia, Charles Wood was licensed to preach the gospel.

At the last meeting of the Presbytery of New Castle, James L. Mackey was licensed to preach the gospel, it being understood that Mr. Mackey is an accepted missionary of our Board, having Western Africa in view as his field of labour.

MISCELLANEOUS.

The Rev. Dr. McCartee, of New York, has been appointed President of Carroll College, Wisconsin.

The Rev. Robert M. White has accepted a call to Chartiers church, and has been elected "Professor Extraordinary and Lecturer in Rhetoric," &c., in Jefferson College in Canonsburg.

The church at Charlottesville, Va., has given a call to the Rev. John Holt Rice, of Tallahassee.

The Rev. James Beattie has received a call to the Third Presbyterian church, in Casacalvo street, New Orleans.

The Rev. Wm. H. Green has declined the call of the Central church, Philadelphia.

The Rev. J. N. Waddell has been elected Professor of Languages in the University of Mississippi, and has removed to Oxford, Mississippi.

The Court Street Presbyterian church of Rochester has given a call to the Rev. Levi H. Christian, of Virginia.

The Rev. J. Leyburn has been appointed General Agent of the Board of Publication, and has entered upon the duties of his office.

The Synod of Indiana has erected a new Presbytery, called *Whitewater*, composed of the counties of Ohio, Dearborn, Ripley, Decatur, Franklin, Union, Fayette and Rush, and so much of the counties of Henry and Wayne, including the ministers and churches, on and south of the National Road, except the church of Knightstown.

The same Synod also erected the territory of Indianapolis Presbytery, lying north of the National Road, into a new Presbytery, to be called the *Muncie* Presbytery.

DEATHS.

Died, on the 20th of September, near Greenville, Augusta county, Virginia, the Rev. DAVID C. HUMPHRIES, aged 31 years. His disease was consumption of the lungs, under which he had laboured for more than a year. He was born and brought up in the congregation of Bethel, of which his father has for many years been a Ruling Elder. During a revival of religion in this church in the year 1833, at the age of 16 he made a public profession of religion. He prosecuted a course of liberal studies at Washington College, in Lexington, and studied Divinity at the Union Theological Seminary. A friend, who arrived only about three hours before his death, asked him if his mind was calm and resigned in view of the solemn change—he answered promptly, "Perfectly, perfectly." Again he asked if he found the Saviour sufficient in this trying hour—he answered, "O, yes, entirely."

Died, on the 26th of September, midway between Houston and Columbia, Texas, of yellow fever, the Rev. J. W. R. HUNTER. He was a young man of excellent gifts, and had many warm friends who mourn his loss. He had been in the ministry about two years.

At his residence in Lewistown, Ill., on Wednesday, September 27th, the Rev. ROBERT STEEL, pastor of the Presbyterian Church in that place, aged 34 years. His gentle and amiable virtues as a husband and father, will long leave their benign impress upon the bereaved family circle in which he moved. He was a ripe scholar—a deep and well-matured Christian. As a writer, he was accurate and methodical; as a preacher, close, sound, and at times overwhelming; as a pastor, conscientious and affectionate.

General Intelligence.

DOMESTIC.

REVIVALS.—An interesting and delightful revival has occurred in *Payneville* and *Bethel*, two churches of Sumpter county, Alabama, under the ministerial charge of the Rev. E. Anderson, who has recently settled there. At *Payneville*, eighteen persons were received into the communion of the church on examination and profession of faith. At *Bethel*, thirteen white persons, mostly from the baptized youth of the church, and twenty-four of the coloured people, were added to the church on profession, whilst others were deeply affected, and were expected to join in a short time. The work of grace amongst the coloured people seemed to be deep and powerful, constituting as they do, the larger portion of the congregation. Having regularly a separate service of preaching on the Sabbath, and many of them being favoured with Sabbath school instruction, they exhibited a knowledge of the Scriptures, and an experience in their conversation, when coming before the session, at once satisfactory and encouraging. May the Lord give success to every effort made for the salvation of our coloured brethren. "To the poor the Gospel is still preached," and amongst them it still finds precious fruits.—*Herald*.

An interesting revival has been in progress in the church of *Chaunderville*, near to *Zanesville*. In less than six months forty have been added to the communicants on examination. Of these, nineteen were received at their communion on the third Sabbath of August.

The church of *Blue Rock* is also sharing in the blessing. Thirteen have been added there during the time above mentioned.

NORTH INDIANA Conference has now 121 *travelling preachers*, of whom 10 are on the superannuated list. At its late session 5 were received into full connection, 10 admitted on trial, 4 located, and 1 expelled. The number of *local preachers* is 282.

The numbers in society are reported to be 23,815 full members, and 3503 probationers, total 27,337, being an increase of 1035 since the preceding Conference.

In MICHIGAN Conference there are 125 *travelling preachers*, of whom 11 are superannuated. There were 12 received on trial, 10 were admitted into full connection, and 2 located. Of *local preachers* 195 are reported.

In the report of the numbers in society no distinction is made between the probationers and those in full membership. The whole number is 16,847, of whom 648 are Indians. The increase of members during the year is 303, more than half of which is on the Indian missions.

NEW SATELLITE OF SATURN.—The new satellite of Saturn, which was first seen by Mr. Bond, of the Cambridge Observatory, on the night of September 16th, was discovered by Mr. Lassell, an astronomer of Liverpool, on the night of September 18th. It is a singular fact that this satellite, after eluding the observation of astronomers for centuries, should be discovered almost simultaneously in England and America.

PUBLIC LIBRARIES.—According to a table compiled from the researches of a literary gentleman from New York, there are in the United States no less than 225 public libraries. The aggregate number of volumes is set down at 2,351,260. It appears that the State of New York has 33 libraries, with 170,000 volumes; Pennsylvania 32 libraries, with 160,000 volumes; Massachusetts, 30 libraries, with 203,000 volumes; Ohio 23 libraries, with 68,000 volumes; Maryland, 11 libraries, with 54,200 volumes; the District of Columbia, 9 libraries, with 85,600, and the other States smaller numbers. Rhode Island, in proportion to her population, has the largest number of volumes of any State in the Union.

STATISTICS OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

Compiled for the Presbyterian Treasury.

States.	Clergy.	Parishes.	Communicants.
Maine - - -	11	7	560
New Hampshire - - -	13	11	515
Vermont - - -	22	31	1497
Massachusetts - - -	69	60	4715
Rhode Island - - -	27	26	2348
Connecticut - - -	103	105	7803
New York - - -	344	321	21,000*
New Jersey - - -	55	49	2274
Pennsylvania - - -	127	127	10,053
Delaware - - -	14	18	515
Maryland - - -	114	101	6639
Virginia - - -	114	130*	6000*
North Carolina - - -	34	49	1850
South Carolina - - -	61	48	4324
Georgia - - -	23	19	894
Florida - - -	6	11*	220
Alabama - - -	23	24	663
Mississippi - - -	17	13	450
Louisiana - - -	20	14	724
Tennessee - - -	16	14	515
Kentucky - - -	19	18	730
Ohio - - -	69	78	4000*
Indiana - - -	16	22	552
Illinois - - -	23	25*	973
Michigan - - -	29	29	1200*
Missouri - - -	13	12	537
Wisconsin - - -	22	25	969
	1404	1387	82,550

Note.—The above has been compiled from the Journal of the last General Convention of the Episcopal Church, and is for 1847. The asterisk* stands for an approximation.

The "Church Almanac" says, "the population of the United States belonging to this Church is estimated at two millions." This estimate is about four times too high. If the "Church Almanac" is right, the average number in their 1387 churches is about 1500 in each! This estimate of two millions is very much like Almanac estimates of "Look out for high winds about these days." Any one will see at a glance that the calculator is very wide of the mark.

A writer in the "Christian Observer" puts the number of communicants at 67,550; and states that there has been a decrease of 4549 members in five years. This is an error. It arose from the writer's not noticing the fact that the eastern diocese of New York made no report the last year. Estimating the numbers in that diocese at 15,000, which is not far from the truth in comparison with their previous report, and the above table gives the true number.

ANDOVER THEOLOGICAL SEMINARY.—The anniversary of this institution was held on Wednesday, September 6. The number of the graduating class is twenty-eight. Rev. Dr. Bela B. Edwards was inaugurated as Professor of Sacred Literature, and Austin Phelps Bartlett, Professor of Rhetoric. The whole number who have been educated in the Seminary is one thousand and thirty-eight; eight hundred and sixty-five are now living. Ninety-seven have been or are now foreign missionaries and fifty-seven have been or now are connected with theological seminaries or colleges as Presidents or Professors. After a service of thirty-eight years as Professors in this Seminary, Rev. Dr. Woods and Rev. Mr. Stuart, have retired from their useful labours. The faculty now consists of Rev. Professors Emerson, Park, B. B. Edwards and Phelps.

THE MORMON TEMPLE IN RUINS.—This magnificent Temple was observed to be on fire in the cupola on the morning of the 9th of October. The flames spread rapidly, and the building was totally consumed, leaving nothing but the naked and blackened walls. The fire is supposed to be the work of incendiary.

FOREIGN.

FRANCE.—The National Assembly make slow progress in forming a constitution. The question of one, or two Chambers has been decided in favour of one by a vote of 530 to 289; Lamartine and Dupin supporting the plan adopted, and O. Barrot opposing it.

The National Assembly have decided that the President of the Republic shall be elected by universal suffrage of the people; two millions of votes to be necessary to an election. If no candidate receives that number, the National Assembly will elect by ballot one of the five highest candidates.

During one of the late sittings an extraordinary scene occurred. One of the members having commented in severe terms upon some late Republican banquets, and condemned the apathy of the Government in relation thereto, the members of the Republican party were thrown into such a rage that they almost simultaneously rushed to the tribune, which they attempted to scale on all sides, but were prevented by the officers of the house. At length the President was obliged to suspend the sitting, and order was finally restored.

Some changes in the ministry have taken place, which have given great offence to the Ultra-Republicans. General Cavaignac is losing his popularity; but he still governs with decision and moderation. It was expected that the Constitution would be voted on at the end of October, and that the election for President would be held on the 10th of December. Louis Napoleon is said to be most likely to be the successful candidate.

France, in general, is in a state of disquietude. The great difficulty is, that there is little religion, and little of that kind of home education that proceeds from religion. France needs the Gospel more than she does a new charter. Let us hope that the latter will open the way for the former.

THE REFORMED CHURCH OF FRANCE.—The Synod, called to revise the constitution of the churches, met on the 11th of September, and adjourned on the 7th of October, after being in session nearly four weeks. Its proceedings must receive the sanction of the civil power before they are binding.

According to the proceedings of the Synod, the Reformed churches in France are to have: 1. Pastors; 2. Special Consistories [or Sessions]; 3. General Consistories [or Presbyteries]; 4. Special Synods; 5. a General Synod, or Assembly.

The members of the special consistories are to be elected by the universal suffrage of the members of each particular church. One of the first and most important questions, therefore, was to determine who has a right to vote, and what constitutes a person member of the church? This brought on the doctrinal question; the Evangelical delegates insisting upon the specification of some positive, religious test, but the majority rejecting every thing like a creed. The Confession of Faith, adopted at Rochelle, was openly declared to be dead and of no effect. After a warm discussion of several days, it was resolved that all persons should be considered members of the church, and qualified to vote, who, 1. were twenty-five years old; 2. have been confirmed; 3. are Frenchmen; 4. have resided one year in the parish; 5. and judge for themselves that they have a right to vote, after it has been announced from the pulpit, that those only have that right who acknowledge the Bible as the word of God and the sole rule of their faith.

The qualifications of Elders were decided to be as follows: An elder must be, 1. an elector in a church; 2. thirty years old; 3. married, or at the head of a household; 4. and he must bring up his children in the Protestant church.

Pastors are to be elected by the Special Consistory, or Session, under the sanction of the General Consistory, or Presbytery, and subject to the approval of the civil power.

The final vote was taken, on October 7th, on the Constitution as a whole; 55 members voted for it; 5 against it; 3 declined voting, and 25 were absent. It is said, that the French Government will probably refuse to recognize what little of Christian principle has been incorporated by the Synod in their form of church order. The only beneficial result, likely to occur from the meeting of the Synod, will be a wholesome agitation through all the churches, the awakening of a spirit of inquiry, and the eventual laying of the only foundation—which is in Jesus Christ—upon which, through the blessing of God, a faithful Reformed church may be built up again to the divine glory and to the salvation of souls. The worldly edifice, constructed by Napoleon forty-six years ago, [1809, or X. Germinal] is beyond repair, and the only thing to do is to leave it to its fate, and to build up a new one on the good old foundation. Many excellent and faithful ministers and laymen cannot yet make up their minds to leave the building they have so long inhabited, because they hope to repair it. But they will in time see their delusion, and secede from it, as M. Frederic Monod and M. de Gasparin, and a few others have done, and unite in building up a church, of which Christ and him crucified will be both the foundation and the top-stone.

AUSTRIA.—Important events have been transpiring in this kingdom. Hungary and Croatia, parts of the Austrian empire, have been for some time past engaged in war. This contest has been partly political, and partly one of races. The inhabitants of Hungary are chiefly Magyars, an Asiatic people who entered Germany about the 9th century, whilst the Croats belong to the great Scavonic family of nations. A strong antipathy exists between these two races; and, moreover, the Hungarians are inclined to Democracy, and were disposed to encroach upon the nationality of Croatia.

Jellachich, the Ban or Governor of Croatia, gained considerable success over the Hungarians; and the Emperor of Austria sympathized with his victories. Lately the Emperor sent Count Lamberg as a Royal Commissary from Vienna to assume the Government of Pesth, the Hungarian capital. By a royal proclamation, the Hungarian Diet was declared to be dissolved, the kingdom was placed under martial law, Jellachich was invested with absolute civil and military authority in the name of the Emperor, and Count Latour, the Minister of War at Vienna, was openly preparing to send off reinforcements to the conquering army. The animosity of the Hungarians, however, increased with the emergency. Kossuth, their leader, gave the signal for open rebellion, every preparation was made to meet the forces of the Ban, and such was the savage excitement of the populace that Count Lamberg, the Royal Commissary above alluded to, was immediately on his arrival, assaulted and hacked to death.

It now appears, that on the 6th of October a body of grenadiers were ordered to march from Vienna and join the expedition against the Hungarians. The reactionary designs of the Emperor had long caused uneasiness, and this served as a spark for the pending explosion. The populace of Vienna, sympathizing with Kossuth and his adherents, proceeded forthwith to the terminus of the Northern railroad, and tore up the rails to prevent the departure of the troops, while at the same time they erected barricades to obstruct their march by any other route. The result was a general insurrection in Vienna, the murder of Latour, the Minister of War, the flight of the Emperor, and the possession of the city by the populace.

The Diet, which assumed the control of things on the flight of the Emperor, demanded from him a recantation of his proclamation against the Hungarians, and an amnesty for all engaged in the insurrection.

In the mean time, Jellachich has advanced his

army upon Vienna, followed by Kossuth, the intrepid leader of the Hungarians, who is reported to be at the head of 60,000 men. Vienna is prepared to resist the Croats. The whole kingdom is in a ferment, in consequence of these transactions. Transylvania has determined to aid the Emperor in subduing the Hungarians and in maintaining imperial sway. On the 16th of October, the Emperor issued a manifesto, declaring his determination to quell the insurrection in Vienna. The city is now surrounded by the Imperial troops.

ITALY.—An insurrection broke out in Milan against the Austrians. The affairs of Italy continue in an unsettled state.

SICILY.—There are prospects of arranging terms of peace between the King of Naples and the Sicilians, on the plan of raising Sicily into a viceroyalty, with the second son of the King as Viceroy.

IRELAND.—Smith O'Brien and others, who had been convicted of high treason, and sentenced to death, have their sentence commuted to transportation for life.

THE CHOLERA.—This fearful malady has made its appearance in London, Edinburgh, and other parts of England.

* * * Copies of the last Annual Report of the Board of Education may be had, free of charge, at the Mission House, N. Y.; at the Presbyterian Education Rooms, Philadelphia; of Messrs. M. Leech and Son, Pittsburgh, and of Samuel Russell, Louisville.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN OCTOBER, 1848.

<i>Presbytery of Troy.</i>		
Waterford ch.		\$26 00
<i>Presbytery of North River.</i>		
Matteawan ch.	\$46 00	
Marlborough ch., P. V. B. Fowler,		
\$5; Mrs. Fowler, 1,	6 00	52 00
<i>Presbytery of Elizabethtown.</i>		
Woodbridge, 1st ch.		25 32
<i>Presbytery of Newton.</i>		
Fox Hill ch.		3 55
<i>Presbytery of Susquehanna.</i>		
Silver Lake ch.		44 00
<i>Presbytery of Philadelphia, Second.</i>		
Newtown ch.		6 25
<i>Presbytery of Donegal.</i>		
Marietta ch.	15 00	
Donegal ch.	33 00	48 00
<i>Presbytery of Carlisle.</i>		
Greencastle ch.		33 00
<i>Presbytery of Huntingdon.</i>		
Hollidaysburg ch.	26 00	
Shirleysburg, John Brewster,	25 00	
Bellefonte ch. Fem. Ed. Soc. to con.		
Rev. Mr. Linn an Hon. member,	100 00	151 00
<i>Presbytery of Coshocton.</i>		
Fredericksburg ch., O.		20 00
<i>Presbytery of Palestine.</i>		
Pisgah ch., Ills.		7 00
<i>Miscellaneous.</i>		
A Friend,	1000 00	
Two Friends,	500 00	1500 00
		—
		\$1916 12

GENERAL EDUCATION FUND.

Two Friends,	\$500 00	
A Friend,	500 00	
A Friend for a Presbyterial Acad'y,	100 00	1100 00

RECEIPTS AT PITTSBURGH IN OCTOBER, 1848.

<i>Presbytery of Blairsville.</i>		
Indiana ch.		\$13 27

<i>Presbytery of Ohio.</i>		
1st ch. Pittsburgh, A. Laughlin, Esq.		\$24 00
2d ch. Pittsburgh, Lads. Ed. Soc. in part, to constitute Mrs. R. L. Patterson an Hon. member,		27 00
Pine Creek ch.		7 00
		58 00
<i>Presbytery of Washington.</i>		
Frankfort ch.		\$3 00
Bethel ch.		35 00
Pigeon Creek ch.		20 56
		63 56
	Total,	\$134 83

RECEIPTS AT LOUISVILLE IN AUG., SEPT. AND OCT.

<i>Presbytery of Miami.</i>		
Bath ch., O.,		\$2 55
<i>Presbytery of Indianapolis.</i>		
Hopewell, \$7; Shiloh, 2,		9 00
<i>Presbytery of Madison.</i>		
N. Lexington ch., 5 50; Madison, 1,		12 60
<i>Presbytery of Palestine.</i>		
Marshall ch.		1 00
<i>Presbytery of Louisville.</i>		
1st ch. Louisville, in part,		25 00
<i>Presbytery of Muhlenberg.</i>		
Henderson ch.		10 00
<i>Presbytery of Nashville.</i>		
2d ch. Nashville, Tenn.		76 97
	Total,	\$137 12

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BOARD OF EDUCATION.—Address C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

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The Presbyterian Treasury.

"The Presbyterian Treasury" will be sent gratuitously to every minister and candidate for the ministry in the Presbyterian church, who wishes to receive it.

TERMS.—The Presbyterian Treasury is published on the 15th of every month, and will be furnished to individual subscribers at ONE DOLLAR per annum, payable in advance. FIVE copies will be sent for THREE DOLLARS, in advance; TEN COPIES will be sent to one Post Office, for FIVE DOLLARS, and at the same rate for any greater number.

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* * * NOTICE.—The object of this paper is to do good. The profits, if any, will be applied to advance the cause of education in the Presbyterian Church. If our ministerial brethren, who think the paper is really worth taking, will recommend it to their congregations, and send us ten subscribers with \$5.00, (or any other number according to our terms,) it would be furnishing to their congregations a cheap and useful family periodical.

As to the multiplication of papers, it is clear that if our own denomination does not supply the demands made by Presbyterian readers, they will take papers from other quarters, whose tendency is to withdraw attachment from our own institutions.

* * * See terms, as modified.

THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME I.
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The Presbyterian Treasury.

In bringing to a close the First Volume of the Presbyterian Treasury, the Editor may be permitted to refer to a few things in its history.

1. The support and encouragement the undertaking has received, in the Providence of God, are thankfully acknowledged. The list of paying subscribers, which is about two thousand, affords evidence of the disposition of the Church to number this periodical among her other acceptable and useful publications. It is believed that the first year of a new work does not often show a larger subscription list, especially without any particular effort on the part of agents.

2. It is the determination of the Editor to spare no pains to improve the paper during the coming year. Some of the best writers in our Church will furnish communications for the columns of the Treasury on the different subjects included in its plan.

3. The present subscribers to the Treasury are invited to continue their patronage, so far as they deem the paper a useful one in their families.

An important service was rendered last year by those friends who kindly obtained companies of from eight to forty subscribers. Clubs of this kind depend so much upon the exertions of one, or more individuals, that our only hope of perpetuating them is in a continuance of the same efficient aid that at first formed them.

Ministers, elders and others, who have not yet aided in the circulation of the Treasury, are invited to lend their influence for the coming year. The paper must have nearly double the number of its present subscribers in order to pay expenses.

4. A beautifully engraved likeness of Dr. Rodgers, the first Moderator of the General Assembly, will be sent gratis to every subscriber of the Presbyterian Treasury for the year 1849. This is a new engraving by Sartain, and was originally intended for a Monthly Magazine, but has been presented to

the Treasury for its benefit by a friend. The above offer includes, of course, ministers and candidates, who receive the paper free of charge.

5. Subscribers are respectfully reminded that payment in advance is one of the uniform conditions. The cash plan, whilst it is the best for subscribers, is really the only one on which a cheap paper can be conducted.

6. It is in contemplation to enlarge the miscellaneous department of the paper, by encroaching a little upon the matter relating to the affairs of the different Boards.

PRESBYTERIAN EDUCATION ROOMS, }
25 Sansom street, Philadelphia. }

Miscellaneous Communications.

For the Presbyterian Treasury.
SABBATH WORKING.

No one who receives the Old Testament as a true history, can do otherwise than acknowledge, that if a subject of the Divine law therein revealed, should have pursued his ordinary secular calling on the Sabbath, he did that which in the highest degree provoked the displeasure of the Almighty, and subjected himself to the severest penalties: and, again, that in consequence of their continued desecration of the Sabbath in this manner, until they fell into idolatry the whole Jewish nation were given up to captivity and destruction.

The guilt and danger of such a profanation of the holy day, in those times, are too obvious to require any other proof than a general reference to the Scriptures. To institute a REST FROM WORK was the very design of the appointment of the Sabbath, at the end of the creation. To keep this special object in mind the commandment, repeated to Moses 2500 years afterwards, was so worded as not only to require men to

"remember the Sabbath day to keep it holy," but to remember that no one, whether personally, or by the agency of children, servants, strangers, or even his cattle, should do "any work" on that day. In the course of their history we find that working, even in harvest-time, treading wine-presses, bringing grain home from the field, loading beasts, carrying merchandise, taking provisions to market, and all kinds of mercantile transactions, as well as doing or finding one's pleasure, or engaging in worldly and secular conversation, were all included in the prohibition of work. So that no historical fact can be plainer than that to pursue ordinary labour—agricultural, commercial, mechanical or whatever it might be—on the Sabbath, was a most heinous transgression of the law of God, an open contempt of His authority, and a daring provocation of His wrath.

We can easily see, too, the reason which vindicates this strictness. The Lord God instituted the Sabbath for the united purpose of benefiting His creatures, by allowing their faculties, both of mind and body, the weekly respite which they require; and also, of giving them a season to remind them of their relation to Him as their Creator and God, with an opportunity of worshipping Him, and of realizing their spiritual dependence on His mercy, as well as their temporal dependence on His providence.

This, then, is the undoubted principle, established at the creation and continued to the time of Christ; the specific sign of the institution being ABSTINENCE FROM WORK.

Have we any connection with this law, supposing it to exist? Or has it been so far repealed or modified in its application to us, as to free us from equal guilt and danger with the ancient people, if we should choose to follow our secular business on the Sabbath?

There is nothing in the origin and design of the institution to warrant us in supposing that it

is capable of repeal, or that any who know of the law can be excepted from its authority. It was founded on the natural relation of mankind to their Creator; on His claims upon them, and their duty to Him; on their natural and spiritual necessities; and on the fact that they are in this world only as in a place of preparation for an eternal state.

Has the *condition of man* changed in any one of these respects? Is he less the creature of God? less dependent on Him? less indebted to Him? Has he fulfilled all his obligations to Him? Has he fitted himself for Heaven? Do his powers of mind and body no longer require a weekly relaxation? In a word, has the Sabbath become obsolete by the very exhaustion of its original objects?

If not, has it been *repealed or modified*? Has the fourth commandment been taken out of the ten moral precepts (in connection with which it so long stood in their separation from all merely ceremonial and temporary enactments,) and been annulled, or so changed as to permit our Sabbath labour?

Where is the record of such a mutilation of the decalogue? When was it effected! Not during the *life of Christ* on earth, for He kept the Sabbath. He declared that it was appointed, not for this or that nation, or time, but "FOR MAN;" He announced himself "the Lord of the Sabbath;" He explained its real requirement (as to the outward sign) to be quite opposite to the perversions of the Pharisees, who would absurdly have extended the prohibition of labour to works of necessity and humanity, which were no more forbidden by the ancient law, than by Christ.

Not *after the resurrection and ascension* of Christ, for the Apostles, who still acted under His direction, continued to meet once every week for worship, and transmitted the observance by their example to our day; adopting, indeed, by the authority of Christ, a different *time*, but maintaining the *Sabbath*, thus incorporating the Lord's day with it, without infringing so much as the letter of the law of Eden or of Sinai.

Not in the *epistles* of the New Testament, for no hint of such an abrogation is to be found; but they speak of the Sabbath as a type of the heavenly rest, which implies that it is to remain until it be realized.

Not by the *change of Divine Providence* in reference to it; for although since the Jewish theocracy ended, the judgments of God are not so visibly and immediately exercised upon offending individuals and nations, as they often were under that dispensation, the results of experience prove that they are happier and more substantially prosperous who intermit, than those who continue their work on the Sabbath.

Then, if the law is a law for man, and a law that has never been changed, how fearful is the position in which those stand, who, with the accumulated warnings of 6000 years—with the gospel Sabbath-day reminding them of their obligation to God as their Redeemer as well as Creator—with the law of their country recognizing the sacredness of the institution—with the general consent of the Christian world sustaining it—with the multitude around them abstaining from worldly employments, and thereby making the secular advantage or disadvantage of the cessation from work equal to all—with the memorials of the Sabbath, obliging them to think of it, as sanctuaries of public worship are open on every return of the holy season—and with the tremendous alternative of eternal salvation or eternal perdition depending on their improvement of the means of grace, and their return to God through Christ—how fearful, I say, is their position, who in these circumstances so despise

or neglect the very day of worship, as not only to refuse to unite in its devotions, but in the face of the commandment, to do the very thing which it most specifically forbids, that is, pursue their common avocations!

Fellow mortal! do you know what you are doing? Do you mean to offer this insult to your Maker? Do you venture to provoke His displeasure? Can you be in the path of duty—nay, can you indulge any hope of final safety, whilst refusing to God the poor deference of observing one day of your seven in His honour, and that, too, when it is your own highest welfare, both as to your temporal and spiritual relations, which is consulted in the requirement?

PUSILLUS.

For the Presbyterian Treasury.

EARTH'S CHANGES.

The year, which is drawing to a close, has, like those before it, witnessed many changes. Few reverses have been more signal than that which found the rich and powerful King of the French a poor exile in a foreign land. The monarch's doom is the retribution of Providence. So be it with all who use power to perpetuate dynasties and to quench the light of the people! But notwithstanding the desert of punishment, our sympathies involuntarily gush out in behalf of the fallen old man. Let rulers stand in awe! "Be wise, now, therefore, oh, ye kings." Learn that change is the law of Providence—the doom of rulers, and of all.

The dispensation towards the late King of the French, although admonitory to every class, fell upon one elevated so far above the common condition of men, that perhaps its practical lessons may not be readily realized. The following incidents, connected with the life and death of a person once rich and influential—who moved in the higher, but yet comparatively large, circle of society—appeal with more of life-like reality to many, who are in similar circumstances of ease. The writer of this article was acquainted with the individual referred to below, in the height of his prosperity, and enjoyed the hospitalities of his mansion. It was with bitterness of spirit that he read the following incidents of his end, in a New Orleans newspaper. [The names are on the present occasion withheld.]

"Among the recent deaths here I notice one that scarcely attracted a passing remark, yet he was a man who, twenty years ago, stood at the head of society—M* D*. Born of an influential and affluent family in Attakapas, extensively connected, augmenting his hereditary fortune by successful investments, married to a daughter of the Hon. * * * *, who was then at the zenith of his popularity and power, Mr. D. was, on all sides, courted, consulted and caressed. But reverses overtook him; city property rapidly ran down; his wife died; his friends diminished with his fortune, and at the commencement of the Mexican war this man, once so rich, so popular and so honoured, found himself obliged, for subsistence, to follow our march with a few packages of merchandize. He recently embarked on a trading schooner, at Tampico, to return home. The deadly fever of that coast swept off every one of the crew but a small boy, and when the vessel, after beating about in the gulf, finally made the bar of the river, with a signal of distress, the captain was found dead on a pallet, and the unfortunate D. by his side in the last agonies, and no medicine, no water, scarcely a ration of food on board. What an illustration of the vanity and vicissitudes of life."

From this painful narrative, let the reader unite with me—

1. In remembering how pointedly the Bible warns the rich; and how solemnly it refers to the vanities and changes of our mortal condition.

2. In recognizing the sovereignty of God in giving and withholding.

3. In aiming at "making our calling and election sure," by faith in the Lord Jesus Christ.

4. In endeavouring to consecrate our property for the advancement of the Redeemer's kingdom.

5. In preparing patiently and trustfully for all the reverses of life.

6. In reflecting that, however great earthly changes may be, the change from earth to hell is *infinitely* the most appalling of all.

7. In taking comfort in the thought that "all things work together for good to them that love God," and that the end of their working is rest, and love, and joy in heaven. R.

For the Presbyterian Treasury.

UNCONSCIOUS INFLUENCES.

"Then went in that other disciple also." So we read in John xx. 8. How much we accomplish that we never intended to do, or so much as thought of attempting! Unconsciously our characters, our actions, our casual changes of countenance decide others in the most important purposes, for good or evil, and often for eternity. Peter's passing into the sepulchre was not lost on John; "then went in that other disciple also."

A beautiful instance of the power of unconscious influence for good, is narrated in a recent memoir of the venerable Noah Webster. There was a period in his life, from the time of his leaving college to the age of fifty, when he rested in a different system from that of the Bible. Soon after graduating, being much perplexed about his future pursuits, and almost overwhelmed with gloomy apprehensions, he read Johnson's *Rambles* with unusual interest; and in closing the last volume, he made a firm resolution to pursue a course of virtue through life, and to perform every moral and social duty with scrupulous exactness. To this he added a settled belief in the inspiration of the Scriptures and the governing providence of God, connected with highly reverential views of the divine character and perfections. Here he rested, placing his chief reliance on a faithful discharge of his relative duties, though not to the entire exclusion of the merits of the Redeemer. In this state he remained, though with some misgiving and frequent fluctuations of feeling, till the winter of 1806-7. At that time, there was a season of general religious interest in New Haven. To this his attention was first directed by observing an unusual degree of tenderness and solemnity of feeling in all the adult members of his family. He was thus led to reconsider his former views, and inquire with an earnestness he had never felt before, into the nature of personal religion, and the true ground of man's acceptance with God. He took up the study of the Bible with painful solicitude. The objections he had entertained against the humbling doctrines of the Gospel were wholly removed. He felt their truth in his own experience. He felt that salvation *must be* wholly of grace. He felt constrained to cast himself down before God, confess his sins, implore pardon through the merits of the Redeemer, and there to make his vows of entire obedience to the commands and devotion to the service of his Maker. With his characteristic promptitude, he instantly made known to his family the feelings he entertained. He called

them together the next morning, and told them with deep emotion, that while he had aimed at the faithful discharge of all his duties as their parent and head, he had neglected one of the most important. After reading the Scriptures, he led them with deep solemnity to the throne of grace, and from that time continued the practice with the liveliest interest until his death. He made a public profession of religion in April, 1808. His first and second daughters united with him in the act, and another, only twelve years of age, was soon added to the number.

His religious feelings were remarkably equable and cheerful. He rarely if ever took the slightest refreshment of any kind, even between meals, without a momentary pause and a silent tribute of thanks to God as the giver.

He died on the 28th of May, 1843, aged 85.
K. H.

Glimpses of New Books.

Memoir of Martha T. Sharp, by her Pastor, the Rev. J. J. Helm, of Salem, N. J. [Philadelphia: price 50 cents.]

This is an interesting memoir of one of the loveliest of young Christians. She was born August 10th, 1830. Early called by Divine grace to the fellowship of the Church, she was also early called to the higher triumphs of heaven. Her endowments of nature were perhaps as rare as the fervour of her religion. Who can forget her bright, intelligent face—her affectionate manners—her artless simplicity—that combination of attractive qualities of person, mind and piety that made her the joy of her family, the hope of her Church, the ornament of her village? Her pastor, to whom she was tenderly attached, has given in the memoir a bright and lustrous image of this “star in the crown of his rejoicing.”

The following extracts are taken here and there from the Memoir:

Blessed with a careful religious education, she was early and often the subject of serious feelings more or less tender. She has frequently declared that from her earliest recollection she had felt at times a longing desire to be a Christian. We have already seen that she possessed a tender and enlightened conscience; that she gave careful attention to the preaching of the gospel; and that she regarded the word of God with singular affection. We now come to a period of more distinct and decided religious impressions. Early in the year 1843, at the still tender age of twelve and a-half years, she became deeply anxious to obtain an interest in the Lord Jesus as her Saviour. This was manifested in a more serious attention to the means of grace, and in much and earnest prayer to God for his saving mercy. Her school compositions and her letters were at this time pervaded with her sense of the value and importance of religion. To possess the religion of Christ, to live in the enjoyment of its hopes, and to die in the peace of God's children, was to her mind the one great thing, the sum of happiness, the measure of her highest anticipations.

The idea of an early death was familiar to the mind of Martha almost from a child. There are several striking expressions to this effect in her own hand-writing. This idea, connected with her estimate of the value and sufficiency

of true religion, seems to have given shape to the following lines. They are from the manuscript volume of juvenile poems, written in the month of March, 1843, [when she was not quite 13 years old.]

THE DYING GIRL'S REQUEST.

Weep not for me when I am dead,
Weep not for me;

When in the earth you lay my head,
Weep not for me;

Grieve not that I have gone away,
To God for consolation pray;
Weep not for me.

Weep not for me when on the bier,
Weep not for me;

Weep not, though I have been so dear,
Weep not for me;

Angels come hovering from the throne,
To bear my happy spirit home;
Weep not for me.

For hope and joy go to the cross;
Weep not for me;

Cast all the world away as dross;
Weep not for me;

Though here no more you see my face,
Yet I have tried and won the race;
Weep not for me.

Adieu, my father and my mother:
Weep not for me;

Adieu, my sister and my brother:
Weep not for me;

But give your hearts to Jesus now;
And at his feet, oh, humbly bow:
Weep not—weep not for me.

Since the death of Martha, a paper has been found, dated December 30th, 1844. It contains the following solemn consecration of herself to God.

“2 Cor. viii. 5. *They first gave their own-selves to the Lord.*”

“Encouraged by this example, and by thy gracious promise, ‘I will be your God, and ye shall be my people,’ I desire now to devote myself to thee wholly, to thee alone, and to thee for ever. Thine, O Lord, I am by creation and by thy providential care; and I desire, from this time forth, to be thine by redeeming grace, and thine by my own cordial and unreserved dedication. Though by nature I am a child of wrath, and by my practice have too long and too obstinately sinned against Heaven and in thy sight; yet now I desire to return to thee from whom I have revolted, to renounce for ever the slavery of sin, and to surrender myself to thy service. I give myself to thee, O Father, and beseech thee put me among thy regenerated and adopted children. I give myself to thee, O Lord Jesus, and entreat thee to be my Saviour, instructor, governor, and intercessor. I give myself to thee, O Holy Spirit, and implore thee to be my sanctifier, quickener, and comforter. I give myself to thee, thou one Jehovah, to be thine in soul and in body, in time and through eternity; and to employ all that I am, and all that I possess in obeying thy will and promoting thy glory. I give myself to thee, resolved to take thy word as my daily guide, thy people as my companions, and thy ordinances as the means of my spiritual refreshment and progressive edification; and sensible of the weakness of my resolutions, I desire to do all this in the strength of thy promised grace. O make thy grace sufficient for me; and accept through Christ of this dedication. Help me daily to keep in mind that I have thus devoted myself to thee a living sacrifice, and that I am bound to glorify thee with my body

and spirit, which are thine. May the consideration of this be my guard in the hour of temptation, and my joy in affliction and death. Now, Lord, I call heaven and earth to witness that I am willingly thine. Lord, save thou me.

MARTHA T. SHARP,
[In her fifteenth year.]

Thus we see, at the early age of fourteen years and a few months, this interesting child not only giving her heart to the Lord Jesus, but subscribing with her hand a devout and solemn covenant to live for him only and wholly.

Martha felt a peculiar tenderness for inquirers. It awakened all her heart to know that a person was anxious for salvation. This tender solicitude was beautifully displayed in behalf of one of her young companions just after she herself had joined the church. “My intimate acquaintance with Martha,” says this young lady, “did not commence until I had become interested in the great subject which filled her heart. When I knew the love of God to be the great theme in which she took most delight, and perceived her intense desire for the conversion of others, I found it a very easy matter to unburden my heart to her. I well remember her manner when I first alluded to my feelings. She clasped me warmly to her breast, and said, ‘O! I wish you would be persuaded to give yourself at once to God.’ I found her from that moment, a kind, sympathizing and judicious friend. She never lost an opportunity to assist me. Often when every thing appeared dark, her timely aid almost saved me from despair.”

In the latter part of April, 1847, she made a short visit to her friends in Philadelphia, hastening home for the meeting of the Presbytery in the church at Salem, which she anticipated with great interest. Either in the city or on the boat homeward, it is supposed her brother, who accompanied her, contracted the scarlet fever. In her journal she says: “The disease will probably go through the family. O Lord, our times are in thy gracious hand. I want to be prepared for life or death. If God shall see fit to remove any of us by death, I do hope I can say, ‘Thy will be done.’ I feel that I can trust my heavenly Father.

‘I’ll go and come, nor fear to die,
Till from on high thou call’st me home.’

I hope I am going home.” This was the last entry in her journal, and filled the book in which it is written: the last words being on a slip of paper pinned to the cover.

In the night of May 6th, she was taken ill of the fever, but the disease did not assume a threatening form until near its termination. On Monday evening she was thought to have passed the crisis and appeared decidedly better. But near eleven o’clock she grew worse, and the symptoms became very alarming.

After asking her mother to lie down by her side, she placed her head close to the breast of her parent and put her arm tenderly around her person. In this position she spoke freely of her departure, and gave utterance to her dying requests.

To the prayer which her pastor offered, she gave a devout and fixed attention; and though in great pain joined in singing hymns which she mentioned—“Jesus, lover of my soul.”—“Amazing grace, how sweet the sound!” When her mother began to repeat, “Rock of ages, shelter me,” she recited in a feeling and emphatic manner, the whole of the first stanza. Almost in her last hour she attempted to join in singing, “There is a fountain filled with blood.” Her last audible expression was, “Happy—happy—happy.”

Education.

"Bring them up in the nurture and admonition of the Lord."

"God has never promised to make no distinction between faithful and unfaithful parents, between those who bring up their offspring in the nurture of the Lord, and those who utterly neglect their religious training. The condition, which, from the nature of the case, is implied in this promise, is in many cases expressly stated. His promise is to those who keep his covenant, and to those who remember his commandments, to do them. It is involved in the very nature of a covenant, that it should have conditions. And this is expressly declared to be the case with regard to the promise of the Divine blessing to the children of believers. They must keep his covenant. They must train up their children for God. They must use the means which he has appointed for their conversion and sanctification, or the promise does not apply to them."

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE RESPONSIBILITY OF THE WHOLE CHURCH IN PREACHING THE GOSPEL.

The responsibility of the Christian Church, in regard to the conversion of the world, is divided between her ministers and her people. The thought of its greatness in either case, but especially in that of the *ministers* of Christ, is altogether overwhelming. As called of God to fill the most august and awful of all offices, as the heralds of salvation to a lost, and pardon to a revolted world—as servants of God and of men, upon the right discharge of whose duties depends the honour of the one and the recovery of the other; in a word, as God's constituted and special agents for the conversion of men, their responsibility exceeds the limits of human thought.

It has been well said of that most comprehensive view of the Christian ministry, given in Eph. iv. 7—16: "The grandeur of its introduction is marked to have been long before prefigured by the glorious descent and ascent of Jehovah upon Mount Sinai. Its original grant and institution is traced to the mediatorial work of the Son of God. It is set forth as the fruit of his care, love, and bounty to his Church. The power by which he acquired this gift for his Church was his "descent into the lower parts of the earth"—his work of humiliation, suffering, and death. The proximate cause of its actual commencement was his subsequent exaltation to his mediatorial throne; when "he that descended, ascended up far above all heavens, that he might fill all things." The pre-eminent character of this gift appears in the diversity of offices into which it is distributed, ("Apostles, prophets, evangelists, pastors, and teachers;") in the important ends for which it was ordained (the advantage of the Church, till it be completed,

as one body, under one head:) in the rich supply of spiritual blessings, both in the deliverance from various threatened evils, and in the close union and mutual edification of the whole body, "growing up into their glorious Head."

While such is the responsibility which attaches to the sacred office, the people of God, as contra-distinguished from the ministers of the Word, have their full share in the duties and obligations connected with the spread of the gospel. As preaching is the great means of evangelizing the world, so it is as much the duty of the Church, first to furnish, then to train, and lastly to send forth her ministering sons, as it is of those sons to preach. She is the mother of the ministers of Christ. They are born in Zion, and must be trained under her tutelary care and come forth with her authority, or the world will never have the gospel preached to it, in obedience to the Saviour's last command.

THE GENERAL QUIETNESS AND OCCASIONAL NOTORIETY OF THE OPERATIONS OF THE BOARD OF EDUCATION.

The operations of the Board are so much *out of view*, that the cause of education, though lying at the *root* of all *benevolent operations*, is forgotten, or too little considered by the Church of God. The interesting object of regard, the student, shrinks, and should shrink from public view. It becomes him to retire to the shades of study and devotion; and a delicate regard to his best feelings and true excellence leads us to shun the exhibition of him, even to his benevolent patrons. And then the seed sown lies *long* before those who "went forth bearing it return rejoicing, bringing their sheaves with them." The result, of the charities of the Church, though immense, is remote. It is the fruition of a distant hope. A protracted and tedious course of training and of study must be pursued; and the donor waits long to see his pupil come forth a minister of God. And when he does appear, though he be full of promise, and followed by the good hand of God, he ceases to be *ours* just when the fruit of our labours appears upon him. He becomes the care of a Missionary Board, or the treasure of a waiting people. It is thus the Board are lost sight of in the more palpable charities which quickly reach and strongly disclose their object.

There is one exception to this general remark, and that is in cases where the candidates for the sacred office act unworthily of their high calling. In proportion to the great number of youth under our care, we think these cases are so rare, as to be matter of devout thanksgiving. But where they do at distant intervals occur, a necessary notoriety attends *them*; and the whole scheme of education is most unjustly, and unhappily made responsible. If the intrusion of unworthy young men upon the Board of Education, is to be made an objection to the system of helping them, then the intrusion of unworthy men into the ministry is equally an objection to the institution of the ministry. Whether the present method of aiding and training is the *best*, is a question which we often ask with the deepest solicitude. The Board are ever open to conviction, and anxious for improvement in any and all their arrangements. They invite counsel and criticism. They wish to know and

do all their duty; they ask that every student under their care may be steadily observed, and faithfully reported; that the deserving may be encouraged and sustained, the incompetent dismissed, the unworthy cut off. But to oppose the education of *all* candidates by the Church, because *some* are unworthy, is to be wiser than God. It is to destroy the cause, because man is not omniscient.

We trust that Christians will make due discrimination, and not allow a few evil cases of notoriety to have undue prominence amidst the general quietness and success of the operations of the Board.

For the Presbyterian Treasury.

THE LENGTH OF SERMONS.

This is a subject of increasing difficulty, because the age is becoming more and more hard to please. John Wesley often preached but fifteen minutes. Whitefield is reported to have said that a sermon should seldom exceed forty-five minutes. The best preacher I ever heard habitually preached one hour or more. Samuel Davies commonly preached from one to two hours. The Covenanters often preached from two to four hours, in the times in which their history is most remarkable. Luther, I believe, has somewhere said, that "one qualification of a good preacher is, to know when to stop." Another has said: "Better leave your audience longing than loathing; abstinence is less hurtful than repletion." Prolix discourses on any subject are commonly useless. Yet there is great danger of seeking brevity at the cost of thoroughness and clearness. "Dum brevis esse studio, obscurus fio," is a maxim of great weight. The *habit* of preaching two or more sermons on one text is of very doubtful utility. It may sometimes be done to advantage, but not often. What then shall be done? In answer, let it be said, that no preacher should feel obliged to say one word more than is called for by his subject and the occasion. If he is done in twenty or thirty minutes, let him stop. On the other hand, let him not sacrifice a subject to a watch. If he transcends the time usually allotted to such a service, let him show by the vigour and terseness of his thoughts that there is a call for unusual length. But let not our preachers yield to the current of popular feeling, which has made sermons in some pulpits mere short essays or exhortations, in no case hardly exceeding fifteen or twenty minutes in length. No congregation can be well instructed under such discourses. Have something important to say. Say it clearly and connectedly. Then stop. Q.

ON ADMITTING UNEDUCATED PERSONS INTO THE MINISTRY.

The gospel-ministry used to be limited to persons of a liberal education; but some of late have been for having others, whom they have supposed to be persons of eminent experience, publicly licensed to preach, yea, and ordained to the work of the ministry; and some ministers have seemed to favour such a thing. But how little do they seem to look forward, and consider the unavoidable consequences of opening such a door! If once it should become a custom, or a thing generally approved and allowed of, to admit uneducated persons to the work of the ministry, because of their remarkable experiences, and good understanding, how many laypersons would soon appear as candidates for the

work of the ministry! I doubt not but that I have been acquainted with scores that would have desired it. And how shall we know where to stop! If one is admitted because his experiences are remarkable, another will think his experiences also remarkable; and we perhaps shall not be able to deny but they are nearly as great. If one is admitted because, besides experiences, he has good natural abilities, another by himself, and many of his neighbours, may be thought equal to him. It will be found of absolute necessity that there should be *some certain, visible limits* fixed, to avoid bringing odium upon ourselves, and breeding uneasiness and strife amongst others; and I know of none better, and indeed no other that can well be fixed, than what the prophet Zechariah fixes, viz. That those only should be appointed to be pastors or shepherds in God's Church, that "have been taught to keep cattle from their youth," or that have had an *education* for that purpose. Those ministers who would break over these limits, and make a practice of it, would break down that fence which they themselves, after they have been wearied with the ill-consequences, would be glad to have somebody else build up for them. Not but that there may probably be some persons in the land, who have had no education at college, that are in themselves better qualified for the work of the ministry, than some others who have taken their degrees, and are now ordained. But yet I believe the breaking over those bounds which have hitherto been set, in ordaining such persons, would in its consequences be a greater calamity than the missing such persons in the work of the ministry. Opening a door for the admission of unlearned men to the work of the ministry, though they should be persons of extraordinary experience, would on some accounts be especially prejudicial at such a day as this; because such persons, for want of extensive knowledge, are oftentimes forward to lead others into those things which a people are in danger of at such a time, above all others; viz. impulses, vain imaginations, superstition, indiscreet zeal, and such like extremes.—*President Edwards.*

ZUINGLE'S LOVE OF MUSIC.

This great and excellent man was a cotemporary of Martin Luther, who was equally interested in music.

Zuingle devoted himself to the study of scholastic theology—for, called as he was at a later period to combat its sophisms, it was necessary he should explore its tangled labyrinths. But often the joyous student of the mountains of the Sentis was suddenly to shake off the dust of the schools, and exchanging his philosophic toils for amusement, take the lute, harp, violin, flute, dulcimer, or hunting-horn, and pour forth gladsome sounds as in the meadows of Lisighans, making his apartment, or the houses of his friends echo with the airs of his beloved country, and accompanying them with his own songs. In his love of music he was a true son of Tockenburgh, a master among many. He played the instruments we have named, and others besides. Enthusiastically attached to the art, he diffused a taste for it through the university; not that he relished dissipation, but because he loved relaxation from the fatigue of graver studies, and its power of restoring him with fresh strength for close application. There was no one more cheerful or more amiable, or whose discourse had more charms. He might have been compared to a vigorous alpine tree,

expanding in all its grace and strength, not yet pruned, and sending forth its strong boughs on every side. The moment was destined to arrive, when these branches would shoot upwards with renewed vigour towards heaven.

For the Presbyterian Treasury.

WANT OF BIBLE NURTURE A CAUSE OF THE DECREASE OF CANDIDATES.

One reason, no doubt, why comparatively few of the educated sons of pious parents choose the holy office of the ministry, may be found in the fact, that religious instruction so rarely enters into their literary training. As classical pursuits, unmix'd with Bible truths, expand the mind, the home impressions of religious education grow dim. Parental instructions, the influence of the family altar, reverence and regard for religion gradually fade away. From the very absence of Bible instruction, religious impressions and pious restraint lose their force, and are worn away by the unvarying studies of science. Pious parents need not marvel if, under such circumstances, their educated sons return home with no traces of their early tenderness of heart—of their disposition to hear the truth, and of their reverence for the sanctuary.

This absence of religious instruction, as an essential part of an academical course, makes its thinning mark upon the ranks of the ministry. As the boy approaches the threshold of manhood, the father with his Bible withdraws, and a stranger with only books of earthly science is left to mould the mind. Here, I fear, is the withering blight upon our Church; here the great reason of a decrease in the ministry. A wicked liberality has divorced the Bible and science. A sickly dread of sectarianism has sent the sons of the Church to classic schools without their Bibles, their Catechisms, and the faith of their fathers. And the result is, a vast increase in the literary and scientific ranks, but a decrease in the gospel ministry.

Look even at the common schools. A quarter of a century ago, the Bible was the chief school book, and the Catechisms invariably taught upon Saturday. Of those, who then in this vicinity pressed forward to a liberal education, nearly one-half entered the ministry. Turn to the present, when the Bible has no pre-eminence in our schools—in some instances is discarded, and the Catechisms rejected, and of those who now come forward on the stage of life educated men, scarcely one-fifth enter the ministry. As a church, we should pray and labour for the time when the Bible shall be a text-book, from the first lessons in reading up to the highest schools of science; when the primary schools shall give to the infant mind religious instruction corresponding with the pious teachings at home; when our literary and classical teachers shall take the parent's place in admonition and pious training; when the sons of the Church, as they go from home for education, may still possess all the religious instruction, and pious endearments and influences of home; when the Presbyterian father shall bless his son and send him to school, assured that his Bible and Catechism will be class-books. When this, through all the stages of education, the Bible is honoured and used, the faith of the father respected and taught, and when, with the opening stores of earthly knowledge, there are opened the deeper truths of religion; when the learning and grace of heaven mingle and contrast with the learning and work of earth, then may we see piety keep pace with education, and the ministry increase in numbers and efficiency.

N. N.

Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

DECEMBER, 1848.

For the information of the churches we publish here a brief sketch of the present organization of the Board of Education, and of the manner in which they transact their business.

The *Board of Education*, according to its present organization, consists of *sixty-seven* members. Of these, *thirty-two* are ministers, and *thirty-five* are laymen. One-fourth of this number, viz. *eight* ministers and *nine* laymen, are elected annually by the General Assembly. The members are elected for four years, and so arranged in classes, that one-fourth of the whole go out each year. The election is by ballot, after a previous nomination. Any member of the Assembly has a right to nominate the whole number to be elected. The Board appoint their own President and Recording Secretary, Treasurer, Corresponding Secretary, and other officers, which is usually done at the first meeting after the new members are elected. They also elect annually an Executive Committee. To this committee the business is principally confided.

The EXECUTIVE COMMITTEE of the Board of Education consists of eleven members, five ministers, and six laymen. The Committee appoint their own Chairman and Recording Secretary, who hold their office for one year. The Committee meet *weekly* for the transaction of business, on *Thursday afternoon, at half-past three o'clock*, at the Presbyterian Education Rooms, No. 25 Sansom street, Philadelphia. At these meetings, the Corresponding Secretary reads in full, or states the substance of every letter relating to the affairs of the Board, that has been received at the office. Communications on the subject of ministerial education are first disposed of, and then those about schools, academies, and colleges. The Committee are required to keep a full and fair record of all their proceedings. No drafts are made on the Treasury but by their authority.

The BOARD meet *monthly* on the *first Thursday* of each month, at *four o'clock, P. M.*, at the Presbyterian Education Rooms. At each meeting of the Board, the minutes of the Executive Committee for the month preceding are read, and all their transactions are carefully reviewed and passed upon by the Board. At each meeting of the Board, the Treasurer makes a written report, showing the state of the treasury, the whole amount received during the month, the amount paid out, and the amount then in the treasury. These reports, which are official, are regularly filed. Thus, the Board at each meeting, from the minutes of the Committee, have a full report of the transactions of the month, and from the monthly reports of the Treasurer, have before them all the receipts and expenditures.

GENERAL CHRISTIAN EDUCATION.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”

THE ASSEMBLY'S PLAN WORKS WELL.

The Assembly's plan of education is not only right in principle; it is **GOOD IN PRACTICE**. It works well. Even if not commanded, it is the best of all optional plans. Religion is the principle of its vitality, the secret power of its vigorous, kind, and healthful action. There is a blessing in parish schools. The children trained in them, instead of having a narrow range of reading, writing, and arithmetic, are made familiar at the same time with the knowledge of Jesus and immortality—with the lofty themes that suit children, and are the joy of angels. The advantages of this kind of education are no speculation; they exist wherever Christian schools have been established in our own and in other lands. Religion imparts an interest to a school which can be supplied in no other manner; it produces fruit which the tree of knowledge can never yield. A person visiting a school where religious instruction forms a part of education, can scarcely fail to recognize elements of interest and attraction unknown to worldly establishments. The familiarity with Bible history, the acquaintance with the Catechism, “the hymns of love and praise,” agree well with proficiency in the usual branches of study. If a school that is conducted on worldly principles commands the admiration of its patrons, the introduction of religion will heighten all its attractions, and enhance its excellence. The system of education that is good without religion, will be better with it.

THE PROSPERITY OF OUR COUNTRY DEPENDS ON CHRISTIAN EDUCATION.

Unsanctified intelligence will not save a republic. Education without religion is an uncertain boon. Even our political orators announce as one of the commonest maxims of the age that intelligence and morality are our only safeguards. How inadequate, then, is the system of the State, which educates without giving to morality its sanctions, or to intelligence its true guide! On the other hand, the Church system provides the best citizens for the State, by training them up to be Christians. The schools of Athens were not guilty of the American folly of excluding religion from their course of instruction. But Athenian education failed to produce good citizens for the republic, because Athenian religion was Pagan. However high the standard of education may be, civil liberty can never be perpetuated by any thing short of the knowledge of the true God. Christianity will alone save from corruption both our public school system and our country.

THE CHURCH AND THE YOUNG.

It is astonishing that the Church should ever have allowed the State to outstrip her in zeal for the training of the rising generation. Whatever reasons may influence the State to take an interest in the education of the young, the Church is under infinitely higher obligations to provide for their intellectual and spiritual welfare. Unless education can be proved to include all kinds of training *except that which is religious*, the Church can never lawfully surrender to the State the control of her children. **CARE OF THE YOUNG** is one of the primary duties of the Church of Christ.

The following extract is from the first of a series of short tracts, which the Education Committee of the Free Church of Scotland are preparing for general circulation throughout their bounds:

THE EDUCATION SCHEME.

The Church of Christ, as such, must concern herself with the education of the young—1. Because she is the Church of Him who loved little children, and who said, “Suffer” them “to come unto me.” 2. Because she is the Church, not of the present only, but of the future also, designed to hand down to coming generations the knowledge, faith, and worship of her Lord. 3. Because, loving Him who is light, she loves the light in which He dwells, and all the light by which He manifests himself; repudiates the maxim that ignorance is the mother of devotion; and courts for all her doctrines, and for all who in every age are to receive them, the fullest and clearest light; and, 4. Because she believes that, while all knowledge is power, sanctified knowledge alone is both purity and peace.

Query 1st.—But must every Church of Christ have an Education Scheme of her own?”

Answer.—Not if she find the means of education provided already to her hand in sufficient abundance as to quantity, and, as to quality or kind, such as she can fully trust; otherwise, assuredly she must.

Query 2d.—In a country with many sects, should a Church wait for a national movement, or for a general co-operation of all evangelical bodies?”

Answer.—Not if thereby time and opportunity may be lost, the chances of an infidel or latitudinarian scheme of education increased, and the children of her own people, and others whom she might influence, left, meanwhile, to ignorance, or to teaching either adverse to the truth, or indifferent and neutral.

Query 3d.—Should a Church make her schoolmasters teachers of religion?”

Answer.—Yes; inasmuch as—1. The schoolmaster is in the place of parent or pastor, or of both, and takes the oversight, and gives the instruction, for so much of the child's time as he commands, which otherwise parent or pastor should take and give; 2. The real and only education is the forming of the mind, which, apart from religion, can only be formed amiss; 3. No lesson in any science or branch of literature, however elementary, can be merely negative as to religious influence and impression; and, 4. The whole discipline of a school can be moulded, in right hands—and therefore should ever be moulded—for the highest ends of the Christian walk, and by the holiest spirit of the Christian life.

NEW PAROCHIAL SCHOOLS.

We continue to hear of new schools, established by different churches, for the Christian education of the young. This subject has a strong hold upon many minds and hearts; and a steady progress in the execution of the Assembly's plan is one of the bright signs of the times.

PRINCETON, NEW JERSEY.

1. The First Presbyterian church of Princeton, New Jersey, has set into operation a school for boys, which has already 40 scholars. The elders of this church, whilst it was yet vacant, expressed a very favourable and decided opinion in regard to the importance of the enterprise. One of the first concerns of their new pastor, the Rev. Mr. Schenck, was to embark in this undertaking, and it was soon put into a definite and practical shape.

2. The same church has under its care a school for smaller children, chiefly girls. This school is managed by some of the active ladies of the congregation, under the general supervision of the Session, and is in a very prosperous state. The number of scholars is 35.

MANTUA FEMALE SEMINARY, PENNSYLVANIA.

3. This institution is located about two miles north of Parkesburg, Chester county, Pennsylvania. It was opened on the 20th of November, as a Presbyterian Parochial Female Seminary, under the care of the Rev. James Latta, former Principal.

The pupils of this Institution will receive instruction in such branches as will tend to elevate and adorn the female character.

Terms.—Ordinary tuition, embracing all the branches of a thorough English education, \$10 per Session. Modern Languages, \$10. Instruction on the Piano, \$12.20. Boarding, \$45. Mrs. A. E. WALLACE, *Principal*.

BAKER'S CREEK, TENNESSEE.

4. The church at Baker's Creek, Tennessee, in the Knoxville Presbytery, has determined to establish a school, and the Presbytery has made an appropriation to assist in the enterprise.

RUSHVILLE, INDIANA.

5. The church at Rushville, Indiana, under the pastoral care of the Rev. D. M. Stewart, in the Presbytery of Indianapolis, has taken measures to start immediately a Christian school.

These beginnings in different parts of the country show that the leaven is at work. It will not be many years before every Presbytery will have at least *some* schools connected with its churches, which train up the young under true, Christian superintendence. “There's a good time coming.”

For the Presbyterian Treasury.

BE PATIENT.

My uncle was a singular man. Indeed he was a singular boy. For he had preserved, a portion at least, of every book he had ever used at school. He had all his old copy books. Many laughed at him for his fancy, as they called it. “Never mind,” said he, “I may have use for them yet.” When grown, he became a teacher very remarkable for his patience, and no less so for his success. He was especially noted for his skill in bringing forward dull boys. If they had minds capable of improvement, they were sure to become respectable scholars in those branches which he encouraged them to study. In his school, “to be kept in” during play-hours

seldom if ever occurred, as a punishment; though he often permitted his pupils to remain with him at play-time for the purpose of explanation and encouragement. My uncle always conceived the best hopes possible of his scholars. When they or their parents thought they could never learn any thing, he simplified it so that they could not fail to understand it. I have often seen him spend ten minutes on such a question as this, "why do two and two make four?" Never did he fail to make himself understood. But his copy-books and early compositions were of great use. He often showed his first copy-book to encourage the timid. Few of his pupils made a worse beginning in writing than he. This often cheered the desponding. His earliest compositions cost him immense labour and were very poor. These also taught him to expect good results from poor beginnings. In other words, he had self-knowledge, and therefore knew mankind. He knew himself as a boy, and therefore knew other boys. I have somewhere met with the following which I think worthy of republication:

"I tell you what," said a neighbour to a sign painter, who had an apprentice rather awkward in business,— "if you do not look a little sharper after that apprentice-lad of yours, you will never make any thing of him. He has no more notion of painting than an old horse! Look at that lion that he has just finished; why it is more like a dog than a lion. He ought to be ashamed of himself; and if I were you, I should very soon tell him so." "And so I would," replied the sign-painter, "only that I have a lion hanging up against the wall of the work-shop of my own doing, when I was a lad, and to tell you the truth, bad as his lion is, it is a great deal better than mine; so I must bear with him, and hope for the best."

There is a wonderful propriety in those words of Christ: "Learn of me, for I am meek and lowly," as if he had said, "I will not upbraid you for your ignorance and dullness. I will teach you the same lesson over and over again, I will never weary in teaching you, if you are but willing to learn." Should not every teacher be meek and lowly? Is not one reason of the great influence of the Sabbath School, that their teachers are commonly pious, and are expected to exhibit "the meekness of wisdom?" A.

CAN WE GET UP A SCHOOL IN OUR CHURCH?

"Can we get up a school in our Church?" This was a question that came up for consideration before the Session of the church in the village of ——. "I think we can," said the pastor, "the Lord being our helper." "If it is our duty, let us try," said one of the elders. "For my part," added another elder, "I am opposed to having my children educated as though they had no souls. We ought to have a Christian school among us." The pastor then explained the matter more at large, and urged the Session to proceed without delay. Some of the elders, however, *held back* for the present. But two determined to go forward with the pastor. In his own language:

"So two of the elders, in connection with myself, have become responsible for all the expense, and we have the management of the school. We may not succeed; but with the blessing of Providence, *we intend to*. We have secured an excellent teacher—a young lady of devoted piety—ample qualifications—and of

several years experience in teaching. The number of scholars since the commencement in May last has averaged 25. The school is popular. I have no doubt that after the first year it will support itself."

"But," says one of our readers, "this church was probably a strong church, and was located in a district of country where there are no common schools." And another says: "I don't think at any rate *we* can get up a school in *our* church." Well, perhaps not; but if this minister and his two elders were in any one of five hundred churches that might be named, they would have a school. The church referred to is a comparatively feeble church; the minister, who has a small salary, boards the teacher himself; and there is a large public school in the village, for which all the people are taxed. Christian resolution has, by God's blessing, overcome all difficulties; and the same success would attend a similar effort in scores and hundreds of our churches. The probability is that the school in the village church of —— is only a demonstration of what could be done in ——. There is no doubt that many of our churches are not in a condition to make an immediate effort; but very many more are in a far better condition than the one just mentioned. We will conclude by again quoting from the village minister's letter:

"My convictions are every day becoming stronger that the General Assembly's plan presents the only correct system of education;—and our Church must adopt something of this kind, or a very important duty will be neglected and great loss endured. In most places, if two or three persons would commence a school with a determination that it should be sustained, the result would be most favourable; and though some sacrifice might be necessary, they would confer a lasting benefit upon the church and upon the rising generation."

The question "Can we get up a school in our church?" depends for its answer very much upon the minister and elders, as every other good word and work do. This fact magnifies the office and functions of every Session.

IMPORTANCE OF MORAL EDUCATION.

Under whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education—one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition, which if once got, though all the rest should be neglected, would in due time produce all the rest, and which, if it be not got, and settled so as to keep out ill and vicious habits, languages, and sciences, and all the other accomplishments of education, will be to no more purpose but to make the worse or more dangerous man.—*John Locke*.

Few teachers are aware how long they are remembered, and, if faithful, with how much affection, by their scholars.—*Todd*.

For the Presbyterian Treasury.

PAROCHIAL SCHOOL AT WYOMING, PENNSYLVANIA.

DIFFICULTIES.

In the outset great difficulties were encountered; but the Lord has brought us through them all. You may say to other brethren, who plead difficulties as reasons why they cannot have schools, that they cannot present a case where there are greater or more numerous difficulties than we have met and, in God's strength, overcome. The listlessness of our own people, was first to be encountered. The desire for a proper education was to be awakened—the prejudices, on the part of good people, against church schools, were to be answered—a school house was to be obtained—a teacher found, and the legion of adversaries, Christian, infidel and nothingarian, was to be met in a fierce opposition—a public meeting was held, denouncing our enterprise "as a sectarian scheme to subvert the public school system"—threats were made, that if our school were persevered in, our little church, struggling in the weakness of infancy, would be crushed, or left to perish for want of support; and had it not been that, as Calvinists, we held the doctrine of "perseverance," I doubt not our hearts had been intimidated and our project abandoned. But, amid the maledictions of the infidel—the denunciations of Christians of other creeds, and the indifference and faint-heartedness and (in some cases) opposition of our own people, in the name of the Lord, we commenced our school. A year's experience has satisfied us, that we did right. And not only are *we* satisfied, but many of those who were arrayed against us, as they have marked the manifest improvement in our pupils, have been won over to favour our cause.

RESULTS OF THE YEAR.

The year's results have been of the most gratifying character. Our pupils have made rapid improvement. The Session, in addition to their visitation of the school during the term, have attended the examinations at the close of each term, and have been greatly pleased with the advance in manner as well as in knowledge. A healthful moral influence has pervaded the school, and its effects have been manifested in the hopeful conversion of a number of the older pupils. Of the scholars who have attended during the year, nine have united with the church, and are among our most exemplary members. There are several others who are, and have been for some time, deeply serious—some of whom will probably make a profession of faith at our next communion season. This fact is, to us, one of peculiar interest, and we have interpreted it as an evidence of God's favour on our scheme.

PLAN OF INSTRUCTION.

The number of scholars has varied from 26 to 45. The average has been about 32. The branches taught are: Astronomy, Chemistry, Philosophy, Algebra, Arithmetic, Grammar, Geography, History, Reading, Writing, Spelling and the *Assembly's Catechism*; Composition, Declamation, and Vocal Music. The Bible is read and expounded daily. School opened with prayer, and singing, both as a science and a devotional exercise, practised.

In order to carry out what we conceived to be one design of the Board, we have opened our doors to the *poor*, and have had, in all, during the year, as many as eight beneficiary pupils. Most of these have been regular attendants.

FEMALE PRESBYTERIAL ACADEMIES.

The interesting and important department of female education is rightly engaging attention in various sections of our beloved Church. The following notices of Female academies, under the care of some of our Presbyteries will show what Christian zeal can accomplish:

1. MOBILE, ALABAMA.

The committee which had been appointed by the Presbytery of South Alabama, at its last meeting to establish, if practicable, a Presbyterian Female Seminary in the city of Mobile, to be under the control and patronage of the Presbytery, reported that they had attended with fidelity to the duty devolved on them, that steps had been taken for the establishment of such an institution, and that it was expected to go in full and successful operation early in November. Mr. Wm. Merrill, principal of the High School at Ellington, Conn., is engaged to take charge of this institution. The character and qualifications of Mr. Merrill are eminently such as to fit him for this post. He has promised to be in Mobile as early as possible in November, with a full corps of competent teachers to enter at once upon his duties.

2. FEMALE INSTITUTE, AT CHARLESTOWN, INDIANA.

This institute has been placed under the care and patronage of the Salem Presbytery. The course of instruction is comprised in two departments—Primary and Academical.

The Primary department comprises a thorough course in the art of spelling, reading, first lessons in Mental Arithmetic, and first lessons in Geography.

The Academical department comprises all those branches of substantial, ornamental, and moral science which are essential to a complete Female education, and is divided into preparatory, junior, middle and senior classes. Composition, Bible, and Catechetical instruction, and vocal music will be continued through the whole course.

Primary Department, per session,	\$4 00
Preparatory " " "	5 00
Junior Class, " " "	6 00
Middle " " "	9 00
Senior " " "	12 00
Lessons on Piano, per session, (no charge for instrument,)	\$20 00
Latin or Greek,	8 00
French or German,	8 00
Painting and Drawing,	8 00

Boarding in the family of the Principal, (light and fuel included,) \$1 75 per week, one-half payable in advance, and the other at the close of the session.

No deduction for absence after entrance, except in case of protracted sickness.

Rev. Geo. J. Reed, A. M., Principal.

Miss Lydia S. Graves, Assistant.

Mr. Jas. D. Patrick, Teacher of Instrumental Music.

Mrs. Julia Bayless, Teacher in Primary Department.

The year is divided into two sessions, of five months—the first commencing on the second Monday of October, the second on the first Monday of April. Each session will close with a public examination and the standing of each pupil will be sent to parents or guardians.

Charlestown, Indiana, October 12, 1848.

3. SPRINGFIELD, OHIO.

The Presbytery of Miami, at its last meeting, took measures to establish a Female Seminary at Springfield. It will be well conducted, with a suitable number of competent teachers. The Session of the school commenced on Monday, the 9th of November, with a large number of pupils.

ACADEMY OF THE PRESBYTERY OF EAST ALABAMA.

The Presbytery of East Alabama have resolved, "as soon as practicable, to put into operation an academy of high grade, to be exclusively under its control." The citizens of Lafayette have generously offered to the Presbytery the Academy buildings located at that place, and their offer has been accepted. The Presbytery have appointed trustees, and also a committee to prepare a complete system of rules and regulations for the management of the Institution. It is expected that the Academy will shortly go into operation. Thus has another wise and noble effort been made under encouraging circumstances, to provide for the Christian education of the youth of our Church.

FRUITS OF A HIGH SCHOOL.

The Presbytery of South Carolina have established a High School at Greenwood, and in their report at their late meeting, they say:

"Already have the great ends aimed at, begun to be realized. Science and religion are exhibiting there the truth of their compatibility. They are progressing 'pari passu' and as one flourishes, so does the other. The seed, though so recently sown, already begin to spring up, and produce fruit. Seven young ladies of the Female school, and one young man of the Male school, have been brought to see the error of their way, passed from nature's darkness, and united themselves with the church of Christ, while others are solemnly calling upon God to know what they shall do to be saved. Brethren! pray for these Lambs of the flock. Pray for those who are seeking after salvation."

CHILDREN SHOULD LEARN TO SING.

At the present day too little attention manifestly is paid to learning children to sing. It seems to be looked upon as no necessary or important accomplishment, and hence no provision is made for it in the systems of education usually in vogue. This is certainly a great mistake, and proper measures for its correction should be speedily adopted by every Christian community. The cultivation of vocal music cannot be attended to too early. The following remarks on the subject of learning children to sing, are extracted from a work entitled "Phrenology for Children," which abounds in passages remarkable for their simplicity and eloquence. They are judicious as well as beautiful, and deserve to be seriously pondered:

"All children can learn to sing, if they begin in season. I do not say all will have the same sweet voice of the nightingale; for some have naturally sweet, mild and soft voices, when they talk, while others speak in strong and masculine tones. The same is true in regard to singing.

"In Germany every child is taught to use its voice while young. In their schools all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart that can give utterance to this language from the soul.

"Children, sing! yes sing with your whole heart!—*German Messenger.*

GRADUATES OF COLLEGES.

In our October number is a list of graduates of the colleges in New England and New York. The following is an imperfect continuation of the number in other parts of the country. The table is taken from the Presbyterian Advocate:

University of Pa., Pa.,	19
Dickinson, "	28
Jefferson, "	53
Washington, "	36
Allegheny, "	10
West. Univ., "	3
Lafayette, "	24
Pennsylvania, "	12
Marshall, "	25
Duquesne, "	6
Delaware, Del.,	6
Columbia, D. C.,	12
Mt. St. Mary, Md.,	3
St. James, "	4
Washington, Va.,	6
Bethany, "	12
University N. Car., N. C.	29
Emory, Ga.,	18
Mercer, "	6
Oakland, Miss.,	14
Transylvania, Ky.,	19
Centre, "	34
Georgetown, "	12
La Grange, "	2
Franklin, Ohio,	6
Kenyon, "	11
Granville, "	8
Marietta, "	9
Oberlin, "	16
O. Wesleyan, "	9
Hanover, Indiana,	8
Nashville Univ, Tenn.,	21
Total, in 32 Colleges,	481
Total in 20 " (in Oct.)	705
	1186

THE BIBLE IN COLLEGES.

Why is it that the Bible is not included in the scheme of education in all our colleges? Why are our youth left entirely to themselves on the great subject of religion? Why is all other knowledge imparted, except that which is the most important? Is the mind of more value than the heart, or the acquisition of learning than the virtuous regulation of the life? Is there no instruction but in the struggles of ambition, or no enticement but in blood-stained fields? Is there no truth but the revolting record of human crime and suffering? No wisdom but politics? No philosophy but metaphysics? No poetry but profanity? No ethics but scholastic rules? Shall our youth be only imbued with secular literature, and is there nothing in the sacred volume that can enlarge their understandings, elevate their imaginations, or refine their taste? Is there a history more authentic or instructive—a fictitious narrative more interesting or attractive—a system of philosophy more profound—or of morality more pure? Is it not the fount from which orators derive their imagery, and poets their inspiration? Do we not live in a Christian land, and breathe, as it were, the very atmosphere of Christianity? Is it not interwoven in the very elements of our society, in all the customs and institutions of our country, and does it not enter essentially into the very texture of our laws, and all the operations of our government? Without its purifying and restraining influence, would not liberty degen-

erate into licentiousness, regulated society into the wildest anarchy, and vice and immorality overspread the land! Is it not all important to our country, then, even in a civil and political point of view, that those who are to be the future legislators and rulers of the land, should be taught to legislate and govern in the fear of God? Is that book beneath the dignity of a college which enlightened the minds and guided the lives of an Edwards, a Ramsay, and a Rush; or unworthy the attention of American students, which constituted the pride of Wirt, and elicited the eulogy of the accomplished Jones? But my limit forbids me to descant upon this topic. You, gentlemen, in binding the gospel to *your* hearts, and making it "the man of *your* counsel," have an example well worthy of imitation; and the time, I trust, is not far distant, when there will be a multitude of American youth, in all our colleges, whose minds, like yours, will be imbued with "the knowledge that cometh from above;" whose hearts, like yours, will find more melody in the harp of Zion, than in all the profane poets of the age; who will learn, like Milton, to drink of the waters of Siloa's brook; who will love, like Newton, to "look through nature up to nature's God;" who, like Locke, as they explore the arcana of the human, will bow with submission to the infinite wisdom of the Eternal Mind; or who, should they ever be elevated to judicial stations, will learn, like Hale, to embellish the ermine with the beauty of religion,—and to add to the dignity and learning of the Judge, the sublime philosophy of the gospel, and the practical piety of the Christian!—*Hon. H. L. Pinckney's Address before the Bible Society of the University of Virginia.*

Sabbath Schools.

"Feed my lambs."

A SABBATH SCHOOL AT THE END OF THE YEAR.

The Sabbath school is a gathering place of tender interest the last month of the year, for pastors, teachers, and scholars.

Beloved *pastor!* are all thy sheep in the fold that were here when winter last came in with his ice and snow? Are all the lambs of thy flock safely sheltered, and the under shepherds spared to assist thee in distributing the food of life? If so, we may well close the year with grateful thanks to God for His sparing mercy, and *trust* Him for future blessings. If any are gone, may we not hope that they are in the bosom of God, for this is the precious hope that springs from Sabbath school instruction, and this the cheering reward of a pastor faithful to his Sabbath scholars.

To *teachers*, who have through the months and weeks of the past year, gathered to their school and met the eager glances of bright eyes, the affectionate greetings of quick beating hearts, and pressure of little hands, the Sabbath school is indeed a tender and endeared place, this last month of the year! Dear *faithful* teacher, it is truly a happy season for thee!—to bring hither the remembrance of patient exertions for the good of these little friends, of a store of earnest prayers that have ascended to God for them, and of many a word of admonition and earnest entreaty dropped upon the ear and heart of those that love thee. The remem-

brance of these will throw a halo of soft light upon the dying year, and gild with promise the cloud that curtains the coming one from sight. May God cheer thee more and more in thy labours, and give thee, in return, evidence that the seed thou hast sown is springing up to a golden harvest!

And what does December say to the *scholars* that flock to their seats, these last Sabbaths of the year? Ah, my dear little friends, it says that you are here, while some are laid in short and narrow graves, that came happily to school last year at this time! Yes, here you are, with health, and joy, and smiling faces, to join your school-mates every week in learning the way to heaven. And how pleasant it is for those of you who have really *tried* to be good, to look back upon the treasures of texts and hymns, that you have laid away in the little store room of your hearts. Dear children! these will be fresh and sweet to you when you are old and feeble, and perhaps they will strengthen and cheer you on your dying bed. Then you can think with much comfort of the nice little bundle of *tickets* laid by, which you have gained by your diligent study and good conduct. These will, in turn, gain for you a kind smile from the teacher whom you love, and it may be, a book as a reward for your good conduct. Be thankful that you have so pleasant a place as a Sabbath school to learn in, and try to persuade others to come and learn with you. God bless you, and bring you at last to Heaven, where you will be forever good and happy.

Pastor, teachers, scholars, love your Sabbath school!



For the Presbyterian Treasury.

REASONS WHY I SHOULD BE A SABBATH SCHOOL TEACHER.

1. Because the command of my blessed Saviour teaches me to "do good to all men as I have opportunity." Here is a wide field, and one too, in which my humble efforts, by God's blessing, may lead to the salvation of precious souls. Can I expect ever to find a better opportunity for doing good?

2. Because the multitudes who receive no religious instruction at home, will grow up, and perhaps die in ignorance of saving truth, unless they receive such instruction in the Sabbath school. If I refuse to bear my part in the effort to gather them, and train them for heaven, will my skirts be clear of their blood if they perish?"

3. Because I am a professed follower of the meek and lowly Jesus. I humbly trust I have been redeemed with His blood, and that at last I shall inherit eternal life—the gift of His purchase. "He went about doing good." Is it my desire and prayer to be like Him? How then can I be idle, while so many of my fellow beings are growing up without the knowledge of His love and mercy to sinners. Ought I not to esteem it a privilege to seek them out and point them to Him who is able to save? If it is a work of toil and self-denial, has He promised me immunity from labour or self-denial? Am I not to bear the cross?

4. Because I am bound to cultivate my one talent for His glory. I may not be called to preach the gospel, or to fill a station requiring high attainments in knowledge; but where the

teaching of God's word to the young is concerned, shall I, who profess to have learned at the feet of Jesus, draw back and say "I have no gift for teaching." He has promised, "he that watereth shall be watered also himself." Will I not be in the way of securing this blessing, when I am actively labouring to bring the lambs to His fold? Can I better cultivate my talent for His glory, than by the diligent study of His word with a view to the instruction of others; and will not this very exercise for other's good tend to my growth in grace.

5. Because the time is short, and I feel that I must do *now* what I can for Him, who loved me with an everlasting love. Gratitude should lead me to ask, What can I do for Christ? But I shall soon be called to appear before Him, and if I have buried my talent and lived an idle, unprofitable life, can I expect to receive the joyful award, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

M.

SUNDAY SCHOOL BOOKS.

Children must have books. So books are written for children. There is no end, hardly, to Sunday School books. And what is matter of thankfulness, many of these books are excellent of their sort. Here are some very good ones indeed:

Men and Scenes before the Flood.—This little book is published by the Presbyterian Board of Publication. Children can easily understand it. Its men and scenes are among the most remarkable the world ever saw, and the very ones that children love to read about. This will be a popular book.

White Lady-slippers.—This and the remaining books mentioned, are all published by the American Sunday School Union. The *White Lady-slippers* well illustrate the evils of disobedience to parents.

Young Jew.—This narrative is a genuine history of a Jew who became a Christian, and who is now a clergyman.

Aunt Harding's Keepsake, shows how differently two sisters value a Bible, which their aunt gave them.

The Two Paths—the Path of Light and the Dark Path. Stories of interest, and full of hope and warning.

Sickness Improved.—This is a little book of great merit, containing thoughts in sickness, and thoughts during convalescence, well calculated to improve the dispensations of Providence.

Domestic Missions.

"Beginning at Jerusalem."

MISSIONARY AND SUSTENTATION FUND.

We have endeavoured in various articles of this paper, from time to time, to call attention to the importance of making a more adequate provision for the support of the ministry in our Church. The question has arisen whether the effort to accomplish this object should be made by means of a *separate fund for pastors*, as distinguished from stated supplies and missionaries. We think there is no need of a separate fund, for the following reasons:

1. The multiplication of separate committees and funds is a great inconvenience.

2. It is difficult to see what benefit would

accrue, financially, to pastors, by distinguishing them from other ministers, who are doing their master's work with equal zeal.

3. Stated supplies are, in a great many places, to all intents and purposes, pastors; the difference being formal, rather than real.

4. The Board of Missions, on its *present* basis, is more of a *pastoral sustentation* Board, than it is a distinctively *missionary* Board. By the table in another column, it will be seen that the number of pastors aided is 163, or more than one-third of the whole number of the ministers. A large number of the stated supplies are perhaps as permanent in that relation as pastors are; whilst the number of persons who are technically and really *missionaries* is comparatively small.

5. The separation of benevolent objects that are so nearly identical, would perplex our churches, and in all probability diminish the amount of their contributions. We doubt very much whether two appeals in behalf of the cause thus subdivided, would yield as ample returns as the present simple and popular mode of soliciting the contributions of the churches.

6. The objections alleged against certain existing arrangements of the Board of Missions, may be removed more easily than by getting up a *separate* fund for *pastors*. The objections are chiefly two, as far as we are aware of.

The first objection is, that the funds being collected for *missionaries*, many ministers who really need aid but who are not technically missionaries, do not feel that they can in conscience apply for aid; and hence many in necessitous circumstances are excluded from the benefit of the funds. The simple remedy suggested for this difficulty is to give the fund its true appellation, and to call it "the missionary *and sustentation* fund." We do not propose any new name for the Board itself, but to have all its monies acknowledged under two funds, viz. 1, the missionary and sustentation fund, and 2, the church extension fund.

The other objection is, that it is wrong to make pastors receive "commissions" from, and to send "reports" to, any other bodies than their Presbyteries. This objection applies as really to stated supplies, located by the authority of their Presbyteries, as to pastors. Both are equally amenable to the Presbytery, as the regular ecclesiastical court. The practice of giving "commissions" arose when the Board was principally engaged in sending out, and locating, missionaries, strictly so called, in the new settlements, and at a time when the operations of the Board were not so entirely subject to the action of Presbyteries as at present. One of the first principles of the Board now is, that it "*operates through the Presbyteries.*" And it seems reasonable that the terms of the "commission" should now be either modified, or that the practice of giving a "commission" be abandoned altogether except in

peculiar cases, as in sending missionaries to new settlements where Presbyteries are either not formed, or are so weak as to rely in these matters upon the Board. It is an anomalous thing to "commission," formally, a pastor to preach the gospel at a place where the Presbytery have already installed him. The Board of Education might just as well "commission" the candidates under its care to pursue their preparatory studies. All that either Board is called upon to do is to *notify* the minister, or candidate, that he may expect aid according to the recommendation of his Presbytery. We agree with A. A., in his communication in the Presbyterian, as to the propriety of re-examining this whole matter of giving "commissions" to preach the gospel. Except in particular cases, we think these "commissions" from the Board might be dispensed with.

In regard to the Board's receiving "*reports*" from ministers who are aided, the general good seems to require it; and there is nothing arbitrary in it. The whole Church is interested in having a summary of our missionary operations presented in the Annual Report of the Board, and in hearing from our missionaries from time to time. Perhaps, however, it might be best not to require our missionaries to send a report to the Board more than once a year, or at most *twice*.

With these suggestions, it strikes us that there is no necessity for a separate fund for the support of *pastors* of feeble churches, as distinguished from other ministers who need aid. It is far easier and more desirable to modify existing arrangements, so as to include all classes of ministers, than it is to establish separate funds for each class.

We conclude with the remark, that in the efforts of our Church to provide a support for the ministry, it is important to take more energetic measures to draw out the resources of the congregations that are aided. Our Presbyteries ought to assume the broad principle, that those churches which refuse to do their utmost in support of their minister shall receive no aid at all. It cannot be denied that there are churches which take advantage of the missionary fund to supply the deficiencies of their own covetousness and ample ability. Under the proper Presbyterian supervision, the number of such churches would become smaller and smaller. It will not be possible to do much more than is now done for the support of the ministry, until our Presbyteries shall have the courage to take the requisite measures to instruct, rebuke, and exhort the congregations committed to their care. Much wisdom and patience will be required for such an undertaking.

With the proper amount of co-operation, there can be no doubt that our "missionary and sustentation fund" might be easily made entirely adequate to meet all the demands of our Church. And we believe that the present organization, with a few modifications, is the best that can be devised.

MISSIONARY STATISTICS.

The following table has been prepared for the Presbyterian Treasury from the Annual Report of the Board of Missions, with no little labour. It shows the number of ministers aided by the Board in the different Presbyteries, and the proportion of pastors, stated supplies, &c. It is not probable that *no* errors have crept in, but the table is substantially correct.

1. The ministers are put down under those Presbyteries within whose bounds they are preaching; this being the only method of showing the missionary claims of the different Presbyteries, in regard to the number of labourers.

2. In the Minutes of the Assembly, the letters D. M. characterize a number of the ministers. Whether D. M. means always any thing different from S. S. is doubtful. In some cases, these letters mean *itinerant* missionaries; but it being impossible to draw the line, all have been put down as D. M., who are thus marked on the Minutes. We would suggest the letters I. M. as the ones for itinerant missionaries.

3. Licentiatees are put down in the table under D. M. The number of licentiatees who receive aid from the Board is 29; (leaving 35 for D. M.; the two being amalgamated in the table.)

4. The designation of some of the ministers is not put down on the Minutes. These are marked in the table "*unknown.*"

PRESBYTERIES.	Pastors.	Stated Supplies.	Domestic Missionaries & Licentiatees.	Unknown.	Total.
Troy, - - -	-	3	1		4
Albany, - - -	3	1	1		5
Columbia, - - -	1	1			2
Ogdensburg, - - -		2			2
Steuben, - - -	2				2
Wyoming, - - -	1	2			3
Buffalo City, - - -	3	5			8
Hudson, - - -	3	2			5
North River, - - -	1	1	1		3
Bedford, - - -	3	1			4
Long Island, - - -	2				2
New York, - - -	3	4	1		8
" 2d, - - -	2				2
Elizabethtown, - - -	2				2
New Brunswick, - - -		2			2
Newton, - - -	5	1	1		7
Raritan, - - -	3	1			4
Luzerne, - - -	4	7	2		13
Susquehanna, - - -	2	3		1	6
West Jersey, - - -	2	5	1		8
Philadelphia, - - -	2	1	3		6
" 2d, - - -		2	1		3
Newcastle, - - -	2				2
Donegal, - - -	1				1
Baltimore, - - -	4	5	1	1	11
Carlisle, - - -	1	1			2
Huntingdon, - - -	2	3			5
Northumberland, - - -	1	3			4
Blairsville, - - -		1			1
Redstone, - - -	3	1			4
Ohio, - - -	1	1			2
Alleghany, - - -	2	1			3
Beaver, - - -	1		1		2
Erie, - - -	3	2		1	6
Clarion, - - -		2			2

PRESBYTERIES.	Pastors.	Stated Sup- plies.	Domestic Mis- sionaries & Licentiates.	Unknown.	Total.
Washington, - - -	2	3			5
Steubenville, - - -	1	1	1		3
St. Clairsville, - - -	3	3			6
New Lisbon, - - -	1	1			2
Columbus, - - -	3	4			7
Coshocton, - - -	1	2			3
Hocking, - - -	3	3	1	1	8
Marion, - - -	7	2	1		10
Richland, - - -	4				4
Zanesville, - - -	3	3			6
Chillicothe, - - -	1	1	1		3
Miami, - - -	2	2			4
Cincinnati, - - -	1	1			2
Sidney, - - -	4	3	1		8
Oxford, - - -	1	2			3
Maumee, - - -	1	3	1		5
Salem, - - -	2	4	1		7
Vincennes, - - -	1	2			3
Madison, - - -	1	1			2
Crawfordsville, - - -	1	2	1		4
Indianapolis, - - -	7	1			8
Logansport, - - -	2	3			5
Michigan, - - -	3	3	1		7
Lake, - - -	4				4
Fort Wayne, - - -	1	7	1		9
Kaskaskia, - - -	1	4			5
Sangamon, - - -	4				4
Schuyler, - - -	2	1			3
Palestine, - - -	2	2			4
Peoria, - - -	2	3			5
Iowa, - - -	3	7	3		13
Wisconsin, - - -	2	6	3		11
Rock River, - - -	4	3	1		8
Missouri, - - -	3	3			6
St. Louis, - - -	2	1			3
Palmyra, - - -	1			1	2
Potosi, - - -	1				1
Upper Missouri, - - -	4	1	1		6
Louisville, - - -	3	2	3		8
Muhlenberg, - - -	1	6	1		8
Transylvania, - - -	2	2	1		5
West Lexington, - - -	2				2
Ebenzer, - - -		5			5
Greentrier, - - -	1	2	1		4
Lexington, - - -	2	2			4
Winchester, - - -	4		2		6
West Hanover, - - -	1	2	2		5
East Hanover, - - -	1	1	2	1	5
Montgomery, - - -	1	2			3
Orange, - - -	2	1			3
West Tennessee, - - -	1	2			3
Knoxville, - - -	1	2	1		4
Nashville, - - -			3		3
South Carolina, - - -		1			1
Bethel, - - -	1				1
Harmony, - - -		1			1
Hopewell, - - -		2			2
Georgia, - - -		2			2
Florida, - - -	1		2		3
Cherokee, - - -	1	3	1		5
South Alabama, - - -	1	1			2
Mississippi, - - -	1	2	1		4
Louisiana, - - -	1	2		1	4
Clinton, - - -		2			2
Brazos, - - -		4			4
East Alabama, - - -	1	2			3
Western District, - - -	2	3			5
Chickasaw, - - -	1				1
Arkansas, - - -		3	1	2	6
Fields of labour unknown, Agents, - - -					6
	163	209	64	12	460

MISSION TO CALIFORNIA.

The Rev. Sylvester Woodbridge, Jr., late pastor of the Presbyterian Church at Hempstead, Long Island, sailed from New York for San Francisco, California, in the steamship Falcon, on Friday, 1st inst. Mr. Woodbridge goes to California as a missionary of the General Assembly's Board of Domestic Missions. His standing in the Church, his experience as the pastor of a large congregation, together with his known activity and energy of character, eminently qualify him for this important mission. He leaves his family to follow him hereafter. It will also be interesting to our churches to know, that the Board have appointed a second missionary to California, an excellent pastor, at present settled in Alabama. It is expected that he will leave for that important field in the course of a few months. This mission will necessarily be attended with large expense. Prospectively, it is a mission of vast importance. We trust it will be remembered in both the prayers and the contributions of God's people.—*Presbyterian.*

Foreign Missions.

"Go ye into all the world and preach the gospel to every creature."

HINTS FOR THE MONTHLY CONCERT.

THE PROVIDENCES OF THE YEAR.

Among the Providences which mark the year which is about to close, the following are deserving of note.

1. The general access of the Gospel to the Gentile world. There are no longer formidable barriers to the preaching of the word of God among the nations, arising from civil prohibition and inflictions. The Gentiles, as a mass, have been this year accessible to Christian influences. Although obstacles exist, in the way of evangelizing the world, they are not so much the result of Pagan organization as of human depravity. This year has been distinguished for the general facilities of conducting missionary operations.

2. Favourable movements in behalf of the Jews have occurred in the Providence of God. A number of the descendants of Abraham have been converted to the faith of the Messiah. The severe disabilities, which have oppressed the Jews so long, have been relaxed in Russia, Germany, and Italy; and these tokens for good inspire hope, and call for prayer.

3. Mohammedanism has given signs of toleration towards Protestantism. For the first time since the Reformation, Protestants in Turkey have been recognized as a distinct religious body. Christianity is now tolerated as one of the religions of the Sultan's dominions. Although the document enjoining toleration, was published at the close of the last year, this year is the first to record its practical application.

4. Popery has, during the year, received some ominous warnings of its overthrow. The very seat of Papal usurpation—the city of the great harlot—has been from time to time convulsed with anarchy and revolution, the

end of which is not yet. The Jesuits have been expelled in disgrace from the head quarters of their machinations. And in France and other parts of Europe, Popery has lost the charm of its arbitrary and corrupt antiquity. The revolutions now in progress throughout Europe are heralds, proclaiming that the days of Popery are numbered.

5. An increase of religious prosperity in the Christian Church is, we hope, one of the incidents of the year. The statistics of all our evangelical denominations show an advance in the number of church members; and we think that there is also a deeper conviction of responsibility in the great work of the conversion of the world.

On the whole, the Church has not probably occupied, since the days of the Apostles, so hopeful a position as at the present time, in the array of her sacramental host against principalities, against powers, against the rulers of the darkness of this world.

RELATION OF MINISTERS TO THE FOREIGN MISSIONARY CAUSE.

Fellow-labourers in the gospel—fathers and brethren, to us first, a dying world directs its suppliant eye, and extends its imploring hands. Much, very much, under God, depends upon the ministry, in infusing a missionary spirit into the church where it does not already exist, and cherishing and strengthening it where it does. How seldom is it that any great object engages the attention of a church, if the minister takes little or no interest in it. In respect to Foreign Missions, it is probably a truth, that while some churches fall below their spiritual guides, in real, heartfelt interest, few, if any, rise above the standard of the pulpit. Ascertain the state of feeling there, and, ordinarily at least, you need look no higher for that of the people. The reasons of this are obvious. It is sufficient, on an occasion like the present, to refer to the fact. It is one of grave import, and startling solemnity, showing, in relation to this cause, the important bearing and fearful responsibilities of our holy calling. "Watchman, what of the night?"

There has been a serious mistake, in relying, to so great an extent, upon extraneous agencies in promoting the cause of missions in our churches. It is as appropriately the pastor's work, as it is his work to preach the gospel to the people of his charge; and it is cause of humiliation, and shame, if in any branch of Zion, especially one favoured with an intelligent ministry, agents should be in demand, except in vacant congregations; and even in these, it is confidently believed, they might well be dispensed with, if the energies of our Presbyterial system were fully developed under the influence of a zealous, missionary spirit. How easily, if need be, might the vacant churches within our bounds have this subject brought before them by some neighbouring minister, appointed to this service by his Presbytery. Churches and ministers would be thus mutually benefited—the former, by enjoying the means of grace, in connection with a cause of so much interest—the latter by direct, personal labours, for its advancement. Our system, unencumbered, is adequate to the whole work, and should, especially in this day of Christian activity, put forth its strength.

The cause of Foreign Missions, if it ever en-

gage, as it should, the attention of the members of our churches, must first engage the hearts of the *stated ministers* of the word, and form, as occasion may require, the subject of discourse, the burden of prayer, and the theme of spiritual song. The minister of Christ, whether in city or country, in town, village, or hamlet, must be a missionary, in zeal for the advancement of the Redeemer's kingdom, and love to those who know him not; yearning with compassion over the miseries of the heathen, and kindling with joy at the triumphs of the cross, while in the earnestness of his soul he directs the attention of his people to the condition and claims of a dying world. Such, it is hoped, is the spirit of not a few of those whom I now address, and of many others in our Church. Let it be increased and diffused, till it becomes the spirit of the Presbyterian pulpit, and I have no fears respecting the Church, as connected with the cause of Missions. Her heart will respond to the spirit of Christ in his ambassadors. She will sympathize with them—with them she will weep, and pray, and labour, till the purposes of her Saviour's dying love are accomplished; and till then, stand in her "lot,"—and in beauty, glory, and grandeur look "forth as the morning, fair as the moon clear as the sun, and terrible as an army with banners."—*Address of Rev. J. C. Edwards, in Chronicle.*

THE OFFICE OF THE CHURCH IN THE CONVERSION OF THE WORLD.

In the June number of the *Missionary Chronicle*, is an able sermon by Dr. Hodge, bearing the title of "Teaching, the office of the Church." We extract from it the heads of the argument:

I. That teaching is the great vocation of the Church; that by no other means can she make disciples of all nations, is evident. 1. From the express command of Christ, in the commission given to his disciples. 2. From the nature of that system of doctrines, the knowledge and cordial belief of which are essential to salvation. 3. From the nature, design, and constitution of the Church, as revealed in the Scriptures; and, 4. From the whole history of the Church, and especially from the whole history of missions.

II. It may, however, be asked, what is meant by teaching? What is this educational process which is so necessary to the propagation of the Gospel? We answer, it is that process by which men are brought really to know what the Bible reveals. The end to be attained, is the actual communication of this divine knowledge. There are, of course, different methods of instruction, some better adapted to one class of learners, and some to another; no one of which should be neglected. The principal agencies which God has put into our hands for this purpose are the pulpit, the school-room, and the press. All these are employed in Christian countries, and all must be used among the heathen. The danger is, that a disproportionate importance be given to one of these methods of instruction, to the neglect of the others. The great temptation is to over-value the first. Let it, however, be distinctly understood, that we advocate no exclusive method of instruction. The business of the Church is to teach, and to teach in all the ways by which the truth of God can be conveyed to the understanding; but that work must be accomplished.

III. We have endeavoured to show that *teaching* is the great duty of the Church, and *how*

she ought to teach; the only other question is, *what* is she to teach? Is she to teach secular knowledge? The proper answer to this question undoubtedly is, that the Church is bound to teach the Bible, and other things, only so far as they are necessary or important to the right understanding of the Bible. This exception, however, covers the whole field of human knowledge. The Bible is a wonderful book. It brings every thing within its sweep. Its truths radiate in every direction, and become implicated with all other truth, so that no form of knowledge—nothing which serves to illustrate the nature of God, the constitution of the Universe, or the powers of the human soul, fails to do homage and render service to the book of God. We cannot teach the doctrines of creation and providence, without teaching the true theory of the Universe, and the proper office of the laws of nature; we cannot teach the laws of God, without teaching Moral Philosophy; we cannot teach the doctrines of sin and regeneration, without teaching the nature and faculties of the soul. Christianity, as the highest form of knowledge, comprehends all forms of truth.

Board of Publication.

Publication Rooms 265 Chestnut street, between 8th and 9th streets, Philadelphia.

Letters relating to the business of the Depository, to be addressed to JOSEPH P. ENGLS, Publishing Agent.

Letters relating to colportage and agencies, to be addressed to the Rev. JOHN LEYBURN, Corresponding Secretary and General Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLS, D. D., Editor of the Board.

COLPORTAGE OF THE BOARD OF PUBLICATION.

This important branch of benevolent enterprise gives every promise of most encouraging success. The Corresponding Secretary and General Agent has recently visited several of the larger cities and towns in this vicinity, and has received from the pastors of the churches and others, evidences of approbation of the plan which the Board wish to carry out for reaching, by a system of Colportage, every Presbyterian family, with our denominational books, and as far as possible other families with those upon common evangelical Christianity. One of the persons employed as a Colporteur, says:

"The Associate Reformed Synod has passed resolutions in favour of our books; and when at —, I was solicited, by their pastors, to visit and supply two very large churches of this body. My visit to — was quite gratifying and successful."

Another says—that an order has been received for a *library* for a German Reformed congregation, and that he would probably be called upon again from the same denomination during the winter and spring.

He also says: "I have sold books this summer where the last cent the poor widow or labouring man had at command was given for a Baxter's Call, or Allcine's Alarm; and in one or two instances, where they borrowed from their own little missionary fund, to be replaced before the time of collections came round. As I said a good while ago, the poor buy more of our books than the rich."

There is evidently a field open for the Church to do a great work through this simple, but

heaven-blessed instrumentality; and from the tokens received from various quarters as to what has been already done, and is now doing, and what is ready to be done, there is every reason to look for results, in which the lovers of our Zion will have great reason to rejoice.

REVISED CATALOGUE.

The Catalogue of the Publications of the Board has undergone a thorough revision, in order to attain a greater uniformity in price. In consequence many, especially of the 18mo and 32mo books, have been reduced in price.

CLASSIFICATION OF BOOKS, UP TO NO. 249, INCLUSIVE.

- I. Minister's Library, though not exclusively, containing 44 volumes.
By Catalogue, in half calf binding, \$39.60.
For Cash, 29.33.
- II. Congregational Library, containing 126 volumes.
By Catalogue, in half sheep, or half calf, \$59.31.
Some of the volumes in half roan, 53.91.
For Cash, in half sheep, 43.93.
" " in half roan, 39.93.
- III. Sabbath School Library, containing 70 volumes.
By Catalogue, in half sheep, \$20.15.
" " in half roan, 15.78.
For Cash, in half sheep, 14.93.
" " in half roan, 11.69.

CONTINUED NOTICES OF BOOKS.

Daily Bread, consisting of extracts in prose and verse, from eminent divines, for every day in the year. 18mo. pp. 288. Price, 33 and 40 cents.

Each one of these selections is indeed "short and sweet." Read early after rising, (and especially after rising early,) it gives a pleasant bias to one's thoughts and feelings—a pleasant preparation for morning worship in the family, and for worldly business; and they furnish very frequent helps for self-examination. Take a specimen—

"That man is for heaven, and heaven is for that man, who makes it his greatest business in this world to watch his heart. The hypocrite looks most to externals, but the sincere Christian looks most to internals; the hypocrite's main watch is about his life, but a sincere Christian's main watch is about his heart; the hypocrite's main work lies without doors, but the sincere Christian's main work lies within doors.—*Pres. of the West.*

Causes and Cure of Skepticism.—pp. 124, 32mo. Price 14 and 18 cents.

This little volume consists of selections from a work entitled, "A Father's Reasons for Repose," supposed to have been written by Rev. T. Fry, of England, the author of the interesting account of Leigh Richmond and his family, published under the title of *Domestic Portraiture*. It contains an examination of four different causes of religious error, and an illustration of a number of inferences, calculated to prevent misconception in regard to the subject. "A short method with the skeptic," closes the volume. The style of the author is clear, animated, and interesting. The attention is kept up, and the meaning forcibly presented, by numerous appropriate illustrations. The sentiments are correct, and evince much judicious thought. Altogether the work is one of the best which we have ever seen on the subject.

A New Token for Children.—pp. 210, 18mo.; price 27 and 33 cents.

In this work we find an interesting collection of

the lives of young persons remarkable for the early development of divine grace. It is a delightful volume, and well adapted to the religious instruction of the young.

A History of the Westminster Assembly of Divines, embracing an account of its principal transactions, and biographical sketches of its most conspicuous members, compiled for the Presbyterian Board of Publication. 12mo.; price, half calf, 88 cents.

This is one of the publications, put forth by a Board in Philadelphia, constituted by the Old School Assembly, for the purpose of publishing such standard works, original and selected, as shall tend to diffuse through the churches connected with that Assembly, a better knowledge of Christian doctrine and Presbyterian principles. The design of such a Board is a happy one. The publishing of books, and especially the republication of valuable works now out of print, is an important means of doing good. And if it be left entirely to the direction of the interest of book-publishers, who are but imperfectly informed as to the value, or perhaps the existence, of some of the richest productions of the English press, far less will be accomplished than otherwise might be done. And we wish our own denomination, and our own city, were favoured with the action of a committee, following out a similar design.

The Assembly's Board are true to their denominational interests, as they should be, in their selection of books. And yet they publish much that no friends of sound doctrine, of any denomination, would object to, and much that is worthy of universal circulation. The book named above is a duodecimo of 430 pages, embracing the history of a series of events, about which all friends of religion, who speak the English language, have an interest to be well informed. As the doings of that assembly of divines involved a struggle between Presbyterianism and Congregationalism, it would not be strange, if the statements of the writer were somewhat partial to Presbyterianism. Yet, be that as it may, the book as a whole is a good one, and we would be glad to see it in every Congregational as well as in every Presbyterian family in the country.—*N. E. Puritan*.

The Holy War, made by King Shaddai upon Diabolus for the Regaining of the Metropolis of the World; or, the Losing and Taking again of the Town of Mansoul. By John Bunyan. With Notes, by Rev. George Burder. In Muslin, price \$1.50; in Turkey extra, \$3.00.

The greatness of the Pilgrim's Progress has been suffered unduly to overshadow the fine and impressive allegory of the Holy War. If it had been Bunyan's only production, it would have been a marvel and an admiration of all the world. How true it is to the life, how distinct and vivid its delineations of Christian experience, and how rich in the highest and most beautiful qualities of poetry, need not be said. Enough that it is Bunyan's, and not unworthy of the author of the Pilgrim's Progress. The Presbyterian Board have issued this edition in a style of extraordinary beauty and neatness—bound in Turkey morocco, with gilt edges, and embellished with a fine portrait, and a great variety of illustrations of the text on wood, neatly engraved and drawn with true spirit. The work, as thus clothed, makes a gift-book, combining in a rare degree beauty and utility.—*N. Y. Evan*.

Most of our readers are acquainted with this great work of the immortal John Bunyan; and if any are not, they should lose no time in seeking an introduction. The Christian warfare is illustrated by one profoundly conversant with all its vicissitudes; and in the conception and portraiture of characters and incidents, Bunyan has displayed the same fertility of invention which imparts such a charm to his master-work—the "Pilgrim's Progress." But our object in this notice is to call attention

to the style in which this book is now issued by the Presbyterian Board of Publication. It incorporates the explanatory, experimental, and practical Notes by the Rev. George Burder, and is embellished with sixty-eight engravings. The paper, typography, binding and gilding are all admirable. It is, therefore, a very desirable keepsake, being as beautiful in the execution, as it is valuable in its contents. No expense has been spared to make it attractive, and it surpasses every American edition of the same work previously published. In common with the Presbyterian Board, we feel our obligation to the benevolent individuals who by their liberal donations for this express purpose, have rendered it practicable to produce so beautiful a book at a cost comparatively moderate.—*Christian Intelligencer*.

This is externally one of the most beautiful volumes that we have ever looked upon. The binding, the paper, the type, and the embellishments, are all in the best taste. It is designed to correspond in its style with the handsome edition of "the Progress" by the Board. Of the merits of such a work it would be useless for us to speak, as the verdict of the wise and good has already ranked it amongst the works that will go down to posterity undimmed by age. Of the mechanical execution we cannot speak in too high terms, and we may hope that it will serve to recommend the thoughts to a class of minds that would not receive them in a plainer style.—*Presb. Herald*.

The Board of Publication have published a splendid edition of this excellent work by the author of the Pilgrim's Progress. The city of Mansoul is the object of a fierce contest between Immanuel and Diabolus. With a skill and consistency peculiar to Bunyan, the allegory is carried out in a vast variety of interesting detail. Although inferior to the Pilgrim's Progress, the work possesses many of the characteristics which render that inimitable work so exceedingly popular with all classes of readers.

Of the style of elegance, and even splendor with which this edition is got up, we cannot speak in too favourable terms. Yet through the liberality of a few individual friends of the Board of Publication, this beautiful work is sold at the moderate price of \$3.00 per copy, and in cloth at \$1.50. No expense has been spared to make this edition, both in paper and typography, worthy of the great Master whose name it bears, while the pictorial illustrations are fine specimens of the progress of the art of wood-engraving. The Board truly say, that the work surpasses any American edition previously published in this country.—*Presb. Advocate*.

Brief Memoirs of the Pious.—Prepared for the Presbyterian Board of Publication. Philadelphia, 1848, Presbyterian Board of Publication, 18mo., pp. 264. Price 33 and 40 cents.

It must be gratifying to the friends of the Board, to see that their list of religious memoirs is increasing. These constitute a species of reading ever engaging and edifying. The selection here presented, consisting of eleven different memorials of distinguished Christians of both sexes, cannot fail, we should think, to gratify the pious reader.

Memoirs of the Rev. John Newton, formerly Rector of St. Mary, Woolnoth, &c., with selections from his Correspondence. 18mo. pp. 356: half-sheep, 45 cents; half-roan, 37 cents.

The life of John Newton was a very remarkable one. It is much stranger than fiction. To see a man raised from the very lowest depth of degradation to such an eminence as he afterward occupied, is a striking comment on the power of Divine Grace, and an incontrovertible proof of the value of the gospel of Christ. The present edition of his memoir is published in a convenient form. It has been revised by the Committee of Publication of the Presbyterian Board. The volume is accompanied by a hand-

somo mezzotint portrait of Newton, engraved by Sartain.—*Christian Chronicle*.

The introductory observations to this volume are by the Rev. Edward Bickersteth, who is himself one of the brightest lights of the age. Of Newton it is hardly necessary to offer a remark, as the outlines of his history must be familiar to most of our readers. In these "Memoirs" we have a portraiture of the man, chiefly by his own hand, in which the amazing riches of grace are exhibited in transforming him from darkness to light, and from the power of Satan to the kingdom of Christ. It presents one of those extraordinary cases in which an individual may long appear to be lost without any hope of recovery—but is at last plucked as a brand from the burning, brought by degrees to embrace the truth as it is in Christ, and made instrumental of extensive blessings to the world. The incidents in his early history are so numerous, where a Providential interposition is recognized, as to leave no doubt that he was a chosen vessel through which God designed to make known his power to save even to the uttermost. But Newton was a child of prayer, and never in his wildest and wickedest days could he thoroughly efface the impressions which were implanted upon his mind by his pious mother—an encouragement to parents to plant early, and assiduously the good seed of the word. We do not know of any work so well suited to interest and benefit all classes of readers as these memoirs.

A Brief Compend of Bible Truth.—By Archibald Alexander, D. D., 208 pages, 12mo., bound in half calf, price 50 cents, with a mezzotint likeness of the author.

This admirable compend of divine truth is worthy of being in every household library.—*N. Y. Observer*.

Anything coming from the pen of Dr. Alexander may be presumed to be valuable. The present work is a very brief system of theology. Of course, there are points in which we differ from the author. The work, however, is replete with sound evangelical truth. The great doctrines of the Bible are presented. Man as a sinner—Christ as the only Saviour—the Holy Spirit as the regenerator and sanctifier—these great truths are clearly set forth. We do not consider the points, on which we differ from the author, as unimportant. Yet the points on which we fully and cordially agree, are many and of supreme importance.

The excellent portrait of Dr. Alexander, which accompanies the work, will be a valuable addition to it in the estimation of his friends.—*Christian Chronicle (Baptist)*.

This is an admirable work, written in the best style of the venerable author. It consists of brief but clear and forcible essays on most of the principal heads of systematic theology. The truth as taught in the Bible is here set forth so clearly, and the mere statement is so convincing, that we cannot regret that the work is not more full in its argument. But the chief merit of the work is its suitability to the times in which we live. We are reluctantly compelled to believe that theological knowledge has greatly declined among the Christian people since the days of our fathers. There appears to be no taste on the part of most Christians for theological studies. If we should recommend the reading of some of the books which our forefathers fairly devoured with delight, we should be greeted with a laugh of derision. For such a state of things this book is admirably adapted. It is far from the enervating puerilities which abound in modern popular theological works; and is yet so short as not to discourage the most busy, bustling modern Christian. We trust that it will prove the first move in our return to the strong meat upon which our fathers fed. We would strongly advise every Presbyterian at least to purchase and read the work.—*New Orleans Protestant*.

IMPORTED BOOKS.

The Presbyterian Board of Publication have made arrangements to receive from Edinburgh, the publications of the Free Church of Scotland, together with other valuable religious publications.

The following works are now for sale :

Sketches of Scottish Church History, from the Reformation to the Revolution. 2 vols. 12mo., with two engravings, price 88 cents.

Memoirs of the Life and Times of the Rev. Thomas Haliburton. With an engraving. 12mo., price 44 cents.

Revivals in the Eighteenth Century, particularly at Cambuslang, with three Sermons of the Rev. George Whitefield. Compiled from Original Manuscripts, by the Rev. D. MacFarlan, D.D. 12mo., with an engraving, price 44 cents.

The Provincial Letters of Blaise Pascal, a new Translation, with Historical Introduction and Notes, by the Rev. Thomas McCrie, with a portrait of Pascal. 12mo., price 75 cents.

Select Extracts for the Young; or, Selections in Prose and Verse. 16mo. pp. 250, price 20 cents.

Poetry.

THE COURSE OF LIFE.

[Translated from a Spanish Poem by Jorge Manrique.]

O! let the soul its slumber break,
Arouse its senses and awake,
To see how soon
Life, with its glories, glides away,
And the stern footstep of decay
Comes stealing on.

How pleasure, like the passing wind,
Blows by, and leaves us nought behind
But grief at last;
How still our present happiness
Seems to the wayward fancy, less
Than what is past.

Our lives like hasting streams must be,
That into one engulfing sea
Are doomed to fall:
The Sea of Death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'lets glide
To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but the starting place,
Life is the running of the race,
And death the goal:
There all our steps at last are brought,
That path alone, of all unsought,
Is found of all.

Where are the strength that mock decay,
The step that rose so light and gay,
The heart's blithe tone?—
The strength is gone, the step is slow,
And joy grows weariness and woe
When age comes on.

Say, then, how poor and little worth
Are all those glittering toys of earth
That lure us here;
Dreams of a sleep that death must break,
Alas! before it bids us wake,
Ye disappear.

LONGFELLOW.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 4th of October, W. M. Paxton was ordained "with the laying on of the hands of the Presbytery" of Carlisle, and installed pastor of the Greencastle church, Pennsylvania.

On the 4th of November, James G. Shinn, was ordained "with the laying on of the hands of the Presbytery" of Iowa, and installed pastor of the Burlington church, Iowa.

On the 4th of November, Levi Hughes was ordained "with the laying on of the hands of the Presbytery" of Indianapolis, and installed pastor of the Bloomington church, Indiana.

On the 14th of November, Cyrus Huntington was ordained "with the laying on of the hands of the Presbytery" of Baltimore, and installed pastor of the Havre de Grace church, Maryland.

On the 15th of October, T. A. Bracken was ordained "with the laying on of the hands of the Presbytery" of Upper Missouri, as an Evangelist.

On the 15th of November, Lewis H. Lee was ordained "with the laying on of the hands of the Presbytery" of New York, and installed pastor of the Jersey City church, New Jersey.

On the 15th of November, the Rev. Alexander Boyd, was installed pastor of the united congregations of Mount Pleasant and Fruit Hill, Pennsylvania, by the Presbytery of Huntingdon.

On the 31st of October, the Rev. Samuel Hunting was installed pastor of the Easthampton church, Long Island, by the Presbytery of Long Island.

On the 12th of November, the Rev. Leroy J. Halsey was installed pastor of the Chestnut street church, Louisville, Kentucky, by the Presbytery of Louisville.

On the 15th of November, the Rev. James A. Lyon was installed pastor of the Westminster church, St. Louis, Missouri, by the Presbytery of St. Louis.

On the 17th of November, the Rev. E. K. Lynn was installed pastor of the New Philadelphia church, Indiana, by the Presbytery of New Albany.

PASTORAL RELATIONS DISSOLVED.

The pastoral relation between the church of Ross-ville, Indiana, and the Rev. T. M. Chesnut, was dissolved by the Presbytery of Logansport, on the 12th of September.

The pastoral relation between the church at Clinton, N. J., and the Rev. Albert Williams was dissolved by the Presbytery of Raritan on the 22d of November.

The pastoral relation between the Bethlehem church, Va., and the Rev. Wm. Lyon was dissolved by the Presbytery of East Hanover on 25th of November.

MISCELLANEOUS.

The Rev. D. X. Junkin, of N. J., has been invited to the Presidency of Washington College, Tenn.

The Rev. Silas H. Hazard has received a call from the church in Iowa city, and has removed to that place.

The Rev. R. S. Symington has been called to the church in Independence, Missouri, and has accepted the call.

The Presbyterian church in Petersburg, Virginia, lately under the pastoral care of the Rev. John Leyburn, has given a call to the Rev. J. Henry Smith, of Pittsylvania Court House.

The Rev. J. F. Ford, of Louisiana, has been invited to settle as a supply for the ensuing winter with the church in Jefferson city, Missouri.

The Rev. H. A. Brown has been invited to settle as stated supply for one year with the church of Logansport, Indiana, and has consented to do so.

The Rev. W. F. Ferguson has removed from Thorntown, Indiana, to Monmouth, Illinois.

The Presbytery of Lexington met in Lexington on the 16th of November, when Dr. Junkin's dis-

mission from the Presbytery of Newton was presented, and he was examined, and unanimously received.

The Rev. Daniel Deruelle, of the New Brunswick Presbytery, has been appointed Agent of the American Bible Society for North Carolina.

The Rev. Joseph Mahon, of the same Presbytery, has been appointed an Agent of the same Society, and will labour during the winter in Louisiana and Texas.

The Rev. Dr. McMaster has accepted the Professorship of Didactic and Polemic Theology in the Theological Seminary of New Albany.

The name of the Presbytery of Salem has been changed to that of New Albany.

The Synod of Memphis has divided the Presbytery of Arkansas, and formed one in the South, called *Washita*.

The same Synod has organized a Presbytery in the Creek nation, called the *Creek* Presbytery.

DEATH.

The Rev. STEPHEN BOYER died at York, Pennsylvania, on the 10th of November, aged sixty-five years.

Mr. Boyer was born and reared in the State of New Jersey, near Rahway. He received his classical education at Jefferson College, Canonsburg, and studied theology under the Rev. Dr. Dunlap, President of the College. He was licensed by the New Brunswick Presbytery; preached at Easton, in the Court house, to a small congregation, and after having been called by them, he was ordained, and continued with them for a time. An invitation from the Presbyterian church at Columbia, Lancaster county Pennsylvania, was then accepted by him. He became their pastor, and also taught the youth of that place for several years. In 1823, he was elected Principal of the York County Academy; removed his family to that borough; continuing, however, to preach alternate Sabbaths at Columbia for some years. After the division of the Presbyterian Church in 1838, he preached alternately at Hopewell and Wrightsville, and founded the church at Mechanicsburg, four miles south of Hopewell church. In 1840, he resigned his charge at Hopewell, and preached half his time, to the Old-school portion of the church in New York.

As a minister of the gospel, he was deeply pious, strictly orthodox; a plain, practical, impressive preacher; a successful founder, under God, of several churches.

As an instructor of youth, he had the happy faculty of gaining their respect and affections, and of grounding them thoroughly in the various academic branches.

Beloved and esteemed by all who knew him in life, he is now mourned by all in his death. His hope was on the Rock of Ages.—*Presbyterian*.

DEPUTATION FROM IRELAND.

The General Assembly of the Presbyterian Church of Ireland have deputed the Rev. Dr. Dill and the Rev. Mr. Simpson to visit this country, for the purpose of obtaining aid in carrying on missionary operations among the benighted Papal population of that island.

A meeting of clergymen and laymen of the Presbyterian Church was held at the Mission Rooms, New York, on the 27th of November, to receive the deputation, and to take action on the subject. Dr. Janeway was called to the chair, and Dr. Murray was appointed Secretary. The following, among other resolutions, was adopted:

Resolved, That we most cordially recommend the Deputation, the Rev. Dr. Dill, and the Rev. Mr. Simpson, and the cause which they have come to present, to the confidence and support of all our ministers and churches.

N. B. All moneys raised for this object may be remitted to the care of the Hon. Walter Lowrie, Mission Rooms, New York.

General Intelligence.

DOMESTIC.

REVIVALS.—An interesting revival has been in progress in the Church at Oxford, Ohio, of which Rev. H. A. Maltby, late of Flemingsburg, Kentucky, has the care. A number of the students of Miami University have been the subjects of this work.

At Clarksville, Virginia, fifteen persons have made a profession of their faith in Christ.

NEW YORK BIBLE SOCIETY.—The 25th anniversary of this Society was held in the Reformed Dutch Church in Lafayette Place, on Monday evening, the 20th instant, the meeting opening with the reading of a part of the 119th Psalm, by the Rev. Dr. De Witt, and prayer by the Rev. Dr. Hutton. The receipts of the Society during the past year were as follows:

Annual subscribers, - - -	\$776	50
Reformed Dutch churches, - - -	564	70
Protestant Episcopal churches, - - -	284	49
Methodist Episcopal churches, - - -	712	93
Presbyterian churches, - - -	3,855	26
Congregational churches, - - -	429	23
Collections at anniversary, - - -	175	77
Donations, - - -	621	00
Sales at depository, - - -	17,180	54
Sales by agents, - - -	620	26
	\$25,220	68

WESTERN LAKES AND RIVERS.—The following interesting statistics are furnished by the last report from the Topographical Bureau.

American Lake Commerce.

	1841.	1846.
Value of Lake commerce, - - -	\$31,913,011	\$61,914,910
Enrolled and licensed tonnage, - - -	56,252	105,836
Mariners employed, - - -	3,750	6,972
Clearances and entries, - - -		15,855
Goods conveyed, tons, - - -		1,934,544
Value of shipping, - - -		\$6,000,000
Passengers, - - -		250,000

Lake Champlain—1846.

Value of commerce, - - -	\$5,633,029
Nett Value, 1846, - - -	\$148,306,719
Value of shipping, - - -	12,942,355
Men employed, - - -	25,114

Commerce of the Western Rivers.

	Length.	Greatest width.	Av. do.
Champlain, - - -	105	12	8 m.
Ontario, - - -	180	52	40 m.
Eric, - - -	240	67	38 m.
St. Clair, - - -	18	25	12 m.
Huron, - - -	270	105	70 m.
Michigan, - - -	349	83	58 m.
Superior, - - -	420	135	150 m.

COAL AND GOLD.—A curious fact is stated in the Philadelphia North American. From the annual report of the Director of the United States Mint, it appears that the value of all the gold coined in the United States mints for twenty-four years prior to 1847, was \$12,741,653, or somewhat exceeding the average sum of half a million a year—a very considerable additions to the stock of American wealth; but it appears from the returns of the coal trade in Pennsylvania that the value of this commodity brought to market in that State is annually equal to the above large amount: the last year, for example, the value of her anthracite brought down to tide-water—nearly 3,000,000 tons—was actually equal to the value of all this gold dug up in the South during the whole twenty-four years. From this it appears that coal mines are more valuable than gold mines.

STATISTICS, BY STATES, OF THE METHODIST CHURCH IN THE UNITED STATES. Compiled for the Presbyterian Treasury.

	White Members.	Colored Members.	Total.
Maine, - - -	19,499		19,499
New Hampshire, - - -	9,499		9,499
Vermont, - - -	15,143	16	15,159
Rhode Island, - - -	2,613		2,613
Connecticut, - - -	13,395	36	13,431
Massachusetts, - - -	19,010		19,010
New York, - - -	122,392	506	122,898
New Jersey, - - -	28,649	692	29,341
Pennsylvania, - - -	70,451	1,446	71,897
Ohio, - - -	107,417	413	107,830
Indiana, - - -	60,417	182	60,599
Illinois, - - -	40,451	87	40,538
Michigan, - - -	16,206		16,206
Wisconsin, - - -	6,613	11	6,624
Iowa, - - -	9,369	26	9,395
Delaware, - - -	6,551	1,781	8,332
Maryland, - - -	30,054	17,724	47,778
District of Columbia, - - -	1,977	1,232	3,209
Virginia, - - -	60,678	10,274	70,952
North Carolina, - - -	29,064	13,296	42,360
South Carolina, - - -	22,075	35,026	57,101
Georgia, - - -	42,867	16,617	59,484
Florida, - - -	2,615	2,181	4,796
Alabama, - - -	39,896	17,885	57,781
Mississippi, - - -	25,768	9,612	35,380
Louisiana, - - -	5,619	4,533	10,152
Texas, - - -	6,580	1,416	7,996
Arkansas, - - -	7,986	1,750	9,736
Tennessee, - - -	65,472	10,455	75,927
Kentucky, - - -	36,985	8,889	45,874
Missouri, - - -	24,148	2,069	36,217
German Missions, - - -	5,355		5,355
Liberia Mission, - - -		948	948
Indian Missions, - - -	97	*4,552	4,649
	954,911	163,655	1,118,566

* Of this number, 4,279 are Indians.

Notes.—The Methodist Churches North and South are distinguished in the above table by the blank space between the two, with the following exceptions: The Church North includes parts of Virginia and of Missouri. In Virginia, the Church North has 27,278 white members and 4,131 colored members, making a total of 31,409. In Missouri, the Church North has 1,523 white members and 10 colored members, making a total of 1,533. Also the Liberia and German Missions belong to the Church North, and a part of the Indian Mission, embracing 834 members.

The relative numbers of the two divisions of the Methodist Church are as follows:

	Church North.	Church South.
White members, - - -	613,867	341,044
Colored (African), - - -	29,241	130,135
Indians, - - -	834	3,445
Total, - - -	643,942	474,624

Total of both 1,118,566 members.

The following explanations of the Table are necessary:

In the minutes of the Methodist Church (North) there are errors in addition under the Illinois Conference, amounting to 593, which number is to be added to the number of white members. Under the Ohio Conference there are errors of a like kind, amounting to 1,064 to be deducted from the number of white members, and 4 to be added to the number of colored members. The number of local preachers (17) in the Liberia mission is to be deducted from the number of its members. The members of the German mission (5,355) are to be added, making a total of corrections to be added to the number as published of 4,876, which makes the whole number of members in the Church, North, to be 643,942, instead of 639,066.

In the minutes of the Methodist Church South, 378 are to be added to Tennessee Conference; 139

to North Carolina Conference; 5,668 to the number of white members of South Carolina Conference, and 2,906 to the number of colored members in same Conference; 20 are to be deducted from Texas Conference, making a total to be added of 9,071, to the number published, making the number of members in the Church, South, to be 474,624, instead of 465,553.

These corrections increase the total members of both churches to the amount of 13,947.

Whilst we thus venture to correct some of the errors of others, we are far from supposing that the above table we have made out by States is perfectly accurate. Many of the conferences run into different States—that of Philadelphia, for example, into four States. This complication still more frequently occurs with the districts into which the conferences are divided. We have done the best we could in arranging these details. Perfection is unattainable here below. The table is believed to be substantially correct.

The number of ministers in the Methodist Church is as follows:

	Church North.	Church South.
Travelling preachers, - - -	3,471	1,403
Superannuated " - - -	370	97
Local " - - -	5,191	3,542*
Total, - - -	9,032	5,042

Total in whole Church, 14,074

* 400 are allowed for "no report."

THE TEA PLANT IN THE UNITED STATES.—

The planters and farmers of the Southern States will be gratified to learn that seven cases of black and green tea plants, Chinese stock, have just arrived from London in the ship American Eagle, shipped by Dr. Junius Smith, during his late visit to that city. There are 500 plants, of from five to seven years' growth—all are designed for seed plants. We understand the Doctor designs soon to proceed to the South, with a view of forming a plantation.—*Jour. of Com.*

COST OF SMOKING.—The New York Post says: The cost of segars smoked every day in New York city, is estimated at \$10,000. The value of the article consumed in this country annually, is one hundred and twenty millions of dollars.

FOREIGN.

AUSTRIA.—Capitulation of Vienna.—Vienna has at length surrendered to the Imperial troops under Windischgratz, after eight days' siege. Six days were consumed in endeavouring to bring the Viennese to submission. It appears that on the 30th of October, the city being completely surrounded by the forces of Windischgratz and Jellachich, and the defences of the suburbs having been mostly destroyed or taken, a strong contest took place within the walls upon the question as to the necessity of an immediate surrender, which ended in the citizens coming to a resolution, in opposition to the students, to tender an unconditional submission, which was in fact forwarded, to the Imperial camp. At this moment, however, word was brought that the Hungarians were approaching, and as such turned out to be the case, new life was given to the defence, and the wishes of the citizens were overruled. But the Hungarian forces, although consisting of 18,000 men, numbered only 900 regular troops, and these no sooner came within sight of the Imperial army than they deserted to its ranks. After this the remainder, thrown into confusion, were compelled to a rapid retreat, ending in severe loss, vast numbers of them having, it is said, been driven into the Danube. The hopes of the Viennese were then effectually extinguished, and the pacific party experienced no farther resistance except from the students, as the workmen, national guards, and others for the most part gave up their arms with all possible speed. Under these circumstances, Windischgratz had only

to reduce that part of the fortifications in which the students and a few of their most desperate followers still remained, and this having been effected by artillery, without much loss on either side, the city was entered on the 1st of November, and every point immediately occupied by the Imperial troops. The damage to life and property has, upon the whole, been much less than could have been expected. The official report of the Austrian staff gives the number of military killed during the late fighting at 109 only, including the affair with the Hungarians. Nothing certain is yet known as to the number of killed on the side of the Viennese.

The victors have forced the Viennese to submit to terms. The academic legion is declared to be forever dissolved. The National Guards is disbanded for a term not specified. All newspapers and clubs are suspended. It is forbidden for more than ten persons to assemble in the streets. Domiciliary visits are being made to discover depots of arms, and all persons not natives of the city are arrested. The Diet is prorogued, and Prince Windischgratz has declared it to be an illegal assembly. The deputies assembled on the previous day, but Prince Felix Schwartzberg expelled them, and occupied the hall with troops. The course of the victors shows that they are determined to proceed with an iron hand. With regard to more permanent measures, it is asserted that the kingdom of Hungary is to be treated as a conquered province, and to be annexed forthwith to the hereditary dominions of the Emperor, or to what is termed Austria proper.

GREAT BRITAIN.—Emigration from the United Kingdom,—during the twenty-three Years from 1825 to 1847 inclusive:—

Years.	North America Colon.	United States.	Australian Colonies and New Zealand	All other places.	Total.
1825	8,741	5,551	485	114	14,891
1826	12,818	7,063	903	116	20,900
1827	12,648	14,526	715	114	28,003
1828	12,084	12,817	1,056	135	26,092
1829	13,307	15,678	2,016	197	31,198
1830	30,574	24,887	1,242	204	56,907
1831	58,067	32,418	1,561	114	83,160
1832	66,339	32,872	3,733	196	103,140
1833	28,808	29,109	4,093	517	62,527
1834	40,060	33,074	2,800	288	76,222
1835	15,373	26,720	1,860	325	44,478
1836	34,226	37,774	3,124	293	75,417
1837	29,884	36,770	3,054	326	72,034
1838	4,577	14,332	14,021	292	33,222
1839	12,658	33,536	15,786	227	62,207
1840	32,293	40,642	15,850	1,958	90,743
1841	33,164	45,017	32,625	2,786	118,592
1842	54,123	63,852	8,534	1,835	128,344
1843	23,418	28,335	3,478	1,281	57,212
1844	22,924	43,660	2,229	1,873	70,686
1845	31,803	58,538	830	2,330	93,501
1846	43,439	82,239	2,347	1,826	129,851
1847	109,680	142,154	4,949	1,487	258,270
Total	736,308	852,564	129,291	19,434	1,737,597

Average Annual Emigration from the United Kingdom, for the last 23 years, } 75,547

Pauperism in England.

Year.	Expenditure.	No. Paupers.	Proportion of Pop.
1840,	£3,739,419	1,119,529	77 per 1,000
1843,	4,279,565	1,539,490	95 do
1847,	4,367,055	1,721,350	101 do

In this table the total amount of expenditure is not the object to be attended to—for this depends upon many causes, price of provisions, seasons, &c. The number of persons relieved is the test of the condition of the people; and it is grievous to reflect upon a state of society where more than one-tenth of the members are absolutely paupers.

Sabbath Desecration in London.—It is calculated that the London pleasure-goers spend, on Sundays, throughout the year, in the adjacent villages, the enormous sum of one million three hundred thousand pounds—more than six millions of dollars, chiefly spent in riding and drinking!

FRANCE.—The constitution has received the sanction of the National Assembly. The revision being completed, the constitution was put to the vote and adopted, 739 to 30. A committee was appointed to take measures for a great national solcmuization of the event, which was announced to take place on Sunday, 12th November. No fewer than 150,000 troops and national guards were to assist at the proclamation of the Constitution, in Paris, and every available building in the capital and its environs was thronged with military.

All thoughts are turned to the approach of the 10th of December and the French Presidential election. Every day brings fresh confirmation of the fact that the struggle will be between Gen. Cavaignac and Prince Louis Napoleon Bonaparte.

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RECEIPTS AT PHILADELPHIA IN NOVEMBER, 1848.	
<i>Presbytery of Londonderry.</i>	
Newburyport ch., a member,	\$3 41
<i>Presbytery of Hudson.</i>	
Mt. Hope ch., "a thanksgiving day offering,"	5 00
<i>Presbytery of North River.</i>	
Smithfield ch., Miss M. S. Thompson,	3 00
<i>Presbytery of Bedford.</i>	
South Salem ch.	43 00
<i>Presbytery of Long Island.</i>	
Smithtown ch.	\$8 00
<i>Presbytery of New York.</i>	
New York 42d st. ch.	26 09
Brooklyn 1st ch.	50 00
Greenbush ch.	2 25
78 34	
<i>Presbytery of New Brunswick.</i>	
Freehold ch.	14 41
Nottingham Square ch.	10 00
24 41	
<i>Presbytery of Philadelphia.</i>	
Phila. 9th ch. Missionary Society,	12 00
Do. 6th ch. collection in part,	120 25
132 25	
<i>Presbytery of New Castle.</i>	
New Castle ch. through the Fem. Ed. Soc'y,	100 00
<i>Presbytery of Baltimore.</i>	
Baltimore 3d ch.	97 00
<i>Presbytery of Huntingdon.</i>	
Lewistown ch. Fem. Ed. Society,	30 00
<i>Presbytery of Miami.</i>	
Dicks Creek ch.	5 00
Yellow Spring ch., col., \$12. Fem. Benevolent Society, \$10	22 00
27 00	
<i>Presbytery of Oxford.</i>	
Liberty ch. Ind.	4 00
Harmony ch.	3 00
7 00	
<i>Presbytery of Muncie.</i>	
Hopewell ch.	2 37
Union ch.	3 63
6 00	
<i>Presbytery of Logansport.</i>	
Logansport ch.	5 63
<i>Presbytery of Fort Wayne.</i>	
La Grange ch., paid to a candidate,	13 75
<i>Presbytery of Cherokee.</i>	
Maricitta ch., Geo.	6 00
LEGACIES.	
Legacy of Jas. Dornan, deceased, addl. per R. Patterson, Executor,	100 00
Total, \$694 79	

Note—The sum of \$20 credited last month to Fredricksburg ch., Coshocton Presbytery, belongs to Frederick ch., Richland Presbytery.

GENERAL EDUCATION FUND.

Pennington ch., N. J., per Rev. Geo. Hale,	\$10 00
RECEIPTS AT PITTSBURGH IN NOVEMBER, 1848.	
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Georges Creek ch.	\$9 00
Tent ch.	28 78
37 78	
<i>Presbytery of Steubenville.</i>	
Steubenville 2d ch.	34 67
Two Ridges,	12 33
47 00	
LEGACIES.	
Legacy of Mrs. Catharine Lamb, per Rev. Dr. Beatty, Executor,	400 00
Total, \$484 73	

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* * NOTICE.—According to the Prospectus on the first page of this number, a likeness of Dr. Rodgers, the first Moderator of the General Assembly, will be sent to every subscriber of the Presbyterian Treasury for the year 1849. A biography of Dr. Rodgers will be inserted in the January number.